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I.—LITERATURE OF MISSIONS.

THE APPARENT WASTE OF MISSIONS.

[EDITORIAL.—A. T. P.]

Few things have been more disheartening to friends of missions than the seeming fruitless sacrifice of most precious lives, in connection with both home and foreign fields; and to those of faint heart and of feeble faith this has been a crushing blow. Hundreds of consecrated laborers have died in the very process of acclimation, scarcely having arrived on the foreign field; many have succumbed to disease, through privation, exposure, exhaustion; again, some have fallen a prey to cruelty and violence, like Bishops Patteson and Hannington.

It is not well for us to take counsel of appearances, in the work of the Lord. We have our marching orders, and it must be quite enough for us to obey them. The inscription over the graves of the brave Spartans, at Thermopylæ, by Simonides, was, "Go, stranger, and tell the Lacedæmonians that we died in obedience to their laws." Our Lord's precious assurance covers this ground: "There shall not an hair of your head perish." And in nothing does He show his approval of this work more than in preventing or compensating waste of precious talents and lives. What to us at the time appears waste, He may see to be the best expenditure and most economical in the end, like the seeming waste of precious seed, which, falling on the earth, and dying, nevertheless brings forth fruit, thirty, sixty, even an hundred fold.

Let us look at a few examples of this so-called waste. On February 6, 1812, the Old Tabernacle Church, Salem, Mass., might have been seen crowded, students from Andover Seminary and Phillips Academy walking 16 miles to be there. What was the attraction? Five famous ministers—Woods, Spring, Griffin, Morse, Worcester—were ordaining five men—Judson, Newell, Nott, Hall, Rice—for the foreign field. Even Dr. Dwight had told Nott it was "rash;" but not so did that

band of consecrated men regard the offering of their lives to foreign missions; and two women, Ann Haseltine Judson and Harriet Atwood Newell, joined the rash enterprise. The audience looked on with deep interest; the house was full of sighs and tears; the interest was so deep and intense that it betrayed itself, now in silence and now in sobs. There began this apparent waste—sending such men and women to pagan and heathen lands; withdrawing such gifts and graces from the field at home. Before the Caravan and Harmony left the wharf the compensation began, and may especially be noted in three particulars:

1. The American Board had its birth. 2. The Monthly Concert received its grand impulse. 3. Such examples of consecration begat similar devotion in others. Parents, young men and maidens, even little children, felt the contagion of such enthusiasm, and other “Samuels” and “Josiahs” were raised up in Israel to take the place of these devoted and heroic souls.

Samuel J. Mills died on mid-ocean in the service of Africa, and Nott broke down during the first year of acclimation. Follow to their chosen field, India, the rest of this little pioneer band. How hopeless seemed work among the Hindus! Henry Martyn compared the conversion of a Hindu to the resurrection of a dead body. At the outset they were met by the opposition of the East India Company, and at the same time followed by a fire in the rear. Read the arguments of Sydney Smith, in the *Edinburgh Review*, against Foreign Missions. With pungent satire and merciless invective he argued that there would be: 1. Danger of insurrection among pagan peoples; 2. Want of success—obstacles would prove insuperable; 3. Present inevitable misery of converts; 4. Danger of simply destructive effect, pulling down without building up; and that, 5. The virtues of the Hindus were superior to those of most Europeans, etc. By such lampooning as this he proposed to “rout out the nest of consecrated cobblers,” represented by Wm. Carey. Mr. and Mrs. Newell, by permission, sailed for the Isle of France—i. e., Mauritius, 480 miles east of Madagascar; and Harriet Newell died on the Isle of France, and was buried there. Her dying utterances were: “I have no regret that I left my native land for Christ. It was in my heart like David to do a work for God, and my desire is accepted by the Lord.” What a brief record was hers! At 17 she mourned over the pagan world; at 18 went forth as Newell’s bride; at 19 died a stranger in a strange land, “before she found rest for the sole of her foot.” Mr. Nott said of the effect of her death, a half century later, it was one of the “providential and gracious aids to the establishment of the first Foreign Mission and strengthening of the purposes of survivors.” The alabaster box was not broken in vain! Leonard Woods wrote her life. It has been widely circulated, and has made many a missionary. Its simple story of a heroic self-sacrifice

drew tears from a million eyes, and incited hundreds to a like devotion to Christ and souls. "No long life could have so blessed the church as that early death." The effect may be traced in many ways. Take one instance—the town of Smyrna, on the Chenango River, in New York. It had no church, minister or Sunday-school, and never had enjoyed a revival. The Memoir of Harriet Newell fell into the hands of one woman in that town, and there began a revival in her heart, then her house, then that region; two evangelical churches were its immediate fruits, and men and women were born again who have become heralds of the Cross. Dr. Bartlett well suggests that the influence of that lonely grave on the Isle of France is greater than that of the world's great captain at St. Helena. Samson's death brought more disaster to the foes of God than his life had effected; may it not be that her death was a greater blessing than her life would have been? The box of precious ointment was indeed broken on Jesus' feet, but the house was filled with its sacred odor, and the perfume is not yet lost.

Mr. and Mrs. Judson and Rice changed their views on the outward voyage, and became Baptists. What a trial to Hall and Nott! A division of sentiment and of labor resulted. Yet even this was not waste. From this sprang another enterprise, with over 100 churches and many thousands of converts in the Burmese Empire. The wonderful work among the Karens may all be traced to that apparent disaster—a division among workmen. For ten months Hall and Nott were in suspense at Bombay, and were twice ordered to leave India—by the East India Company. Mr. Hall made a final appeal, but bade the Governor adieu: and just on the eve of expected departure, they were permitted to remain—and India was opened! Soon, joined by Newell, they began the struggle with Hindu vice and iniquity and idolatry, with a venerable superstition walled about by caste, false science, false philosophy, false history, false chronology and false geography—among a people so corrupt and depraved that the Hindus themselves charged that the first chapter of Romans was written by the missionaries to describe their case! And yet look at the results in India to-day.

It was a hard field; there was apparent waste of time and energy—even so late as 1856 the total conversions in the missions was but 285, after a period of about 43 years; but in the next 6 years the number of conversions was double that of the previous 40.

Mr. Bissell has well said, of the East Indians, that the Hindu is sunk in ignorance, knowing nothing worth knowing, and deluded in that. The caste system is so divisive that the touch or shadow of a Mahar is pollution to a Brahmin, and so rigid that funeral rites are performed over a convert to Christ; the idolatries which prevail dull the mind and scar the conscience; the cruelties which abound make the life of an animal more sacred than that of a man; superstitions without number mislead and delude the people, and build asylums for

dogs and cats, while not a poorhouse is to be found for human beings. In one province of Ceylon are 550 temples, with the most ensnaring idolatry and sensuality. Yet there have been wonderful triumphs even in India. By confession of intelligent and influential natives, "Christianity is true and will ultimately prevail." The income of the temple at Tirupuranam fell off 40 per cent, in four years, according to the report of a Brahmin. In 1870 twenty different castes were represented among church members. There had been a long period of preparation, but there was a rapid development toward its close. The practical refutation of the arguments of Sydney Smith was furnished in the facts of missionary history. When his sneers are forgotten, "the nest of consecrated cobblers" will still be remembered. Six hundred missionaries, and more, lie sleeping in India, beside as many more that still live to emulate the consecration of Harriet Newell. The faith of Judson was heroic. When asked, "What prospect of success?" he replied, "As much as that there is an almighty and faithful God." "If a ship were ready to convey me anywhere, I would rather die than embark." "I know not I shall live to see one convert, but I doubt not God is preparing for the conversion of Burmah to His Son."

