



JAMES ARCHIBALD SPURGEON.



CHARLES HADDON SPURGEON.

THE REV. A. J. GORDON, D.D., of Boston, one of our editorial staff, died February 2d, at 12.5 A.M. Fuller notice of this great loss must be reserved for the next issue.

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THE WORLD-WIDE MINISTRY AND MISSION OF CHARLES H. SPURGEON.

BY THE EDITOR-IN-CHIEF.

Some great events, like vast mountains which seem to defy the ordinary law of perspective, scarcely diminish in importance as they recede into the distance; they still loom up, in grand proportions, when years have passed.

The death of Charles Haddon Spurgeon is one of those momentous losses to the Church and the world which appear rather the more deplorable after the lapse of years. In fact, it took time to get the true measure of the meaning of this disaster. Like the giant redwoods of California, which are seen to best advantage after they have fallen and lie in colossal grandeur upon the ground, Spurgeon was best measured after he fell; and thus far the loss is, humanly speaking, absolutely uncompensated by any adequate results of good wrought through it, and the disaster seems, to our limited vision, wholly irreparable.

That God, being both wise and good, wisely meant this unto good, is to a true believer beyond dispute; but the goodness of this particular dealing and discipline is not yet apparent. In common with many others, we have asked ourselves, again and again, whether there be a single beneficial outcome which can be traced to this strange providence; but we can only fall back blindly upon the assurance that "all things work together for good," and remember our Lord's mysterious words, "What I do thou knowest not now, but thou shalt know hereafter."

Meanwhile, it may be well to look backward and scan this man's service to his generation, and learn under what a debt one consecrated life may lay the whole world.

I. *As a preacher of the Gospel, Charles H. Spurgeon had a world-wide mission and ministry.*

It would seem as though the pulpit of our day could ill spare him. Among all the modern preachers he stood, *facile princeps*, without superior, if not without rival, in the apostolic simplicity and unadulterated purity of the Gospel he preached. He felt that somehow and manyhow the message

of salvation had come to be corrupted with so much of man's invention that the chaff was hopelessly mixed with the wheat. Practically, his whole ministry was a sieve, by which he sought to separate man's traditions and fashions from God's teachings and practices. In this respect he seems to us to have had no competitor for the peculiar crown that must ever rest on his brow. For forty years he preached, on an average, probably more sermons, without repetition, than any other man of his generation; his published sermons already reach more than two thousand, and yet it would be difficult to find one that does not contain, somewhere or in some form, the essential, vital seed of the saving message. In fact, he early formed the deliberate purpose that such should be the law of his ministry.

He was, in the pulpit, a preacher rather more conspicuously than a teacher—that is, he magnified his double office as *herald and witness* rather than the quite different province of expositor and instructor. The Divine Master preached "with authority, and not as the scribes," who systematically expounded the Scriptures, but made no direct, authoritative appeals. Spurgeon had a lofty conception of his office as an *ambassador*, who, while he acts within the limits of his instructions, carries all the authority of the Royal Master whom he represents.

He was a born preacher. He had the *genius homiletical*, if ever a man had it. Such crystallization of thought into striking and radiant analytic forms; such piercing insight into spiritual truth; such facility and felicity, both of diction and of illustration; such homely thrusts at practical errors and needs; such natural action and effective gesticulation; such memory, imagination, logic and love, all on fire with passion for souls!—has there been any like combination since the days of Wesley and Whitefield? and did he not largely unite in himself much of the power of both these two men?

Spurgeon had the *genius of soul-saving*, which outranks all mere homiletical faculty. He was withal so sound in the faith, such an apostolic believer, holding by a grasp so firm and sure all the facts and truths of redemption, that, like a great steamer, he swept smaller craft in his wake. Serenely calm in his conviction, he soared into the lofty realms of unclouded assurance, like an eagle, resting on sublime wing in high altitudes, while the storm of "higher criticism" and scientific irreverence was waging far below. You heard him and you said, "That man believes something." Like Goethe, men feel the need of convictions; as for doubts, they have enough already. Spurgeon gave utterance not to negations, or even mere opinions, but to unalterable positions and convictions; and there was something marvellously refreshing in the experimental vigor and vitality of his preaching. It was a *testimony*: the whole man was behind it, and in the man, as in Burke, there was something finer than he ever said; his very manner bore conviction to the hearer, who felt himself to be in the presence of one who knew God face to face as a friend.

The preacher at the Metropolitan Tabernacle had no doubt of the *fact* or of the *guilt* of sin. Human depravity was to him no inversion of brain cells, or abnormality of nerve ganglia, no mere misfortune or "fall forward." To him man represented a revolted province with all its functionaries involved in the ruin; as Robert Vaughan suggests in his "Hours with the Mystics," reason, conscience, imagination, will, understanding, desire, all at the service of a usurper, sin: the ermine of the judge, the verdict of the court, the song of the poet, the books of the student, the vessels of the merchant, the sceptre of the will, all perverted to the purposes of Satan. Spurgeon saw the awful arm of treason lifted against God, with the very weapons He had forged turned against His rule; and to him the preacher's office was to lead back to allegiance, so that the decisions of the court of conscience should be in accord with the Divine common and statute law, so that the understanding should burn its magic books and renounce its magic arts, and the imagination become the aid to faith, the aspiration fix its gaze on the future, and the will use its golden sceptre as God's vice-regent! This generation has not known, in any other pulpit, forty years of such plain dealing with sin and salvation, such undeviating, unflinching testimony to the truth. What shall we do without him!

II. *Spurgeon had a world-wide witness as to simplicity of worship.*

The service which he rendered was in this respect also an invaluable one. The Pharisees, the Sadducees, and the Herodians represent permanent sects in the Church of God; the ritualists, the rationalists, and the secularists we have always with us; and, of them all, the ritualists are not least to be feared. Formalism substitutes rites for righteousness and ceremony for sanctity. It is a suggestive historic fact that, whenever the glory of the Shekinah gets dim, the wax tapers of formalism begin to make the darkness visible, and a multitude of outward symbols and ceremonies becomes the substitute for spirituality and devoutness. It was but a few years since that an aged and venerable clergyman of the old school, whose deep attachment to evangelical truth revolted against the encroachments of a Romanist ritual in the Anglican body, was importuned by his son, who had joined the extreme wing of the ritualists, to preach in his "chapel of ease." He did so after much urging, but caused no little consternation when he announced his text, "*Lord, have mercy on my son, for he is a lunatic!*" and then proceeded to show the utter, hopeless lunacy of modern ritualism and ceremonialism.

The Metropolitan Tabernacle, with its simple, apostolic worship, is, after forty years, the standing monument to apostolic practice. There is nothing to interfere with the pure worship of God and the impression of gospel truth. No attempt at art, even in the architecture; everything severely but not repulsively plain; no choir nor organ, not even responsive reading; no pictures nor statues, nor even startling colors in furniture or garniture, to draw off the mind through the eye. God alone is exalted there. This is another form of missionary service which the departed

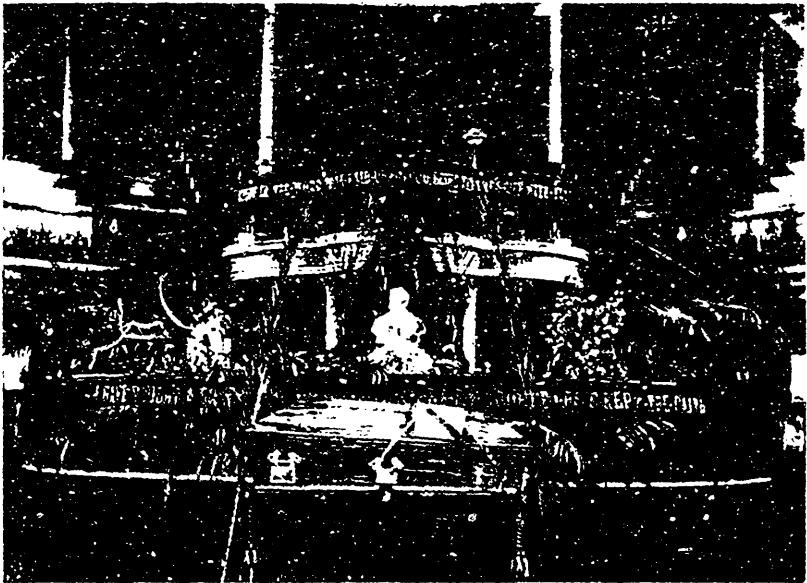
pastor of the Tabernacle rendered to the whole Church. It is a witness that the largest church auditorium in the world may be kept full during forty years, without any meretricious secular or questionable aids, accessories or attractions, by simply holding up Christ as the Saviour of sinners, and worshipping God in the spirit.

Who does not bless God, in these degenerate days of decaying faith in the perfect trustworthiness of the Word of God, and in the supernatural working of God by His providence and Spirit in human affairs, for one man whose faith in a fully inspired Bible and a miracle-working Spirit never once flagged, and who thus dared to trust himself to a simple inspired message and a plain spiritual worship! When he fell, it was not only as when a standard-bearer falls, and another strong, brave arm is needful to carry the flag onward, but as when a vessel loses her anchorage, and all anxiously look as the fluke lest the ship dash against the rocks! How few had, like him, so firm and immovable a basis of conviction and confidence, that from it others might swing, assured of something certain, in days of general doubt and denial! With what a trumpet-tongue he echoed what "God hath spoken," as one who, like Elijah, stood before his Master and received His message from His mouth! He was a modern seer, and in him the spirit of prophecy revived and the days of the open vision returned. He was also, like Elijah, a reformer of abuses, by vehement protest and unsparing ridicule shaming Baal-worship, and repairing the altar of the Lord which had fallen down.

III. *Spurgeon fulfilled a world-wide ministry by the products of his pen.*

Thus he indefinitely widened his pulpit and enlarged his audience. That pen was a sword of the Lord and of Gideon, so mighty, keen-edged, sharp-pointed. Thus, while, from the pulpit and platform in Britain during forty years he is believed to have reached by his voice an aggregate of twenty million hearers, by his pen he addressed ten times that number. It became a sort of omnipresent and immortal preacher, for it went into all lands and told to every creature the story of the cross, and its voice is still heard in thirty languages and dialects from the sunrise to sunset. Being dead he yet speaketh. His printed sermons, commentaries, books, and tracts command the most cosmopolitan congregation in the world, numbering millions. The master work of his authorial career is "The Treasury of David," which is to-day instructing hundreds of thousands in their study of the Psalms. How it was possible for a man who was so constantly preaching as he was, and preaching new sermons, to be making books without end, and books of such quality as well as quantity, is still a mystery even to those who know the achievements possible to the genius of Industry. His book notices and reviews in the "Sword and Trowel" were, in the writer's judgment, the most briefly comprehensive, acute and accurate, witty and wise, judicious and telling, that this generation has afforded. They revealed a capacity and a sagacity that in this line have

PASTORS' COLLEGE.
(Founded by C. H. Spurgeon, 1856.)



PULPIT OF METROPOLITAN TABERNACLE, ON OCCASION OF THE FUNERAL OF
C. H. SPURGEON. CASKET OF OLIVE-WOOD.

(From Photograph, Copyright in Great Britain by G. M. Miller, 13 Cambridge Terrace,
Belgravia, London, England.)

no rival. It was no wonder that they became to thousands an authoritative oracle.

IV. *This world-wide mission of Spurgeon is seen also in the benevolent institutions which he founded and fostered.*

Probably the most conspicuous contribution to missions at home and abroad, of any man of this generation, unless it be George Müller, is to be seen in the general work of this "Kelvedon lad." He was the originator and inspiration of the *Pastor's College*, which has sent forth nearly one thousand students, one hundred of whom have gone to their reward, while seven hundred and thirty are still actively busy in God's work, six hundred and fifty of them being Baptist pastors, evangelists, or missionaries, who for the past quarter century have instrumentally added to the Church over one hundred and eighty thousand souls! The *Stockwell Orphanage* has five hundred boys and girls in training for Christian lives of service, and has been sending out thousands whom it has prepared for society; and the *Almshouses* provide homes for the old and needy, while missionary enterprises at home and abroad, whose name is legion, attest the broad sympathies of the aggressive man of God, who, as Macaulay said of Goldsmith, left nothing untouched and adorned whatever he touched.

Nowhere did Charles H. Spurgeon prove a failure. As is promised to the man who is planted by the river of God, and takes into the very roots of his being the Word of God, whatsoever he did, prospered. His success in every sphere was so marked that he seemed specially fitted for everything he undertook. He was evidently in league with God.

How long and how vigorously his work will survive him is yet a problem. As to the Orphanage, it seems established on permanent foundations; it is always full, and has thus far always been supplied with needed funds from its strong hold upon popular confidence and sympathy. It is painful to see it stated that the *Pastor's College* has had to reduce its number of students by three eighths, and that the Sunday offerings applied to its support are not nearly up to the former standard. It is to be hoped that this, if true, is but a temporary decline. After enjoying weekly contact with the students in that Institution, for two college years, and lecturing to them every Friday, the writer can bear witness that, for average ability, soundness of doctrine, and aggressive spirit, he has never known any equal number of young men in any other theological seminary. They do not wait to graduate before they engage in work; they are a power for God even during their period of training, and Britain, not to say the church everywhere, owes to them a debt that is incalculable, for their persistent advocacy of sound doctrine and apostolic church life.

Mr. Spurgeon found necessary, in the multitude of his arduous labors, to commit in part, to other hands, much of the administrative duties connected with these institutions. A quarter of a century ago he called to his aid his only brother, James Archer Spurgeon, who, until the very death of

Charles, largely relieved him of these cares ; and with characteristic generosity Charles, both in conversation and correspondence, always did ample justice to his brother's administration. In fact, one of his best friends thinks that he so unduly magnified the services and influence of others that he minimized his own. Certainly he remarked to the writer more than one that his brother James had sacrificed himself to his usefulness, and that the public did not know how largely he had thus been laid under obligation, both by his brother's capacity and sagacity. Without attempting to recall his exact words, he left upon me the impression that many of the plans and measures of which he was the public exponent and expression were really due to the careful thought of that younger brother, hinting, half playfully perhaps, that there was more than one case in history where "Aaron" had acted as the spokesman and mouthpiece of "Moses," and got credit which was due to him. But, when all allowance is made for James Spurgeon's efficient help, it is transparently plain to all who were intimately linked with Charles Spurgeon and his work, that his own "mind" was behind his own "mouth" in all that implies actual origination of benevolent work. He was not a man who could ever be servilely dependent upon any other person for guidance or control. He bore the popular title of the "governor," and he earned it. He was by nature an autocrat, but in no offensive sense, and shaped the policy of the institutions which he founded. If, like Pharaoh with Joseph, he made any other, ruler, he still remained on the throne, and greater than all his helpers, always chief, never subordinate.

Such was the man whose death at Mentone, three years ago, January 31st, 1892, set millions mourning. Great as he was, he was at the same time so genuine, simple, humble, childlike, unpretending, gracious, urbane, sympathetic, that we know not which most to admire, his public ministry or his personal manhood. How few have been in the home so winningly good who have been in the world so influentially great ! combining such an imperial sceptre of influence with such private and domestic virtue ! He showed what one man can do to make the whole world better ; and no arithmetic can do justice to the colossal dimensions of his actual achievement. The children trained in the Orphanage, and the preachers trained in the College, have been widely scattered seed which has greatly multiplied the harvest of his sowing ; and the evangelistic and colportage work, whose inspiring source he was, added indefinitely to the sphere which belongs to his life and work. Nor must we forget, in estimating his immense service, that book fund, jointly administered by himself and his wife, which distributed so many thousands of volumes among needy clergymen and other readers.

In heaven, says Swedenborg, "instruction is committed not to *memory*, but to *life*." Here we have an example of such a principle without waiting for the heavenly sphere. We look from this man to the timid apologists for Christianity, the half-hearted servitors of a secular religiousness, the sensational pulpit declaimers of the day, and we wonder whether,

like Lucius in the "Golden Ass," they have not got hold of the wrong witch-salve. When Fotis gave him the mistaken unguent he extended his arms, swayed to and fro, expecting to be metamorphosed into a bird and soar aloft; but, instead, he found his hands and feet growing horny, hairs shooting from his thickening skin, and the suspiciously long ears appearing, which betray the ass. Have modern preachers got hold of the devil's magic ointment instead of the Spirit's "eye salve" and Divine chrism? Are they looking for a metamorphosis which will never come, because they have mistaken human learning, oratorical graces, worldly popularity, for the true anointing which is from above? and are they really moving on a terrestrial level, like four-footed beasts and creeping things, while professing to discourse of celestial things like soaring and singing larks?

Who shall enable us to learn the lesson that every man may be a missionary, if he knows the missionary Spirit as his indwelling guide? Whether in the heart of China or Africa or India, or in the pulpit of a great city of Christendom, or in the humblest workshop of a tradesman, every God-sent man does the God-appointed work. From the outset every such man is, like his Master, about his Father's business, and can say at the end, "I have finished the work which Thou gavest me to do." The Church and the world need missionaries, and the need is imperative and immediate; but no need so great exists as that of men and women who in the calling wherein they are found therein abide with God, and whose life is, like John the Baptist, a perpetual voice of witness, a living epistle of the power and grace of God, read and known of all men.

THE AMERICAN MISSIONARY ASSOCIATION.

The American Missionary Association has for nearly a half century been engaged in evangelistic and educational work among the negroes and poor whites of the South and the Indians and Chinese of the West. This Association has 42 common schools and 36 graded and normal schools in the South. In New England the illiterate population over ten years of age is less than 6 per cent; in the South it is 27 per cent. The illiterate element of the colored population is 60 per cent, and over one third of the population of the South is of colored blood. The industrial, intellectual, and spiritual training of the negro is the hope of the race which is waiting to prove either a terrible curse or a great blessing to the land in which we live.

The number of Indians in the United States (exclusive of Alaska) is now only about 225,000. The red man is coming to appreciate and desire the benefits that flow from Christianity. In spite of the bright outlook, the Association has been compelled, by lack of funds, to cut down by one half their work among these, the "nation's wards." Two new churches have been established among the Indians during the past year, and Christian Endeavor work is especially successful. Chinese converts returning to China are preaching the Gospel largely under the auspices of the "Chinese Missionary Society" of the Pacific coast. There are 21 schools on the Pacific coast, carried on by the American Missionary Association, in which schools 34 teachers have taught 1201 Chinese pupils, leading 197 of these pupils to turn from the worship of idols, and 173 of them to profess faith in Christ.

THE GROWTH OF THE LEADING AMERICAN MISSIONARY SOCIETIES.

BY ROBERT E. SPEER.

The last few years have witnessed a large advance in the comprehensive, comparative, and exact study of missionary administration, both at home and abroad. Questions which were deemed subordinate at first are assigned now a more prominent place. In the desire to establish as soon as possible a native church in each land, there is no longer among wise missionaries the inclination to sacrifice the independence and virility of the people by the use of methods which will secure the desired result at the expense of this sacrifice; while at home by closer correspondence and annual conference those charged with the administration of the missionary organizations are comparing experience, studying and classifying facts, and endeavoring to settle at least some general lines of definite policy, which shall secure the more speedily in each mission field the establishment of a self-supporting, self-propagating native church. The hope is entertained by some that the settlement of such general lines of policy or of principle would set free time, men, and means for a wider and more purposeful attempt to evangelize the great populations as yet untouched.

The difficulty in such a study as that suggested, the necessity for which is obvious, is that the material for it has been inaccessible. Each missionary society has published reports, but they have been designed to give general information and to arouse interest rather than to throw light on more or less technical questions. Moreover, the modern missionary enterprise is still young, and it has required some years to develop its problems. Besides, the missionary work is to so large an extent simply the influence of individuals upon individuals, that the existence of the wider questions of method and policy has been often naturally overlooked. The conferences of the missionaries of China, at Shanghai, in 1877 and 1890, and of India, at Bombay, in 1892-93, and elsewhere at less striking meetings, have helped and are helping to settle some general principles upon the field, while the meetings in New York, the last two winters, of representatives of the missionary societies at home have both encouraged the study of the relation of the control of the appropriations to the determination of policy and method, and furnished some material for the study of this and other questions.

At one of these conferences it was desired to present a summary of the growth of the leading missionary organizations of America, showing by decades the development of the work of each organization. It was not possible to gather the material in time, and it has not been possible to secure complete accuracy at all. What it has been possible to secure is of sufficient value to present to the readers of the *Review*, as giving the most complete available statement of the growth of our missionary work.

The tables, at the end of this article, are made out for eight of the ten missionary organizations of our country which have annual incomes of over \$100,000. They have been furnished by the societies themselves, with additions in some cases from the printed reports. These statistics are probably less trustworthy, as they are less complete, than those obtainable regarding the home churches. Especially in the early years the figures are not to be too confidently relied upon. For the sake of comparison, however, they can probably be trusted. Aside from the picture of progress presented in these tables, they are valuable as throwing light on scores of subordinate questions.

The American Board of Commissioners for Foreign Missions was formally constituted September 5th, 1810, at Farmington, Conn., and was incorporated by the Legislature of Massachusetts on June 20th, 1812. Its original plan probably contemplated association only with the New England Congregational Churches, but in 1812 eight commissioners were added from the Presbyterian Church, in 1814 one from the Associate Reformed Church, in 1816 one from the Reformed (Dutch) Church, and subsequently one from the Reformed German Church. In 1838 the "Old School" Presbyterians withdrew; in 1857 the Reformed Church withdrew, taking the Amoy and Arcot missions, and in 1870 the "New School" Presbyterians withdrew, with whom the Persia, Syria, Gaboon and several Indian missions were handed over to the Presbyterian Church. These facts must be borne in mind in studying the accompanying tables. (See Table I. at end of article.)

The decrease in the number of missions and stations not already accounted for, between 1852-72, was due to the transfer or cessation of missions to the Indians, and the removal of the Sandwich Islands from the category of foreign missions in 1871. From 1872 to 1892 the number of ministers in the Congregational Church increased nearly 20 per cent, while the number of ordained foreign missionaries increased about 14 per cent. From 1882 to 1892 the number of ministers increased nearly 33½ per cent, while the number of ordained foreign missionaries increased only about 14 per cent. During the last two decades the numbers of women missionaries have increased, respectively, 33½ per cent and 25 per cent; ordained native helpers, over 50 per cent and 33½ per cent; other native helpers, 125 per cent and more than 33½ per cent; schools, 116 per cent and 24 per cent; scholars, 120 per cent and less than 50 per cent; contributions from home Church, 8 per cent and 77 per cent; while the communicants increased at home 23 per cent and 65 per cent, and the communicants abroad 120 per cent and 105 per cent. The large number of women native helpers is most striking. The present missions of the American Board are in Africa, Turkey, India, Ceylon, China, Japan, Micronesia, Mexico, Spain, and Austria. The report for 1892 includes a medical man and his wife and ten theological students in the Sandwich Islands.

The missionary work of the Methodist Episcopal Church grew out of the efforts in 1816 of John Stewart, a negro, among the Wyandotte Indians. The Missionary Society was organized April 5th, 1819, "to diffuse more generally the blessings of education and Christianity, and to support and promote missionary schools and Christian missions throughout the United States and territories, and also in foreign countries." In 1844 the Methodist Episcopal Church (South) separated from the Church North, and established its own missionary society. Dr. Baldwin says of the tabular statement that it does not include the work of the Women's Foreign Missionary Society, though the missionaries of that society are included in the column headed "Women." "Stations" are not reported in the same way as by other societies. The number given is Dr. Baldwin's estimate. The home and foreign missionary operations of the Methodist Episcopal Church (North) are not separated, but the table gives only the foreign work. No small part of this work, however, is in Germany, Switzerland, Denmark, Norway, Sweden, Bulgaria, and Italy. Accordingly a line has been added giving the statistics for the foreign work with European countries excluded. (See Table II.)

One is impressed at once with the large number of native helpers reported here. 4925 in all, or 2919, excluding Europe, an increase of over 300 per cent since 1882, while the figures of 1882 are an increase of nearly 250 per cent over those for 1872. Of these helpers 1391, or nearly one half of those from non-European fields, are reported from North India. Schools show an increase of 130 per cent from 1882 to 1892, and of 166 per cent from 1872 to 1882. Scholars increased about 190 per cent from 1882 to 1892, and about 150 per cent during the preceding decade. Of the 35,616 scholars in non-European fields in 1892, 19,571, more than one half, in 697 schools—6 of them high schools—were reported from North India. The Sabbath-school reports are the most complete presented by any society, and show a steady and remarkable increase. It is interesting, again, to note that of the 59,748 scholars, 32,133 are in North India. Under communicants are reported both members and probationers. In the fields outside of Europe 23,753 members were reported in 1892, 8820 in North India, where there were also 16,203 probationers. In this column the increase has been over 300 per cent from 1862 to 1872, about 150 per cent from 1872 to 1882, and less than 133 per cent from 1882 to 1892. Another striking feature of this table is the large amount reported in 1892 as contributed by the native church, \$339,318 or \$157,159 excluding Europe. This is reported as collected for benevolent and missionary societies, self-support, building, repairing, and local purposes; \$62,680 of this amount having been given by the non-European fields for self-support, \$27,642 by South America, \$6429 by Mexico, and \$31,363 by North and South India.

The missionary work of the Presbyterian Church began in 1741, with the appointment of Azariah Horton, a member of the Presbytery of New

York, to work among the Indians on Long Island. David Brainerd was the second missionary. In 1763 the Synod of New York assumed the responsibility for the Indian work, and in 1800 the General Assembly took up the work systematically and carried it on till 1818, when the United Foreign Missionary Society was formed, consisting of the Presbyterian, Reformed Dutch, and Associate Reformed churches, "to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America, and other portions of the heathen and anti-Christian world." In 1826 all this work was transferred to the American Board. In 1831 the Western Foreign Missionary Society was formed by the Synod of Pittsburgh, which surrendered its work to the Board of Foreign Missions established by the General Assembly in 1837. From 1838 to 1870 the Old School churches worked through this Board, and the New School churches through the A. B. C. F. M. The Southern Presbyterian Church withdrew from the Old School in 1861 and began at once its own missions. (See Table III.)

It is interesting to note that in 1852 one Presbyterian minister out of 28 was a missionary; in 1862, one out of 36; in 1872, one out of 37; in 1882, one out of 35; in 1892, one out of 28. One Presbyterian out of 1512 went to the field in 1852; one out of 1779 in 1872; one out of 1314 in 1892. The number of medical missionaries is much larger and of more steady and rapid growth than that of any other society. The last two decades native helpers have increased 80 per cent and 87 per cent. The small number of schools in comparison with the reports of the other larger societies is significant. The earlier statistics of Sabbath-school scholars are unreliable, as are also the reports of native contributions. Communicants have increased during the five decades since 1842, 900 per cent, 55 per cent, 500 per cent, 300 per cent, 75 per cent. Between 1882 and 1892 a number of missions among the Indians was transferred to the Board of Home Missions. It will be noticed how far short the annual expenditure upon mission work has come of keeping pace in its increase with the amount expended by the Church upon herself and at home. These figures, telling the growth of the work of the Presbyterian Board, can be better appreciated by noticing that its missions are located in the main in the most difficult and unresponsive fields, and that its report is not helped by any one field of phenomenal fruitfulness.