Another instance of seeming waste was that of Henry Obookiah (properly, Opukahaiia), a native of the Sandwich Islands, who came with Captain Brintnell to New Haven, an exile from his own land. Rev. Edwin W. Dwight found him weeping on the steps of Yale College, in loneliness, and with a desire for education; and Mr. Dwight became his tutor. In the autumn of the same year, Obookiah came into contact with Samuel J. Mills, who befriended him, till he found his way to the grammar school at Litchfield, and then to a foreign missionary school, opened by Dwight, at Cornwall, Conn. There he, with four other Hawaiian youths, prepared to carry the gospel back to his countrymen. Nine months later he died! "To what purpose was this waste?" Being dead he spoke more powerfully than he could have done while living; for the interest which found in him its nucleus, and which the story of his life intensified, drew legacies, prayers, tears, offerings of money and of life, to the cause of Good. Two years afterward a mission band was ready for the Sandwich Islands, numbering 17 members; and on October 23, 1819, the brig *Thaddeus* left Boston for the shores of the Hawaiian group, with these missionaries on board.

Awful was the condition of those Sandwich Islands! The people lived in virtual nakedness and were "not ashamed;" but it was not from virtuous innocence. The King came to Mr. Ruggles's house in a nude state, and, being informed of the impropriety, came next time in silk stockings and hat!

Polygamy and polyandry were both common, and the exchange of husbands and wives was customary; so were the strangling and burying

alive of two-thirds of the infant children. Human sacrifice was practiced; a strangling cord is now to be seen at the Missionary Rooms in Chicago with which twenty-three victims are known to have been strangled. Thievery was encouraged even by kings and chiefs; gambling and drunkenness were characteristics of the nation. Licentiousness was so common as to awaken no shame. The system of caste, known as "Tabus," worse than East India caste, made it death for a common man to let his shadow fall on a chief. The tyranny of a government that had no firmer basis than such a civilization may be imagined but cannot be described.

"Probably none of you will live to see the downfall of idolatry," said Rev. Mr. Kellogg to Mr. Ruggles, the morning before he left home. But God had greater purposes than man could imagine. On March 31, 1820, the Thaddeus reached Hawaii, and on arrival the missionaries found idolatry no more existing! The old religion had been discarded for its burdensomeness. The King himself had dealt to the old superstition a fatal blow, and the High Priest had used his influence to complete its overthrow!

The missionaries began work at once, with the Hawaiians whom they had brought, Hopu and Honoree, as interpreters. The first baptized native was Keopuolani, mother of the King. Her bravery dispersed fourteen sailors, who had threatened the missionaries, and in 1824 broke the spell that hung over the volcano Kilauea, defying the goddess Pele by hurling stones into the crater and worshipping Jehovah on the very edge of the crater. Others of "Cæsar's household" were among the early converts, and the missionaries had encouragement from those high in office to press forward the work of evangelization. There was in the year 1828 a great revival—2,500 inquirers at one time—so did God bless their work; but even before this, as early as 1824, the chiefs agreed to recognize the Sabbath, and the Decalogue as the basis of government.

The government, led on by the missionaries, prohibited women visiting the ships, and the missionaries encountered opposition and persecution from vile sea captains; but they continued to work on with faith in God until the victory came.

The revival in 1828 began simultaneously in the islands of Hawaii, Oahu and Mani. Then in 1838 a revival of six years' duration followed—one of the most remarkable known since Pentecost! From 1838 to 1843, 27,000 additions were made to the churches. Mr. Coan himself baptized 7,000. Up to 1863, fifty thousand had been received into the churches. In 1864, 45 years after the sailing of the ship, the islands became recognized as Christianized, and were admitted into the family of Christian nations. And so the Sandwich Islands became a missionary nation, yielding "seed for the sower, as well as bread for the eater; a harvest whose seed," etc., "was in itself

after its kind." In 1850 there was formed the Hawaiian Missionary Association, to carry the gospel two thousand miles further to the southwest to the Micronesian group and neighboring islands. It was just 33 years from the sailing of the *Thaddeus*, when this new movement started, seven native Hawaiians joining the band, and in the harbor at Honolulu there was a similar departure as from the Long Wharf in Boston.

Let us now turn for further illustrations of apparent waste to Turkey—the key of Asia—and look for a little at the Harpoot mission field. About the year 1857, Messrs. Wheeler and Allen, followed by Mr. H. N. Barnum and wife and Miss West, introduced self-governing, self-supporting, self-propagating faith into the midst of the irrepressible Turks. The fundamental principles of their work were these: 1. To ordain elders in every church; 2. To give a native pastor from the people to each native church, who should be chosen and supported by the church itself, and, 3. To make the church independent of missionary control. The main dependence was on the Bible, read, preached, sung. The wonderful power of the Bible was demonstrated, as is shown in "Ten Years on Euphrates," Mr. Wheeler's charming tale of the mission. In 1865, these natives churches were organized into an Evangelical Union, with a thorough system of Christian activity, Bible distribution, Education Society, Home and Foreign Missions, and church erection. In fourteen years there had been formed 18 churches, 10 of them independent, with some 70 out-stations and 112 native preachers, etc., and all this at a cost of perhaps \$150,000—less than the cost of many a single church edifice in our cities!

Look at Syria. It has about 2,000,000 inhabitants. But its small numbers cannot convey any idea how far it is the pivot of Oriental missions. It is the key to Arabic-speaking races of the world! The Arabic Bible, issued from the presses at Beirut, can speak to 120,000,000. Even in Africa, China, India—wherever Moslem disciples dwell—the providence of God in the very restrictions of Mohammedanism is very apparent, for all Arabs wish, and are expected, to read the Koran, and so actually do all the educated or better class of Mohammedans read it, whatever their native tongue. The translations of the Bible are printed in a type so exquisitely classical as to please even the fastidious eye of the Arab scholar, and the cry comes up from all quarters for Arabic Bibles and Testaments. Have the gifted men who have been withdrawn into foreign lands to preach the gospel and translate the Bible wasted their time and strength?

Levi Parsons and Pliny Fisk started for a mission among the Jews. Mr. Parsons reached Jerusalem February, 1821. Driven away by declining health, two years later he died at Alexandria, and not even his grave can now be found. Fisk left his grave to go to Jerusalem himself, and after two years more he also died, in 1825. Fisk was a splendid scholar,

and could preach in English, French, Italian, Greek, or Arabic. Here was another instance of the "waste of the precious ointment." Fisk had marked Beirut as a hopeful centre of mission work, and Messrs. Bird and Goodell had there established a station in 1823; here the work began that was to outlast all the then living missionaries. About the time of Fisk's death Mr. Bird and Mr. Goodell were thronged by inquirers, and so also persecution began. But reinforcements came: Eli Smith, prince of Arabic scholars—with his gifted wife, for a time known as the "only school-mistress in Syria," too soon cut off—was among the number that joined them; afterward came Dr. Van Dyck, the translator; Dr. Wm. Thomson, author of "The Land and The Book;" Calhoun, "The Saint of Mt. Lebanon," with Whiting, Jessup, Bliss, De Forest, Ford, Post, Eddy, etc. Interest was roused in the Word of God, and it began to be studied. Asaad Shidiak, Secretary of the Maronite Patriarch, was employed to answer the farewell letter of Jonas King, who on leaving Syria assigned reasons for not being a papist. While writing his answer light flashed on the mind of Shidiak, and he yielded to the truth. The Patriarch sought to intimidate and then to hire him, made void his marriage contract, put him in chains, scourged him. Led out of his cell, an image of the Virgin and burning coals were presented to him, and he was ordered to choose. He touched the coals with his lips and went back to his dungeon. Then they walled him up alive, and fed him scantily through a hole in the wall, to starve him into submission; but he was faithful unto death! But though not permitted, till 1848, to organize the first native church at Beirut, these heroic missionaries held their ground. In 1844 fifty Hasbeiyans came and asked for religious teachers, and in July 200 persons were enrolled as a Protestant community, and seventy-six men met the threats of persecuting violence by a written compact to stand by each other till death. In 1851 they formed a church.

Let us glance at China, with its 350,000,000 souls; that "Gibraltar of Heathendom," which may yet become its "Waterloo." In the February issue we called attention to some obstacles there found—a language apparently invented by Satan to exclude Christianity, with 43,500 words in the official dictionary, and complications innumerable and embarrassing, with a strange earthliness that left no terms for spiritual conceptions; here the worship of ancestors is rooted in the popular heart, and the sum of \$180,000,000 is annually spent on idolatry; with a leprosy of licentiousness tainting the very homes, etc. The "Father of Missions in China," Robert Morrison, made boot-trees through the day, and studied from 7 P. M. to 6 A. M. At Canton, in 1807, he might have been found in the ware-rooms of a New York merchant, with long nails, queue, and native costume. He ate, slept and studied by day, and with his brown earthen lamp by night prayed in broken Chinese. After seven years he gave the Chinese the New Testament

entire in the native tongue, and baptized his first convert. Three years later, he and Milne issued the whole Bible. The character of Milne resembled that of Morrison. He had spent his evenings praying in a sheepcote at his humble home, while ready to go as hewer of wood or drawer of water, if he could take part in God's work on heathen soil. But what were one or two missionaries among three or four millions? It was like the five barley loaves and two fishes among five thousand; yet they brought what they had to Jesus, and, under His blessing, what a miracle of multiplication took place!

Look at Persia. The pioneer was Henry Martyn, the "seraphic." In less than a year after his arrival, the Persian New Testament and Psalms were prepared in part to distribute to this people. Broken in health, he started for England, and now he sleeps in Tocat; but his work has not fallen to the ground. His Persian New Testament is still serving Christ, in his place. Justin Perkins left in September, 1833, for work among the Nestorians, having been tutor at Amherst. "We shall soon throw that man overboard," said the Captain. Thirty-six years later he was still at work. Dr. Grant left medical practice at Utica, N. Y., to go to Persia, with his accomplished wife. The protection and early popularity of the mission are due to him. He studied Turkish and Syriac, gathered a Sunday-school of 50 scholars, and set in motion many evangelizing agencies. Mrs. Grant, highly educated, was the pioneer of female education in Persia. At 21 she spoke French and read Latin and Greek, soon wrote Syriac and spoke Turkish. The Christian world, hearing of Mrs. Grant's dying at 25, said again, "To what purpose is this waste?" No words can express the feeling produced at and by her death among the Nestorians. The Bishops said, "We will bury her in the church," and they tore up the floor to give her a sepulchre in the sacred place! But her death disclosed the power of the gospel as even her life had never done; and so it was of Dr. Grant's death and memory.

Young Stoddard, the astronomer, turned from the study of the stars to point others to the Star of Bethlehem.

Fidelia Fiske, leaving a teacher's chair at South Hadley, went abroad to found another "Mt. Holyoke" school in Persia. Thirteen years after, she sat down at the Lord's table with 92 sisters who had been brought to Christ in her school. In the year 1845 there was a revival both in the boys' and girls' school, and the very breath of the school became the breath of prayer. Deacon Guergis, the "vilest of Nestorians," at this time visiting his daughter, in full Koordish dress, was greatly incensed at her conversion. She pleaded with him, and, raising his hand to strike his daughter while she prayed for him, he was seized with deep conviction, suddenly, on the heels of violent scoffing; his conversion was distrusted even by Miss Fiske, but it proved genuine. For ten years his one work was telling of Jesus, and his dying exclamation was "Free Grace!"

Wonderful revivals have followed, "God visiting every house" with salvation. Miss Fiske never saw such scenes even at South Hadley as she saw in Persia. Was this waste?

Many other similar instances might be added. We believe when the last day shall make its revelation, it will be found that Wm. A. B. Johnson's seven years at Sierra Leone will be found to have accomplished results as great as an ordinary life of seventy years, and that even such sudden and disastrous martyrdoms as those of Bishops Coleridge Patteson and James Hannington will be found to have purchased the way to the South Sea Islands and the interior of the Dark Continent, with the blood of a human heart!

DAVID BRAINERD.*

[EDITORIAL.—J. M. S.]

A WORD INTRODUCTORY.

THE beginning of the eighteenth century was an epoch in the history of modern missions. The Danish Mission to India was organized in 1714, and continued to do efficient work until the close of the century, when Rationalism undermined its roots. The Moravians, or United Brethren, also began early in the century their wonderful missionary career, and have not ceased their energetic efforts down to the present day. They have sent out nearly 2,300 missionaries, of whom more than 600 are still in the field. In Germany and England the good work was also begun quite early in the century. In England the Society for the Propagation of the Gospel in Foreign Parts was established by act of Parliament in 1649, and reorganized under a charter granted by Charles II. in 1661—the first incorporated Missionary Society in the history of Protestant Christianity. Another similar society was chartered in London in 1701, but did very little until the opening of the present century. It gave some attention to the Indians and Negroes of the American Colonies. The Society for Promoting Christian Knowledge was more active. Collections for it were taken up even at court, and George I. showed his interest in the work by writing a cordial letter to Ziegenbalg and Gründler, leading missionaries. In Edinburgh a Scotch Society for Promoting Christian Knowledge was founded in 1709, and also a Corporation for the Propagation of the Gospel in New England, and both had their representatives in New England. It was the former of these Scotch societies that employed David Brainerd and several other missionaries to labor among the In-

*Memoirs of Rev. David Brainerd, Missionary to the Indians of North America, based on the Life of Brainerd prepared by Jonathan Edwards, D.D., and afterwards revised and enlarged by Sereno E. Dwight, D.D. Edited by J. M. Sherwood, with an introduction on the Life and Character of David Brainerd; also an essay on God's Hand in Missions, by Arthur T. Pierson, D.D. Funk & Wagnalls.

dian tribes of this New World ; and the latter aided in the support of Dr. Jonathan Edwards among the Stockbridge Indians.