On May 18th, 1814, in consequence largely of the missionary campaign of Luther Rice, Judson's companion on the voyage to India, a convention of 26 clergymen and seven laymen, representing the Baptists of 11 different States and the District of Columbia, met in Philadelphia. This meeting resulted in the formation of a Triennial Convention. Mrs. Judson's visit to the home land in 1823 gave this movement its greatest impulse. In 1845 the Baptists of the Southern States withdrew in consequence of the reply made to the demand of the Alabama Baptists, by the Acting Board, "that if any one should offer himself as a missionary, having

slaves, and should insist upon retaining them as his property, the Board could not appoint him." As a result of this separation the Baptists of the Northern States formed, in 1846, the American Baptist Missionary Union. (See Table IV.)

Mr. Merriam, Editorial Secretary, in sending this table, states that "the statistics of the society in former years were not gathered in such a manner as to allow of all the columns being filled out." The figures giving the number of communicants and the amount of native offerings, and the Sabbath-school scholars, include the European fields of the Union, as the published report for 1892 gives the members of the churches in the non-European fields as 83,597, the contributions of the native churches as \$59,921.82, and the Sabbath-school scholars as 15,347 in 615 schools. The missions of the Union are in Burma, Assam, among the Telegus in India, in China, Japan, and Africa. The success among the Burmans and Telegus has been wonderful, and the report can be understood only in the light of the facts regarding those two missions. All but \$4602.45 of the amount given by native churches was given by the Burman churches, which numbered 30,253 members. In these churches were more than one half of all the scholars reported as in schools. 47,458 members were reported from the Telegu Mission, with 7190 pupils in schools, but only \$2468.28 in contributions; 21,329 communicants were reported from Ongole alone, while of the 10,971 baptisms in 1891, nearly half, 5379, were reported from Ongole and Cumbum, two Telegu stations. The Assam, Chinese, Japanese, and African missions reported in 1892, 182 foreign missionaries, 5886 communicants, 1130 additions during the year, and native contributions amounting to \$2134.27. \$197,371.15 was expended on these missions, and \$276,159.05 on the Burman and Telegu fields.

The Methodist Episcopal Church (South) organized a home and foreign missionary society in 1846 at its first General Conference. In 1866 the home work was separated from the foreign and given to a separate board. In 1870 the two were again united, but separated in 1874. At present, however, they are united. There are five missions—one in China, two in Mexico, one in Japan, and one in Brazil. In 1870 the colored members of the Church were organized into an independent Church. In the following table the returns for 1862 are the same as those for 1860, as the work was interrupted during the Civil War. (See Table V.)

The small number of ordained missionaries in proportion to the large home ministry will be noticed at once, one out of every 242. In the past ten years ordained natives have increased 600 per cent, and women helpers even more; communicants over 200 per cent; Sabbath-school scholars over 400 per cent; pupils in day-schools about 200 per cent, while the gifts of the home Church have more than doubled. From the report for 1892 it would seem that about one fourth of the amount stated as given by the Church for the cause was expended in home missions.

The Domestic and Foreign Missionary Society of the Protestant Epis-

copal Church was formed in 1820, and in 1835 was reorganized so as to "comprehend all persons who are members of this Church." There are now five missions—China, Japan, Haiti, Africa, and Greece. In the table the figures for 1882 alone contain the statistics of the work in Mexico. (See Table VI.)

The first most striking fact is the slow increase of ordained missionaries. The number was in 1872 the same as in 1842, and increased only 25 per cent the last decade. Native helpers and schools show a steady increase; schools a larger proportionate increase than scholars. The increase of missionary offerings has not equalled the increase of expenditures upon the Church at home.

The Board of Foreign Missions of the United Presbyterian Church was the product of the combination of the Boards of Foreign Missions of the Associate and Associate Reformed churches which were united in 1858. The Board was formally incorporated in 1866. For a number of years it had missions in Trinidad, Syria, and China, as well as in Egypt and India. These last two are its only missions now. (See Table VII.)

It will be noticed at once how greatly the growth of the last decade has exceeded the growth of the two preceding decades. Missionaries have increased 100 per cent, native helpers 300 per cent, Sabbath-school scholars nearly 300 per cent, communicants 600 per cent, native contributions only 34 per cent. Two facts stand out with special clearness: one the concentration of work of this Board; the other the emphasis upon schools, which increased 233½ per cent the last decade, scholars increasing 130 per cent. More schools are reported than those of the two preceding societies combined; but there are also as many communicants and 50 per cent more native contributions, while the annual expenditure is less than half that of either of the others.

From 1818 to 1826, as has been already intimated, the Reformed (Dutch) Church in America was associated with the Presbyterian Church in the United Foreign Missionary Society. In 1832 the Board of Foreign Missions of the Reformed Protestant Dutch Church was chosen by the General Synod, but it operated through the A. B. C. F. M. until 1857, when the Arcot and Amoy missions were transferred to it and it began its independent work. The Japan Mission was established in 1859. These three are the only missions of the Board. (See Table VIII.)

One minister out of 22 is a foreign missionary in the Dutch Reformed Church. Communicants have doubled during each of the reported decades. Native contributions show a proportionate increase.

It is to be regretted that because of sickness or lack of needed help the officers of the Southern Baptist Convention and of the Executive Committee of the Southern Presbyterian Church were unable to have tables prepared of their work. In 1891 their receipts were respectively \$113,522 and \$112,951; missionaries, 97 and 100; native laborers, 66 and 50; communicants, 2377 and 2072; native contributions, \$2157 and \$2850.

The origin of the separate work of these two bodies has been already indicated.

The comments offered upon these tables are merely suggestive. The statistics are not accurate enough for purposes of close argument or inference. They are important as paving the way for more reliable reports by showing their value, and they are of utility for comparative study, their inaccuracy being of such a general character as not to disqualify them for this use. It is needless to say that they are not a statement of missionary success or failure. Obedience and obligation cannot be stated in terms of mathematics. The tables do, however, suggest some interesting considerations.

1. Schools are not inconsistent with evangelistic results. Whether a partial cause or as effect, the missions from which the largest numbers of communicants and baptisms are reported report also most schools. Of the 1188 schools reported by the A. B. M. U., 491 are among the Burmans and 533 among the Telegus. In Northern India where the Methodists report one third of their members, excluding Europe, there are more than one half of their schools. The United Presbyterian missions show from 1882 to 1892 the largest increase of schools, and much the largest proportionate increase of communicants. There is a large number of missions, however, where a large increase of communicants has not accompanied a strong educational emphasis.

2. There has evidently been great absence of uniformity and agreement in pushing self-support. The altogether inadequate statistics given by some, and the small amounts often where the reports are accurate, indicate the need of a thorough study of this subject and a more vigorous policy at home and abroad. Great harm has been done by wrong beginnings. Is it certain that in the many new missions right beginnings are making now? It is striking that the United Presbyterian missions report nearly as large native contributions as all the missions of the Presbyterian Church (North). The American Board and the Methodist Church have apparently adhered most closely to wise policy and attained the best general results. The Karen Bassein Mission of the Baptists, with 116 self-supporting churches and only 2 non-self-supporting, needs to be held up before all other missions.

3. Taking the figures as given in these tables for 1892, in the Congregational Church one *member* in 1183 was a foreign missionary; in the Presbyterian, one in 1314; in the Reformed Church, one in 1426; in the United Presbyterian, one in 1843; in the Baptist, one in 2190; in the Methodist (North), one in 4614; in the Protestant Episcopal, one in 8970; in the Methodist (South), one in 13,477. One *minister* out of 22 was a foreign missionary in the Dutch Reformed Church; one out of 26½ in the United Presbyterian; one out of 27 in the Congregational; one out of 28 in the Presbyterian; one out of 55 in the Baptist (North); one out of 71 in the Methodist (North); one out of 176 in the Protestant Episcopal; one out of 242 in the Methodist (South).

Upon all these figures the action of the General Assembly of the Presbyterian Church in 1866 is a startling commentary. The General Assembly "believes that no good reason can be shown for so unequal a division of the ministerial force as exists at present, 2484 ministers remaining here among a population of only five or six millions, nearly all whom already know what they should do to be saved, while we give 83 ministers, 17 of whom are natives, to the many hundreds of millions who have never yet heard of Jesus and His salvation. The Assembly therefore recommends to all its young ministers, as well as candidates for the ministry, to give a new hearing to the calls which are coming in for laborers for this wide-spread harvest-field."

The amount expended at home in 1892 by the Baptists and the Southern Methodists is not given, but of the other churches the United Presbyterians gave one dollar to the work abroad for each ten dollars spent at home; the Dutch Reformed, one for each eleven dollars; the Presbyterians, one for each fourteen dollars; the Congregationalists, one for each sixteen dollars; the Methodists (North), one for each twenty-one dollars; the Episcopalians, one for each forty-eight dollars.

The average gift per member of each Church was as follows: Congregationalist, \$1.27; Dutch Reformed, \$1.19; Presbyterian, \$1.13; Baptist, \$0.67; Protestant Episcopal, \$0.50; Methodist (North), \$0.28; Methodist (South), \$0.22.

In 1891 the Woman's Foreign Missionary Society of the Methodist Episcopal Church (North) gave \$263,660.69. This should be added to the \$622,912 given by the Missionary Society of the Church. On this basis, the average gift of each member was \$0.39, and the Church gave one dollar to the work abroad for each fifteen dollars expended at home. The figures for the Baptist Church (North) are on the basis of a membership of 850,000, given as the constituency of the A. B. M. U.

4. It will be observed that no women medical missionaries are reported prior to 1882. In 1892 the A. B. M. U. reports men and women together. The other boards report 30 women. 123 medical missionaries in all were reported, nearly two fifths of them by the Presbyterian Board. 2172 missionaries are reported, excluding medical and European Methodist missionaries, 841 of whom are men and 1331 women. In the last decade medical missionaries increased in number 200 per cent; in the preceding decade 100 per cent. Missionaries of all classes have increased in the last four decades 75 per cent, 54 per cent, 34 per cent, and 29 per cent. In 1852 they had decreased 14 per cent as compared with 1842. In 1862 there were 352 women to 376 men. In 1892 there were 1331 women to 841 men. Which of the twain loves most?

It is desired that the purpose of setting forth these statistics should not be misunderstood. They are not intended to show missionary results for the purpose of vindicating the work of the missionary agencies. No such statement can be properly or adequately made in this form. They are not meant to stimulate the passion for results statable arithmetically—a passion already responsible for no little detriment to the real interests of the work. "If we were to attack missionary bodies," says the *London Spectator*, "it would be for their attention to results, for their sordid counting of converts, and for their consequent disposition to attack perishing races like the Polynesians, and their reluctance to concentrate effort on a race like the Arab, which might furnish us with teachers acceptable throughout the whole continent of Africa." The tables are offered for the consideration of the intelligent friends and students of missions.

TABLE I.

TABLE II.

TABLE III.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Year	Members of the Church.		Ministers in the Church.		Missions.		Stations.		Men.		Women.		Mission-aries.		Medi-cal Mis-sion-aries.		Native Hel-pers.		Schools.		Scholars.				Sabbath-Schools.	Sabbath-School Scholars.	Communica-nts.	Contribu-tions of Native Church.	Amount Spent by Home Church in the U. S.	Amount Given to For-eign Mis-sions.	Cost of Collec-tion and Ad-ministration.
	Members of the Church.		Ministers in the Church.		Missions.		Stations.		Men.		Women.		Mission-aries.		Medi-cal Mis-sion-aries.		Native Hel-pers.		Schools.		Scholars.										
	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Day.	Boarding.	Boys.	Girls.							
1842..	20	85	160	170	11	11	4	128	30	618	738	386	27,208	21,561	\$318,306	\$27,648															
1852..	20	111	184	213	5	5	43	202	27	783	485	484	22,505	22,061	301,727	85,838															
1862..	20	111	151	174	6	6	81	305	20	828	273	258	8,008	25,068	320,714	84,302															
1872..	312	1,054	16	77	185	102	91	242	32	462	294	541	15,480	9,010	420,266	84,355															
1882..	381	1,647	25	82	185	201	2	148	104	806	2,210	1,688	31,933	10,755	454,041	84,061															
1892..	623	2,775	20	95	418	330	4	200	141	1,082	4,280	2,832	85,716	40,838	794,975	85,081															

* Of whom 11 are medical men.

THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH (NORTH).

Year	Members of the Church.		Ministers in the Church.		Missions.		Stations.		Men.		Women.		Mission-aries.		Medi-cal Mis-sion-aries.		Native Hel-pers.		Schools.		Scholars.				Sabbath-Schools.	Sabbath-School Scholars.	Communica-nts.	Contribu-tions of Native Church.	Amount Spent by Home Church in the U. S.	Amount Given to For-eign Mis-sions.	Cost of Collec-tion and Ad-ministration.
	Members of the Church.		Ministers in the Church.		Missions.		Stations.		Men.		Women.		Mission-aries.		Medi-cal Mis-sion-aries.		Native Hel-pers.		Schools.		Scholars.										
	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Day.	Boarding.	Boys.	Girls.							
1842..	1,068	1,623	1	23	4	4	1	1	1	18	781	1,257	20	781	1,257	\$27,765															
1852..	738	700	4	18	1	1	1	1	1	31	544	873	31	544	873	34,074															
1862..	542	1,067	7	63	20	2	162	20	2	81	1,000	1,000	31	1,000	1,000	101,723															
1872..	1,458	4,411	12	207	3	3	810	4	4	180	426	18,071	426	18,071	373,825																
1882..	1,710	2,041	15	108	112	2	5	246	201	408	1,151	54,097	1,151	54,097	327,527																
1892..	2,288	3,030	20	185	204	12	0	475	475	1,032	2,255	111,865	2,255	111,865	622,012																
1892..	1,18	210	174	283	219	1,060	47	1,060	47	1,060	1,438	59,798	1,438	59,798	622,012																

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

Year	Members of the Church.		Ministers in the Church.		Missions.		Stations.		Men.		Women.		Mission-aries.		Medi-cal Mis-sion-aries.		Native Hel-pers.		Schools.		Scholars.				Sabbath-Schools.	Sabbath-School Scholars.	Communica-nts.	Contribu-tions of Native Church.	Amount Spent by Home Church in the U. S.	Amount Given to For-eign Mis-sions.	Cost of Collec-tion and Ad-ministration.
	Members of the Church.		Ministers in the Church.		Missions.		Stations.		Men.		Women.		Mission-aries.		Medi-cal Mis-sion-aries.		Native Hel-pers.		Schools.		Scholars.										
	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Day.	Boarding.	Boys.	Girls.							
1842..	10	12	31	30	1	1	0	1	1	13	174	27	476	9	476	\$58,185															
1852..	210	160	10	30	71	4	2	25	1	33	318	211	2,067	69	2,067	1,108,977															
1862..	424	700	24	177	65	7	82	22	18	82	227	102	4,025	248	4,025	1,600,733															
1872..	1,585	2,011	98	149	10	10	409	7	13	31	258	417	8,750	905	8,750	1,738,501															
1882..	1,710	2,041	15	108	112	2	5	246	201	408	1,151	54,097	1,151	54,097	373,825																
1892..	2,288	3,030	20	185	204	12	0	475	475	1,032	2,255	111,865	2,255	111,865	622,012																
1892..	1,18	210	174	283	219	1,060	47	1,060	47	1,060	1,438	59,798	1,438	59,798	622,012																

TABLE IV.

Year	Ministers in the Church.	Members of the Church.	Missions.		Foreign Missions.		MEDICAL MISSIONARIES.		NATIVE BELIEVERS.		SCHOOLS.		SCHOLARS.				Contributions of Native Church.	Amount Spent by Home Church in the U. S.	Amount Given to Foreign Missions.	Cost of Collection and Administration.
			Stations.	Missions.	Men.	Women.	Men.	Women.	Ordnained.	Unordained.	Men.	Women.	Boarding.	Day.	Boys.	Girls.					Boys.	Girls.	Sabbath School.	Sabbath Schools.	Sabbath School Scholars.	Communicants.
1842..	8,000	880,000	1	73	141	229	16	243	1,023	180	1,183	195	4,140	80,123	\$5,000	\$85,192	569,173	\$14,052		
1852..			6	21	40	67	0	566	421	195	195	4,140	216,000	57,512		38,785		28,785		
1872..			6	83	73	108	0	180	473				22,281	94,879		302,584		80,285		
1882..			7	73	141	229	16	243	1,023	180	1,183	195	4,140	80,123	\$5,000	\$85,192	569,173	\$14,052		

TABLE V.

BOARD OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH (SOUTH).

Year	Ministers	Members	Stations	Missions	Men	Women	Ordnained	Unordained	Men	Women	Boarding	Day	Boys	Girls	Sabbath School	Communicants	Contributions	Amount Spent	Amount Given	Cost
1842..	6,850	542,851	1	2	2	0	0	1	0	0	2	57	11	45	2	2,652		\$2,652		
1862..	8,187	740,068	1	2	2	0	0	0	0	0	2	51	6	50	11	2,656		2,656		
1872..	8,866	845,783	1	2	2	0	0	0	0	0	2	51	6	40	79	3,638		\$8,010		
1882..	9,914	867,855	3	13	18	0	0	0	0	0	34	153	103	1,283	1,652	5,011		120,751		
1892..	11,840	1,263,860	0	111	40	63	2	50	81	24	20	346	353	1,721	255	6,561	12,193	\$2,283,701	289,869	20,811

TABLE VI.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH.

Year	Ministers	Members	Stations	Missions	Men	Women	Ordnained	Unordained	Men	Women	Boarding	Day	Boys	Girls	Sabbath School	Communicants	Contributions	Amount Spent	Amount Given	Cost
1842..	1,107	107,206	0	10	11	14	0	0	3	1	6	102	150	406	283	421		\$39,279		
1862..	1,606	67,206	2	9	10	11	0	0	0	2	6	102	150	406	283	421		\$39,279	41,048	8,462
1882..	2,070	224,985	6	10	18	11	4	15	15	4	8	102	150	406	283	421		\$39,279	41,048	8,462
1872..	2,962	342,590	6	52	11	12	14	34	17	11	29	102	150	406	283	421		\$39,279	41,048	8,462
1882..	3,496	342,590	6	140	19	26	8	44	18	20	44	102	150	406	283	421		\$39,279	41,048	8,462
1892..	4,229	536,140	5	223	24	33	4	57	260	73	33	102	150	406	283	421		\$39,279	41,048	8,462

AMERICAN BAPTIST MISSIONARY UNION.

MISSIONS IN THE WEST INDIES.

BY REV. W. J. MORNAN, JAMAICA.

THE FIELD.

The term West Indies is used to designate the several groups of islands scattered over the Caribbean Sea between North and South America. The largest islands are Cuba, with an area of 43,000 square miles, and about 2,000,000 inhabitants; Haiti, or San Domingo, with a population of 1,500,000, and somewhat smaller in size than Cuba; Jamaica, having an area of 4300 square miles, and a population of 600,000. Then come Puerto Rico and a multitude of small islands and cays, making up about 100,000 square miles of area and about 5,900,000 inhabitants. At the time of their discovery, in 1492, most of these islands, and particularly the larger ones, were densely peopled by the Carib Indians. They were soon, however, exterminated by the fearful cruelties inflicted on them by the bloodthirsty Spaniards. The horrible details of this wholesale butchery are recorded in the works of the famous Las Casas and other contemporary writers. By the end of the eighteenth century, chiefly as the result of the different wars between England, France, and Spain, the latter had lost all her West Indian possessions except Cuba and Puerto Rico. The island of San Domingo had become independent, one part forming the Spanish-speaking republic of San Domingo, and the other the French-speaking republic of Haiti. The rest of the islands now belong to various European governments, England having the lion's share. She possesses Jamaica, Barbadoes, Trinidad, St. Lucia, the Bahamas, etc. The extermination of the aborigines in the way already mentioned led to the necessity for bringing other laborers into these islands. Hence, the origin of the horrible slave trade between the West Coast of Africa and these fair isles of the sea. As one traces the history of that bloody and accursed system, he feels devoutly thankful that so far at least as this part of the world is concerned, it is a thing of the past. The population of these islands now consists chiefly of black and colored people, the descendants of the African slaves, with a fair proportion of whites, both creole and European. In the year 1838 slavery was abolished in all the dominions of the English Crown, but still existed in the Spanish colonies until about twenty years ago. The glorious act of 1838 was, however, the direct result of missionary operations, and thus leads us to consider very briefly

THE HISTORY OF MISSION WORK.

The first direct mission work attempted in the West Indies was by the Moravians, who in 1732 began work in the Danish islands of St. Thomas and St. Croix. Their work extended in a short time to Barbadoes and other islands. In 1754 Jamaica was reached. The first efforts of this society were rendered almost fruitless, from the fact that they settled

their stations on the slave-owning estates and fens, and thus they were really under the power of the cruel planter. This society has, however, made great progress and done really useful work in later years, and nowhere is it prospering more than in Jamaica. The next work attempted was by the Wesleyans. Dr. Coke began work in Kingston in the year 1792, where a chapel was opened, but after a short time was closed until the year 1815. Since that time if progress has been slow, it has been sure. Some of their mission workers stood boldly by the side of brethren of other denominations as the champions of negro liberty. This society is to-day doing a blessed work. Its churches and chapels are found all over the island. The same is true of its schools. They are also doing good work in the Bahamas, Turk's Island, Haiti, Trinidad, St. Vincent, etc. The Baptist Missionary Society commenced work in Jamaica in 1814, and has stations in San Domingo, the Bahamas, Turk's Island, and Trinidad. The missionaries found the people in slavery, and from the first took the side of the oppressed. The battle of freedom was stern and cruel, but it was fearlessly fought out and won. We can do no more than mention in this connection such names as Knibb, Burchell, and Phillips, who when they failed in the fight in Jamaica returned to England, and by voice and pen helped to rouse the English people until the House of Commons passed the Act of Emancipation. From that day to this the Baptist churches have passed through many struggles, but they are to-day among the foremost leaders in all that tends to the true, moral, and social advancement of the people. The principles for which the missionaries contended are now being recognized by the government, the press, and the people generally as wise and right. In the year 1842 the Baptist churches in Jamaica became independent of the English society, and have since then supported their own pastors and founded a missionary society of their own, the object of which is to preach the Gospel in needy parts of Jamaica, in Haiti, Cuba, Central America, besides helping the parent society to some small extent in its work in Africa. The Baptists took the lead in the work of raising up a native ministry, and for the last fifty years their Calabar College has been educating their ministers and teachers. Nearly every other society is now following their example. The London Missionary Society also has a few stations in Jamaica, but they have never developed nor extended their work. The United Presbyterian Church of Scotland is also laboring in the West Indies, its missions being confined to Jamaica, Trinidad and Grand Cayman. All these different denominations have an interesting history of their own in the West Indies, but this brief notice must suffice. We now pass to consider

PRESENT MISSIONARY EFFORT.

The unevangelized fields in the West Indies are Cuba, Haiti, and Puerto Rico. The first and last are Spanish colonies, and the second consists of two republics, one French and the other Spanish. The prevailing

religion is Roman Catholic, but there are, especially in Haiti, many forms of African superstition, while many among the more educated classes have embraced atheistic views. As the direct result of Romish influence the people are corrupt and demoralized. Sin can be paid for, and the hope of heaven purchased for a gold piece. The writer knows whereof he affirms when he declares it as his solemn conviction—a conviction forced upon his mind by an intimate knowledge of the people, both in Cuba and Haiti, that the people in these lands have “no hope” and are “without God in the world.” The population of Cuba and Haiti is about 3,500,000, who are for the most part slaves to a cruel, avaricious, and immoral priesthood. Several missionary societies are at work in these islands. In Haiti the Jamaica Baptist Missionary Society has stations at Jacmel, Cape Haiti, Port de Pais, St. Marc, Port Liberti, besides some out-stations. The church at St. Marc is now self-supporting, and therefore independent of the missionary society. There is also an independent Baptist church at Port au Prince, under the care of Rev. Lucius Hippolyte, M.A., who is a graduate of Colgate University. The work has been carried on for many years under great difficulties and with very little apparent success. Still the brethren have labored on, and there are many hopeful signs which give promise of the future reaping of a good harvest. The Baptist brethren in the island have lately met and formed a Haitian Baptist Union, and it is hoped that the union will prove useful in strengthening the Lord’s work. The Wesleyan Methodist Missionary Society has several flourishing stations on the island. At Jacmel, Port au Prince, and Cape Haiti they have labored with zeal and success for many years. It seems a pity that the work should now be at a standstill by the home society gradually withdrawing help from the West India Conference. The English Baptists have a station at Puerto Plata, in the Republic of San Domingo, the African Methodist Episcopal Church has some stations, and work is also being done by the Episcopal Church of the United States; but with regard to these last-named missions the writer has no information as to their present position and prospects.

The people of Haiti are warm-hearted, kind, and hospitable, passionately fond of liberty, and very jealous of their free, republican institutions. They are, however, deep down in the mire of superstition and sin. Political and religious liberty do not exist in anything but in name. The mass of the people are grossly ignorant, and are thus easily imposed upon by the few who are to some extent educated. The present ruler of Haiti has many qualities which might have made him a wise and liberal ruler, but the strong opposition of the Romish Church, and the many plots against his government, have so acted on him as to make him suspicious, stern, and cruel to a terrible degree. With all his faults, however, he favors Protestant missions, and though himself a Roman Catholic, sees in the spread of our principles the only hope of his country’s political and social regeneration. In the neglected country places the people are

devotees of Vaudoism, fetichism, and other heathenish beliefs and practices. Cuba, the largest of the West India Islands, was up to a few years ago entirely without the Gospel, and a large part of it is still unevangelized. The people are crushed and oppressed by the Church and government, and are thus dissatisfied and anxious to throw off the Spanish yoke, yet have neither the unity, courage, nor resolution to do so. The Church is supported by the State, and until about the year 1875—a remarkable year in the history of missions—was the only creed allowed to be preached in the country. In that year religious toleration was proclaimed, and since that time various societies have done work in Cuba. At first there seemed very little hope of success. The interesting story of the conversion and subsequent call of Rev. A. J. Diaz to labor in his native land has already been told in the pages of this REVIEW. He and his staff of workers are doing a noble work in Havana and other cities and towns in the north of Cuba, and the work is making rapid progress under the fostering care of the Southern Baptist Convention. Several churches have been formed, with which are connected large and flourishing day and Sunday-schools. The Episcopal Church also has stations at Matanzas and in Havana, and their work has been attended by much of the Divine blessing.

About four years ago the Southern Presbyterians began work in Havana, but after a time removed to Santa Clara, an inland town of 15,000 inhabitants. Here a congregation has been gathered under the Rev. E. P. Collazo, and good work is being done in the day and Sunday-schools. The Methodist Episcopal Church, also about four years ago, began work in Havana, but the writer does not know what amount of success has attended their efforts. In the year 1886 work was commenced by the Jamaica Baptist Missionary Society at Cienfuegos, on the south side of the island, but after several years' work the mission has been temporarily abandoned. The society, however, has the satisfaction of knowing that its agents have preached the Gospel to large numbers in Cienfuegos, and numbers of Bibles and Testaments as well as Gospel tracts have been distributed. At the last meeting of the General Committee of the Society, in February, 1894, the following resolution was unanimously passed: "That it be an instruction to the Managing Committee to seek to secure a suitable agent for work in Cuba, and if such an agent can be secured and the funds of the society permit, to resume missionary work in that island during this year." For lack of funds nothing has been done. There are still many large cities and towns in Cuba without a single Protestant missionary, and if Cuba is to be evangelized to any great extent, the number of workers must be multiplied fully fifty times.

A WORD ABOUT THE DIFFICULTIES.

The difficulties of the work are many and great. Haiti is a much more ready and inviting field than Cuba. The chief difficulty in Haiti is the frequent occurrence of bloody wars, which, while they continue, throw everything out of order, and if Cuba were to become independent in her

present moral and intellectual state, the same bitter strife and bloodshed would be sure to prevail. In Haiti the people are more liberal in their ideas and institutions. They are kind and hospitable, and the stranger is readily welcomed. This is not the case in Cuba. The men are easily reached in the restaurants, *cafés*, and clubs, where they idle away much of their time, but foreigners especially find it hard to get into the homes of the people. Their own priests are not allowed to visit them, except when dying to administer the last ordinance of the Church, and the foreign missionary is not expected to visit either. If he is a single man, it will be impossible for him to do much of this work. He stands a better chance if he is married.

The expense of mission work is very great, both in Cuba and in Haiti. Living is expensive, and rent is very high. To do effective work a chapel of some kind must be provided. The people with the ideas about worship which they have been taught do not believe in going to the parlor of a private house to hear the Gospel. It must be in some consecrated building. Then burial of the dead is another difficulty. All the cemeteries are in the hands of the Church, which will allow no *heretic* to be buried in *consecrated ground*. The law provides for the erection of public cemeteries in connection with every town, but as most of the town councils are controlled by the Church, they find various means of evading the law. In Haiti this difficulty does not exist, as all the cemeteries are public.

The missionary has also to contend with the enormous power of the Church of Rome. She is rich and crafty, and does not fail to employ all the powers at her command to prevent the spread of the Gospel. The priest, although despised, is feared, and has very much more power than would at first sight appear.

The greatest difficulty, however, is *indifference*. We have often heard it said that people in these islands are crying out for the Gospel. This is not the case. The people have no appetite for a spiritual religion which demands a "repentance toward God" and "faith which worketh by love." The great majority are perfectly satisfied with Romanism, which panders to their depraved nature and carnal appetites. They flock to mass on the Sabbath morning, to the cockpit or bull-ring in the afternoon, and to the theatre at night. These difficulties are no plea or excuse for neglecting these mission fields. The Divine command is not, "Go where it is easy," or "Go where the people want you and where converts can be easily won," but "Go ye"—oh! that the Church would hear it—"into all the world and preach the Gospel to every creature." This is our business with regard to Cuba and Haiti, as well as anywhere else, and we earnestly pray that it may be speedily done.

THE CENTENARY OF A GREAT MISSIONARY SOCIETY.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

One hundred years ago there were but two missionary societies in England: the Society for the Propagation of the Gospel, founded in 1701, and the Baptist Missionary Society, in 1792; but the missionary spirit had been slowly awaking, and this led to the desire for the formation of a society on a basis sufficiently broad to include earnest men of all denominations holding the principles usually called evangelical.

A small group of such persons had, in 1793, established the *Evangelical Magazine*, and in the number for September, 1794, there appeared a long and able letter, written by Dr. Bogue, a Presbyterian minister at Gosport, calling attention to the subject. It produced a profound impression and led to various private conferences, and on November 'th the first concerted meeting, with a view to the formation of a society, took place in the city of London. Eight ministers were present, and at that gathering the Society really had its birth, though at a later period it was formally inaugurated. It was resolved to issue in the following month an appeal inviting practical co-operation and aid.

Among other statements it said: "That something may be done with effect, it is hoped that not only evangelical Dissenters and Methodists will be disposed to unite in instituting a society, but that members of the Established Church will also favor us with their kind co-operation."

This circular discovered the affectionate willingness of a considerable number to stand forth in this work, "and after various meetings of a deliberative character a letter was issued, signed by ten leading ministers, calling a series of meetings to found the Society. The preparatory meeting was held on September 21st, 1795, at the Castle and Falcon, Aldersgate Street, when there appeared a very numerous and respectable assembly of ministers and others whose aspect indicated seriousness, ardor, and harmony worthy of so great an occasion." *

"On the three following days six sermons were preached in some of the largest chapels in London, followed by several business meetings, and a general meeting on Friday the 25th, at which the Society was definitely inaugurated by the election of a treasurer, two secretaries, and 32 directors, and the 'plan' of it adopted. Of this it is only necessary to say that it was called simply the Missionary Society, and its sole object defined to be 'to spread the knowledge of Christ among heathen and other unenlightened nations.'" Congregationalists, Episcopalians, Presbyterians, and members of the Countess of Huntingdon's connection united in this movement. The leaders were influential and eminent in the churches to

* "An Introductory Memorial Respecting the Formation of the Missionary Society;" also, "A History of the London Missionary Society." By the Rev. W. Ellis. Vol. I. This history, unfortunately, was never completed.

which they belonged ; great harmony prevailed in all their deliberations, the meetings were crowded, and the impression produced extended far and wide.

The sphere for the first mission had previously been considered, and "it was unanimously resolved that the first attempt of this Society shall be to send missionaries to Otaheite or some other islands of the South Sea ; and also that missions may be as early as possible attempted to the Coast of Africa, or to Tartary, or to Surat, on the Malabar Coast of India, or to Bengal, or the Coromandel Coast of India, or to the Island of Sumatra, or to the Pelew Islands."

The first mission was soon commenced. On July 27th, 1796, thirty missionaries—four ordained ministers, the others artisans—were designated for this work, in the presence of a large congregation, ten ministers of different denominations engaging in the service. The missionaries sailed for Tahiti in the ship *Duff* on August 10th, and reached their destination on March 6th, 1797, the first evangelists ever sent to any of the numerous islands of Polynesia.

The Society had many influential, united, zealous friends, and as these passed away, others like-minded were found to carry on the work so well begun. This will be seen from the following statement of the missions it successively established. In 1797 missionaries were sent to the Foulahs near Sierra Leone ; in 1798 to Bengal and to the Cape of Good Hope ; in the following year to Newfoundland ; in 1804 to Surat, on the West Coast of India, to the South and East coasts, and to Ceylon ; in 1808 to British Guiana and the West Indies, and the first Protestant missionary to China in 1811 ; in 1813 to Java and the Mauritius ; in 1815 to Malacca, and in 1816 to one of the Greek islands ; to Madagascar in 1818 and Siberia in 1819. New Guinea was occupied in 1871, and Lake Tanganyika, in Central Africa, in 1877.

Some of these missions were small and isolated, and for one reason or another were in time abandoned, but the following great spheres are now occupied by the Society, and have in every instance expanded from single stations to groups, usually of extended influence.

After more than fourteen years of toil and alternate hope, disappointment and danger, the Gospel triumphed in TAHITI AND THE ADJOINING ISLANDS, and after a few years of quiet, successful toil, a great extension of the missions was caused by the splendid zeal of John Williams, who between 1822 and 1839, when he met a martyr's death on Erromanga, placed missionaries and native evangelists on a number of islands, some of them far separated from each other. The Society now occupies the Harvey, Samean, and Loyalty groups of islands, and a number of isolated ones, like Nine or Savage Island. Most of these are so entirely Christian that no remains of idolatry are to be seen, save as memorials of a dark and barbarous past ; but the influence of the Society has extended far beyond its own spheres. Its romantic and remarkable successes drew attention

to the Pacific, and led to the occupation of many islands by other societies, and with such marked results as are seen in Fiji, the Sandwich, and other islands.

One most satisfactory issue of the Polynesian mission was the commencement of the *NEW GUINEA MISSION* in 1871.

Christianity had so triumphed in many islands, and converts had approved themselves such reliable pastors and evangelists, that two experienced missionaries and a number of native volunteers were appointed to begin a new mission, or rather a series of missions on the southeast coast of New Guinea, the largest island in the world with the exception of Australia. The climate is unhealthy and the people are degraded and treacherous, and a large number of the Polynesian evangelists have been invalidated, died of disease, or been slain, but volunteers have been found to occupy even positions of peril, and now one hundred and eleven native agents, with seven European missionaries, are spreading light and truth from many stations and with marked success.

The four or five small stations in *INDIA* at the beginning of the century have grown into twenty-five, with a yet larger number of out-stations.

Nearly two thousand miles intervene between Almora, in the Himalaya, and Travancore, near Cape Comorin. In the latter little kingdom is the most flourishing of the Society's Indian missions, with its fifty-three thousand converts, a number found only in four other parts of India within the same area.

In *CHINA*, as in India, it has been hitherto a time of sowing rather than of reaping.

The evangelization of by far the two greatest empires in the world, each dominated by intricate and specious systems of superstition, the outgrowth of remarkable race idiosyncrasies, and therefore congenial to the genius and character of the people, is inevitably a slow and stupendous task. Nor have Christian people yet grasped the conception of what the conversion of a vast empire means, either in its arduousness, duration, or splendor.

The London Missionary Society in both these supremely important fields, alike through education, literature, and preaching, has all through the century borne a most conspicuous part. It has missions in some of the most important cities of China, as Canton, Shanghai, Amoy, Hankow, Tient'in, and Peking; and it has had an exceptionally large number of eminent and learned missionaries, but with all other societies it has to regret the small number of converts and of reliable native helpers.

In *MADAGASCAR* the Society has had its greatest trials and triumphs, if fidelity in suffering even unto death and the number of its converts alone be considered. The mission began with disaster.* Then followed some eleven years of steady work; then years of repression and persecution,

* Mr. Bran and Mr. Jones were the pioneer missionaries. Within a few weeks the former, with his wife and child, and Mrs. Jones and her child, died.

even unto death, and then a glorious outburst of Christian fruitfulness and of freedom to worship God. The Society has now more than 346,000 converts there who form 1200 Christian congregations, and are ministered to by 1061 native ordained ministers and a yet more numerous company of preachers ; but great as these results seem, the wonder is justified that after such zeal and propagandism, as the long years of persecution revealed, the results have not been greater.

In AFRICA the early promise has not been realized. The missions have had such men as Vanderkemp, Phillips, Moffat, and Livingstone, and at one time were more numerous in South Africa than now. The Society set a fine example by sending some of its missionaries far into the interior, but the churches, the communities, and the native ministry have not grown in strength and number as much as might have been expected. CENTRAL AFRICA has cost some precious lives, and many difficulties have occurred in the prosecution of the mission, as indeed has been the case with all the missions in that vast region ; but the worst apparently has been surmounted and the signs of coming blessing seem clear.

In the WEST INDIES during the middle half of the century the Society had several important stations throughout Demerara, Berbice, and Jamaica. Some years since these were supposed to be qualified for self-support and were left with but partial aid, so that now only one missionary represents the Society in the West Indies.

The only missionary in MONGOLIA belongs to this Society. It has been prosecuted with singular devotion for twenty-five years by one missionary chiefly, with but partial results, and now has but two.

Certain features of the Society's history and of its present position, as indicated in the table with which this paper closes, are noteworthy.

The first event of importance in its history was the conversion of King Pomara and a considerable number of his subjects in Tahiti and one or two neighboring islands. For some years the missionaries saw no fruit to their labors ; opposition threatened ; some of the missionaries withdrew from the islands ; the directors at home became discouraged ; the abandonment of the mission was suggested. This led to a time of special prayer. There came tidings of great joy, of victory for the Christian party and of many conversions. It was a great crisis in the Society's history, and the issues were very remarkable in the increase of enthusiasm at home and the extension of missions in Polynesia and elsewhere.

The visits of John Williams to England from 1834 to 1838, after eighteen years' splendid service in Polynesia, and of *Robert Moffat*, from 1839 to the close of 1842, after twenty-three years of African romance, did more to kindle missionary enthusiasm than the visits of any two men have ever done. Both were remarkable men in personality, power of speech, and resourcefulness. Their lives abroad had been romantic, perilous, enterprising, and successful. They had thrilling stories to tell, and told them well. Heroes they were without knowing it, for they were

simple and humble, but inspired by missionary enthusiasm, and they inspired others. Wherever they went there were crowded audiences, and the impressions they produced were profound and enduring. From that time the position and reputation of the Society were distinctly raised.

Another marked event was *the resumption of the Madagascar Mission*. After ten years of successful seed-sowing the protecting King Radama died. His queen succeeded him. Then for nearly thirty years, more systematic and severe methods were used to extinguish Christianity than has been seen anywhere else during this century. For more than twenty years the missionaries were exiled; but when the queen died it was seen that the five or six score Christians there were at the beginning of her reign had grown to many thousands! The Society which had begun the work and watched over it all through the dark days sent at once a large band of missionaries, and has ever since made Madagascar one of its principal fields. The story of that long persecution through fine, imprisonment, slavery, and death in its most terrible forms, endured with wonderful fortitude and ending so gloriously, ranks as the greatest triumph of this Society.

It was a *marked advance in its policy* when in 1871 it commenced the *New Guinea Mission*, and in 1877 the one in *Central Africa*. It is sufficient here to point out that both were pioneer missions on a large scale, among races far removed from all Christian influences, in most unhealthy regions, and entailing a permanent heavy annual expenditure. Since both these movements were undertaken in obedience to public desire, it was expected that they would elicit a corresponding enthusiasm and liberality; these, though considerable, have not equalled expectations, and this has caused some of the most important missions in India and China to be inadequately sustained for some time.

It was in some degree a consciousness of this neglect which led three years ago to the initiation of what has been well called *the forward movement*. It was resolved to increase the European staff of agents by one hundred before the centenary was complete.

This meant an increase of one third in agency and about one fourth in annual outlay. Almost one half the missionaries have been sent out, and some advance in the income has been made, but not to the extent hoped for and needed. To the deep disappointment, therefore, of many this movement is suspended, not without hope that it will be resumed and completed before the close of next year.

The Society has been fortunate in its *foreign secretaries*. Only one can here be referred to, though Dr. Muilens, as missionary, author, and secretary, is worthy of high honor, but Dr. Tidman was in the latter position for twenty-seven years. He was called "the prince of secretaries," nor was he unworthy of the name. In bearing he was a courtly gentleman. His power to influence others was great. He had large administrative ability and insight. His reports and speeches were models of explicit-

ness, force, and persuasive eloquence, and his devotion to the Society undoubted.

The general features and policy of the Society are worthy of notice. It has remained faithful to its original principle of undenominationalism.

In the course of time Episcopalians, Presbyterians, and others have drawn off from it, not through strife or controversy—for of these there has been singularly little throughout its history—but from a belief that organizations on a denominational basis would gain a larger amount of sympathy and support. The Congregationalists have not had such a desire, and remaining loyal to the Society, it has largely come into their hands. It is to their honor that they have never desired to make it exclusively their own, or to call it by some new name. Hence it is that, being wishful to maintain the undenominational, and, as they judge, nobler feature of the Society, they have been at pains to associate Presbyterians and others with themselves in the management of its affairs, and never decline to send a non-Congregationalist into the mission field if he is judged to be suitably qualified. Such there now are and always have been.

It has been honored by the services of an *unusually large number of eminent missionaries*. It has sent out more than one thousand agents, and an unusual number of them have been men of more than average ability as scholars, evangelists, and organizers, and not a few have attained to the first rank in the missionary band of worthies.

It will be admitted by almost all acquainted with the history of missions during this century that Vanderkemp, Morrison, Phillips, Williams, Moffat, Ellis, Mullens were eminent missionaries, and that few societies can present an equal number of men so distinguished.

And it may be claimed for the Society that it has faithfully and efficiently carried out the purposes for which it was formed.

It has had its difficulties. The missionary cause is nowhere so popular as it should be. Christian people for the most part give it but a lukewarm support. Affairs are keenly watched and unkindly criticised continually, questions of extreme delicacy and difficulty have to be dealt with.

The directors at home and the missionaries abroad are not invariably wise or good-natured or companionable. Disaster comes, success does not. To sustain missionaries in unhealthy countries and among savage and unfriendly men, decade after decade, is no light task. Popularity is desirable, but its demands are not always reasonable, and societies, like individuals, are tempted to enter on courses that promise much, but end in embarrassment, perhaps disaster.

This Society has passed through these various experiences, and it speaks well for its leaders, and suggests that it has been guided by God, that its course has been so free from disaster, and so generally distinguished by able management, nobility of policy, and aim and great success. To prosecute the missionary enterprise in countries so wide apart as the West and East Indies, China and Africa, Polynesia, New Guinea,

and Madagascar, and among races differing widely from one another and from ourselves, for periods extending over twenty years almost to one hundred, without any great breach or mistake or failure at home or abroad—not without struggles and discouragement, indeed, but with a history marked at each decade by progress upward and onward—is ample evidence of the administrative powers of the secretaries generally, the sagacity and high character of the directorate, the ability, consideration, and zeal of the missionaries, and, above all, the presence and blessing of God. The following summary will show the high position of success and efficiency it has attained, though it leaves unrecorded much that has been accomplished. There are, for instance, several churches and congregations in the West Indies and South Africa which were planted and mustered by the Society, and then—too hastily—left to themselves. So, too, there are many more in Polynesia, Madagascar, India, and China, related to it, but receiving no aid, or if they do, giving in return as much or more than they receive.

The total income for the year 1893-94 was £141,369, but of this amount £26,903 was raised at the mission stations. It will be seen that while the foreign missionary number 258, the ordained native ministers are 1476, and the other native preachers 6758. Is there any other society that derives so large a proportion of its income from its own mission stations, or has so large a number of native agents, in comparison with the number of its European missionaries?

GENERAL SUMMARY FOR THE YEARS 1893-94.

STATIONS AND OUT-STATIONS.	English Missionaries.		Native Ordained Ministers.	Native Preachers.	Church-Members.	Native Adherents.	SUNDAY SCHOOLS.		DAY SCHOOLS.				LOCAL CONTRIBUTIONS.		
	Male	Female					No.	Scholars.	Boys.		Girls.				
						Schools.	Scholars.	Schools.	Scholars.			£	s. d.		
1. China.....	45	21	8	9	5,017	3,370	11	695	57	1,601	28	1,225	3,116	19	8
2. North India.....	29	17	9	39	701	2,381	36	1,661	59	4,279	50	2,442	1,620	3	0
3. South India.....	34	15	15	121	2,086	15,622	62	1,858	161	6,501	87	3,061	577	12	4
4. Travancore.....	11	3	3	231	6,730	53,147	....	....	374	18,000	38	4,552	1,442	19	4
5. Madagascar.....	22	6	1,061	5,879	68,020	288,738	119	16,368	441	86,931	....	37,497	7,316	12	8
6. Africa.....	25	12	....	71	2,421	4,291	3	230	23	1,211	....	....	227	0	7
7. West Indies.....	1	....	....	....	....	....	....	....	....	....	....	....	....	....	....
8. Polynesia.....	22	4	361	266	14,267	42,046	280	13,223	302	8,156	221	5,438	4,245	1	0
Totals....	190	68	1,476	6,758	94,192	404,795	511	34,045	1,418	71,769	375	54,215	19,067	8	5

Local Contributions * £19,067 8 5

School Fees. 7,835 12 9

Total raised at Mission Stations..... £26,903 1 2

N.B.—These statistics are necessarily incomplete owing to insufficient returns,

* Multiply by five to ascertain approximately the number of dollars.

A MODEL WORKING CHURCH IN THE WORLD'S CAPITAL.

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

The recent celebration of Pastor A. G. Brown's fiftieth birthday is a seasonable occasion to put in brief form a record of his East End labors; and, if possible, supply a graphic sketch not only of the man, but of the church over which he presides, and which we have ventured to designate *a model working church in the world's capital*. It is given to few men to do such a work as the East End Tabernacle monuments, and to do it in face of conditions which tax to the utmost not only the frailness of the flesh, but the willingness of the spirit. No man can be insensible to his environment; and when the environment lacks lustre, when year in and year out it is one unvarying round of monotony and of care, when the scene does not change and there is no poetic gleam to relieve the dull prose of prevailing existence, when the tide of poverty and distress seems rather to rise than to sink despite the inflow of liberality and the increase of social schemes, it is no wonder if at times the brave worker grows weary, and the temptation to faint be well-nigh insupportable. With such an environment as this, which we have only sketched with a light hand, Pastor A. G. Brown has for twenty-eight years labored for God. During that period he has known many a juniper-tree, and though a man of strong physique has more than once all but touched breaking point. His fiftieth year, however, finds him strong, sanguine, and jubilant. "Never," said he to us, "have I had so much to encourage me in my work as now. My wife's health causes me constant anxiety, but the work flourishes, and our meetings were never so fruitful as of late. The jubilee year is the best that has yet been."

With the exception of the Metropolitan Tabernacle, Mr. Brown's church has a larger membership than any in London. But it is not the size of this work, great though it be, which most impresses us, as the manifestly *live* description of it. Drawn mainly from the dreary work-a-day world—the pleasure grounds of the "sweater"—and from strata more deeply sunken still, the church which meets in the East End Tabernacle exhibits all the features of a corporate body. This church is cohesive. It is a unit. There is the charm, the felt presence of the Spirit of life in Christ Jesus. These people have come in their multitude for worship, fellowship, and testimony as partakers together of the same grace and heirs of the same glory. They are not there because magnetized by some sensation or befooled by some flaming poster. Mr. Brown abhors the arts of sensationalism, and has held on his way, employing no means to reach the masses save those which the simplicity there is in Christ and sworn fidelity to the Gospel justify. And not only has he reached them in a way which sensationalists might envy, but he has held them when reached, and raised vast numbers of them, through the operation of the Spirit, into

newness of life, so that the church itself is become a hive of Christian activity—a model working church in the world's capital.

One of the assumptions of the times is that the power to draw is the be-all and end-all of ministry. This power certainly may, on the best of grounds, be made the subject of definite petition and endeavor; but if it stands alone—and the case is by no means hypothetical—it only serves the more to mirror forth the poverty that is there. In such a case the pulpit is only another form and expression of the performer's art. The show of numbers is but a show, and only in a complimentary sense may the aggregate be reckoned a church. Strictly construed, no church exists which is worthy of the name where there are no uniting bonds of the Spirit, no mystic tie of love, no oneness of soul, no responsibility mutually shared, and making all hearts pulsate with a common aim. But Mr. Brown's success is not of a nominal description. It is not a mere instance of drawing ability, but of edifying force, and of the cumulative effect that is ever the mark of the Spirit's infused grace and life. How much greater than mere attraction is assimilation; and how much superior to the art of massing diverse units is the sacred science which, by the magnetism of Christ's cross, supersedes the nominal in Christianity and makes the living oneness of professed believers to be declared!

In many respects Mr. Brown reminds us of the late C. H. Spurgeon, the prince of preachers, by whom he was baptized on June 21st, 1861, and in whose college he was subsequently trained for the Gospel ministry. The affection uniting these two eminent servants of Christ was one of the closest description—a point to which we have made feeling reference elsewhere. Like Mr. Spurgeon, Mr. Brown has the faculty of incisive utterance. He can be and is aphoristic. There is not with him, indeed, the same varied flow and many-sidedness of touch, for he is not, to the same extent, an all-round man; but there is quite as quick sympathy; there is the like readiness to see a good point and state it with as keen a relish; there is as strong passion and noble-minded scorn, the same play of genial humor when the fit is on, and that wondrous power so effectual in crushing souls into the depths of concern—we refer to the power which some preachers have in solemnizing the conscience, as if the last trump were being sounded in the ear. The likeness between the two men is all the more patent to those who have known both intimately, in that it is founded on *individuality*. It would be absurd to speak of Mr. Brown—and, indeed, we have never heard the allegation made—as an imitator of Spurgeon. A lover of him he was. As he observed to the writer of this sketch on the great funeral week: "The world can never be the same to us again, now that he is gone—never quite." But imitation of any man has never been Mr. Brown's *rôle*, any more than it ever was Spurgeon's. The individuality, in this case, is far too strong, and clearly cut, and impetuous to admit of any form of imitation's falsification. Like the illustrious departed, Mr. Brown is large-souled; and having the blend of the

lion and the eagle, combined with a warm human heart, touched with Christ's compassions, he needed scope. In the populous East End of London, which we can hardly think of without a shudder, he has found it; and there in the fulness of his powers he labors still, the hand of the Lord being with him, and only the marks on head and feature to tell of the deep fellowship with Christ's sufferings he has had.

Within the limits of the British Isles we know of no man who has had such success, we will not say in winning souls, although that, perchance, is true, but in that more arduous and difficult work still, their unification in church life and action. He certainly has obtained the gift of wisdom, so as to compact the converts won into a fellowship and make them coherent in spirit and service. What are his methods? With what lever is this result attained? The inquiry may be answered in one word, PRAYER. His Saturday evening prayer-meeting is not the least of London sights, and is one of the most instructive of them all. Into this weekly gathering of over a thousand on an average, the pastor throws himself heart and soul; and like pastor, like people. Together they meet to pray as if it were (which, indeed, it is to them) the most serious and influential business of life. Hence, were the leader questioned as to the secret of the blessing given, he would doubtless reply: "Prayer is the secret of it—prayer as embodied in a praying church. There is no getting on without prayer. I cannot myself get on without it; and how can I preside over a living church unless I can get them to feel the vital need of prayer. It is useless preaching, unless such Christians as I have around me hold up my hands in prayer. And so with all our machinery. What is machinery but dead incumbrance unless impelled by Holy Ghost power? Far better throw up our many works of service and attempt nothing at all, if we are not minded, from a sense of utter incapacity, to pray every agency in the field into instruments of power."

"Restraining prayer we cease to fight,
Prayer makes the Christian's armor bright;
And Satan trembles when he sees
The weakest saint upon his knees."

Such an answer, however, always implies more than lies on the surface. The prayer of power never stands alone, and is seldom found in company with the invertebrate in doctrine, or the dim in spiritual insight. In considering the work achieved in this case, we have to remember that the flock are fed with the strong meat of doctrine—Calvinistic dogma some would call it—and that the utmost care is exercised to increase their *stamina* for walk and service. Doctrinally Mr. Brown stands where C. H. Spurgeon stood, combining with a solicitude to save that never wavers a recognition of the elective purpose of the Father that never falters. He cedes nothing to modern thought, and is a vigilant censor and unsparing opponent of downgradism in every form. A few sentences

may here be cited from this year's letter to his many helpers within and without his immediate fold: "Darkness and sin abound, and a grievous apostasy from the truth is spreading over the land. The Word of God is being assailed from every quarter, and the Holy Writings that Jesus loved and believed are being degraded to a mere human literature. We want no one to help us under any false impression, and therefore we think it only honest to avow that *to us the Bible is the Word of God from beginning to end.* Jesus Christ is to us the highest of all critics. He has stamped the Old Testament Scriptures as true, and declared them to be all they claim to be. If He was mistaken, as some tell us, we elect to be mistaken with Him. The very supposition is blasphemous. Within sight of where we sit is the window of the room in which dear Spurgeon breathed his last. He has gone, but his witness against the 'down grade' still lives. In all parts there are faithful souls that sigh and cry, as he did, because of the apostasy of the age. Pray God that they may be multiplied, and that England may once again honor the Bible, that has been the secret of her prosperity in the past."

The principal, as it is certainly the most difficult part of the work attempted by this church, concerns the systematic effort made to reach and win over the masses of lapsed population lying at their doors. It is quite certain that the spirit of hearing, in London generally, is not what it was a generation or two ago. Supineness, indifference, and positive aversion have more than kept step with the aggressive tactics of late years. But there is an importunity in practice, as in prayer, that is not to be denied; and it is by unweariedness in well-doing this church has sought, and still seeks, to compass her ends. In addition to nine missionaries, who do curates' work under their leader, and systematically visit all the houses of the adjoining streets within a given area, there are many volunteers, who contribute in similar ways, so that no one, even though he be, to use Whitefield's expression, "a devil's castaway," need remain in the dark or perish from lack of knowledge. We subjoin the figures as regards one street, which may be taken as a specimen of many more:

Number of houses	27	
" " families.....	84	
" " adults	172	} 600
" " children.....	428	

Six hundred persons in twenty-seven small houses, and out of this number *twelve* make profession of Christ. The only comment made in connection with this enumeration is that the street in question "is decidedly better than many in the neighborhood."