About the year 1740, several distinguished ministers in the city of New York and its vicinity, among them Ebenezer Pemberton, of New York; Aaron Barr, of Newark, and Jonathan Dickinson, of Elizabethtown, communicated to this society "the deplorable and perishing state of the Indians in the provinces of New York, New Jersey and Pennsylvania." In consequence of this representation, the society agreed to maintain two missionaries among them, and in pursuance of this design sent those gentlemen, and some others, both clergymen and laymen, a Commission to act as their Commissioners, or Correspondents, "in providing, directing and inspecting the said Mission."

Thus empowered, these Commissioners sought suitable men for so self-denying an undertaking. They first prevailed with Mr. Azariah Hortor to relinquish a call to an encouraging parish, and to devote himself to the Indian service. He was directed to Long Island in August, 1741, at the east end of which there were two small towns of Indians ; and, from the east to the west end of the island, lesser companies settled at a few miles' distance from one another, for the distance of about one hundred miles. The spiritual results of his ministry here were truly remarkable.

"It was some time after this before the Correspondents could obtain another missionary. At length they prevailed upon David Brainerd to refuse several invitations to places where he had a promising prospect of a comfortable settlement and encounter the fatigues and perils which must attend his carrying the gospel of Christ to these poor, miserable savages."* Brainerd was examined and approved as a missionary by this Commission in the city of New York, and assigned to his field of labor. He began his work at Kaunaameek, an Indian settlement between Stockbridge and Albany, and subsequently labored among the Indians of New Jersey and Pennsylvania.

At the request of the Society in Scotland, he regularly forwarded to them a copy of his journal, which contained a succinct account of his missionary work. That society published extracts from this journal in two parts, the first in 1746, commencing with his residence at Crossweeksung (June 19, 1745), and ending Nov. 4, 1745, under the title :

"*Mirabilia Dei inter Indicos ; or, The Rise and Progress of a Remarkable Work of Grace among a Number of Indians in the Provinces of New Jersey and Pennsylvania : justly represented in a Journal, kept by order of the Honorable Society in Scotland for Propagating Christian Knowledge, with some General Remarks, by David Brainerd, Minister of the Gospel, and Missionary from the said Society.*"

The second part (Nov. 24, 1745, to June 19, 1746.) was published in the latter part of that year, and was entitled :

* Preface of the "Correspondents" to Brainerd's Letter to Pemberton.

“Divine Grace Displayed; or, The Continuance and Progress of a Remarkable Work of Grace among some of the Indians belonging to the Provinces of New Jersey and Pennsylvania: justly represented in a Journal, kept by order of the Honorable Society in Scotland for Propagating Christian Knowledge, with some General Remarks, by David Brainerd, Minister of the Gospel, and Missionary from the said Society.”

These two parts have always been called “Brainerd’s Journal,” and were published during his life.

Brainerd died at the house of Dr. Jonathan Edwards, at Northampton, Mass., October 9, 1747, leaving all his papers in his hands (a portion of his diary he had previously destroyed), “that he might dispose of them as he thought would be most for God’s glory and the interest of religion.” Of these the most valuable was the account of his early life, which we give entire, and the original copy of his diary. From these authentic records President Edwards prepared a Life of Brainerd—chiefly in Brainerd’s own words—which was published in Boston in 1747, with the following title:

“An Account of the Life of the Late Rev. David Brainerd, Missionary to the Indians from the Hon. Society in Scotland for the Propagation of Christian Knowledge, and Pastor of a Church of Christian Indians in New Jersey, who died at Northampton, October 9th, 1747, in the 30th year of his age. Chiefly taken from his own Diary, and other private writings, written for his own use, and now published by Jonathan Edwards, A.M., Minister of the Gospel at Northampton.”

Edwards’ Life of Brainerd did not include his “Journal,” which had already been published abroad, in two parts, under the auspices of the Scottish Society which employed and supported him.

In 1822, a new memoir was prepared by the Rev. Sereno E. Dwight, D.D., a great-grandson of Jonathan Edwards, embracing, in addition to the matter contained in the original “Life,” the whole of Brainerd’s “Journal,” together with his Letters and other writings, and Reflections on his Memoirs, by President Edwards. This “complete” memoir was published at New Haven, in 1822, and afterwards included in the works of President Edwards, in ten octavo volumes, edited by the same author, and published in New York in 1830.

For some time past this “complete” memoir has been out of print and accessible only in public libraries, and in connection with the ten volume edition of Edwards’ works, which fact induced the present writer to prepare a new edition. The present edition is based on Dwight’s edition, and is equally full and complete, except that it omits the sermons of Pemberton and Edwards (except that part which bears directly on Brainerd), and occasional lines thrown in by the biographer, where he omitted some entries in the diary, to indicate the fact and the drift of the omitted parts. Portions of the memoir have been revised and condensed by the editor, chiefly for literary reasons; notes have been added on points of historic interest, and also an introductory chapter on the Life and Character of Brainerd. And in addition, a

stirring essay on God's Hand in Missions, written by the Rev. Arthur T. Pierson, D.D., whose vigorous and eloquent pen has often done efficient work in the missionary enterprise of the nineteenth century. (*See Preface to New Edition.*)

We propose, in the space remaining to us, to give an outline sketch of the Life of this early missionary, to be followed in future numbers by a paper on his Remarkable Character—"The Missionary Hero of the Eighteenth Century"—and another embodying some Remarks Suggested by his Life and Work in the missionary field.

I. A BRIEF SKETCH OF BRAINERD'S LIFE.

As the lives of men are written down in human history and estimated by the world, the life of David Brainerd was singularly uneventful and insignificant—an infinitesimal factor in human existence. Born in a little hamlet in New England, living in the period of our colonial dependence and obscurity, modest and humble in disposition, educated in a very quiet fashion, without worldly ambition; devoting his brief life to the welfare of a few Indians scattered over the wilderness districts of New York, New Jersey and Pennsylvania, and dying in his thirtieth year, there was nothing in the outward events of his life to attract attention or make his life noteworthy in the eyes of mankind.

He was not a genius nor an orator. His scholarship was not particularly remarkable. He laid no foundations of empire. He made no discoveries. He achieved no literary fame. And yet young Brainerd had that in him of which heroes and martyrs are made. He was a representative man of the truest and noblest type. His was a character of such saintliness, of such lofty aims and principles, of such intense loyalty to "Christ and him crucified," and of such all-absorbing love for souls and desire for God's glory, that it has left a lasting impression on the Christian church, and his name will travel down the centuries, hallowed in the memory of the good, and regarded as one of the brightest stars in the constellation of Christian worthies.

David Brainerd is a household name to-day wherever exalted piety is revered, or moral worth is cherished, or a heroic and self-sacrificing spirit is honored. Although his life was brief, it was long enough to take on an immortal impress; to develop a character, a purpose, a richness of experience, a fervor of spirit, and a longing after holiness and usefulness as grand and majestic as rare and glorious. The gift he laid upon Christ's altar was a priceless gift; and the Divine Master has honored and blessed it to enrich the faith and stimulate the zeal of those who came after him. The short life of the "Missionary of the Wilderness," spent in teaching a few ignorant savages the way of life, has already borne abundant fruit to the glory of God, and will continue to do so to the end of time, as few lives have done or will do. "*Being dead, he yet speaketh.*" Through the silence of nearly one hundred and fifty years he is speaking to-day, with trumpet tongue, words of almost

matchless power; speaking also by example, by his "Diary," and "Journal," and "Letters," recording in simple words his religious experiences from day to day—his hopes and fears, his joys and trials, his self-reproaches and longings after a higher life—speaking to our young men in college and seminary and in the several professions, and to those just entering upon life's work in the gospel ministry—speaking indeed to the church at large, urging the claims of dying millions, and the obligations of redeeming love.