All the year round this visitation work goes on, and is regarded by pastor and people as the very framework of their life. During 1893, 18,587 visits were paid, each visit being made a business of, a distinct form of Christian endeavor, colloquially known as "button-holing."

Relief, which is largely called for, is strictly based on the knowledge that accrues from a visitation that is in daily process and that searches into the darkest corners. The verdict of experience is that promiscuous relief "results only in good things being squandered, and lying and vice being rewarded." In other words, it is "a curse rather than a blessing." The Benevolent Account, under the head of "Mission Fund Expenditure for 1893," amounted in all to £2301 0s. 11d. The varied items constitute a miscellaneous and lengthy assortment. Let it suffice to state that in addition to what is required for homes (Sea-side and Girls'), mission chapels, and mission halls, salaries of missionaries, boarding out children in country, medical attendance, and midwifery, etc., there were given in relief during the past year 3908 garments of various kinds, comprising all sorts of male and female apparel and baby clothes; 7432 loaves of bread; 3390 lbs. of meat; 34 cwt. of rice; 157½ lbs. of tea; 2096 tickets for groceries; and 25,755 free tickets for soup and puddings.

As a specimen of the rich return that is sometimes given in recompense for a little help to one of the least of these—*His brethren*—we may cite Mr. Brown's story of a half-crown bedstead: "One chair, one low box for table, two little stools, two large pieces of sacking laid on the floor for beds. No mattress, no pillow, no blanket. Nothing.

"The place, however, was beautifully clean. There were husband, wife, four children, and another daily expected. The husband was formerly in business for himself, and once a member of a Congregational Church. For twelve years, however, he had not been inside any place of worship. He said, 'I got out of communion, and I've never been in since.' A little help has done wonders. We began with the half-crown bedstead, purchased at this nominal price from a friend. Some one gave a mattress, another gave some chairs. The last gift was a table, a great treasure. They have also been helped with clothes and in other ways. The husband now has work, and in company with his wife attends regularly at the Tabernacle. *The half-crown bedstead was a blessed investment.*"

Of a more pathetic character is the incident inscribed "Two Little Coffins:

"It was November 9th that, hearing of the trouble of Mr. and Mrs. D., I ran in. What a contrast to the festivities going on in the city! (Lord Mayor's Day.) The youngest, aged one year, was just laid out, and another child of four was dying. Father was out of work, mother bewildered, and four other children in the room. The child of four died almost directly, and *two little coffins* were placed side by side. On the day of the funeral I went in. There stood the father, and the two little coffins were before him on the table. He remarked, 'I feel stupefied, *six children already in Ilford Cemetery*, and these two will make eight. Five still left, one a soldier in foreign parts; I'm crumpled up.' I took up my Bible and read from 2 Sam. 12: 16-23, reminding him that God

had made it gloriously possible for him to see his children again. We knelt by the side of the two little coffins, and poured out our souls in prayer. The mother has since been ill, but finds comfort in the Lord. They now attend the sanctuary and are happy in God."

What "Darkest England" is like is not unknown to this church, whose aim is to bear the torch of Gospel light into the interior of the heathenism at her own doors. The following extract from the diary of one of the female missionaries speaks for itself :

"Are you a Christian?"

Mrs. E.: "Oh, yes, Miss; I hope so."

"Then you mean that when you die you *know* you will be safe?"

"Oh, no, Miss; I wouldn't like to say that; I ain't fit for heaven."

"How do you hope to get fit?"

"I am sure I don't know."

"Are you a sinner?"

"Oh, yes, we are all sinners; at least not all, I should say that *three out of four was a sinner.*"

Richard Baxter confessed that as he grew older his views of what constituted the Christian's chief duty underwent a change, and that the call to rejoice in the Lord, to live in the Divine sunshine, and to reflect it, became the foremost requirement of all. We trace much to the influence of Divine sunshine in this East End work. Without an abounding flow of spirits, through the realized grace of God, it would be impossible for pastor or people to hold on, hemmed in, as they are, by life's struggle in its bitterest form, and saddened by sights to which there is no getting used. But the grace of joy, like Atlas, can bear earth's pillars up. What is done by this church is done cheerily. Little is attempted in the minor key. The major key of assurance is struck. Public houses are stormed, loafers importuned to come to the house of God, the sinful and despondent reanimated by those who have ceased to tremble for personal safety or to ask with quivering voice: "Am I His? or, am I not?"

This feature of gladness is not without its effect on the sad and wretched world around. The spiritually starved get the impression that a feast awaits them. It is the language of the heart that can best persuade; and when joy prompts the utterance, chords long dead vibrate once more. Prayer must be lived as well as spoken; and to the degree that faith inspires it, will it prove aggressive in action. The work in the East End Tabernacle is a present-day witness to this fact. It is by no means a question altogether of the preacher's drawing power. There are many co-operant units whose object it is to help into the sanctuary those who, apart from the persuasive zeal of the loving-hearted, would never find the way. Thus every Sunday evening a large contingent is withdrawn from the gin palaces and the street corners to hear the Gospel's joyful sound, and from this class numbers are taken to sample forth afresh the greatness of redeeming love.

We close this sketch with a brief reference to the pastor's jubilee, which was held on his fiftieth birthday, July 18th, 1894, and took the form of an open-air festival in the spacious grounds of Harley House, Bow Road. Some sixteen hundred had tea in the open air, the day being everything that could be desired. Among the crowd were many men of note whose service in the Gospel has obtained for them a place in the line of apostolical succession. America was represented by Dr. Chase, of Philadelphia, and Dr. Lorimer, of Boston, and England, by Christian workers in various fields of enterprise. Mr. Thomas Spurgeon was the first speaker, who, having to leave early, anticipated, in a few words, of hearty greeting, the meeting that was timed to begin at 6.30 P.M. Mr. John Marnham, of Boxmoor, having been voted to the chair, alluded to the special tie which bound himself and family to the brother whose jubilee they had met to celebrate. Many years ago Mr. Brown had come unknown and unexpectedly as a guest into his family, and as a result of his visit four of his children had been brought to make an open confession of Christ. It was no wonder, then, that no name was more honored and welcomed in his household than that of Archibald G. Brown. Having called for three hearty cheers for the pastor, the chairman then asked him to speak. Mr. Brown's words were full of references touching and quaint. All day long letters and telegrams of congratulation had been pouring in upon him. His two daughters, missionaries in China, Mrs. Woodward and Miss Gracie Brown, of Shanghai, had not forgotten their father. Of these, one sent word that she would have liked to have sent a telegram, "only it would look so unlike a poor missionary." (We may mention here that Mr. Brown's third daughter, Miss Lucie, is destined for China also, being engaged to Dr. James Bennett, missionary-elect of the L. M. S.) Mrs. Spurgeon did not fail to send her best greetings by telegram from Westwood, while a deacon had shown his leanings in the wish, "May your translation to the golden city be delayed as long as possible." The letter, however, which had touched him most was from the first he had ever baptized, when, but nineteen years of age, he began his work at Bromley, in Kent. Since then it had been his joy to baptize between five and six thousand. Mr. Brown's address concluded in these words: "I cannot tell you how much I joy and rejoice over all the goodness of God. All day long it has been my one thought, what a glorious God I have, what a marvellous Master, what a splendid Saviour! Oh, the mystery of love that He has let me stay so long in His service!" Many took part in the subsequent proceedings, including the Rev. J. T. Wigner, the Rev. E. H. Brown (the pastor's brother), Mr. Pinney, who represented the church, and told of the harmony that prevailed and the friendship binding the deacons and the pastor—a tangible expression of affection being shown in the gift of £250, the acceptance of which by the pastor was now asked—the Rev. Henry Bone, of Hackney, a Wesleyan minister, and Dr. John C. Lorimer, of Tremont Temple, Boston. The evening

shadows were lengthening ere the meeting closed, but the gathering was slow to break up, for it was a day of days, an Ebenezer which bore this inscription :

“ Grace all the work shall crown
Through everlasting days,
It lays in heaven the topmost stone,
And well deserves the praise.”

MEXICO AS A MISSION FIELD.

BY REV. SAMUEL P. CRAVER, D.D., PUEBLA, MEXICO.

It happens not infrequently that we become so interested in distant affairs that we quite overlook those that are near at hand. This seems to be especially true in the work of missions. Undoubtedly the Church at large, in the United States, knows vastly more about the great mission fields of Asia and of the South Sea Islands than about Mexico, the nearest foreign field. Indeed, with a large element in the Protestant churches of to-day, who see nothing but bigotry and fanaticism in those who labor for the overthrow of Romanism, there is a question as to the need, or the right, of establishing Christian missions in a country that for centuries has professed the Roman Catholic religion. Scarcely ever does one hear Mexico, South America, or Italy named in the public prayers for foreign missions, except it be at missionary concerts, when these countries furnish the theme. The reason for this manifestly consists in the fact that the Church does not fully realize the appalling need of Roman Catholic lands.

For the purpose of throwing a few rays of light on the claims of Mexico as a mission field, let us observe some of the salient features of the case.

1. *The religious condition of the people.*

As is well known, the Roman Catholic religion had an absolute and undisturbed hold upon the Mexicans from the time of the conquest in the sixteenth century till the middle of the present one. It was imposed upon the people largely by force, partly by fraud, and in part through the earnest efforts of zealous missionaries ; but by whatever means introduced it gained a powerful hold upon the hearts of the people, and for three centuries they were moulded by the priesthood with all the pliability of the clay upon the potter's wheel. No other country better represents the fruits of Romanism. But the Romanism of Mexico differs quite widely in its external manifestations from that seen in the United States. This is not because the Mexican article is a counterfeit or a corruption, but because the American type has been changed and largely Protestantized outwardly. With all the Pope's increasing interest in the United States

as his "favorite country," he addresses the members of the Mexican Church as his "predilect children." They are true Roman Catholics.

However, the influence of Protestant thought, and especially of scepticism, began to make inroads into this country some fifty years ago. The Bible, without note or comment, was introduced in the wake of the American Army in 1846-48. As a consequence of various influences a strong reaction against sacerdotal tyranny set in, affecting favorably the political life of the nation and resulting in religious toleration, but not directly favorable to an improved moral state. On the contrary, it is quite possible that the general moral condition of Mexico is even worse than it was under the complete domination of the clergy, though there has been great advancement in the intellectual life.

But the masses of the people are still in a lamentable state of ignorance. In the cities and larger towns probably from 30 to 50 per cent can read and write, but in the rural districts and small villages the proportion of readers is exceedingly small. In some parts of the country there are large villages where only one or two persons in the whole population can read and write.

Of course such a condition of intellectual stagnation affords a splendid field for the growth of superstition. Rome has maintained this condition, and has pandered to the appetite for the marvellous and supernatural, until a wonderful mass of childish superstitions exist among the people. One of the most recent manifestations of this is seen in the frequent apparitions (?) of the Virgin Mary. Within the last eighteen months there have been several such in different parts of the country, some of them on the broad, thick leaves of the *maguey* plant, from which the national beverage, *pulque*, is extracted. Presumably the Virgin has made these apparitions in the interest of the liquor traffic, thus consecrating this drink.

Naturally enough a people so steeped in superstition would also be idolatrous, not merely in the sense of a refined and elevated form of saint-worship, but also in a gross and sensuous devotion to material idols. Certainly it would be difficult to find a country not semi-barbarous where idol-worship is more common than in Mexico. Intelligent Catholics confess that the masses worship the material image.

The writer once had a conversation with a well-educated young priest on this subject, and in answer to the question if it were not true that the people worshipped images, he said: "Oh, of course they do. I have the proof of that right here in my church. We had an ugly, dirty, black, old Christ [referring to the image]; and I had it replaced by a new one, white, handsome, and well-painted; but the old women are not satisfied. They want the dirty, black, old Christ they have always had. Oh, certainly they worship the material image." When asked if he did not know that that was idolatry, he said: "Most certainly it is." "Then," said I, "why do you not labor to destroy it, for you know that idolatry is wrong?" "Oh," he replied, "I am doing all I can to break it up.

I say mass in the morning with the new, white Christ, and in the afternoon we have the rosary with the old, black Christ. I do this so that the people may not think either of the *white* or the *black*, but *only of Christ!*" This is a practical illustration of the kind of efforts generally made by the priests to destroy error—a multiplication of the evil in question, both by precept and example.

In this city, one of the most pious in the country, I recently witnessed an exhibition of the trust in images that was new to me, and was certainly quite novel. A fire broke out in the corner grocery just across the street from our mission property, near midnight. The professors and students from our school joined actively with the neighbors and the *m.* department to extinguish the blaze. Before much had been accomplished, however, and while the flames in all their fury were bursting out of the doors, I saw a man run up several times and throw some little objects in the fire. My first thought was that they were little bombs or firecrackers that he was playing with, though they made no report. What was my surprise to learn that they were fragments of a family saint, which the wife of the shopkeeper was breaking in pieces and having thrown into the flames *in order to extinguish the fire!!*

This blind devotion to images has filled the churches and the houses of the people with objects of worship of every variety, from the six-cent, horribly printed wood-cut, to the chaste and beautiful, life-size sculpture, clad in silk and velvet, with diamonds and precious stones to the value of a million dollars.

While the Laws of Reform vigorously forbid all forms of public worship outside of places dedicated to that purpose, where the authorities are not vigilant, images are carried about the streets in procession, and are taken from house to house to receive special homage, or to lend their aid in soliciting funds for the Church.

Among many of the ignorant people there is found the strange belief that they can oblige the saints to grant their prayers by inflicting punishment upon them. This is practised in numerous ways, such as locking the image up in a box, turning its face to the wall, or hanging it, head downward, in a jar of water.

But, perhaps, the idolatrous character of the religion of Mexico is not its worst feature. The exaltation of the priesthood seems to me to be even worse. While image-worship simply places an inoffensive block of wood in the place of the Creator, this elevates a wicked, corrupt man, often a black-hearted criminal, to the position that only God should occupy. Indeed, it goes to the extreme of making the priest superior to God, inasmuch as he commands, in the celebration of the Eucharist, and God is obliged to obey. This doctrine is clearly and unequivocally set forth by Liguori in his instructions to the priesthood. Furthermore, the priest is supposed to have power, not only to pardon and save in this life, but his authority extends to the world of spirits, so that he can obtain

release for souls in the flames of purgatory. To be sure he cannot accomplish this last feat without being paid for it. There are many ways of obtaining the necessary funds for this purpose, one of the most novel that I have seen being that of a "raffle for souls." In this city one can frequently see on the church doors large posters announcing the result of the last raffle for souls, giving the names of the lucky ones who drew prizes in the spiritual lottery. The plan is simple. Tickets are sold for twenty-five cents each by number. People buy the tickets, specifying at the time the name of the deceased for whom it is purchased. The drawing takes place, and the souls holding the winning numbers receive the benefit of the masses for the dead during a specified period.

The religion of Rome so sets the priest between the soul and God, that, in the general belief of the people, the salvation of the sinner is completely in the priest's hands. No matter how wicked and corrupt he may be as a man, his sacerdotal acts are holy and efficacious. His blessing and absolution open the door of heaven; his curse and excommunication turn even earth into a hell. The blind confidence in the power of the priest is shown in a thousand ways. One instance will serve to illustrate. A young man, given to the usual vices of such in this country, was shot down in the street. Before the priest could reach him to hear his confession, the dying youth had lost the power of speech, but his friends found great comfort in the fact that at the last moment he had *pressed the priest's hand*. To such people, of course, the Bible is an unknown book, and even when told that God's Word prohibits certain acts, they will answer by saying, "But the curate says they are right," and to the devout Romanist the curate's word has greater weight than God's. The expression "priest-ridden" has a terrible significance as applied to Mexico, and one that no American Protestant can fully comprehend unless he has lived in a papal country.

2. *The moral state of Mexico.*

The moral condition of a people holding and practising such a religion may be imagined; to be known in its fulness one must live for years among the people. There is a varnish of politeness that is very attractive, there are traits of character and some customs that are very beautiful; indeed, there is much to admire in the Mexican people, even under the full influence of Rome. But beneath all the attractiveness, affability, politeness, and other excellent qualities that many have, there is found a lack of moral principle, a rottenness in the moral conceptions, and generally a looseness in practice, that must be personally known to be appreciated. Between the strict Roman Catholicism that makes marriage a sacrament and yet declares concubinage a preferable state for the priest, condoning it in all ranks of the clergy, and the loose ideas of the family tie, engendered by the modern French scepticism which abounds among the educated classes, the practice of the sterner virtues is exceedingly rare. A corrupt and vicious priesthood sets the example of uncleanness, and the

people, unrestrained by their religious convictions and living under a southern sky, follow madly the unholy example of their spiritual leaders.

Indecency in the ordinary habits of life and vileness in speech and manner are general characteristics of the masses. The sanctity of the Christian Sabbath is utterly unknown. The Lord's Day is observed as a "feast day," in which the ordinary labors of the farm and shop are largely suspended, though very many work on without regard to it. But the markets, groceries, saloons, and in many places dry good stores, do their most thriving business on that day; while every form of amusement, such as theatres, circuses, bull-fights, cock-fights, balls, etc., find it frequently better than all the rest of the week combined. Indeed, bull-fights seldom occur except on Sunday.

Liquor-drinking is almost universal, and there is an alarming amount of drunkenness. The Church is utterly powerless to restrain this vice, since very many of the priests are sadly addicted to it. Sundays and religious feast-days are specially notorious as times for drunken carousals. There exists no public sentiment in favor of temperance, except such as is the outgrowth of Protestantism.

This brief outline of the religious and moral state of the Mexican people will suffice to show their great need of the Gospel in its purity and with its purifying effects. Surely no unprejudiced observer could doubt the necessity of giving such a people a different religion from the one they have had for centuries, inasmuch as it has completely failed of accomplishing the great object for which true religion exists. Truth mixed with error is often more damaging than error pure and simple; and Romanism, though holding in her possession all essential truth, has so buried it beneath error and superstition, that she doubtless constitutes a greater barrier to the evangelization of Mexico than would pure paganism. She has demonstrated her utter inability to lift the people to a higher moral plane than that they occupied in the days of their old pagan religion. Indeed, it is doubtful if they are as moral now as they were at the time of the conquest, if we may trust the Catholic historians of that period.

Mexico, then, has claims as a mission field on the purely humanitarian principle that would lead to the evangelization of any other country, because of the social and moral benefits that result from the introduction of the Gospel. This claim is reinforced by the fact that, though very religious, her people do not possess the true religion of Christ, and are confiding in rites and ceremonies that cannot save. Furthermore, in the midst of her millions of superstitious souls, there are multitudes who yearn for a purer faith and a more consoling religion than that which leads through purgatorial fires. These waiting, thirsting souls stretch out their hands to receive the water of life by our help.

More than any other field Mexico has claims upon the Christians of the United States, because of proximity of territory, similarity of governmental forms, the practical import of the Monroe Doctrine, and the absence of organized effort on the part of English and European Christians in behalf of Mexico's evangelization. The missionary societies of the Old World give all their attention to the mission fields on that side of the globe, while Mexico and the other Spanish-speaking countries on this continent are left to be evangelized by Americans alone. Surely this noteworthy fact should appeal urgently to the Church in the United States, since, in the Providence of God, this seems to be a field peculiarly and exclusively our own.

II.—INTERNATIONAL DEPARTMENT.

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

The Barrows Lectureship in Calcutta.

[J. T. G.]

Mrs. Caroline E. Haskell has presented to the University of Chicago the sum of \$20,000 for the founding of a "Lectureship on the Relations of Christianity and the Other Religions." The proposal is that six or more of these lectures be delivered in Calcutta, India, and, if deemed best, in Bombay, Madras, or some other of the chief cities of Hindustan where large numbers of educated Hindus are familiar with the English language. These lectures are to be delivered annually or biennially by leading Christian scholars of Europe, Asia, and America, "in a friendly, temperate, conciliatory way." The management of the lectureship is to be in the hands of Drs. Harper, John Henry Barrows, and George S. Goodspeed and their successors in official relation in the Chicago University. She names Archdeacon Farrar, Dr. Fairbairn, Professors Henry Drummond, A. B. Bruce, George P. Fisher, Francis G. Peabody, Bishop Potter, and Dr. Lyman Abbott as the type of lecturers it would be desirable to secure. She intimates, without typical names, that representatives of other religions might be selected in Asia, because "Europe and America wish to hear and ponder the best that Asia can give them." As she acknowledges the earnest wish "expressed by Mr. P. C. Mozoomdar" that a lectureship similar to the one Mrs. Haskell founded in the Chicago University should be founded in Calcutta had more or less influence in inducing her to found this lectureship in Calcutta, named in honor of Dr. John Henry Barrows, presumably it would be that class of Asiatic lecturers that might be selected. Her hope is that thus "a new golden bond between the East and the West" may be established, and "the extension of the benign

influence" of the Chicago University, and to secure "the promotion of the highest interests of humanity," and "the enlargement of the kingdom of truth and love on earth."

We have endeavored to make the exactest summary of the benevolent intent of the generous donor, setting down naught that might color or mar the purpose or the benevolence. The execution of the plan is guarded with a suggestion that correspondence be first had with the leaders of thought in India, to secure "helpful suggestions" in its scope and conduct.

The *Advance* says this lectureship will demand consummate fitness and ability in the lecturer among a generation of non-Christian educated men as familiar with the English language and literature as with their own, but thinks the previous experiences of President Seelye, Joseph Cook, and Dr. Pentecost show what kind of hearing will be accorded to such lecturers. It says the editor of the *Evangelical Review*, for thirty years a missionary, has thanked Mrs. Haskell for her noble gift, and that a leading Christian lawyer of Calcutta writes that he believes such a course of lectures will be highly appreciated in India.

On the other hand, Rev. James H. Messmore, D.D., editor of the *Indian Witness*, doubts if any good will come of it. Dr. Messmore is noted for his disregard of conventionalisms which cannot stand the test of the severest common sense. He has a wide acquaintance with all shades of Oriental thought, language, and literature; his sympathies and mental grasp are alike broad. He has had more than a third of a century's experience in every phase of missionary labor in widely separated parts of India, among the most learned and the most illiterate, the richest and the poorest, and with people of all castes and of no caste.

Dr. Messmore recognizes the noble generosity which impelled the founder of this lectureship to this proposal, but hopes she may be induced to withdraw the gift and turn the money into another channel. He expresses fear lest unwise lecturers be sent, who will do mischief. He dreads any attempt to repeat on a small scale the Parliament of Religions, and affirms that the missionaries of Bengal "are almost unanimous in declaring that the Parliament did great harm," and says he has seen on the pages of almost every religious paper in India within a year some reference to the injury it has done and is likely to do in India to the cause of Christ. His suspicions of the possible tenor of the lectureship are based on its being an outgrowth of that Parliament. He gives several reasons why such a lectureship must fail of success as a course of apologetics. An attempt to magnify the good in the heathen religions would be made in the presence of their debasing and demoralizing rites, and of the vices which these engender; while an attempt to set a heathen religion in its true light before a heathen audience would inevitably antagonize the hearers. Missionaries, he says, have not found it wise to do either. Besides, after being asked to meet Hindus and Mohammedans in a friendly way to ascertain what they and we have in common, he wants to know what we are to do with that portion of Christian doctrine which is essentially antagonistic to all other faiths. Shall we say the differences are small and unimportant? All honest attempt at comparison between Christianity and other religions, he declares, only serves to bring out the essential antagonism between Christianity and all other faiths.

As editor of the *Indian Witness*, Dr. Messmore invites an expression of the views of any of the older and more experienced missionaries in India in his columns, that they may be forwarded to Dr. Barrows.

Rev. J. Parson of Lucknow, makes the first contribution. The tone is judi-

cial and appreciative, and we quote the whole article:

"SIR: Mrs. Haskell's gift is certainly a very generous one, and as such is worthy of all praise. But I am inclined to think that her generosity might have been better directed. The object of the lectures is to present the great questions of the truths of Christianity, its harmonies with the truths of other religions, its rightful claims and the best methods of setting them forth. The presentation of the truths of Christianity and its rightful claims is just what India needs. The people of India are perishing for lack of knowledge of these things. And the discussion, at fitting opportunities, of the best methods of setting these truths and claims forth is very instructive; but it seems to me the fitting opportunity will hardly be found when the lecturer stands before a large body of educated Hindus. The discussion of the best methods is rather a subject for lecturers and preachers than for such an audience.

"But Mrs. Haskell seems to lay special stress on the harmonies between Christianity and other systems of religion, as the third paragraph of her letter indicates; and I presume that the lecturer also would 'in a friendly, temperate, and conciliatory way' lay much stress upon these harmonies. As the Hindu religion prevails in this country, the lecturer for India would attempt chiefly to set forth the harmony between Christianity and Hinduism. It may be that I am slow in perceiving analogies, or that I need more study, thought, and experience, but during thirteen years of close contact with Hindu thought I have failed to find many striking resemblances between these two religions. I have found a few superficial resemblances; but when a system has several philosophies to start with, and has such flexibility, plasticity, and power of absorption that it is able to borrow something from every religion with which it comes in contact, and able to incorporate with itself the worship of every kind of god, idol, hero and demon, and every form of superstition, it would be strange indeed if in such an 'encyclopedia of religions' some superficial resemblances to Christianity were not found. But, while its teaching with regard to God, man, responsibility, duty, sin, righteousness and the way of salvation differs in almost every part from Christian teaching, the real harmonies must be very few. And the more philosophic the form of Hinduism, the fewer the harmonies seem to be. Yet this would be, I suppose, the form

in which lecturers to the educated classes would seek for harmonies. I scarcely think that much good will be done by lectures which chiefly set forth the harmonies between Christianity and Hinduism. The effect would be to magnify the superficial resemblances and to confirm the Hindus in their conviction of the truth of their own religion. If they dealt with the many sharp contrasts between the two systems as well as the few slight harmonies, and demonstrated the superiority of Christianity, more might be accomplished; but this would lead to controversy, which is generally to be deprecated. The Christian lecturer or preacher, as a part of his equipment for his work, needs to study and understand the doctrines and practices of Hinduism, not in order that he may in his public work compare the two systems and point out the few slight similarities and the many great differences, but that he better understand the Hindu mind and mode of thought and know what truths to emphasize. I believe that the less he compares the two systems publicly the more successful his work is likely to be. The prospect of these lectures does not awaken in me much enthusiasm."

Rev. K. S. Macdonald, the editor of the *Evangelical Review*, to whom the *Advance* refers, held a very much more favorable opinion of "The Parliament of Religions" than did Dr. Messmore. He contributed, in response to the call for expert opinions, an article which we quote in part, the omissions having no necessary relevancy to the immediate issue. Dr. Macdonald said:

"SIR: I am asked to supply 'suggestions with regard to the importance of this effort' to bring about a better understanding between our Western Christian civilization on the one side, and the representatives of the various faiths of India on the other."

"The effort' here referred to has taken the form, in the words of the donor, of '\$20,000 for the founding of a lectureship on the relations of Christianity and the other religions.' This is to be the subject-matter of the lectures. The object is equally clear—'So presenting Christianity to others as to win their favorable interest in its truths.' Here we have the means and the end so described that there ought to be no misunderstanding as to either.

"There is a third point of undoubted importance in the scheme which must not be forgotten. That is the agency

by means of which this end is to be secured. The agency is twofold, a committee consisting of the president or principal of the Chicago (Baptist) University, and its two Professors of Comparative Religion. The duty of this committee will be to administer the funds and to appoint the lecturers, who constitute the second part of the agency.

"These lecturers are described as 'leading Christian scholars of Europe, Asia, and America.' 'Such Christian scholars as Archdeacon Farrar, Dr. Fairbairn, Professor Henry Drummond, Professor A. B. Bruce, Professor Fisher of Yale, Professor Peabody of Harvard, Bishop Potter, and Dr. Lyman Abbott of New York.' Of these eight, the first four are men in good ecclesiastical standing in British churches, and all four are able evangelical Christians, possessed of popular gifts. Of the remaining four I cannot write with the authority of personal knowledge or indeed to any great extent of their work or of their reputation.

"I have no doubt the professors of Congregational Yale and undenominational Harvard are good and able men. Professor Fisher has done yeoman service in the defence of Christianity; and I have read only what is good of the labors of Bishop Potter and Dr. Lyman Abbott. What we want are men of ability, who know their Bibles and who will make an honest, diligent effort to study the other religions, and who will faithfully represent in their lectures their mutual relations 'in a friendly, temperate, conciliatory way,' and in a 'fraternal spirit,' so as to win the hearers to a favorable interest in spiritual truth.

"I believe these men and men of their stamp will do all this. I therefore heartily welcome the scheme, and say God-speed to it. I also express my hearty thanks to Mrs. Haskell for her splendid gift to the young men of India. I like the scheme specially for the prominence it gives to religion, and more especially to the Christian religion; the beginning, middle, and end of it is Christianity—the interests of Christianity advanced in connection with the study of the science of comparative religion.

"Science, true science, must always be the handmaid of true religion. Neither the Bible nor Christians are afraid of the study of any science, still less of the study of comparative religion.

"However vile the superstition or idolatry may be, we need not hesitate to take any truth of God, wherever found, and use it in God's service and

for the extension of His kingdom, as Paul did the words of a heathen poet (used in a hymn to Jupiter) or the inscription of a heathen used on an idolatrous shrine.

"I hope and fondly believe that Mrs. Haskell's very liberal gift to India may be greatly blessed in bringing about the ends and objects she has in view. His own Brahmoo co-religionists have not very great faith in Mr. P. C. Mozoomdar, but he is infinitely superior, I believe, to Prophet Balaam; and as God greatly blessed the vaticinations of the latter, I have no doubt He may greatly bless that uttered wish of the former to which Mrs. Haskell refers. I am told with some emphasis that Dr. John Henry Barrows was greatly taken in by both Mr. Mozoomdar and Vivekananda, who told his audience that he honored the Hindu Rishis as 'perfected beings,' and that some of the very best of them were women!! Does he dare tell us what the Vedas say of these?

"I cannot say that I am very sorry that Dr. Barrows believed the delegates from Bengal. It proved Dr. Barrows has something of the love of which the apostle writes—the love that 'believeth all things and hopeth all things.'

"I shall cordially welcome Dr. John Henry Barrows as the first of the Barrows lecturers, and I hope the missionaries of Bengal will join in that welcome."

It is not certain that either of these writers have apprehended the scope of these lectures, nor is it clear that the founder or Dr. Barrows have themselves any definite concept of what they would realize. It may be time enough to discuss it when the proposal can give an account of itself. If it were intended simply to found a department or chair of Comparative Religion in the Calcutta University, similar to that in the colleges at home, the proposition would not concern us. But it is apparently designed to be an auxiliary missionary agency, and that brings it within our purview.

There is underlying the proposal the idea that something *new* is to be tried. But Banerjee in Calcutta, Dr. Ballantyne in Benares, Dr. Wilson in Bombay, and Dr. Mitchell all over India, have not left the people inexpert in these comparisons, to say nothing of the Bengal Asiatic Society's *Journal*, the Calcutta *Review*, the *Friend of India*, and other able periodical literature largely devot-

ed to most thorough, scholarly presentation of this entire field. Missionaries have forged the very weapons which these lecturers must wield, and they have not neglected to test the utility of this entire line of approach. Sir William Muir's "Testimony Borne by the Quran to the Christian Scriptures" is but a single illustration of attempts to reach the people from the standpoint of similarities, and in that case, even from that of obligation imposed by their own Scriptures. Dr. Ballantyne was principal of the Government College at Benares when he published his "Christianity Contrasted with Hindu Philosophy," bilingual (Sanskrit and English), with practical suggestions to missionaries, in which he advises them to do just what is now hinted at—"cast about for points of agreement, with a view to conciliation." Yet he himself did not confine himself to the correspondencies, but in a masterly way deals with the "contrasts" in his "Exposition," "Evidences," "Natural theology," "Mysterious points in Christianity," and in the "Analogy of religion to the constitution and course of nature." He held, withal, that no man was fit to make the conciliatory approach who was not thoroughly furnished for the antagonisms of controversy.

When Mr. Banerjee was professor in Bishop's College, Calcutta, he published his "Hindu Philosophy," with a view to suggest such modes of dealing with it "as may prove most effective to the Hindu mind." Has that book been equalled, not to say surpassed, by any modern treatise or lecture from that standpoint? John Brande Morris published as long ago as 1843 a volume to which the University of Oxford awarded the prize offered by the Lord Bishop of Calcutta, treating of the best mode and best arguments with which to deal with "learned and philosophical Hindus." This author omitted the evidences of Christianity, or "how far it might accommodate itself in the remoulding existing heathen rites," because there would be "want of delicacy

in treating them before heathen." Is that not conciliatory enough?

Where can one learn so much of what there is to compare or to contrast between Christianity and Hinduism as in Nilakantha Sastri Gore's "Exposition of the Hindu Philosophical Systems," written in the same broad, frank spirit? It can scarcely be said that the results of magnifying harmonies have been entirely satisfactory.

India affords the greatest museum of religions on the globe. Its people are experts at discriminating variations, similarities or contrasts of religious thought. Brahmaism, which Mr. Mozoomdar represents, is itself the result of an attempt to formulate the Absolute in religion by compounding the good found in the several faiths of mankind. But India has gone about as far in that line as it cares to go, and a modification has set in, as is seen in the differentiations of the various Samajas. Where Rammohun Roy and Mr. Chunder Sen could not lead Hindus in a revolt against Hinduism, Dr. Barrows is sure to fail.

He who dreams of making converts to Christianity by pointing out similarities and harmonies reckons without his host, whether among literate or illiterate peoples. Buddhists of Japar have adopted almost all forms of Christian usages, such as Young Men's Christian Associations and Christian marriage service-ring and all. A native gentleman has just contributed some hundreds of dollars to erect a "Young Men's Buddhist Association Hall" in Madras. A sort of neo-theosophic Buddhism in Ceylon has established a Buddhist "Christmas," with early morning carols, in the evening carrying transparencies lettered "Glory to Buddha in the highest, on earth peace and good will toward men." They have a Buddhist catechism, Buddhist Sunday-schools, and, in one centre, Buddhist *class meetings!* The fact is, that these communities will take any amount of correspondencies and make a metempsychosis of heathenism, but not Christianity, nor any respectable substitute for Christianity.

However delicate the task, we venture to say that there is incongruity between the task set the lecturers and the typical names mentioned. Dr. Ballantyne was right when he said that no man was furnished for making advances in the way of conciliation but he who understands both the errors of opponents and the means of confuting them; "for," as Bacon says, "there is no use of confutations when we differ about principles and notions themselves, and even about the forms of proof." Hinduism may not always call for confutation, while conciliation is essentially based on knowledge of contrasts and the avenues to harmony. It seems that therefore a class of lecturers might be selected who had given large attention and profound study to the subject. Dr. Hooper, of Allahabad; Dr. Miller, of Madras; Dr. Kellogg, of the Punjab; Monier Williams, George Smith, or John Muir would symbolize the class of able scholars who would know how to conciliate Brahmans; and Dr. Washburn, of Constantinople; Dr. Jessup, of Syria; or Dr. Wherry, of Chicago, might at least "know what they were talking about," to Moslems.

But what about the Asiatic lecturers hinted at, who are to give us what "Europe and America wish to hear and ponder," and from whom we are to receive "the best that Asia can give"? Mr. Mozoomdar would not be admitted to represent Brahmaism, but Absolutism like that of Theodore Parker; and we have little to add to our facilities for evolving that. The best that Mr. Vivekananda would have to give would be barred out by Brahmans, who declare him an impostor, and whose moral character is openly assailed in the press of India. The genuine Jain Buddhist, Virchand A. Gandhi, has already given the "best" he has. The writer listened to him in a church on a Sunday evening "preach" (save the mark!) to an audience which fortunately knew little or nothing of the esoteric meaning of the words he used any more than they did of the prayer in which he said he did not want anything, and had no peti-

tion whatever to make, having nothing to do but meditate on the Divine. That was consistent Buddhist philosophy, based on the belief that the only way to reach Nirvana was by training one's self to believe that personality was *Maya*, never to be got quit of but by quenching every desire.

It is not merely esoteric philosophy, however, that should be comprised in these comparative studies; we would need to know their sacred Scriptures. But when Dr. Ballantyne commenced this line of comparative study there were no Vedas in the hands of Brahmans, nor are there to-day, except in the translations of Western Orientalists. It is difficult to suggest what department of the "best" they have that is not accessible to us far and away beyond what we could acquire from any Oriental lecturer in any series of lectures. Will anybody name a solitary contribution to the thought or literature of Brahmanism not well known and understood before by scholars, or by any who choose to seek the knowledge in any one of the hundreds of libraries in the land, that is to be found in the ponderous volumes of the Parliament of Religions? As the source of contribution to our stock of knowledge of Oriental faiths, commend us to the vast stores of literatures already extant, rather than to the expedient of a necessarily limited compass of a few lectures, even by the apostles of those faiths of whatever renown, delivered on the other side of the globe.

If the generous founder of this lectureship and those who administer it could, on the other hand, see their way clear to provide for the strongest possible, straight-out course of apologetic lectures, avowedly intended to present Christianity as the ultimate truth, then they have named ideal lecturers, and there is no room for doubt about the generous reception they will receive, and the influence they may exert. Then they will be on the platform occupied, when in India, by Dr. Joseph Cook, Professor Seelye, and others of the class alluded to by the *Advocate*. Besides,

such a course would synchronize with the Winter-mission movement in Great Britain, which provides for sending lecturers and evangelists to work during the cold weather of India among the English-speaking natives, Christian and non-Christian. Mr. McNeal is now in India, reaching audiences similar to those which greeted Dr. Pentecost. There is a large field for learned lecturers in university and other cities, and for skilled evangelists of renown, among the ever-increasing English-speaking communities of India. A strong Christian lectureship pronouncedly expository and apologetic of Christianity, conducted by able men like Dr. Barrows and other eminent divines of the class whom Mrs. Haskell names "in a friendly, temperate, conciliatory way," would command the utmost attention and respect of all classes in India, and exert a powerful influence for the "promotion of the highest interests of humanity and the enlargement of the kingdom of truth and love."

The Need of a Medical Missionary College.

BY REV. A. P. HAPPER, M.D., D.D.*

All persons praying and laboring for the conversion of the world to Christ have rejoiced in the great increase in the number of missionaries who have gone to non-Christian countries during the last twenty-five years. The most marked increase has been in the number of medical missionaries who have gone out in connection with the leading missionary societies of the various churches. This increase is made manifest in various ways. In 1849 there were 39 medical missionaries in all lands, of whom not one was a lady physician. In 1894 the number of medical missionaries is stated to be 400, of whom 80 are lady physicians. At the Volunteer Convention at Cleveland, O., in 1891 the num-

* A melancholy interest attaches to this paper, as it was the subject of correspondence with Dr. Happer and ourselves only a few days before his death.—J. T. G.

ber present who were studying medicine preparatory to going as medical missionaries was 25. At the Volunteer Convention at Detroit in 1894 the number of volunteers who are studying medicine for missionary service was 72, which is nearly a threefold increase in three years. Beside these, 100 delegates at the Conference, still in their collegiate course, expressed their purpose to study medicine in order to be medical missionaries. During 1893, 160 persons, young men and women, applied to Dr. Dowkott, medical director of the International Medical Missionary Institute of New York, for information and aid to obtain medical knowledge for mission service. Only 16 of the number could be received into the institute for lack of pecuniary means.

In the continued enlargement of mission work in non-Christian countries, the number of those who will study medicine with the view of mission service will rapidly increase with each successive year. The reasons for this increase are these :

1. The need for medical missionaries is much better understood now than ever before. The character of the medical practice in non-Christian lands and the consequent sufferings of women and children are now widely known among Christian people. In China there is only one missionary physician to each 2,500,000 of the population. In the United States there is one physician to every 600 people. In China there are 100 missionary physicians to 300,000,000 of the population ; and in the United States 118,453 physicians to 65,000,000 of people.

In India the readiness with which the women came to the lady missionary physicians for medical treatment led to the organization in 1886 of the National Association by Countess Dufferin, wife of the then Viceroy of India, for supplying medical aid to the women of India. The association is composed of the highest dignitaries of Church and State in Great Britain and India, with Her Majesty the Queen Empress as patron.

Some \$400,000 were subscribed toward the funds of the association, largely by the princes and men of wealth in India. As the lady physicians connected with this association cannot teach the Gospel of Christ to their patients, they cannot meet the spiritual needs of the suffering multitudes. In Africa and the isles of the sea the need of the people for relief from bodily ailments is the same, or even greater, than in China and India.

2. The second reason is that now all the missionary societies are willing to employ medical missionaries, whereas but a few years ago only a few societies wished to employ them. Those who have gone from the International Medical Missionary Institute have gone out in connection with some fourteen different societies. During the last ten years 78 of those who have been with the Institute for a longer or shorter period have gone to the foreign field. Of these 20 have gone out in connection with the Presbyterian Board of Foreign Missions, 14 in connection with Baptist societies, 13 in connection with Congregational societies, 10 in connection with Methodist societies, 5 in connection with Presbyterian societies in Canada, and the other 16 in connection with the Episcopal, the Reformed, the Southern Presbyterian, the China Inland, and other missionary societies. A few years ago the medical missionaries were nearly all from Great Britain and the United States. Now they are of many nationalities. Those who have gone out from the Medical Missionary Institute were born in twenty different countries.

But the strong reason for the belief that there will be a still greater increase of medical missionaries in the near future is this : There is a growing conviction among the special promoters of foreign missions that, in order to secure the best results of efforts to spread the Gospel, it is necessary to follow more carefully the example and commands of our Lord and Saviour. Our Lord went everywhere healing the sick. And His command, when He sent forth the twelve

apostles and the seventy disciples, was : "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give" (Matt. 10 : 7, 8). It is obvious that in order to heal the sick the missionaries must study medicine. It is, in connection with this subject, a most important fact that it is *only* in Christian lands that a rational and beneficial treatment for the diseases of the human system is known. In all non-Christian countries the treatment of the sick and suffering, and especially of women and infants, is useless and barbarous.

In order to carry out the command of our Lord more efficiently, and to communicate the blessings of salvation and of healing to the 1,000,000,000 of the non-Christian nations, missionary societies need to increase their medical missionaries *fourfold*. This increase is not impracticable. The number of medical missionaries has been increased during the last forty-five years *tenfold* without any special effort. With the increased interest in the cause, and when men and *women* physicians are both so greatly needed, the present number can by special effort be increased *fivefold*. The need of this increase of medical missionaries was expressed in 1890 by the Shanghai General Missionary Conference, composed of 433 missionaries in China, as follows :

"On behalf of these destitute masses, therefore, we earnestly plead with the men of wealth in the home churches, that they will consider the claims of these suffering ones, and will largely aid the reinforcement of the noble staff of medical missionaries already in the field" (Records of the Shanghai Conference, page 54).

It is a most obvious and important inquiry, How can the churches best facilitate this increase of medical missionaries? This increase can be most easily effected by the endowment of a medical missionary college, at which those who desire to study medicine for missionary

service can pursue medical studies at a moderate pecuniary expense. Most of those purposing to study medicine for this service are possessed of small means. In the performance of missionary duties they will receive simply a support. This fact precludes any of them from borrowing money to meet the expenses of their medical education, expecting to refund it from subsequent income. There is not a single medical missionary college in the United States where missionary students can pursue medical studies and obtain a diploma. There are many medical colleges in this country, but the fees for lectures and tuition are very high. They vary from \$100 to \$200 in different institutions for each year of the four years' course for each student. In the best colleges they are \$200 a year, which makes \$800 for a course of four years. This sum is *prohibitory* to many young men and women who are desirous to obtain a medical education for missionary service in foreign lands.

The facilities provided for those wishing to engage in medical missionary work to obtain the requisite preparation are in strange contrast with the facilities which are provided for those preparing for other kinds of Christian work. Every Christian denomination has theological seminaries in which ministers are trained for their life work without any expense for tuition, and where facilities are provided for lodging and boarding at moderate expense. Similar facilities are provided for young men and women who are preparing for Christian work in connection with Young Men's and Young Women's Christian Associations. There are quite a number of mission institutes for training young men and women for evangelistic work in home and foreign lands ; in some of them tuition is without charge, and in some a nominal sum is charged, and in all of them facilities for lodging and boarding are provided at reduced charges. Thus for all classes of Christian workers ample provision has been made for their instruction and

training without tuition fees, and with facilities for lodging and boarding, *except* for those preparing for medical missionary service. These same facilities are provided for a large number of students in many colleges and academies without regard to the question whether they are preparing for Christian work or not.

The query naturally arises, *Why* and *how* is it that no provision has been made for assisting medical missionary students to get the necessary education? It is so simply because the need for such provision has been but recently felt, and because the attention of the Christian community has not been especially called to this need. This urgent need, arising out of the increasing number of medical missionary students, has only been felt within the last few years. The need is *fivefold* greater now than it was five years ago; and it will be greater every successive year.

There is a purpose now to provide for this urgent need by raising money to endow a medical missionary college, and thus secure a charter of incorporation from the State of New York which will enable the trustees of the college to hold property for the college, provide the necessary lecture-rooms, laboratories, and dissecting-rooms; to engage professors, build dormitories, and secure all the facilities and appliances necessary to afford a first-class four years' course of instruction to the students for medical mission service at the smallest expense compatible with a proper regard to health and efficiency. It is the purpose of those that are laboring to effect it that the college shall be interdenominational and decidedly evangelical and evangelistic. The trustees are to be composed of men chosen from different denominations. As the doors of the institution will be open to the students of all evangelical denominations, application will be made to the members of all these denominations for contributions to provide the \$500,000 endowment. This is the sum necessary to secure the incorporation of a medi-

cal college. As the money is to be collected from all churches, it will not come heavily upon any one denomination. And this is not a great sum for the whole Christian community of America to raise for so necessary and important a purpose. It can be made clear to all who will give the subject a few minutes' consideration, that the money saved in the education of the young men and women who will attend the college will, in the course of a few years, amount to more than the whole sum of \$500,000.

From the facts stated above and other indications it is a most probable surmise that, if there was a medical missionary college endowed and fully equipped to give first-class instruction to missionary students, the number of students who would attend its classes would be from two hundred and fifty to three hundred.

We conclude with the words of the Shanghai General Missionary Conference, already quoted. They say: "We *earnestly plead* with the men of wealth in the home churches that they will consider the claims of these suffering masses, and *largely* aid the reinforcement of the noble staff of medical missionaries already on the field."

The World's Woman's Christian Temperance Union.

Mrs. E. W. Greenwood, the superintendent of this organization, has issued a circular to which Miss Frances E. Willard asks us to call special attention, announcing the third biennial convention of the World's Christian Temperance Union, to be held in connection with the annual meeting of the British Woman's Temperance Union in London, June 14th-21st. May 18th and 19th are specially set apart as days of praise and prayer for this work. As this movement has a distinctly missionary feature in heathen lands, we cheerfully make this mention. Perhaps we can make no comment so good in any

other way as by quoting the following from the address of welcome to Lady Henry Somerset by Mrs. Joseph Cook at the meeting of the Woman's Board of Missions in January in Boston.

"It is often said that the English-speaking race has become the missionary army of the world: but while, in some small measure, we have carried the Gospel to non-Christian lands, we have also carried other gifts, for which the native races owe us anything but gratitude.

"Commerce has gone with Christianity, sometimes in advance, and has taught nations of practical total abstinence the Anglo-Saxon vice of strong drink, and, for purposes of gain, has pushed the opium traffic, with an indifference to the bodily and spiritual ruin of their victims which seems positively fiendish.

"In view of these facts, it is not surprising that rum-cursed Africa and opium-cursed India and China, not discriminating between Christianity and commerce, for both are represented by white men wearing European dress, should in the bitterness of their souls cry out to us, 'Is *this* your Jesus way? Then we want none of it!'

"You know what two of our brave American women did in India in unveiling the secret haunts of vice in connection with the British army. Lord General Roberts, Commander-in-chief of Her Majesty's forces, claimed to be ignorant of this defiance of British law; but these American women, under the auspices of the World's Union of Christian Women, and proceeding with the skill of practised detectives brought forward abundant proof of the existence of legalized vice in the army, and Lord General Roberts, who had doubted their word, was obliged to make them a public apology!

"Thank God that we have lived to see the day when the world is so open and Christian women are so alert that it can now be said that there is no closet so remote that the skeleton of any woman's wrongs can be hidden from the

search-light of this noble army of women! We, who are more directly engaged in the education and evangelization of the non-Christian races, know what it is to have our work hindered by just the vices which our sisters of the Woman's Christian Temperance Union are fighting to overthrow."

We are grateful to Rev. Henry D. Porter, M.D., Pang Chuang, North China, for the "Records of the First Shantung Missionary Conference at Ching-Chow Fu, 1893" (Presbyterian Mission Press, Shanghai, 1894). The photographs of the *personnel* of the Conference quite surprises us with the number of missionaries in Chinese dress. This Conference grew out of the recommendation of the Committee on Union appointed by the General Conference at Shanghai, 1890, urging missionaries to unite in local conference or associations. The object was to secure a better comprehension of the several methods of work and mutual encouragement. Forty-one delegates, representing nine missionary enterprises in Shantung and one in Honan, were present. They were Presbyterians, Baptists, Methodists, and China Inland folk from Great Britain, Canada, and the United States, representing a Chinese membership of \$354, with 184 clerical and medical missionaries, men and women. Thirty pages are given to the "Causes of Poverty in China;" eighteen pages are given to an essay by Dr. Porter on "Physical Healing as a Means of Grace."

CHINA.

The Rev. John Ross publishes in the *Chinese Recorder* a very interesting communication of the chief Taoist priest of Manchuria. The priest is intimately acquainted with the Christian Scriptures, and is, therefore, qualified to bring out points of doctrinal coincidence. As Victor von Strauss has shown, Taoism, sadly degenerate as it is in practice, is in doctrine, unlike Confucianism, strongly theistic.

III.—FIELD OF MONTHLY SURVEY.

Mexico,* Central America,† West Indies,‡ City Missions.§

BY D. L. PIERSON.

MISSIONS IN MEXICO.

The republic of Mexico has an area of 767,000 square miles and a population of about twelve millions, of whom about 19 per cent are pure white, 38 per cent are Indians, and 43 per cent are of mixed blood. Of the two latter classes only a small percentage can be called civilized. The country is divided into twenty-seven States, two territories, and one federal district. The republic was founded in 1857, but was not in full power, and religious freedom was not enjoyed until 1867. The Bible was first introduced into Mexico in the wake of the army of General Scott in the war of 1845, but it was not until fifteen years later that any persistent attempt was made to carry the pure Gospel to our next-door neighbors, enshrouded in the darkness of a corrupt Romanism which was practically paganism. Miss Melinda Rankin began a work for the Mexicans in 1854, establishing a centre for Bible

distribution at Brownsville, Tex. In 1866 she opened a school at Monterey, and finally, in 1869, Rev. Henry Riley opened a mission in the City of Mexico itself. It was in 1872 and 1873 that the missionary societies of the Presbyterian, Methodist, and Congregational churches finally entered the field.

The States of Tabasco, with a population of 104,747, and Campêche, with 94,000, and the territories of Lower California and Tepic, with populations of 31,167 and 131,019 respectively, have as yet no Protestant missionaries stationed among them. Presbyterians alone are stationed in Yucatan, Guerrero, and Chiapas; in Querétaro, Tlaxcala, and Oaxaca only the Northern Methodists; in Sonora and Sinaloa only the American Board; and in Colima only the Southern Methodists. The other States are occupied by two or more societies.

The statistics of the work in Mexico are as follows :

SOCIETIES.	Entered.	States Occupied.	Stations and Out-Stationing.	Ordained Missionaries.	Lay Missionaries.	Wives of Missionaries.	Female Missionaries.	Ordained Natives.	Teachers.	Other Helpers.	Churches.	Communicants.	Additions of One Year.	Sunday-School Scholars.	High-School Scholars.	Common-School Scholars.	Contributions for One Year.
A. R. C. F. M.	1872	5	21	7	..	7	..	7	1	9	13	575	103	415	25	168	\$843
Baptists (South)	1830	11	39	10	..	9	6	5	14	37	1,163	277	273	..	..	..	12,000
Church of Jesus (Independent Episcopal)	1873	4	28	1	3	..	..	4	6	..	..	300	..	..	..	139	..
Friends	1871	2	13	3	..	..	..	4	6	14	13	455	..	..	..	..	330
M. E. (North)	1873	9	32	10	2	10	10	15	26	72	28	2,430	349	1,643	120	2,725	9,012
M. E. (South)	1873	14	115	13	1	12	7	81	..	20	57	3,908	277	3,254	15	1,327	4,767
Presbyterian (North)	1872	11	44	10	..	12	..	30	150	35	4,512	271	..	..	1,168	..	3,495
Presbyterian (South)	..	1	51	2	10	1	3	8	..	3	..	450	..	415	..	250	635
Presbyterian (Cumberl.)	..	2	4	..	..	12	1	1	..	1	..	79	..	..	..	146	..
Reformed Synod	..	2	11	2	..	1	1	2	..	2	6	225	32	159	..	27	106

* *Literature*: "Mexico," by H. H. Bandelier; "Mexico in Transition," William Butler, D.D.; "The Native Religions of Mexico and Peru," Albert Reville; "Twenty Years Among the Mexicans," Miss Melinda Rankin. See also p. 186 (present issue).
 † "Central America," H. H. Bancroft;

‡ "Moravian Missions," Andrew Thompson, D.D.
 § "Story of Diaz, the Apostle of Cuba," George W. Lasher, D.D. See also p. 279 (present issue).
 ¶ "Encyclopaedia of Missions," I. 294;
 "Municipal Reform Movements," W. H. Tolman. See also p. 191 (present issue).

We do not give the totals under this table because of the incompleteness of the record. There are, however, at present 10 Protestant societies laboring in 87 *separate* stations in Mexico, besides which there are colporteurs of the American Bible Society. The number of foreign missionaries is 184 and of native workers, 542; churches number 338 and congregations, 489; there are 16,360 communicants and over 50,000 adherents 10,668 Sunday-school scholars, and 7455 pupils in day schools; 12 Christian papers are published in the Spanish language.

Missionary work in Mexico is carried on in the face of many and great difficulties, among which are the ignorance, indifference and immorality of the people, the opposition of the Romish priests, and the spread of infidelity. Much has been accomplished, however, besides the actual conversion of souls to God. (1) Congregations have been established where the Gospel is preached weekly to over twenty-five thousand people; (2) nearly two hundred schools have been established where pupils are enlightened in things temporal and spiritual, and men and women are given a theological and normal training; (3) a large amount of evangelical literature in the form of papers, tracts, Bibles, and books are scattered throughout the land.

CENTRAL AMERICA.