Little did the solitary and often lonely and desponding missionary, ruminating in his wigwam or log hut which his own hands had built in the forest, sleeping on his pallet of straw, or on the floor, or out in the woods; living on poor and scanty food; often sick and suffering, with "none to converse with but poor, rude, ignorant Indians;" wrestling with God and with his own heart day and night, and writing down in his journal an account of his inner life and daily work—little did he dream that that life, whose surroundings were so unpromising, whose scene of labor was so secluded, and whose errors and shortcomings cost him so many regrets and bitter tears, would carry light and conviction and stimulus all over Christendom and down the centuries. But so it has proved. Brainerd's Memoirs have been read and wept over for almost one hundred and fifty years by Christians of all lands and creeds and conditions; and they are as full of Christian life and power to-day as when Jonathan Edwards gave them to the press in 1749. It is certainly one of the most wonderful autobiographies extant. No better manual of Christian experience has ever been given to the world, bating the vein of morbid melancholy which runs through it. No loftier example of Christian heroism and consecration to the work and purpose of Christianity has been held up since the apostolic age. His life has been a potent force in the grand missionary movement of modern times. Reading the life of Brainerd decided Henry Martyn to become a missionary and "imitate his example." William Carey likewise received a powerful inspiration from the same source. Jonathan Edwards, the greatest theologian of his times, had never appeared in the rôle of a "missionary to the Stockbridge Indians" had he not come into intimate contact with the seraphic spirit of this missionary apostle and martyr—for such he truly was. Thousands and tens of thousands of Christians in America and Europe, and all over the missionary world, have had their piety deepened, their faith quickened, and their spirit of consecration fanned into a flame, by reading the wondrous record of this man's life and Christian experience, whose brief ministry was spent among the Indians of the American wilderness.

Let us study carefully the brief life and analyze the remarkable character of Brainerd, that we may learn the secret of his great power and abiding life in the church; learn what there was in his religious character and experience which lifted him immeasurably above his age

and surroundings, the conditions and incidents of his being, and identified him with the conflicts and triumphs of the church in all times, and placed him among the foremost characters in religious history.

David Brainerd was born in Haddam, Connecticut, April 20, 1718, and died at Northampton, Massachusetts, October 9, 1747, in the thirtieth year of his age. His father was Hezekiah Brainerd, one of His Majesty's Council for that colony, and his maternal grandfather was the son of Rev. Peter Hobart, the first minister of the gospel at Hingham, in England, and who, owing to the persecution of the Puritans in the mother country, came over to New England and was settled in the ministry at Hingham, Massachusetts. David was the third son of his parents. Two of his brothers likewise devoted their lives to the gospel ministry—Nehemiah, who settled at Eastbury, Connecticut, and who died before David, and John, who succeeded David among the Indians of New Jersey, and afterward labored as a home missionary among the whites, and was also for many years a trustee of the College of New Jersey.

David was left an orphan at the early age of fourteen. He seems to have been a very sober youth. He was thoughtful beyond his years, of a melancholy temperament, and somewhat inclined to a morbid conscientiousness. His religious exercises were quite marked when he was but seven or eight years of age; but his serious impressions wore off, and he had no further special convictions of sin or concern for his salvation until he was about thirteen years of age, when they returned upon him with increased power, and resulted, as he evidently believed at the time, in his conversion to God. Under his severe self-scrutiny, however, he afterward questioned the genuineness of these experiences, and thought that he was relying upon his own righteousness. But the careful reader of his life will be disposed to believe that at that early period he was really a subject of divine grace. When about twenty, he was visited with new light and power from on high—with an intensity of feeling, a depth of conviction in relation to sin and his undone condition, and a fullness of peace and rejoicing very unusual in one so young, and one who had always led a strictly moral and, in some respects, a religious life. This new baptism stirred his soul to its profoundest depths and was the starting point in a most extraordinary career of Christian attainment and personal consecration.

It is not surprising that Brainerd should date his conversion from this period of his life, so profound and so remarkable were his spiritual exercises and experiences. His own account of himself, during and preceding this eventful period—the operations of his mind and heart while the Holy Spirit of God was searching him, and trying him, and making thorough work with him, that he might be eminently fitted for the mission to which the Master had appointed him—is so intensely interesting and instructive that we must refer our readers to the *Memoirs* (pp. 2-15) for his own graphic account of it.

He entered Yale College, but was expelled after two years, and before graduation, for a trifling offense. We shall notice this further on, for it was an act of cruel injustice and had a marked influence on his character and future life. He pursued his theological studies in a private way with a pastor, as theological seminaries were not yet established. He was licensed to preach at the age of twenty-six. Declining several urgent invitations to settle in New England, and a highly flattering one from Long Island, he deliberately and solemnly devoted himself to missionary work among the Indians scattered among the several colonies. And having once put his hand to the plow, he looked not back, but gave himself, heart and soul and mind and strength, to his chosen mission, with unflinching purpose, with apostolic zeal, with a heroic faith that feared no danger and surmounted every obstacle, and with an earnestness of mind that wrought wonders on savage lives and whole communities, but which in four years broke down his health and consigned him to an early grave.

We cannot appreciate the choice he made, the kind of life he lived, or the work he accomplished, unless we look at the times and the circumstances in which he lived and wrought. It calls for no great sacrifices, in our day, to be a missionary to the heathen world. There is now a widespread and grand missionary spirit and sentiment existing in the church. Thousands have gone forth to labor in distant fields. The eyes of the Christian world are upon them, the sympathies and prayers of the great Christian brotherhood follow them. They go for the most part in groups, and carry home and Christian society and civilization with them. They know that behind them, watching and deeply interested in them, sustaining them, and praying for them, are great national societies, thus giving dignity, character and importance to their missionary work.

But how different was the case with reference to Brainerd and his times! It was before the birth of modern missions. Christian missions had then no standing in the American church. There was little or no faith in them. No prayers were offered for them, either in public or in the closet. There was no public sentiment calling for missions to the heathen and pagan world. Not a dollar was contributed or pledged to the support of missionaries. The few hundreds necessary to Brainerd's support in the mission which he undertook came from over the sea. It was a little *foreign* society, organized in Edinburgh, Scotland—too far away to extend effective sympathy to its distant missionary—that undertook to "hold the ropes" while he made the venture. So little missionary interest existed in this country that even seventy years afterward, when the first American missionaries were sent out to foreign parts, the money needed to defray expenses was sought abroad.

And then Brainerd had to undertake and carry on the work literally *alone*; he had no associate or helper. Although authorized by the

society to employ "two missionaries," the Commission which acted for it could find but *one*—so little interest was then felt in such a work. *One young man, solitary and unsupported, went forth into the wilderness*, in obedience to the Saviour's last command; and there with his single hands laid the foundations of Christ's kingdom in that field! It was an act of sublime heroism. He touchingly alludes, at times, to his "loneliness"—only Indians to associate with—no one to speak to in English, or commune with—wholly destitute of the comforts of civilized life—the only white man in a community of savage Indians, and many days' journey remote from a white settlement. His only mode of travel was on horseback, through dense and trackless forests; often obliged to "sleep out in the woods," exposed to dangers and hardships of every kind, often weary and sick, dejected and cast down, but never wavering in his purpose, never regretting his choice: incessantly at work, preaching, catechizing the Indians, moving among them like an angel of light, pleading with them in the name of Christ, and pleading their cause against greedy and unprincipled whites, who sought to corrupt and rob them (as is so often done in our time) as he had opportunity, and ceasing not his arduous and self-sacrificing labors for their temporal and spiritual welfare until his strength was finally exhausted and his life worn out. Then, by slow and painful journeys, he made his way back to his native New England to die!

Surely, whatever may be the case at present, there was no "romance" in missionary life in such an age, among such a people, in such surroundings, amid such repulsive scenes and conditions of physical and social life!

His, then, was not the dream of a visionary enthusiast. Had it been, his zeal would quickly have abated, and the enterprise been abandoned. But instead of being disgusted or disheartened by the terrible experiences which he encountered, he rose superior to them all, and prosecuted his mission with the zeal of a Paul, and made his life a "living oblation." His work grew in interest and love and dignity to the last. And when, finally, health and strength utterly failed him, under a constant strain upon his physical and mental energies, amidst severe privations and hardships, it cost him the bitterest pangs to cease his work and turn his back upon his "dear Indians" and abandon the field. And he ceased not his prayers and efforts in their behalf so long as life remained to him. Through the subsequent months of severe sickness, and while lying on his death-bed, his Indian mission was continually on his mind. Again and again was he heard to plead with God for its continued prosperity. His efforts also to interest his friends in it were unceasing; and he would not rest until he had induced his brother John, whom he "loved the best of any being on earth," to take his place and prosecute the great work which he had been compelled in the providence of God to relinquish.

That Brainerd rose above the spirit of his age—for the spirit of evangelism is the measure of the church's life—and taking his life in his hands, alone and singlehanded, went forth into the wilderness to preach Christ to savage tribes, and was permitted to witness among and upon them astonishing displays of God's converting grace, demonstrates the high order of his faith in God, and of his consecration to the great work of the world's salvation.

No eulogy can exalt such a man. The simple story of his life proves him to be one of the most illustrious characters of modern times, as well as the foremost missionary whom God has raised up in the American church—one whose example of zeal, self-denial and Christian heroism has probably done more to develop and mould the spirit of modern missions and to fire the heart of the church in these latter days than that of any other man since the apostolic age. One such personage, one such character, is a greater power in human history than a finite mind can calculate.

MISSIONS TO ROMAN CATHOLIC COUNTRIES.

BY REV. G. M. CHAMBERLAIN, OF SAO PAULO, BRAZIL.

WHY HAD YOU NO MERCY OR NO SYMPATHY?

“FRANKLY, sir, I have no sympathy whatever with your mission. Why go to a Roman Catholic country? Why not go to the heathen? Roman Catholics have the gospel already. It is an error on the part of Protestants to say that that church does not allow its people to read the Bible.”

This lawyer-like “brief” of the whole “case” on the duty of the Christian church “to preach the gospel in Rome also” was clinched by the affirmation: “Why, sir, I have a Roman Catholic servant who is just as devout and assiduous a reader of the Bible as my wife.”

“One swallow does not make a summer,” I replied. “You are too well informed, Lawyer B——, to ignore the decree of a Pope, speaking *ex cathedra*, and therefore infallibly, to the effect that more damage than utility results from the reading of the Bible in the vulgar tongue, and that therefore it is prohibited to the laity, and also the regular clergy, unless by written permission of their bishop.”

“That is practically obsolete,” interposed my objector.

“It is dormant, perhaps; not obsolete in the church whose boast is, *Ubi est semper*, etc. What Rome is and *intends* to be, is not to be known from her concessions to her own people in the face of a vigilant Protestantism. We are wont to say, ‘If you would know a man you must see him in his own home.’ If you would know Rome, go to the lands where she has held undisputed sway for centuries, where her principles have borne fruit and gone to seed. I can readily believe and rejoice in what you say of your servant, and am sure that God has

'much people' like her, in the millions over whom Roman Catholicism claims jurisdiction; otherwise it could not be said, 'Come forth *my* people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues.' If, among us, Rome retains in her bosom devout and noble women not a few, and intelligent men who *will* read the Bible, she does so on the same principle that leads the expert angler to give all the line on his reel to a game fish. You have fished for 'rock' on the Potomac, Lawyer B——, and know that a taut line means a broken line. Moreover, such devout members and readers of the Bible are useful to the Romish church, as 'decoy' ducks are to the hunter for 'canvas-back;' but do not represent her attitude to the Bible. This is to be learned from the *Syllabus* (since become law), in which the Pope who presided over the Vatican Council characterizes the British and Foreign and the American Bible Societies as '*moral pests.*'"

Twenty-one years have passed since, in the city of Baltimore, I was put on the defensive and obliged to "glorify my office" of missionary to a Roman Catholic country by the attitude of the eminent lawyer, who was also a vestryman in the Episcopal church. So astutely does the Romish church play her *rôle* that not a few "good men and true" in other churches are in the same attitude to-day, insomuch that, carried away with their delusion, a member of the Presbytery of New York, "who seems to be somewhat," is credited with saying that he "regrets that we have missions to Roman Catholics, who are already in possession of the gospel."

Such brethren would do well to ponder the significance of the following sentence, occurring in another connection (*Pope and Council*, James, p. 29): "This will not, of course, be so openly stated; . . . its allies will say, what has often been said since 1864, that the church must, for a time, observe a prudent economy, and must so far take account of circumstances and accomplished facts as, *without any modification of her real principles*, to pay a certain external deference to them. . . . But this submission, or rather silence and endurance, is only provisional, and simply means that the lesser evil must be chosen in preference to a contest, with no present prospect of success."

What the *real principles* of the Romish church are may be gathered not only from past history and such medals as that struck off in Rome, by order of Pope Gregory XIII., to celebrate the massacre of St. Bartholomew, with his effigy on the one side and on the reverse the inscription, "*Ugonottorum Strages, 1572,*" but they are to be read on the living page of the actual *status* of the nations which have acknowledged her sway and been moulded by her during centuries of undisturbed possession.

For three centuries Rome held in her motherly arms the South American Continent. She might have sung, "I am monarch of all I

survey, my right there is none 'to dispute." She has had no need to "observe a prudent economy" in the application of her principles. Indeed, what she has prudently *economized* in the presence of her foes in Protestant lands she has lavishly bestowed on her friends, to their great impoverishment.