The statistics of the countries of Central America are as follows:

	Area.	Population.
Guatemala.....	46,800 sq. m.	1,460,017
Honduras.....	46,400 "	431,917
British Honduras..	7,562 "	31,471
Salvador.....	7,225 "	777,895
Nicaragua.....	49,500 "	232,645
Costa Rica.....	37,000 "	245,750

In Guatemala the Presbyterian Board (North) is the only society at work, and has in Guatemala City two ordained missionaries and their wives, one native teacher, one church with 49 communicants, and one school with 45 pupils (boys). Nearly half of the population of this republic is composed of uncivil-

ized Indians. There are at present fears of a war between this republic and Mexico, owing to a disputed boundary. It is hoped, however, that the question will be settled by arbitration, and thus prevent bloodshed and the interruption to the work of God which would necessarily accompany the war.

Honduras is controlled by Roman Catholics, and only a few of the Mosquito Indians on the eastern coast are reached by the Moravian missionaries.

In British Honduras the Wesleyan Methodists have 6 stations, 24 chapels, 6 missionaries, 240 native agents, and 2040 communicants. The American Bible Society also has agents here.

Salvador tolerates all religions; but there are at present *no Protestant missionaries* laboring there. The population is composed of aboriginal Indians and those of mixed Spanish and Indian blood.

Nicaragua is also untouched by missionary effort except by the Moravians, who labor among the Mosquito Indians on the eastern coast, where they have 15 foreign ordained missionaries, 4 ordained and 66 other native helpers, and 5573 members (of whom 900 are communicants), at 12 stations. There is also a church at Greytown, south of the Mosquito Reserve. The work of the Moravians has also lately extended into Nicaragua proper, where religious freedom has been declared. The work has, however, been greatly hindered by the political complications between Nicaragua and the Mosquito Reserve. The Nicaraguans, contrary to treaty, still occupy the Reserve, and the Mosquito Indians look to England for protection. The presence of the soldiers at Bluefields causes unrest and disorder. Many of the Christians have left, and some churches are on the verge of ruin. Lamplight services have been abandoned, as no decent woman cares to walk the streets after dark. All this in what was lately the most orderly and Christian community in Central America.

In Costa Rica Rev. J. H. Lobez, of

the Jamaica Baptist Missionary Union, is doing a good work at Port Limon, where he has gathered 80 communicants. The Central American Missionary Society of Dallas, Tex., has 2 missionaries with their wives and 1 unmarried lady missionary in this republic, and the American Bible Society has 2 agents at work.

In all there are in Central America 6 societies at work in 23 stations manned by 28 ordained missionaries, with over 75 native helpers and over 3000 communicants.

THE WEST INDIES.

These islands were first visited by missionaries in 1734, when two Moravians landed in St. Thomas to preach Jesus to the wretched slaves. According to the latest reports, these heroic and indefatigable evangelizers are represented by 50 European toilers of both sexes, and have now in their churches 17,336 communicants and over 40,000 adherents, with about 16,000 children in the schools. In British West Indies, with over 1,000,000 inhabitants, 248,000 are regular attendants at Protestant worship, about 85,000 are communicants, and 78,600 children are receiving instruction in 1123 day schools.

Cuba, the largest of the West India Islands, is 790 miles long, 28 to 127 miles wide. Of its 2009 miles of sea-coast, only one third is accessible. Snow is never seen, but it rains every month, so that the heat is never extreme. Rivers run across the island north and south. In the six provinces is a population of 1,631,637. The Spaniards hold all the offices, the Creoles are planters, and the negroes are the laborers. Over 10,000 foreigners live there. The work in Cuba under Rev. A. J. Diaz has grown to wondrous proportions. In two years after the organization of the first church 1100 were baptized. In a single year they contributed \$4610. In 1889 a handsome theatre was bought and turned into a church, and the lower parts rented for stores and offices. A

cemetery has been purchased, a girls' high-school established, and a free hospital started. There are now 24 missionaries, 5 churches and stations, 2582 members, 7 Sunday-schools, 1000 scholars. Persecutions innumerable have followed Diaz all the way, but last year there were 150 baptisms. This work is in connection with the Baptist Church (South). The Jamaica Baptists and the American Bible Society also carry on work in this island.

In the republic of Hayti* there is an estimated population of 800,000, mostly negroes. The moral and intellectual condition is low in the extreme. Work is being carried on in Hayti and San Domingo by the Jamaica Baptists, the English Baptists, the Consolidated American Baptists, the Protestant Episcopal, the African Methodist Episcopal, and the Wesleyan Methodists of England. These societies have gathered about 2400 converts.

Puerto Rico, a Spanish colony with an area of 3550 square miles and 806,708 negroes and mulattoes, is largely dominated by Roman Catholics, but the Colonial and Continental Church Society has one clergyman laboring there.

One is wont to think of Jamaica as a thoroughly Christian country, at least in the ordinary sense of the word. But it is not so.† The island has about 650,000

* War against Hayti is now threatened by Spain, owing to the removal of funds by the President from a bank in which Spanish capitalists are interested.

† Pastor Warneck says, on the other hand, in the *Allgemeine Missions Zeitschrift*, that "Jamaica, with its 610,579 negroes and mulattoes, may be termed a truly Protestant island, although there are still 200,000 not converted. The Church of England has 116,224 adherents, the Baptists 115,000, the Methodists about 70,000, the Presbyterians about 30,000, the Moravians 17,300, and other denominations, together, about 50,000 to 60,000. All the evangelical missions are seeking to train an educated native ministry, and to make the congregations, as far as possible, financially independent. The people are making steady advance in Christian knowledge and life.

"In the Bahama Islands, the 47,500 inhabitants may be regarded as all connected with the Evangelist Protestant Church. Some are Anglicans, some Baptists, and some Wesleyans. Though

SOCIETIES.	Stations and Out-Stations.	Ordained Missionaries.	Lay Missionaries.	Unmarried Female Missionaries.	Ordained Natives.	Other Helpers.	Churches.	Communicants.	Sabbath-School Scholars.	Day-School Pupils.	Fields Occupied.
S. P. G.....	28	35	.....	.....	.....	.....	.....	4,715	.....	.....	Jamaica, Barbadoes, Trinidad, etc.
Consolidated American Baptist.....	1	.....	.....	.....	1	.....	.....	.....	.....	.....	Haiti.
African M. E.....	7	6	5	.....	.....	4	5	149	181	190	Haiti and San Domingo.
Protestant Episcopal Presbyterian (Canada).....	23	1	.....	.....	13	34	11	405	150	218	Haiti.
Baptist M. S.....	5	6	.....	4	2	48	.....	573	23	4,324	Trinidad.
	99	3	3	.....	.....	116	.....	5,168	3,920	108	Trinidad, San Domingo, Bahamas, Jamaica.
Wesleyan Methodist.	10	15	.....	.....	5	512	29	3,482	3,130	80	Bahamas.
United Methodist.....	9	10	.....	.....	.....	26	.....	3,470	2,176	.....	Jamaica.
Scotch U. P.....	69	90	.....	.....	13	109	53	11,647	9,083	9,193	Jamaica, Trinidad.
Moravians.....	55	59	.....	.....	34	789	.....	17,540	14,924	16,731	Jamaica, Trinidad, St. Thomas, etc.
Jamaica Baptist Union.....	.....	.....	.....	.....	441	.....	177	39,065	.....	.....	Jamaica, Cuba, Haiti, Costa Rica.

inhabitants, of whom 550,000 are colored people. There are also some 12,000 or 13,000 coolies and Chinese. But the total baptized membership of all the Christian churches, including the Catholics, falls under 150,000. Where are the remaining 400,000 souls, and what are they? They belong to no church and own no minister. They are sunk in vice and dirt, in ignorance and superstition. They stand little higher in the mental and moral scale than their ancestors in darkest Africa. Truly here is a mission field in the fullest sense of the word. There is a Jamaica Baptist Union, with 177 churches, 39,065 members, and 21,709 children in the schools. The other denominations are the Church

poor, they in great part maintain their own churches; the Baptists do so entirely.

"The little Antilles are also in great part Christianized. In the Danish Islands of St. Thomas, St. Jan, and St. Croix, with a population, together, of 32,700, there are 18,000 Protestants and 12,000 Roman Catholics, the former belonging chiefly to the Church of England and the Moravian brethren. The northern part of the little Antilles—Antigua, Guadalupe, Martinique, etc.—has about 100,000, and the eastern part—St. Lucia, Barbadoes, Tobago, etc.—about 215,000 Protestant Christians, and in Trinidad there are 10,000. In Tobago there has been instituted, in recent years, by the Roman Catholics, a bitter opposition mission to that of the Moravian brethren."

of England, the English Baptists, Wesleyan Methodists, United Presbyterians, and Moravians. Roman Catholics number 12,500.

Of the total population of 5,500,000 in the West Indies, there are about 600,000 Protestant adherents.

Other societies laboring in the West Indies are the Religious Tract Society, the S. P. C. K., Ladies' Negro Educational Society, Jamaica Church Ladies' Association, besides 13 "home missionary" societies in the islands themselves.

CITY MISSIONS.

One third of our population dwells in our cities. They are the peril and hope of our country, for in them anarchy, riot, and corruption breed, and in them also our religious, intellectual, and political life and work find their centres of operation.

In New York are nearly 400 philanthropic societies (besides churches), including five distinctive missionary societies, employing 100 missionaries.

In London there are over 100,000 paupers, 33,000 homeless adults, 35,000 wandering children, and 30,000 fallen women. Over 1000 benevolent institutions are at work, including 39 missionary societies.

IV.—EDITORIAL DEPARTMENT.

The March of Events.

THE TROLLEY STRIKE IN BROOKLYN, which began on January 14th, and was scarcely "broken" for two weeks, was interesting and alarming, not in itself only, but most of all as the indication and type of that deep-seated, widespread popular unrest and readiness for riotous outbreak, which is one of the most startling signs of the times. Without any disposition now to discuss, or, above all, to decide the merits of the case, there is a TENDENCY TOWARD ANARCHY which demands prompt repression, and which must receive from all statesmen and philanthropists, all Christian leaders and patriotic citizens, the most earnest and patient and humane consideration. When multitudes of men not only paralyze the commerce of a nation by refusing to work its locomotive system, but forcibly resist any attempt to get others to work it, and deliberately proceed to destroy the very means of locomotion, to break up cars and cut motor wires; when both police and soldiers are called out, and clubs and rifles are brought into requisition almost in vain, it is time to consider whither we are tending.

Last autumn the republic narrowly escaped a civil outbreak which threatened to become a revolution, in the complications of the Pullman car employes with the public interests. And we have just been, again, in the throes of another disturbance—thus far local—which might have involved a much wider territory. General Master Workman Sovereign, of the Knights of Labor, sent out word to the strikers: "Stay out till victory comes," and had only to say the word to merge the local strike into a sympathetic movement of all allied labor organizations.

No little complaint was made, and justly, because the Brooklyn Board of Aldermen virtually joined the strikers by attempting to hinder the companies in engaging new employes, and so fifteen

hundred cars remained for two weeks tied up in a city of a million people.

Brooklyn is not alone in the risks run. It is reported that the President of Peru, General Caceres, planned to use *dynamite cartridges* instead of powder, and, had not the scheme been disclosed in time, a fearful panic would have resulted among the revolutionary forces. The revolutionary committee test all their munitions before use, as a necessary safeguard. But what has science done in making possible such uses of giant explosives!

We think well to add a description of conditions in Paris, as furnished by the correspondents of the *New York Times*:

"People who saw the vast crowd gathered in the early morning to be near the walled-off scene of the Dreyfus degradation, say with a shiver that they never comprehended before what a Paris mob in the Reign of Terror must have been like. Last year's new press laws seem only to have aggravated the abuses at which they were aimed. It is impossible for the courts to take cognizance of a hundredth part of the insults and libels, daily hurled at the President, the Premier, and everybody else in authority. The old era of denunciation is in full swing again. When the Chamber decides that a certain ignorant blackguard, who is in prison for abuse of the President, and who has been elected a deputy meanwhile by the Gobelins district of Paris merely as a contemptuous affront to the Chamber, shall not be released, this fellow is allowed to write and send out from prison a violent attack on the Government, and the papers are permitted to say that the majority in the Chamber voted as they did, under ministerial threats to prosecute them for blackmail and embezzlement. Unhappily, every fresh step of the prosecutors breaks into some new sewer of political or journalistic corruption, so that these wholesale denunciations seem to the masses to be true enough, and the turbulent wing of socialism goes on doubling and trebling its hold on the Parisian proletariat."

At the same time, in Italy, where political parties were preparing for a general election, the socialists boldly selected as candidates a number of those

who as rioters in Sicily had been sentenced to imprisonment.

THE JAPANESE-CHINESE WAR still continues, and attracts universal attention and interest.

In January, Japanese newspapers reported the King of Corea assassinated, while others asserted that he had been prostrated with epilepsy. A despatch from Yokohama said that the new Corean administration failed to raise an internal loan, the native capitalists refusing to take part in the movement.

The *Novoe Vremya*, of St. Petersburg, says, in a leader on the Eastern war: "If the friendly and peaceful representations of Russia's diplomacy be not considered she will be compelled to support her claims on Corea with force of arms."

The Japanese movement on Wei-hai-wei is said to have caused a panic in Tientsin and Peking, and the Chinese peace envoys were ordered to expedite the negotiations with the Japanese Government.

Simultaneously with the departure of the *Charleston*, January 21st, from Nagasaki for Chemulpo, the flagship *Baltimore* left for Chifu to support the *Yorktown*, which has become the asylum for all the American missionaries on account of the Japanese bombardment of Teng Chow Fu and the occupation of the Shantung promontory.

The capture of Wei-hai-wei would destroy the last refuge of the Chinese fleet, and in all probability the fleet itself, and the last chance of China again acting on the offensive. The United Press correspondent at Tokyo wrote, January 8th:

"In addition to two first-class fortresses and a dockyard with all appliances, as well as a great tract of territory, China has lost in the present war fighting ships aggregating 13,346 tons, and valued at 11,000,000 yen (\$5,500,000 in gold).

"Of these vessels three were captured by the Japanese; the rest sunk or burned. Among other spoils taken by the Japanese are 607 cannon, 7400 stand of rifles, 2,601,741 rounds of cannon ammunition, 77,458,785 rounds of small-

arm ammunition, 16,957 koku of rice, specie and coin to the amount of 1,000,000 yen, 3326 tents, 18 sailing ships and steamers, and a quantity of other things, the value of the whole, including the fortresses and dockyard, being about 80,000,000 yen."

AS TO MADAGASCAR, a despatch from Port Louis, Mauritius, January 11th, reported the French bombardment of Fort Farafatra, four miles inland from Tamatave, on December 28th. The Hovas defended the fort, replying to the French fire with well-directed shots from the seven guns comprising the armament of the fort. But they were eventually defeated, and retired with heavy loss.

SLAVE TRADE IN TRIPOLI.—The British and Foreign Anti-Slavery Society has received intelligence that under Turkish rule the buying and selling of young boys and girls—chiefly the latter—is still regularly but secretly carried on, the Turkish officers of the Army of Occupation being involved in it with the wealthier Arabs.

ABYSSINIAN WAR.—General Baratieri has telegraphed that on Sunday, January 13th, he made an attack upon the Abyssinians under Ras Mangascia, and after severe fighting, the Italian troops were victorious. A large number of Abyssinians were killed and many taken prisoners. The prisoners attribute the victory of the Italians to their use of the explosive, ballistite.

There were 10,000 Abyssinians engaged in the fight, while the Italians, with their native allies, numbered only 4000. Ras Mangascia, who had expected his dervish allies to make a simultaneous attack, crossed the river Belesa in the face of the Italians at eight o'clock in the morning. Under the fire of the Italian machine guns, the Abyssinians suffered heavily, and soon retired. They renewed the attack later, concentrating their efforts on the Italian flank. At this juncture the Italians were joined by 3800 men under General Arimonde, who had made a forced march of fifteen miles. The Abyssinians then fled in disorder. Two days later General Baratieri telegraphed to the War Office from Massowah that the necessity for the im-

mediate reinforcement of the Italian troops in Africa is most urgent. It was decided to despatch several battalions of troops to Africa without delay.

REPORTS FROM SIAM.—News came from Bangkok, Siam, January 10th, that a meeting of nobles took place at the palace the night previous, when a petition was signed requesting the king to appoint a crown prince. It was rumored that the son of the second queen would be appointed, he being the eldest of the blood royal. He is now in England, receiving his education.

AS TO THE ARMENIAN MASSACRES, on January 11th, the Speaker of the House of Commons published in London a letter from a correspondent in Constantinople, who claims to have seen the reports from the consuls in Van, Erzeroum, Sivas, and Diarkebir, and they confirm the most horrible accounts already received. He adds :

“Concurrent reports came from Catholic and Protestant missionaries in the Sassoun district. The troops called out against the Armenians have returned from the scenes of conflict to permanent quarters. They boast of their deeds publicly. Their statements have been forwarded to Constantinople. One soldier declared that with his own hand he ripped up twenty married women. Another boasted that he took part in a massacre in a church, and that the blood flowed in a large stream from the door. The soldiers believe that the Sultan ordered the massacre, and approves of it.”

Meanwhile it is rumored that the Porte is considering administrative reforms to be introduced in all the provinces concerned in the recent massacre ; among them, the recruiting of the gendarmerie from the Christian as well as the Mussulman population, the appointment of a Mussulman governor for the first three-year term and Christian governors for all subsequent terms, which would be five years each.

JOHN McNEIL, THE EVANGELIST, has been in Sydney, New South Wales. Of his visit, a correspondent in the Sydney *Presbyterian* says :

“It is a matter of profound thankfulness that Mr. McNeill has been able to attract audiences of such dimensions to listen to the most scathing denuncia-

tions of the sins of Sydney society, and that the voice of this nineteenth-century prophet has been heard thundering against selfishness, snobbery, swindling, swilling, slandering, sensuality, Sadduceism, sweepstakes and other sports that ruin the soul ; and that, along with these thrilling diatribes, there has been the fullest presentation of Jesus as the Saviour and helper of men.”

Next he appears in Calcutta, where special services were arranged in February, beginning with the 6th of that month, and to continue for three weeks. The plan was to have a large tent on the *maidan*, in which the services will be held. The pastors of the English churches in the city invited him. It will be a rich treat to missionaries and others to hear the original and quickening expositions and illustrations of this Scottish Spurgeon.

CHINA.—The presentation of the copy of the New Testament to the Empress Dowager by the Christian women of the empire has been followed by an order from the Emperor for a copy of both the Old and New Testaments. The Bible has at least gained an entrance into the palace ; may this not be the means of the Word of God gaining an entrance into the heart of the heathen emperor ?

A personal note from a friend in Shanghai says the Society for the Diffusion of Christian and General Knowledge among the Chinese is beginning to make an impression on the upper classes of China. A few weeks ago the Viceroy of Central China, Chang Chih Tung, sent a donation of 1000 taels to help in this work, which equals about 1500 Mexican dollars.

THE TWENTY-SEVENTH ANNUAL MEETING of the Woman's Board of Missions was held in Boston, January 16th, and the programme was brilliant with talent. Miss Abbie B. Child presented the report of the Home Department ; Miss Ellen Caruth, the report of the treasury ; Mrs. E. E. Strong, the survey of missions in European, Central, and Eastern Turkey, and the Marathi Mission, India ; Mrs. John O. Means, the missions in Western Turkey, Mexico, Austria, and the Madura Mission in India ; Miss Lucy M. Fay,

the missions in Africa, Micronesia, and Ceylon; and Mrs. Joseph Cook, the missions in China, Japan, and Spain. In addition to this fourfold survey, Miss Blakely, of Marash, in Central Turkey, and Miss Noyes, of Madura, and Mrs. Logan, of Micronesia, and Mrs. De Forest, of Japan, made missionary addresses, and Lady Henry Somerset also added the attraction of her presence and a special address. The morning and afternoon were thus profitably occupied with a variety of exercises which made weariness impossible. This women's organization has probably accomplished as much to promote missions, by prayer, circulation of cheap literature, systematic giving in small amounts, and general cultivation of a holy enthusiasm, as any missionary organization in the world. May God give it a new year of increased prosperity and efficiency!

DR. CYRUS HAMLIN corrects, in the interest of history, the statements attributed to Dr. Jessup in our December issue, page 942:

"The first evangelical church in *Syria* was not the first in the Turkish Empire. The setting up of the first printing-presses in the Turkish Empire is incorrect by more than a century. If the first missionary presses are meant, it is again incorrect. The first were at Smyrna. The founding of the first day and boarding-schools, and the first college in the Turkish Empire, should read simply in *Syria*. The mission in Syria is limited by the Arabic language, and has no connection with other parts of the empire. In all the above particulars, as well as in most others, they labored for themselves alone, and Syria should take the place of the Turkish Empire, in which, entirely unknown to them, various institutions had come into existence."

THE BERLIN CHURCH BUILDING SOCIETY, organized five years ago to provide places of worship for the churchless thousands of the German capital, starting out with 20,000 marks, has expended 10,000,000 marks in the erection of churches. Thirty new churches have been erected by the German Protestants in the city of Berlin during the past five years. It is estimated that fully 50 are

required. The grandest of these is the Emperor Wilhelm Memorial Church, costing 2,340,000 marks, of which sum the royal family had contributed 23,000, and the Emperor has recently again added 30,000.

THE BIBLE IN UGANDA.—In Uganda, a country where nothing was known of Christianity twenty years ago, the work of the missionaries has produced the most pleasing results. The demand for Bibles and New Testaments is most extraordinary. According to the *Presbyterianer*, Chicago, 10,000 copies of the Gospels have been sold there within five months, besides 25,000 other books pertaining to Christian literature. Curiously enough, the Catholics evince the same desire to read the Bible as the Protestants. Bishop Hirsch, the chief of the Catholic mission at Uganda, writes: "I am compelled to acknowledge that we will be forced to print a translation of the New Testament, which is being spread by the Protestants all over the country. We cannot prevent our people from reading it, for every one, with the exception of the women and aged people, wishes to learn how to read before being baptized. We are therefore busy with an edition of the New Testament, with commentaries by the Fathers of the Church."

WHAT A CONTRAST, it has been said, between 1792 and 1892!—a contrast which proves the splendid progress of the missionary enterprise, and which should inspire all its friends with elation and confidence. In 1792 not 190 missionaries—4 only in all Africa, 12 only in India, but not one in China, or Japan, or Burma, or all Central and Western Asia; with not 50,000 reliable converts around them, or 50 of these converts to give them efficient aid. Now there are 3000 ordained missionaries, with 2500 lay and lady coadjutors, with no fewer than 30,000 native evangelists, one sixth of them ordained, and for the most part well tried and trained. Around them have been gathered a native Christian population of 3,000,000, far in advance

of their heathen neighbors in intelligence, morals, and enterprise.

REV. WILLIAM CAREY, grandson of the historic leader of the same name, wrote to the editor a very gratifying letter. He says: "I have watched with great interest and the deepest appreciation your splendid advocacy of the claims of foreign missions, and I have long coveted that best of magazines, the *MISSIONARY REVIEW OF THE WORLD*."

Mr. Carey expresses a desire to possess the back volumes, and hints that, like his illustrious grandsire, he is "miserably poor," and so keeps up the apostolic succession. The editor is glad to add that the publishers felt, that if any man should have a free grant, it is William Carey's grandson and namesake, and accordingly the request was granted, and the bound volumes furnished.

JAPAN.—A recent letter in the *Christian Intelligencer*, describing the three religions—Buddhism, Shintoism, and Confucianism—says it is reported that there are about 72,000 Buddhist temples and 56,000 priests and monks who, in spite of dissensions among them and exposures of their immorality by newspapers, they still hold the confidence of the people. Shintoism is of native origin, and its chief doctrine is that the gods made Japan, and that the emperors are their lineal descendants, all of whom are therefore objects of Divine reverence; it urges, with great emphasis, loyalty and patriotism as the foremost duties of the Japanese. There are 191,000 Shinto shrines, with 14,500 officiating Shinkano.

PRESIDENT WARREN, of Boston University, has proposed the foundation in his city of a museum of all religions. In it would be collected religious books, examples of the furnishings of altars and shrines, religious relics, emblems, idols, and other objects illustrating the character or history of the different religions of the world.

THE REV. A. C. GOOD has died recent-

ly in West Africa. His death is a severe blow to African missions. He was less than forty years old, and married about twelve years ago the daughter of the Rev. Peter Walker, formerly of the Gaboon, West Africa. The workmen fall. We believe that the Lord carries on His work.

We learn also that Mrs. George Müller is dead. The particulars we have not learned, but it must be a very heavy blow to her venerable husband.

THE tenth anniversary of the Young Men's Institute of the Y. M. C. A. of New York City was held January 15th. William M. Kingsley, Esq., presided. Cleveland H. Dodge, Esq., President New York City Y. M. C. A., and William Dulles, Jr., Esq., Treasurer of the Presbyterian Board of Foreign Missions, made short remarks, and the address of the evening was delivered by Edward M. Shepard, Esq.

The annual report made by the Secretary, Dr. D. E. Yarnell, showed that the Institute work had made considerable progress during the past year, the membership, enrolment in classes, etc., being larger than ever before.

The following are part of the statistics contained in the report, which may interest many readers:

	1893.	1894.
Membership, December 31st...	656	662
Average Attendance at Rooms.	180	183
No. Volumes in Library...	1,701	1,790
Membership in Gymnasium....	327	345
Average Attendance, Bible Class.....	17	28
Average Attendance, Prayer Meeting.....	26	30
Average Attendance, Men's Meeting.....	80	78
Depositors' Savings Fund....	189	181
Amount Deposited.....	\$8,185.95	\$7,418.90
Different Men in Evening Classes.....	425	463
Total Enrolment.....	617	665
Current Expenses.....	\$11,827.45	\$11,779.79

It is a new proof of the expediency and desirability of every man becoming the administrator of his own gifts by bestowing money in his own lifetime, that so many legacies are ultimately per-

verted from their original purpose. What are known as the Gifford Lectures, as provided for by the will of a Scotch judge, were to be upon the subject of Natural Religion; but the lecture course has been so perverted as to antagonize Revealed Religion. For example, the last incumbent of the lectureship, Dr. Pfiederer, of Berlin, a well-known theologian of the rationalistic school, assailed the orthodox beliefs of the Scottish people, and repudiated as "pale negations" the modified statements of modern Scotch professors. Men of all shades of opinions have, like Dr. Rainey, raised the question, whether the university at Edinburgh, in accepting the administration of the lectureship, anticipated that the deed would prove susceptible of such interpretation. Dr. Charteris, of the Established Church, objects to the university giving the lecturer a chance to attack the Bible, and even the liberal Dr. Dods comes forward to attack the rationalism of the lecturer. It is to be regretted that a like perversion has even characterized the Bampton Lectures, which for so many years have been an invaluable series of apologetics.

HAYTI.—It is probably unknown to most people that in that island horrible cannibalism still prevails. Spenser St. John in his book, "Hayti; or, the Black Republic," published in 1834, says that families actually celebrate family feasts, at which they devour some of their own offspring or the members of the family circle.

WE have long been suspicious that the week of united prayer observed in January has not only been perverted from its original purpose—namely, foreign missions—but has declined in spiritual power and effectiveness even as to the church life at home; and we have many intimations, through correspondence with brethren, that there is a desire, such as was expressed at the late Decennial Conference in Bombay, for a season of united prayer specifically for the outpouring of the Holy Spirit upon

the waste places of the earth; and it is suggested that in connection with such a season of prayer there be previous instruction, especially as to the nature of prayer, its privilege, its necessity, and the place which it holds in God's plans for world-wide blessing. We believe that the one great dependence of the Church of God for all success in our missionary work is an increased spirit of united prayer.