The question of my Protestant brother, "carried away with the dissimulation" of Rome, recalled a question put to me the year previous (in 1865) on the mountains of Brazil, by a gray-haired brother of the Romish communion :

"Young man!" he said, as if suffering from a keen sense of injustice done him and his people; "young man, tell me, what was your father doing that my father died and never knew that there was such a book as the Bible? You say that in your land you have had this book for generations. Why did they not *have mercy* on us? How is it that only *now* we are hearing of this Book? My father was a religious man; he taught us all he knew; but he never said Bible to us, and died without the knowledge of it."

I replied, in substance, that when my father and his contemporaries first attempted to put "the Book" in the hands of his father, the "civil arm" was at the behest of the ecclesiastical to the extent of casting whole boxes of Bibles from the Custom House into fire or water, and added: "If you were a reader of the daily papers (A. D. 1865), you would not ask me that question, for only the other day, in the Province of Bahia, and in a city in daily, almost hourly, communication with that Archiepiscopal See, a colporteur was assaulted at midday by a mob, led on by a Romish priest, and all of his Bibles consigned to the flames in the public square. The priest merited no reproof from his ecclesiastical superiors, although the civil government condemned him to pay costs. Instead of asking me why your father never heard of it, give thanks that it is now free to you, and that you and I can freely talk about its contents without being cast into the fire ourselves."

I pass from the question of the old man (now an elder in one of our native churches) to the brethren who "regret" that we have missions in Roman Catholic countries, only calling attention to the form of it: "Why did you not *have mercy*?" and to the declaration of our Lord and Master, "Blessed are the merciful, for they shall obtain mercy;" and to the sentence of the apostle James, "He shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment."

In the judgment of these brethren, we are out of place; but "mercy glorieth against judgment," in this case. Voicing the need of millions who are to-day in the same status as my old friend, *Henrique Gomes de Oliveira*, was for more than a half century of a devout life in the Romish church. I would say still further: "If a brother or sister be naked and in lack of daily food (Thy word was found and I did *eat it*, well

expresses the hungry reception of it by my old friend), and one of you say to them, "Go in peace, be ye warmed and filled, and *yet ye give them not the things needful*, what doth it profit?" In view of such facts—and they can be multiplied by thousands in the experience of every missionary in Papal lands—might we not parry the question of our brethren who frankly say, We have no sympathy with your work, why do you go to Roman Catholics? with the question of the "disciple whom Jesus loved:" "Whoso hath . . . and seeth his brother have need, and shutteth up his bowels of compassion from him, how doth the love of God abide in him?"

If you are so set in your judgment and ways that we cannot move you, then turn we to a younger generation and say, "Little children, let us not love in word, neither in tongue; but in *deed* and in *truth*."

Nay, brethren, we "appeal from the Pope ill-informed to the Pope well-informed"—from your present selves, lulled by the blandishments of the great sorceress, who, like a vampire, having sucked the blood of the nations that have harbored her, is now fanning you deliciously to sleep, to your future selves when we get the facts before you. We expect better things of you, though we thus speak, for God is not unmindful of your labor of love for other peoples. Enlarge your hearts and let your bowels of compassion move for those who sit in the darkness and shadow of death of a system of which it can be said, "If the light which is in thee be darkness, how great is that darkness!"

"BEGINNING AT JERUSALEM."

[EDITORIAL.]

THIS REVIEW is not *controversial*, but it aims to be impartially and unempirically *critical*. We confess ourselves not a little surprised to have read in the November number of *The Church at Home and Abroad*, in an article entitled "Begin at Jerusalem," the following very startling paragraphs:

"These United States need the gospel of Jesus at this time as no other nation does on the face of the whole earth. The burning question of North America is, to-day, not who shall be elected President next year or how the tariff shall be settled, but how are the ignorant, degraded masses to be saved from brutality and vice and made fit citizens for this republic and fit inhabitants for the kingdom of heaven. I therefore repeat it with emphasis, and pray that the church may listen, *These United States need the gospel of Jesus Christ as no other portion of the inhabitable globe needs it to-day*. We have gospel institutions in our midst, and a portion of us are sincerely attached to Christianity; but when we reflect that the great majority care not for these and have no respect for Christianity, we cannot help but feel that there is cause for serious thought and for most tremendous effort."

"We need, just at this time, to study the language of the great commission given by our Lord to his apostles. It is found in Luke xxiv: 47. There it will be seen that the work of saving the people and the order in which the

work is to be undertaken are prescribed. Is the Christian Church strictly heeding the nature of her most important work, and observing the order laid down by her commission? We are afraid it must be admitted that she is not. We are not sure but that the same charge may be brought against the Apostolic Church. She was commanded to go into the world and preach repentance and remission of sins, beginning at Jerusalem. We are not going to question the inspiration and wisdom of the apostles in scattering as they did, for we do not know everything they knew nor feel everything as they must have felt it. And yet we cannot help but think that they were in great haste to get away from Jerusalem. We cannot help but feel that they displeased their Master by giving so little of their zeal and valuable lives to the people of their own nation. Had they remained longer and worked harder in Jerusalem and the surrounding country, Jerusalem from the start might have been the centre of Christendom and the Jews the great missionaries of the Cross."

"But, alas! cowardice, indifference to their own nation or other reasons, made the apostles scatter, after a short effort, to the ends of the earth, and the world is to-day what it ought not to be. Is there not a voice in this to the American Church? We are sending a great deal of money out of the country to pay the men we send to the heathen. We are preaching repentance and remission of sins to all the heathen nations of the earth.

"To us, at least, the duty of the American Church is plain enough. There is a work to be done on this continent and in these United States which she cannot ignore, which she must do, and she alone. She must begin at Jerusalem and preach the word at Jerusalem so long as the Lord her Master sees fit to send her millions of heathen from across the seas to convert. These home pagans, educated and uneducated, are nearer in every way than those of other lands. It is the first duty, therefore, of every saved man and woman to consider their condition and do at once what can be done to convert them; otherwise the curse that rests upon the 'tribes of the wandering foot and weary breast' may rest upon them and upon their children's children."

For ourselves we are not conscious of any undue emphasis on the work in foreign fields. The duty of evangelization is universal. But such emphasis as is here laid on the home fields is out of all proportion. It violates good sense, if not Christian propriety. The unknown writer of this special contribution more than hints that a charge may be brought against the Apostolic Church; he thinks the apostles "were in great haste to get away from Jerusalem;" that "they displeased their Master by giving so little of their zeal and valuable lives to the people of their own nation;" and he ventures with an "alas," to lament that their "cowardice, indifference to their own nation or other reasons, made the apostles scatter, after a short effort, to the ends of the earth," and hence "the world to-day is what it ought not to be!"

These and similar expressions in this article seem to the editors of this REVIEW to fly in the face of the whole testimony of the New Testament as to the simplicity, fidelity and evangelistic spirit of the Apostolic Church; to overlook the fact that such rapid and far-reaching evangelism was never known before nor since; and to treat with at least an irreverent lightness the obvious fact that the providence of God is responsible for that scattering abroad. Has the writer of this article

in *The Church* read the Acts of the Apostles? We had always understood that the inclination of the church of apostolic days was to stay too long and too lovingly at Jerusalem. Our Lord's last command was, "Tarry ye in the city of Jerusalem, *until* ye be endued with power from on high." Manifestly, after the enduement they were to scatter and carry everywhere the good tidings and the tongues of fire. But conservatism, Jewish prejudices, national exclusiveness, disposed them to stay there too long; and so God, by persecution, drove them out; and even then the "apostles" remained behind. Compare Acts viii: 1-4 and xi: 19-21. Peter certainly had no inclination to go to the Gentiles, and God had to give him a vision on the housetop, thrice repeated, and a special call to Cornelius, before he learned the lesson that the church was *not* to tarry at Jerusalem. Nay, God had to raise up a special apostle to the Gentiles, and then specially call him and Barnabas to the work, before any of the leaders of the early church attempted a foreign mission! Acts xiii: 2.