AMONG BOOKS to which we desire to call attention are the following:

"James Gilmour and His Boys," by Richard Lovett, published by the F. H. Revell Company. The book is partly biographical, partly a series of adventures, and partly a story of toils and trials endured for Christ. It contains Mr. Gilmour's charming letters to his boys, James and Willie, respectively nine years old and seven years old. It is sufficient to say that it is as fascinating a book as might be expected from its lamented author.

Another book, "Kin-Da-Shon's Wife," an Alaskan story, by Mrs. Eugene S. Willard, also published by F. H. Revell, is a presentation of the condition of society and missionary effort in Alaska, surrounding practical facts with the romantic drapery of fiction.

Dr. Henry C. Mabic's record of Eastern travel, under the name of "In Brightest Asia," has already reached a sixth edition, and it is not surprising. The home secretary of the American Baptist Missionary Union is a man of winning manners and great intellectual force, as well as an observing eye. It was a blessing to missions to have such a man visit Oriental stations; and this book, of less than two hundred pages, fully and beautifully illustrated, is the familiar but fascinating story of Dr. Mabic's tour. No one will read it, without feeling a deeper interest in the mission work of God throughout the world; and it will be found as interesting as a work of fiction.

Miss Annie W. Marston has written a plea for Thibet, under the name of "The

Great Closed Land." It is published by S. W. Partridge, of London, and is strikingly like Dr. Mabie's book, though not so large. It is indispensable to those who wish to obtain an accurate account of that hermit nation which seems just emerging from long seclusion.

"Woman in Missions" is a book published by the American Tract Society, containing the papers and addresses presented at the Woman's Congress of Missions in Chicago, 1893. Dr. E. M. Wherry has lovingly compiled and edited it. It contains seventeen papers or addresses on various forms and phases of woman's condition and work. It is one of the few valuable contributions to the subject of woman's mission and ministry for Christ, a subject that yet demands a much larger and nobler treatment than it has ever yet received.

Akin to this is "The New Womanhood," by James C. Fernald, published by Funk & Wagnalls, which, though not specifically upon the subject of missions, is another helpful discussion of woman's condition, and adaptation to service in the kingdom of God.

"Our Work," by C. B. Ward, for eighteen years a Methodist missionary in India, published by E. J. Decker Company, Chicago, outlines fifteen years of devoted service among the Hindus, in dependence upon God both for grace and for material support. It will quicken the faith of any reader.

We are glad to see that the Revell Company have issued an illustrated edition of Dr. Davis's "Biography of the Rev. Joseph Hardy Neesima." Having already called attention to the life of this remarkable pioneer in Japanese education, it only remains to say that this American edition is a great improvement in every respect upon the previous edition, and another of the indispensable books in a complete missionary library.

"Among the Matabele," by David Carnegie, published by the London Religious Tract Society, gives a brief but very satisfactory account of the Matabele tribe, their arts, crafts, weapons,

superstitions, and religious condition. Probably no other European was so well fitted to write this book as the author, and it is the result of first-hand knowledge and observation.

"Among the Maoris," by Jesse Page, is also from the press of F. H. Revell, and tells of the daybreak in New Zealand, with the labors of Marsden, Selwyn, and others. Revell is publishing a Missionary Library of small books which present in a brief and very attractive form the great subject of missions.

"A Dispensational History of Redemption," by Dr. E. P. Marvin, of Lockport, who appears to be both author and publisher, is a new and trenchant exhibition of biblical teachings as to the true relations of the Church and the world. Though not professedly a missionary treatise, it indirectly teaches much truth with regard to the way and spirit in which missions must be carried forward, especially in that portion which treats of the Christian dispensation, which has already extended over nineteen hundred years.

PALESTINE.—It is difficult to get at the exact truth, as to the state of the Holy Land. One who ought to know assured us lately that the incoming of Jews to the country is now strictly prohibited, and yet here is what the London *Spectator* recently published:

"The Anglican Bishop of Jerusalem, in a letter to Friday's *Times*, gives some facts which show that the Jews are pouring into Palestine. About one hundred thousand Jews have entered the Holy Land during the last few years, and the arrival of a vaster host is imminent.' 'No one,' he goes on, 'can possibly forecast the next seven years of Jewish immigration.' If the bishop's view of what is going on is correct, we are face to face with a fact that may revolutionize the politics of Mediterranean Asia. Already the railways are opening up the country between the coast and Jerusalem and Damascus, and if a Jewish immigration on a large scale is added to this, Syria may become once more one of the most important places in the East. The idea of the Jews again possessing a country is a very curious one."

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

INDIA.

—The *Church Missionary Intelligencer* remarks: "Miss Gordon Cumming expresses surprise at the curious craze in favor of Buddhism which has broken out of late years in Europe, and criticises the attractive pictures drawn by æsthetic dreamers in their English or German studies of the realities of Buddhist life and worship. She remarks in one chapter:

"There is, unfortunately, no doubt that Buddhism has received a real impetus from the example of certain foolish Europeans, who (most assuredly lacking any personal knowledge of THE MASTER whom they so dishonor) have thrown in their lot with the teachers of so-called theosophy and esoteric Buddhism; systems which those who understand them best classify as "Bedlamite balderdash," "blatant humbug," and "impudent imposture."

"I would shrink from quoting such expressions regarding any phase of true theosophy or "Divine knowledge," but the leaders of this society in Ceylon (well aware that there could be no fellowship between seekers after knowledge of God and the atheistic system of Buddhism, which does not acknowledge any God) were wise in their generation, and adopted as their title the Paramahyanartha, or Supreme Knowledge Society. Consequently it embraces whatever may be the individual ideal of highest good, whether it be how best to enjoy this world and how to get on in it and get wealth, or how best to attain to Nirvana and the extinction of all desire.

"I think the European disciples of these schools would be rather startled were they to realize the practical work-

ing of the systems for which they are content to abjure Christianity. For instance, in the neighborhood of the mission station at Cotta. Colonel Olcott succeeded in stirring up the Buddhist priests to such hostility that for awhile the attendance at the Christian schools was sensibly diminished. In the village of Udumulla, under this influence the priests opened a rival school, and pronounced a very singular form of excommunication against all who should persist in sending their children to the mission schools. Such offenders were to be fined a rupee and a half, and were further admonished that "the dhoibie shall not wash their clothes; the native doctors shall not attend any of them in sickness; *the devil dancers shall not perform demon ceremonies for them (!), and the astrologers shall not consult the planets for them on the birth of their children, or concerning marriages and other important events!*"

"We need scarcely wonder that those who have escaped from this debased system are proof against all arguments of the theosophists. Colonel Olcott did his utmost to persuade a Buddhist priest who had become a Christian to resume the yellow robe. When he had exhausted his arguments, the ex-priest replied, with more force than polish, "I am not a dog, that I should return to my vomit. Pray spare your pity. If you can believe that there is no right, no wrong, no soul, no conscience, no responsibility, no God, no judgment, you need for yourself all the pity you possess, and more."

"Yet it is to this system that so great an impetus has been given even in Europe and America by the agency of so beautiful a writer as Sir Edwin Arnold, who, in his passionate admiration for the good and noble, depicts things not as they really are, but as he would have them to be; for truly what he calls the "Light of Asia" has most practi-

cally proved to be only bewildering darkness.

“Surely such an ovation as was accorded to him by the Buddhists when he visited Ceylon in 1886 was doubtful honor for a Christian. At one Buddhist college near Colombo well-nigh three thousand assembled to testify their gratitude to the poet who has painted their leader in colors all borrowed from the life and teaching of Him who is the true LIGHT OF THE WORLD. The honored guest was placed on a raised platform beneath an honorific canopy, while Buddhist ecclesiastics robed in yellow satin chanted chorals, litanies, and anthems in Pali and Singhalese, Sir Edwin replying in Sanskrit.

“One of those best acquainted with practical Buddhism in Ceylon describes it as ‘the most cunningly devised system of atheism and negation, of idol worship, tree and serpent worship, and pessimism which has ever held the human mind in bondage;’ a system exactly answering to the awful scriptural summary ‘having no hope, and without God in the world.’”

“Can anything more pitiful be conceived than that human beings born within the pale of the Christian Church can deliberately sacrifice the privilege of individual personal communication with the ever-present Almighty Friend, who cares for each one of us, in exchange for an utterly irresponsible negation—a theory of perfection only to be attained through self-conquest, at which poor weak human beings are advised to aim through ages of lonely lifelong struggles extending over many transmigrations, without one prayerful look to the Divine Helper who alone can keep our wayward wills from wandering after all manner of evil? And all this in order to gain the cessation of their individual life.”

—“The Moravian Mission in Leh, Tibet, has borne its first fruits in the baptism of a young man last Good Friday.”—*Church Missionary Intelligencer*.

—“The news that dear Papa Gundert

(long missionary of the Basel Society in South India) has gone home has deeply moved the hearts of those to whom he had become dear in India, and ours among them. What a rich and fruitful tree! How far abroad this tree extended the refreshing shadows of its boughs, laden with fruit! A tree planted by the water brooks of everlasting life! Deeply as he is missed, keen as is the pain felt at his loss, yet both are mitigated by the remembrance of a life so full and rich; indeed, in view of the eternity into which he has passed over in blessed slumber, the joyful consciousness that this full, rich life is not concluded, but has entered upon the stage of glorious perfection, disposes us rather to a sense of thankfulness. God be praised for all that he, in Christ, was permitted to offer and to be to so many!”—*Calwer Missionsblatt*.

—“Hinduism no longer has a really sure hold on many, as it is easy to discover from repeated expressions of the people to us, and I believe that, in stillness, God is preparing a transition of the masses into Christianity.”—*Missionary CHRISTIAN SCHLESCH, in Dansk Missions-Blad*.

—“If God taught the Old Testament missionary compassion, by calling to his attention that in ‘Nineveh, that great city,’ there were ‘more than six-score thousand persons that cannot discern between their right hand and their left hand,’ what thoughts must the census of India inspire, which shows us living within its range almost as many children under five years of age (45,000,000) as there are men, women, and children in the whole German Empire!”

“This vast population of 287,000,000, among which the British power is so firmly established as to be able to take a census that offends so many deeply rooted prejudices, is not held in obedience by numbers. In all India there are only 247,790 Europeans and Eurasians. The whole army amounts only to 218,230 men; the police to 143,524.

"India is not a land of cities, but of villages. Only 27,200,000 dwell in cities.

"The late census of India gives the number of Animists as 9,000,000. This is simply the worship of spirits, conceived as localized or ubiquitous, a religion mainly of superstitious terror. The religious condition of the lower castes of Brahmanism or Hinduisms differs but slightly from this. Grouping the two classes together, we have an aggregate of about 50,000,000. This mass, relatively inert, will become the prey of the Brahmanist revival or of Islam, unless the Christian mission lays hold of these elements. It ought to do this, without neglecting any of the other elements of Hindu society; but alas! how little the Christian Church yet comprehends the grandeur of the task which Jesus has confided to her as her true reason of being!"—Professor F. HERMAN KRÜGER, in *Journal des Missions*.

—A Christian preacher having lately discovered a cobra nearly paralyzed by a flood in which it had been caught, asked leave to kill it, but the people would not consent. The *Bombay Guardian* suggests that the cobra will do well to guard itself against possible dangers in the future from intrusive Christians by taking out a government license to poison people. In that case the interests of the revenue will secure it not only against being attacked, but even against being spoken of disparagingly.

THE UNITED KINGDOM.

—"I say that England is truly a Christian nation, independently altogether of the national profession of Christianity, which is embodied in the connection of the national Church with the State—of which I hope it is not irrelevant to ask you—it has been bound up with some of the most glorious things in the life of England in the past—to ask you to pray that the bond which God has so blest may not be broken in our time. I say that quite

independently of that there is a Christian profession which, in spite of much shortcoming and of our miserable divisions, does lay hold of the heart and mind of England, and the red cross in our banner which we still hold is not merely a symbol, but a great and blessed reality. But if this is true of the society we call the nation, how much more is it true of the society we call the Church, which is humanity centred in God in the Lord Jesus Christ! Our Church can never be satisfied with enjoying God's blessings at home, and diffusing them over humanity here, unless we take hold of the blessed opportunities which God has given us, and diffuse them all over the world, which is a condition of the strength and vitality of the Church at home.—Bishop BARRY, in *Church Missionary Intelligencer*.

MISCELLANEOUS.

—"Almost all French writers have exalted the Renaissance at the expense of the Reformation, maintaining that the former was broader in its views than the latter, and that it brought to mankind a completer liberty. The facts do not sustain this view. The nations which embraced the Reformation are evidently in advance of those which remained satisfied with the Renaissance. This is because the Reformation involved a moral force which was lacking to the Renaissance. And moral force united with education is the enduring foundation of national prosperity. The Reformation was a return to the Gospel, and the Gospel, being superior to the traditions of classic antiquity, cannot fail to bring forth better fruit."—ÉMILE LAVELLETTE, quoted in *El Abogado Cristiano Ilustrado* (Mexico).

—"The *Allgemeine Missions-Zeitschrift* for September contains an interesting and very learned article on the attitude of the Lutheran Church in Germany toward missions to the heathen in the seventeenth century. It appears that in the first half of that cen-

tury it was seriously maintained by German divines that the command to go into all the world was only given to the apostles, and that the diffusion of the Gospel among all nations was no essential aim of the Christian Church. This naturally exposed the Lutheran Church to sharp attacks from the side of the Church of Rome, which was then beginning her career of missionary activity. It is interesting to learn that an Englishman, John Drury, was the first to endeavor to awaken the missionary zeal of Germany in the year 1650. He was followed in 1663 by the great German advocate of missions, the Baron Justinian von Welz. Welz was treated as a dreamer and a fanatic by the orthodox divines of his day, and during the rest of the century a sharp struggle went on between the advocates and the enemies of missions, ending at last in the victory of the missionary idea. The whole story is an additional proof how indifference to foreign missions belongs to an order of things which must pass away when a church or an individual awakes to full consciousness of the supremacy of Christ."—*The Chronicle*.

—The Moravian Church, with its usual mild wisdom, raises a firm protest against Superintendent Merensky's strange position, that missions ought more and more to put off their international and put on a strictly national aspect, and that only when this change is thoroughly accomplished will missions be perfect! A more absolute reversal of the hands upon the dial of time, a complete contradiction of the advancing history of mankind, and above all of the kingdom of God, it seems as if it would be difficult to find. The truth is, that the Germans seem as yet to be fairly intoxicated with their new colonial ambitions. Every German abroad, traveller, scientist, or missionary, is clamorously required to make himself an instrument for the propagation of Germanism; that first, Christianity and everything else apparently after that. The natives are not to be

viewed as souls destined for immortality and needing the illumination of faith, but as so many strong arms to be trained to work, not for themselves, but for their German masters, and principally through the mediation of the missionaries. The negroes or other natives are to be virtually, though not formally, slaves, and the missionaries are required to serve as the chief slave-drivers. Of course there is no objection to their throwing in a little religion by way of amusement at odd times. Indeed, this is allowed to be necessary, in order to give them a hold upon the people.

So far as we have observed, the German missionary societies have set themselves firmly against all these claims of exaggerated Germanism; but Superintendent Merensky appears to be rather carried away with them. Of course he abhors all slave-holding proposals, and would have the spiritual good of the people unhesitatingly put first; but he seems to insist that German missionaries shall bend themselves to promote among their converts German ways, in society and in religion, and apparently in everything else. The appeal which he makes to our Lord's action in Israel ought, as the Moravian brethren remark, to show him the contrary. Christ confined Himself personally, for obvious reasons, within Israel; but under the Jewish envelope this Gospel is addressed to universal man. The *Missionsblatt* well remarks that Herr Merensky has nothing to say of His death for the world, nor of His last command. Christ mentions the *nations*, thereby implying that His messengers are to respect their peculiarities, but not that they are stubbornly to adhere to their own. If the missionaries cannot, for this end, lay aside much of what is very dear to them, they seem to have forgotten what their Master laid aside when He came on earth.

As the *Blatt* remarks, to impose on a newly converted people, of a race widely removed from that of the missionaries, the peculiarities of a long national

and religious development, largely unintelligible to them and often incongruous, seems a strange way of setting home the Gospel of all nations. Let this be carried out, and soon the missionaries of each nation would become incapable of working outside of the dominions of their own country. How then about China and Japan and other great independent governments?

The Brethren remark that their own Church has never denied her German origin and her prevailing German character. The remembrances of the lands of Luther and Huss are dear to her, and she conveys them into the various lands into which she has spread. But this is spontaneously, and only so far as is consistent with the national character and remembrances of converts and members. Whatever German flavor may adhere to the Gospel which she preaches she is not ashamed of, but it is the Gospel and not the particular local flavor of it which she has at heart, and which she thinks that all Christian missionaries ought to have at heart. She does not go forth to convert men to Moravianism or Germanism, but to convert them to God.

In matters concerning missionary principle we might do worse than to take Herrnhut for our *Cathedra Petri*.

British Notes.

BY JAMES DOUGLAS.

Church Missionary Society.—The news concerning Eastern Equatorial Africa is particularly full. The remotest station at Nassa, on Speke Gulf, is a very isolated one, being 600 miles from Mpwapwa, with no mission station between, and about 280 miles from Uganda, on the opposite coast of the Victoria lake. Two missionaries, the Rev. E. H. Hubbard and Mr. J. P. Nickisson, labor in this dark region, and see on all sides trust in charms, the practice of witchcraft, cases of robbery and even murder. A congregation of over 200 has been gathered, and several native

youths cheer the missionaries by their constancy.

—A visit has been paid to the Sesse Islands by Mr. G. L. Pilkington and the Rev. E. Millar, who left Mengo in July last for that purpose. On 14 of the 27 islands there are churches; one each on 10, two on three, and three on one—19 churches altogether. The population on these islands is estimated as 75,000, of whom 5450 are returned as readers, 76 as baptized, and 161 as catechumens. There are 21 native teachers working on these islands, sent by the Church Council.

—About the same time that Messrs. Pilkington and Millar went southward to the Sesse Islands, Mr. R. H. Leakey went northward to the province of Bulemezi, and after spending six weeks there, he writes of having visited nine places in that province where there were churches, and he knew of several others.

—At Namukozi, in Tingo, 22 adult converts have been baptized. The Rev. H. R. Sugden says: "The Church was full" and there were great rejoicings.

—The success in Kikabya, a district in Kyagwe, is most marked. This district is under a Christian chief named Tomasi. The Rev. G. K. Baskerville found at the chief's country place 32 candidates for baptism whom the chief himself had instructed. The district under this chief is about 50 miles long. Mr. Baskerville spent 34 days in the district visiting the towns, which were "all gardens," walking 80 miles, and each day delivering two addresses. At Namiliti 10 persons professed to yield their hearts to the Saviour. There is every prospect of a glorious reaping time in this region.

Society for the Propagation of the Gospel.—We have not hitherto noticed the work of the Society for the Propagation of the Gospel, which, in addition to the Church Missionary Society, is sustained by the Church of England. A

brief notice of the work of the Society for the Propagation of the Gospel in Ramnad, South India, may serve to sample the doings of this society. For the purposes of administration the mission is divided into six pastorates or districts, all of which are under the charge of native pastors. These districts are: Ramnad, Keelakarai, Pamban, Rajasingamangalam, Kilanjani, and Paramagudy. In the Ramnad district the Christians are mostly members of the Valyar caste, a tribe of hunters who live to a great extent in the jungle, earning their livelihood by hunting, fishing in streams, and cutting down firewood. The Keelakarai district is the largest in the mission, containing 1500 Christians and catechumens. In Rajasingamangalam there are 448 Christians and 81 catechumens. Of these the majority came from the Roman Church, which has been at work in this district from the sixteenth century with only nominal results. It is found that the most unsatisfactory of all Christians are those who have joined the Society for the Propagation of the Gospel mission from the Roman communion, and that it is better to reap directly from heathenism than from Rome's half-way house. The Kilanjani district numbers 940 baptized Christians and 200 catechumens. These are made up of Idaiyars and Maravas. The Idaiyars follow the calling of shepherds, but the Maravas, until changed by grace, are robbers and thieves and given up to devil-worship. In the mission district of Paramagudy there is but little success save among the pariahs in the villages. The systematic working of this entire mission dates from Mr. Billings's arrival in 1873, who, under God, has done grand work. System, faith, perseverance, and achievement are conspicuous features of the last twenty years' labor.

Baptist Missionary Society.—On the Lower Congo the Rev. W. Bentley reports that he has just completed the appendix to the Congo grammar and syntax, a work which has required much

puzzling out. In particular the presence or absence of the article was very hard to understand, but some forty-three rules clear it all up.

—The work on the Upper Congo is making strides, but chiefly thus far among the women and children. There are now six dialects reduced to writing by the missionaries on the field belonging to our various societies.

—The Baptist Union of Backergunge and Furidpore, Eastern Bengal, have just celebrated their fifteenth annual gathering. The proceedings were of an enthusiastic description, and large and representative audiences heard the Gospel forcibly preached for three evenings with unabated interest.

—At Turki, the Rev. Robert Spurgeon, of Barisal, reports the baptism of two men, the first-fruits of the Gospel in that place. One was eighty years of age, a Boigree, and, therefore, a beggar. He came to beg, but found the pearl of great price, and discontinued his old life. Often he spends the night saying over the texts or hymns he has learned, and is much in prayer.

Wesleyan Missionary Society.—At Yemkapalli, near Kundi, some earnest Christians were baptized some months ago. They have let their light shine, and have sought the evangelization of the villagers. As the result the missionary and a party of workers visited the village to enroll those who had resolved to become Christians. The people quickly gathered, and clamored for permission to attend the meeting. The Rev. A. S. Dharmiah preached, setting forth the way of salvation through a crucified and incarnate Saviour, and showing the uselessness of bathing in sacred rivers for the remission of sins. At the close, 11 persons of the Mala community came forward as candidates for baptism, and boldly gave their testimony before the people. One said he had prayed to Siva, but got no answer to his prayers. He was glad that he had found Jesus had died to save him.

Another, a man of sixty years, said he had worshipped Siva according to the traditions of his fathers, but the visits of the preachers had enlightened him. After hearing these and other testimonies, 11 persons were received into the Church of Christ by the rite of baptism.

The Christian Literature Society for India.—The report of this society, of which the Rev. James Johnston is the enthusiastic secretary, shows much progress in the diffusion of Christian books and tracts throughout the great peninsula. "India is now the best educated of the non-Christian countries of the world." Among its 300,000,000 there 14,000,000 or 16,000,000 of readers taught in most modern methods of Europe, with all the impulses which modern science and literature are fitted to impart to the mind. In the interests of this class, 1,133,115 volumes were printed last year. The Rev. G. H. Rouse, of Calcutta, cites an interesting case of conversion through one of the tracts published in Bengali by this society and written by himself.

THE KINGDOM.

—The total wealth of the richest family in the world, the Rothschilds, is said to amount to more than \$2,000,000,000. This great mass of property doubles itself every fifteen years.

—Let us call things by their right names, especially when they relate to the kingdom of God. Therefore, well does Rev. J. B. Donaldson suggest: "We are accustomed to talk of *giving* to the Lord's work. That is a great mistake. The giving is from the other party. The silver and gold are the Lord's. We only dig it up. The cattle upon a thousand hills are His. We only herd them. The wheat does not germinate by our power. The sun does not shine at our bidding. The rains do not fall at our word. The soil is not fertile through our wisdom. Our opportunities and faculties to make money are all gifts from God. He giveth thee the

power to get wealth." Let us *pay* God His due.

—There is no better proof, says the *Journal of Education*, of the essential barbarism of even the most civilized nations of the world than is afforded by a comparison of the money they expend for the maintenance of physical supremacy as against the expenditure for mental improvement. In some tables recently compiled, the amount per capita expended by various governments for military and educational purposes is set down as follows:

	Military.	Education.
France.....	\$4 00	\$ 70
England.....	3 72	62
Holland.....	3 58	64
Germany.....	2 30	42 ..
Russia.....	2 04	03
Denmark.....	1 76	94
Italy.....	1 52	36
Belgium.....	1 33	4
Austria.....	1 36	32
Switzerland.....	82	46
United States.....	30	1 85

-- "Millions come from the millions." The millionaires are few in number, and a million dollars from a million people is better than a million from one man.

—The Rev. F. B. Meyer, of London, tells of one whose income is \$10,000 per annum, who lives on \$1000 and gives the remaining \$9000 to the cause of foreign missions. Another, whose income is \$10,000, who lives on \$1200, and gives away the remainder. A governess who earns \$500 gives \$250. Another, who has a comfortable competence, remains in business, all the profits of which he gives.

—Says the Nashville *Christian Advocate*: "A woman in Florida, recently deceased, bequeathed the Board of Missions a ten-acre orange grove, twelve acres of rich hummock land, and two town lots. Two women give \$800 toward building a church in Osaka, Japan. A local preacher sends us \$200 for missions, and a little child ten cents. A missionary returns \$250 to the treasury, proposing to meet her own expenses."

—The Bishop of Carlisle, speaking at the farewell meeting of three missionary bishops in Exeter Hall, referring to the death of Bishop Hill and so many of his party, said: "Are we tempted to say of lives laid down like this, To what purpose is this waste? Let us not take up words from the mouth of Judas."—*The Gleaner*.

—The superintendent of the Life Saving Service reports that in the last year 380 vessels in distress were aided; on board these vessels were 4054 persons, of whom 3933 were saved and only 61 lost: 658 persons were succored at the stations, and 83 persons were saved who had fallen from wharves and piers.

—"There is no near and no far, but just one round world of lost and perishing souls to be rescued and saved through the world's Christ."

—In reference to the missionary enterprise, there are at least three kinds of Christians—those who are merely parochial in their sympathies, those who are narrowly patriotic, and those who are really œcumenical. The parochially minded limit their regards to what they can actually see around them. For them even England has no existence religiously. Only a little less limited in view are those patriotically minded souls to whom all foreign work is "outlandish." God wants us œcumenically minded, and as English Christians belonging to a world-wide empire it is specially our duty so to be.—*The Chronicle*.

—True heroism was displayed by the soldiers at Hong Kong at the time of the recent plague. They voluntarily assisted the authorities in disinfecting the houses of the people who had perished, with the result that one officer and one man fell victims to the disease. They died to save men's lives.—*U. P. Magazine*.

—On the corner-stone of the London Temperance Hospital, laid by Sir Wilfrid Lawson, is this inscription: "In hum'le dependence on Almighty God for cure in the treatment of disease."

—Our missionaries perform a double service, since they not only introduce Christianity, but also compel false faiths to decency and the performance of good works. Therefore Mr. Ford, of the Syria Mission, spoke wisely when he once said that he was going up the mountain to open two schools at a certain point. "How is that?" "I shall open one, and the priest will open another."

—For some reason the missionary periodicals for January are especially full of interesting matter. Among them is the *Chronicle* of the London Missionary Society, which gives an account of a tour through some of the Samoan Islands, and of the jubilee of the Malua Institution for Training Teachers. The Presbyterian *Assembly Herald* must also be mentioned, which is a paper rather than a magazine, published by Rev. R. S. Green, at Syracuse, N. Y., at a price merely nominal; is only in the midst of its first year, and each month serves up a large amount of excellent reading relating to the work both abroad and at home.

—According to the newspapers, there is a proposition on foot in Chicago to make use of the phonograph in familiarizing candidates for the missionary field with foreign languages. The idea is to do away with the necessity obliging young missionaries to spend three years in learning the language of the people among whom they are to work. Foreigners will talk into the phonograph, and then students will use it to become familiar with the sound and accent of the strange tongue. The first machines will be placed in the Young Men's Christian Association building, and others will be distributed among prominent churches.

—Says the *Independent*: "It is an interesting fact that the wife of Field-Marshal Oyama, Japanese Secretary of War and Commander of the Second Army in China, is that lovely and Christian lady known in her girlhood in New Haven, where she was a member of the

family of the late Dr. Leonard Bacon, and at Vassar College, where she was president of her class, as Miss Stemats Yamakawa. We can testify from our own remembrance of her that she was an extremely lovely girl."

WOMAN'S WORK.

—*Life and Light* has been examining the records of the American Board, and finds that women began to organize for missionary giving as early as 1812; finds also that during the first ten years about one tenth of the receipts are acknowledged as from women. Among the various items are such as these: "The Female of Color, \$5; the Indigent Female, \$3; the Aged Widow, \$5; the Pious Lady, \$10; the Unknown Female, \$1; Lucy, \$1; the Little Girl, .06; the Poor Woman, .50; the Elderly Lady, .75; the Pious Females, \$2; the Two Children and Hired Girl, \$3; the Servant Girl, .40; the Two Widows, \$1.25, and many other 'Female Friends of Missions,' whose names are written in heaven. We have a glimpse of sacrifices in the gift of a gold watch, in the avails of gold beads, a bracelet, a necklace, and other jewelry, of a chaise, and of 10 cents, a premium obtained in Sunday-school."

—Mrs. Capron's history illustrates how a foreign missionary is made by home missionary prayers. Her father, Dr. Hooker, a saintly man, said to his daughter, about to be married to Mr. Capron, to go with him to India: "How came you ever to think of going abroad as a foreign missionary?" feeling the bitterness of the separation. "Why, father," she replied, "I do not count it strange. I have heard you pray for missions all my life, and now I am going to answer your prayers."—*Life and Light*.

—A recent *Helping Hand* contains an inspiring account of "one woman's work" in Burma, relating to the forty-four years' heroic endurance and most fruitful endeavor of Mrs. Murilla B. Ingalls. While scarcely out of youth,

and but at the beginning of her term of service, she was left a widow. Since 1853 she has been stationed at Thongzo as a quasi pastor of the church and superintendent of evangelistic labors in all the region around, with divers colporteurs, Bible women, teachers, etc., looking to her for counsel.

—Though woman's work in connection with the London Missionary Society began a full century since, and was carried on by such as Mrs. Moffat, Mrs. Ellis, Mrs. Mullens, Mrs. Mault, Mrs. Kennedy, Mrs. Smith, and Mrs. Wardlaw, it was not organized and pushed until since 1875, and even ten years later only 27 had been sent out. But now the number in the field is 72, and no less than 103 have borne a part. Says the *Quarterly News*: "Our present actual band of workers is distributed over the field, which is the world, in the following proportions: 35 in India (17 in North India, 15 in South India, and 3 in Travancore), 22 in China, 6 in Madagascar, 2 in South Africa, and 4 in the South Sea Islands. There has been a proportionate increase in the number of our native female agents during the past ten years. Our girls' schools now number 375, with some 56,753 scholars."

—In a recent *Pacific Advocate* Mrs. Sue H. Cousland gives a graphic description of "our mission compound" in Swatow, China, including the schools, the hospitals, and the printing establishment. We can almost see and hear what is going on in that busy hive.

YOUNG PEOPLE.

—The Y. M. C. A. has 42 organizations among colored young men, of which 26 are in colleges.

—Says the *Young Men's Era*: "Dr. Charles A. Eastman, the Indian secretary of the International Committee, was born in Minnesota, in 1858, of three-quarter Indian blood, of a notable family of the Sioux tribe. At the time of the Minnesota massacre (1862) he was carried off by an uncle and grandmother

into Manitoba. Until sixteen he lived a wild life, and never saw the inside of a house. Then he attended Indian mission schools for three years, later several preparatory schools, finally entering Dartmouth College in 1883, and graduating in 1887. In the same year he entered the Boston University School of Medicine, from which he graduated in 1890, and was immediately appointed government physician at Pine Ridge Agency, South Dakota, and remained there until his resignation in 1893 to enter upon the practice of medicine in St. Paul, Minn."

—A Young Men's *Hindu* Association has been started in Madras to rival the Y. M. C. A., and one of the local rajahs is said to have promised 5000 rupees for a building.

—The students of Knox College, Toronto, have a missionary society which sent out 29 of their number last summer to do pioneer work in various sections of the Dominion, and raised \$2115 of the \$5935 required.

—A Methodist Christian Endeavor Society in Oshkosh, Wis., has issued a programme for the current year, with these as the topics of missionary meetings:

January—New Year's Day in Heathen Lands.

February—An India Social.

March—Thank-offering Service.

April—Our Pioneer Missionaries.

May—A China Social.

June—Young People, or Light-Bearers in Mission Lands.

July—A Journey to Korea.

August—A Japan Social.

September—Korea and Missions.

October—Missionary Heroes.

November—Social.

December—A Conversation: Missionary Heroines.

—Though the Epworth Leagues fell far short of the large sum called for in their Thanksgiving offering for missions, the total is yet something more than \$30,000. When their evangelizing

zeal rises higher and they have had more experience they will do far better.

—The last year closed with 37,003 societies of Christian Endeavor, of which 30,662 are in the United States, 2347 are in Canada, and 3993 in foreign lands. During the last quarter 1293 had been formed. The members aggregate 2,223,800.

—On Christmas Day every one of the 1200 convicts in the Kentucky penitentiary received a letter from the Christian Endeavor societies of Louisville. These letters were of a religious nature, quite long, very interesting, and no two were worded alike. Many of the prisoners have signified their intention of answering the letters.

—The Young People's societies in the German Baptist churches of the Eastern States organized a Union last September at Buffalo, which now contains 1405 members. They raised \$1818 for current expenses last year, and \$1013 for benevolence.

—Rev. A. A. Fulton (Presbyterian) writes from Canton, China: "Four Christian Endeavor societies in three years, by use of two cents per week plan, have reached 27,000 patients and preached to more than 100,000 persons in 1114 villages. If every society in our Church used this plan, we should have \$250,000 per year."

UNITED STATES.

—According to Dr. Dorchester: "The growth of New England during the last fifty years has been largely by the foreign immigration. The Roman Catholic population amounts to 1,004,605. The actual membership in all non-Catholic bodies is 764,722. To find the population of the Protestant bodies, he multiplies the membership by three and a half, which gives 2,676,527 as the non-Catholic adherents. The Protestant and Catholic populations make 4,043,527 in a total population of 4,700,745.

—As the year was closing the *Evangelist* gave a long article to the public

charities of New York City, including the Out-Door-Poor Department, the various hospitals, the idiot asylum, almshouses, workhouse, morgue, etc. Last year the Commissioners of Charities and Corrections were allowed \$2,295,675, and ask \$3,397,551 for this year. But besides, \$88,519 were granted to 98 other institutions of a private or sectarian character.

—In connection with Hospital Sunday it was stated that this same city contained about 10,000 hospital beds for all kinds of bodily ills, about one half of them supported by public funds, and so rapidly have these institutions multiplied within ten years that the annual cost has risen from \$274,035 to \$840,831 last year.

—The Children's Aid Society maintains 21 industrial schools; 7 night schools; 1 farm school; 7 lodging-houses; 4 summer charities; a laundry; a dress-making, sewing-machine, and type-writing school; a boys' printing shop; free reading-rooms at all the lodging-houses, and at 219 Sullivan Street and 247 East Forty-fourth Street. The total number of children under the charge of the society during 1894 was 38,811, and the receipts were \$402,234. In all, from the beginning nearly 100,000 have been supplied with homes in the country.

—This notice and exhortation is taken from the *Sailor's Magazine*: "New York Christian! Do you want to attend earnest religious meetings? Go to the Sailors' Home, 190 Cherry Street, on Saturday night; to the Mariners' Church, 46 Catharine Street, on Sunday night; or, not to mention others, to Library Hall, Cob Dock, Brooklyn Navy Yard, on Thursday night, at half past seven o'clock. The secretary was glad to see about 200 naval seamen present at the Navy Yard meeting on November 8th."

—December 5th a monument to David Brainerd was dedicated by the Y. M. C. A. of Lafayette College, Easton, Pa.

at Martin's Creek, near the spot where stood the cabin built by him, and occupied two years from 1774. It was here that much of his memorable journal was written.

—In California there are 4 Japanese churches, with 316 members. Thirty-four were added during last year. There are 822 pupils in school and 644 in the Sunday-school. The contributions were \$9823. The church and the Young Men's Christian Association have contributed \$500, the church paying the regular assessment to the Synod and the General Assembly's Fund, supporting in part an evangelist, and giving aid in charitable work in this country and in Japan. The Christian Association numbers about 100 members, and it gave \$100 to furnish accommodations for a branch mission of their countrymen near Chinatown.

—The American Board has 86 physicians in the field, of whom 15 are ordained and 8 are women. In all, from the first 89 have been sent out, and 34 were graduates in theology as well as in medicine.

—The Disciples (Christians) have decided to extend their foreign missionary work by establishing a mission in some part of Africa.

—The Presbyterian Church has 1622 communicants in Africa; 6476 in China; 1795 in India; 4826 in Japan; 141 in Korea; 4512 in Mexico; 2697 in Persia; 1907 in Siam; 1972 in Syria; 4109 in South America; 553 in Canada, and 49 in Guatemala. Over 31,000 members abroad makes this quite a cosmopolitan body.

—In December last the United Brethren sent forth 6 missionaries to help on the work of evangelization and education upon the West Coast of Africa.

—The Presbyterians have two homes for the children of missionaries in Wooster, O., the Livingstone, with 19 rooms, and the Westminster, with 23. The children of 5 families were found

in them last year, and already 8 children have made application to enter during 1895.

EUROPE.

Great Britain.—The Rev. W. Hughes, Colwyn Bay, North Wales, is director of the Congo Training Institute, whose object is "to give religious and industrial education to the most promising of the African converts in the United Kingdom, and to establish similar institutions as branches in Africa." Of the latter 5 are already founded. For this work £5000 are required.

—The Aged Pilgrims' Friend Society in London is something quite unique. Founded in 1807, it aims to give pensions of 5, 7, and 10 guineas each to the needy of both sexes who are not under sixty years of age. Several homes are provided for these veterans. Some 6000 in all have been ministered to, and 1315 names are now on the books. The annual cost is about £10,000, and the aggregate of expenditures is upward of £240,000.

—The China Inland Mission has "urgent need for 100 consecrated men. Existing stations are calling for reinforcements, and God is opening new doors which there are no workers to enter."

—Eugene Stock, editorial secretary of the Church Missionary Society, has been giving in two carefully prepared articles in the *Intelligencer* some of the results of his research into the sources of missionary income. He finds that, in England at least, it is not poverty which hinders giving, nor is it affluence which prompts to the exercise of this grace. Instead, it is well-nigh the rule that the most able bestow the least, while the least able make large offerings. He concludes that in almost every case it is not *wealth* but *work* which tells, vigorous, persistent effort on the part of clergymen or laymen, or both in co-operation, and supplies figures in abundance to substantiate his conclusion.

—The society last named is fortunate above most in having an editorial secretary possessed of the rare and royal gift of speaking the solemn truth, of a sort which is disagreeable to not a few, with all courage and plainness, but always in love and tenderness (*suaviter in modo, fortiter in re*). As, for example, in the December *Intelligencer* to the laggard givers who would have the society retrench.

—The East London Institute, since its founding in 1872, has trained and sent out 821 men and women, who are now toiling in 40 different countries. The number of departures last year was 60, divided among a half score of missionary societies.

—The members of the Salvation Army do not wear their uniform in foreign fields; they enter into the life of the people, wear their clothes, eat their food, live in such houses as those inhabit whom they would reach, and in all possible ways renounce their old national identity and assume that of natives of the land in which they work.

—In the January *Central Africa* (Universities' Mission) Rev. W. H. Woodard has a paper of admirable tone upon "Associate Missions and Family Life." As is known to most, the society which he represents appoints only celibates to service, and all "stand socially on the same level, receive the same allowances, live in the same house, eat at the same table." Having no family ties to fetter, all may move at once "at the bidding of the bishop." "The climate alone, perhaps, might make married life almost impossible." Therefore "it was not economy alone which determined the system." However, though the advantages are so great, he does not claim that this is the only legitimate or excellent way of carrying on evangelizing work.

—The Children's Fresh-air Fortnight scheme, directed by Mr. MacKeith, of Glasgow, has received a second gift of £2000 to purchase and furnish a home

for scrofulous children. Although not distinctly evangelistic, the scheme is included in the operations of the Glasgow United Evangelistic Association, and sprung out of the work for the children carried on in the Tent Hall on Sunday afternoons.

ASIA.

Islam.—Last year was for Robert College "one of the most trying through which it has ever passed, through the prevalence of cholera, the great earthquake with its destruction of life and property, and the serious political troubles in Asia Minor. Nevertheless, the work was in many respects more satisfactory than ever before. The total number of students was 200, representing 10 nationalities, among them 68 Armenians, 65 Greeks, and 44 Bulgarians. Improvements have been made in all departments, and the preparatory department has been entirely reorganized. Funds are needed for a separate building for the latter.

—The mission press in Turkey is kept in constant embarrassment by the absurd fears of the government. "All the manuscripts must be submitted to examination at Constantinople before being printed. Some are rejected or returned in a mutilated condition, while those accepted are kept a long time and the printing delayed. Books that have received the sanction of the government may be seized and destroyed at any time upon a foolish pretence, as the coloring of a map in a geography. Two men were imprisoned and their books confiscated, not for selling their geographies, but for procuring them for the governors at their request."

—The petition of 300,000 Christian women has brought to light a new example of Turkish justice. A Mr. Mahdissian has been banished for life to an oasis in the desert of Sahara for translating into Turkish a portion of Scripture referring to the coming of the kingdom of Christ. "In attempting to stem the tide of Christianity by such petty

measures, the Turkish Government is the greatest Mrs. Partington on record."

—"Converts" from the Oriental churches must needs be examined most carefully as to motive and aim before being received. For not a few are prompted to become Protestants from merely selfish impulses, or to spite somebody. Thus Rev. W. S. Nelson, of Tripoli, Syria, tells, in the *Independent*, of a man who was eager to turn Presbyterian, though grossly given to strong drink, and ready to withstand the Maronite Church with "guns and pistols."

—Dr. Jessup is able to make a delightful setting forth of the Christian comity which prevails, whereby the Presbyterians are left to themselves in Syria, and the Church Missionary Society has exclusive possession in Palestine, and neither will receive disaffected members belonging to the other.

India.—Miss Phillips, of Balasore, Orissa, says: "I am sure you will think I have abundant reason for making a thank offering when I tell you the Lord has permitted us as a family to give 166 years of service to India. This includes the time given by father, mother, brother, and 5 sisters, and when added to the time of 2 brothers-in-law and 1 sister-in-law makes a total of 205 years."

—An interesting sign of changing times in India was furnished in a Mohammedan educational and social conference, held at Ahmedabad in October. The fact was brought home that if they are even to hold their own in the future, the education of their children must go beyond the mere learning of the Koran by heart. A result of their present defective education is that, out of 1000 subordinate clerks in the collectorate of Ahmedabad, only 2 are Mohammedans. A notable feature of the conference was that Mullahs and Moulvies advocated female education.

—Anna Thompson writes to the *Christian Advocate*: "The Maharajah

of Baroda has issued a notification to the effect that within his territories no new liquor shops shall henceforth be opened without the sanction of the minister. As for the existing shops, if five sixths of the house-owners and inhabitants of any village or town would represent to the minister their wishes that the liquor shops be closed, the minister, if he sees no objection, will give the necessary sanction." This same Hindu ruler "has schools for the low castes as well as high, and for zenana women and widows. Board, clothing, books, etc., are furnished the low castes free of charge. Industries of all sorts and farming are taught to the boys. Sewing, fancy work, and cooking are taught to the girls and women. He also has five libraries for his people."

—Near Calcutta there is a school which is taught by a Brahman, and though neither teacher nor scholars are outwardly Christians, a Christian visitor had an address presented to him by the school, in which "Our dear Lord Jesus Christ" was spoken of. The school has a banner for use on festival days, bearing the device "The Brahmanical School," and bearing beneath the words, "Looking unto Jesus." The teacher has invited one of the Calcutta missionaries to come and address the pupils every Sunday, on which day this Brahman *patshala* is turned into a veritable Sunday-school.

—The *Intelligencer* (C. M. S.) has this appreciative word: "We are sincerely rejoiced to notice the evidence of blessing which has lately attended the work of higher education in India of the Free Church of Scotland. We thank God especially that the work of Dr. Miller and his colleagues at the Madras Christian College has been fruitful in two important baptisms, Mr. Chethar, an M. D. and B. L., and a Vakil in the High Court, and the other in Bombay, Mr. Narayen G. Velirkar, M. A., LL. B., one of the professors in the college."

—The Methodist Agra district has 8 large circuits, with Christians in more

than 500 villages and *mohallas*, with 6 Conference members and probationers, 4 local elders and deacons, 14 local preachers, and 60 exhorters; with 8 churches and chapels, 4 boarding-schools, 3 training-schools, 3 mission homes, 1 deaconess home, 1 hospital and dispensary, book shops, reading-rooms, prayer-rooms, and almost every form of mission work in constant progress. There is a Christian community of nearly 4000, a membership of 2753; nearly 4000 are in Sunday-schools, and 1400 in the day schools.

—Mr. Goodwin writes from the Gond Itinerancy of the confirmation of 6 men and 3 women, the latter being the first of their sex to join the Church. One of them walked 45 miles to be present, another 60, and the third 63 miles, while some of the men travelled even further.

—The Darjeeling *News* reports 78 baptisms at that station (Church of Scotland) last year, and a roll of 706 baptized persons, and in Kampilong 1243 native Christians, of whom 113 were baptized in 1894.

—At a recent conference in Calcutta one of the members pointed out the excessiveness of wine; and that in native congregations either cow's milk or the milk of the cocoanut should be used at the Lord's Supper. We know of the celebration of this sacrament not long ago where a fresh cocoanut was broken and the liquid used, and it was a season of refreshing, where the presence of God was manifest. The point is certainly well made that we should not teach our native church expensive habits in connection with worship. It must be taught to support itself; and we should not burden ourselves in our efforts to force it up to that goal.—*Indian Witness*.

—Another Hindu temple has been "captured" by the Salvation Army at Cape Comorin. The people of Checkad, after removing their idols, handed over the building to be converted into a barracks. This makes the fourteenth which has been given up in like manner.

—Can it be that our ever staid and decorous brethren of the Canada Presbyterian and (Dutch) Reformed churches are actually stealing the thunder of General Booth? For we read in their papers of a "Christian *mela*" at Rutlam, Central India, where "we had a band composed largely of native instruments, besides a bass drum, cymbals, concertinas, etc.; we also had banners inscribed with mottoes in Hindi, mounted on bullock carts in which also were our Christian boys. Thus equipped we marched through the streets, stopping at each street corner to proclaim the Gospel message that Jesus died to save." Also in the Arcot mission "the musical processions, station by station as they arrived, were very grand with banners and ribbons, and in vain did they attempt to excel each other in singing; to an unprejudiced ear they were all equally matched and well sustained throughout. Each station was conspicuous by its own flags, the big greeting banner indicating the name of the station. The prettiest flag was carried by the members of the Immanuel's Bajana of Palmaner." Well, if the Name shall be honored thereby, and souls shall be saved, who shall "forbid" them?

China.—Rev. Henry Blodgett, recently returned from Peking, says of Li Hung Chang: "He believes in the Western world civilization without the Christian religion, and, had he had his way, the Chinese would have been educated in the arts of modern warfare. The defeat of China, he says, came from a supercilious disregard of the advance of the world in warfare. Rev. Charles Fenney, an American missionary, teaches the English branches to the children of Li Hung Chang, who believes that in the arts and sciences the rest of the world long ago passed China."

—The Rev. T. G. Selly, who has spent twelve years as a missionary in China, was asked: "From your experience, do you consider China a hope-

ful field for mission work?" He said: "The most hopeful of all, I think. There are no caste prejudices, none of the secret hostility which is so formidable a barrier to Christian progress in India. The Chinaman is an open enemy or an open friend. He does not belong, like the Hindu, to a subject race, obliged to cringe to the conqueror, while all the time he nurses a hidden enmity. The Chinese hates all foreigners, and is not afraid to say so. When he is gained to Christianity, he makes a staunch and loyal convert. The rate of progress in China within the last twenty years has been amazing."

—Surely missionaries in Mongolia are not carried to the skies on flowery beds of ease. Thus Mrs. Parker writes in *China's Millions* of a journey: "We left Chao-Yang for a visit to Lau-Pei Tze-Fu, where we had reason to hope that there might be an opening for mission work. Our party consisted of the old preacher, two boys, my husband, and myself. We had two carts, and Mr. Parker rode his horse. No little preparation is required for such a journey, and on the backs of the carts were strapped our provision box, medicines, books for sale, magic lantern and slides and a tin of oil, a box containing kitchen utensils, a small earthenware cooking stove and a quantity of charcoal; while the insides of the carts were packed with our boxes of clothes, the provender for the mules, a bag of cash, a basket, teapot, etc., and over all these our bedding. I was stowed away in one cart packed in with pillows and bedding, while the old preacher followed in the second, and the boys and drivers occupied the shafts," etc.

—The case of blind Ch'ang, of Manchuria, is the subject of an interesting article by C. F. Gordon-Cumming. Mr. Webster, of Moukden, says of this man's itinerant labors: "Blind Ch'ang, with little knowledge, but with a heart thrilled to the core with the truth which he knew, had in three months done more and better work for the kingdom

of heaven than half a dozen foreign missionaries would have done in as many years. And this is only one of the many proofs that China must be evangelized by the Chinese."

—Miss F. M. Williams, of the China Inland Mission, writes of "three Christmas days," beginning with 1891, and how, with but 8 souls redeemed at first, the number rose to 38, and finally to 86.

AFRICA.

—There are 3743 members and probationers in the Methodist Episcopal Church in Africa. In Liberia there are 3260. In Bishop Taylor's missions there are 483, of which 86 are in Angola, 14 on the Congo, and 383 in Liberia. The 383 are distributed as follows: Beaboo, 22; Barraka, 29; Brooks, 29; Garraway, 28; Grand Sess, 75; Sass Town, 200.

—The report comes that ere long the Congo Free State is to become in full form, what from the first it has been in part, a colony of Belgium. That is, the little kingdom of 11 400 square miles and something over 6,000,000 inhabitants is to rule and undertake to civilize the Congo Basin, containing 1,900,000 square miles and a population, say, of 25,000,000. Though the right to do this may be hard to define, yet the result is almost certain to be for the benefit of mankind.

—Mr. Dorsey Mohun, United States commercial agent to the Congo Free State, who has recently returned to Washington after two years in Africa, declares that 20,000,000 people in that region are eaters of human flesh. He tells a horrible story about surprising a village one day when a big cannibal feast was in progress, and also describes how he saw 14 persons buried alive in a grave with the dead body of a great chief.

—The Baptist *Missionary Magazine* says: "Some young Christians in our West African Mission are examples in the matter of benevolence. The two

from the infant Church who are going out as evangelists support themselves in part by their own earnings, and it is expected that by next year one or more young men will be supported in this form of service by the Church, which is not a year old. Some members give nearly one fourth of their earnings, besides doing something for their parents and friends."

—Mr. Currie, of the West African Mission of the American Board, writes: "About a week ago a man was brought here by night in a miserable state. He told a story of having been poisoned with a glass of rum given him at the ombala of Kepoko, and there was abundant reason to believe his story true. Another trader has begun to build within three hours' journey from here. He plans to put up a still, we hear, and that will make the fourth place within a radius of four hours' journey from this place where rum is distilled. What the harvest of all this civilization (?) will be God only knows."

—From henceforth, it appears from late intelligence, British South Africa, with Cecil Rhodes as the ruling spirit, is to include the entire vast region extending from the states already established in the south northward across the Zambesi, and including Nyassaland and the west shores of Lake Tanganyika, or from about 25° south latitude almost to the equator. Fort Salisbury, nearly in the centre, will be the capital of this empire, and British Central Africa will disappear from the map.

—M. Coillard, the veteran missionary of the Paris Society on the Zambesi, refuses to take the furlough which has been earnestly pressed upon him by the directors. "Your invitation," he writes, "did not cause me a moment's hesitation, so clearly did I see the path of duty. Thanks to God, I have enjoyed excellent health since my last illness. In a few days I shall complete my sixtieth year. To return to Europe would be to close my career finally, and it is

natural that I should feel the need of avoiding this contingency. And then let me tell you that when I look on our small band and the needs of our work ; when I think of all our losses and all our rebuffs, of the little we have done, and of all there is yet to do ; of the immensity of our field of work, which we ourselves scarcely know as yet, I feel that to leave would have been a desertion, and I would willingly have answered the committee in the words of the hero of Uganda : ' You call me back to Europe ! Send us first ten workers, and then I will come to help you to find ten others.' "—*Journal des Missions Évangéliques.*

—In Uganda, a field entered only a few years since, so rapid and widespread is the enlargement of the work that already 100 native laborers are in the field, all supported by native contributions. And the plan is to secure as many more, and then let each company alternate between three months of evangelizing work and three months of study.

—In keeping with the experiment mentioned above is the fact that Mr. Johnston, the British Commissioner for Central Africa, looks for the salvation of that region by the introduction of farmers and traders from India. His conviction is due to the success of a colony established on the Shiré River. Again, Indian soldiers are better fitted by nature and environment for the labor of keeping order than are either pure Europeans or pure Africans themselves. Thirdly, in minor official posts they will work for less wages and will stand the climate far better than the whites.

ISLANDS OF THE SEA.

—According to Miss Bliss, a missionary, modes of travel in the interior of Madagascar are still in a primitive state. She says : " Six bearers were carrying me in my palanquin, and three people followed with my luggage : a woman with my stretcher and box of bedding on her head, and a man with a bamboo

on his shoulder, a miscellaneous assortment fastened to either end of it—viz., a lantern, saucepan, frying-pan, and small kettle, a galvanized pail, to serve the double purpose of water-can and wash-hand basin, and a picnic basket, containing two plates, cup and saucer, knife, fork, and spoon, and a small quantity of pepper, salt, tea, sugar, butter, bread, and cake. The third luggage-carrier had a tin box on his head, containing school prizes ; for, the annual examinations being recently concluded, I was going to give the prizes to the boys and girls of eight schools."

—The Australasian Methodist Missionary Society has fallen fortunate heir to the English Wesleyan work in Fiji and Samoa, and besides has carried the Gospel to New Guinea, New Britain, and to the Chinese in Victoria and New South Wales. The last report tells of 974 churches (buildings) and 563 other preaching places ; 26 missionaries ; 76 native ministers ; 80 catechists ; 10,095 local preachers, teachers, class leaders, etc. ; 33,376 native members and 6205 on trial ; 2018 schools, with 40,875 pupils : and 118,817 attendants on public worship.

—The Malua Institution, Samoa, held its jubilee last September, and the *London Christian* sums up thus the story of fifty years : " Here is a school which did not cost the missionary society a penny to build, which has supplied nearly every village in Samoa with a teacher who has had a careful training for four years, so that he can either preach or teach. Some 1200 students have been trained for pastors and schoolmasters, and some 700 women have been trained by the missionaries' wives. Moreover, many of these went as missionaries to the New Hebrides and the Loyalty Islands, and some died a martyr's death. To the northwest of Samoa there are 11,000 people who have been won from heathenism by Samoan teachers. The jubilee is to be marked by the building of a hall to accommodate 1000 persons."