In view of such facts and inspired statements as these, we cannot avoid the conclusion that to question the course of the early church in this matter, as the writer above quoted does, is to question the wisdom of God's providence and Spirit. Such arguments can do home missions no good. The fact is, the work is world-wide; and there is no distinction between the fields, save that of comparative degradation, destitution, remoteness from gospel influence, and desperate wretchedness. The home fields are loud enough in their calls; but even these are not as utterly in darkness and the shadows of death as the regions beyond, where Christ has never yet been named. How can we place the remote parts of Iowa, Wisconsin, Kansas and Dakota, side by side with the heart of China, where a few years ago missionaries traveled 1,000 miles from east to west and found not one missionary station, and but *two* within 500 miles to the north or south; or the heart of Africa, where Stanley journeyed 7,000 miles and saw not one man who had ever heard of Christ! In view of such awful destitution, how can any man calmly say that "these United States need the gospel *as no other portion of the inhabitable globe needs it to-day?*"

Let us send the herald of the cross everywhere. But let us not deny that, much as the home fields need the evangel, these midnight tracts of humanity are in destitution even more awful. Dr. H. H. Jessup, of Syria, one of our editorial correspondents, writes, referring to this article which we are reviewing:

"That article 'Begin at Jerusalem' in the November, 1887, number of *The Church*, is a little out of date. It would have been well in the years 34-40 A. D., but the writer is about 1847 years behind time. That 'beginning at Jerusalem' was done and finished so long ago that it is like going backwards on the record of Christianity to talk of it now. The church at home is bound to build, each man 'over against his house,' but we can never escape the thunders of that 'last command' to 'go and preach in the whole world to every creature.'"

THE PRINCIPLE OF CHRISTIAN MISSIONS.*

By A. J. F. BEHREND, D.D., BROOKLYN, N. Y.

[This condensed and vigorous argument on the Philosophy of Missions we reproduce from the *Homiletic Review* (June, 1884), with the consent of its esteemed author, who in a note to the editors kindly says: "Your new venture in missionary literature pleases me very much. We need just such an ecumenical missionary magazine."—Eds.]

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself.—Rom. xv: 1-3.

THESE words outline the philosophy of Christian missions. There is an "ought" here, before whose imperative even Christ bowed, an obligation transcending all positive statutes, essentially divine. There is reasonableness here, for the obligation has regard to the neighbor's good. The energy thus exerted is, by implication, effective, inasmuch as Christ Himself leads the way in its exercise. Yet is it efficient without overriding personal responsibility, for the end is edification, up-building personal character.

1. Here, then, is the obligation of the Church to evangelize the world: the specific commission, so often quoted and expounded, is only the application of a universal principle antedating and underlying it—the strong ought to bear the infirmities of the weak. The obligation meets us only when moral life appears; but there it is of primary and absolute authority. Great prominence is given, in some departments of modern science, to what is called the "struggle for existence" and the consequent "survival of the fittest." Nature is regarded as a great battle-field, where the warfare is fierce, merciless and incessant; where strength is invested with the right and the certainty of sovereignty. And it has been claimed by not a few that this law of nature is no less supreme in human life and history. The strong are entitled to rule, and before their behests the weak are to be dumb. We cannot, however, quite make up our minds that personal force is entitled to rule. It seems to us that the world needs wise men and good men, even more than strong men. We do not despise greatness, but we feel that it ought to be the handmaid of reason and of righteousness. Our native intuitions therefore teach us that, whatever may be true in the realm of nature, where moral law is not operative, in human life strength is secondary and subordinate. It has no title to sovereignty, except in so far as sovereignty is secured in obedience to what is reasonable and right—and that is simply reaffirming the apostle's thought that strength is under the obligation of service. Our pre-eminence makes us debtors to the race. Our superior advantages are a disgrace, and will prove a

* Preached at the ordination of Rev. Mr. Dwight as missionary to Western Turkey.

curse, bitter and blighting, unless we employ them to the utmost in the service of truth and of righteousness.

There is an apparent approach to this principle in the Spencerian doctrine of the sociological law and the limitation of morality. There is an industrial and political fellowship before which every man is compelled to bow; and, as the nations are brought more closely together, the imperatives of this fellowship become more authoritative. The trades supplement each other. Disaster to one means suffering to all. Civil war may stimulate trade for a season, but the overproduction thus encouraged is followed by the inevitable industrial retrenchment and financial embarrassment. Selfishness is thus confronted by inherent and necessary limitations, and even prudence suggests the law of universal benevolence. But this prudential benevolence, this "egotistic altruism," is altogether different from the principle of Christian missions. It is, after all, only a refined selfishness that bids you not trample on the weak, because in so doing you injure yourself. Benevolence, on such a basis, will always be cold, narrow, calculating; it never can be spontaneous, warm and unstinted. Ours is no such mercenary service. We are summoned to a larger and richer life. We are under the obligation of love, as interpreted by the eternal Son of God in His voluntary sacrifice for man's redemption. His glory was incapable of increase. His power could not be augmented. He came to give His life a ransom for many. The law that the strong *ought* to bear the infirmities of the weak is no mere temporary enactment, imposed for disciplinary ends; it has its origin in the essential life of God, and its most impressive illustration in the ministry and mediation of Jesus Christ. Worldly wisdom counts the obligation a sentimental dream. It had only sneers for the Christ, as both a fanatic and a fool. It regarded the martyr as a maniac. It cannot understand the spirit that supports the foreign missionary enterprises of the Church. The principle is one and the same with that under which our Lord endured the cross—the principle of love, the law that the strong *ought* to bear the infirmities of the weak."

2. But while we emphasize the indefeasible obligation of Christian missions, insist equally on their supreme reasonableness. We are under the law of love, and our commission bears the seal of the divine authority. The pressure is both from without and from within; but it is a double pressure, commending the approval of the calmest reason. For the divine authority is never arbitrary, finding its sanction merely or mainly in omnipotence: every command has its sufficient, reasonable ground, even where the same cannot be clearly discerned by man's thought. And love is never a blind, unreasoning instinct of nature. It always contemplates the worth of its object, and how that worth may be maintained, guarded, and increased. You do not love a dew-drop as you love a flower; you do not love a flower as you love a nightingale;

you do not love a bird as you love a child. As the object of your affection rises in the scale of being, your love changes in kind and in degree. Love is the first and the greatest of the fruits of the Holy Spirit; it is of divine origin and of spiritual nature; and the Spirit of God always enlightens the reason and quickens the conscience by His presence. So that love must be both intelligent and righteous. It never works blindly. It has good reasons for what it does, and it never loses sight of definite ends. Sacrifice, for its own sake, it never demands or encourages. It does not bear the infirmities of the weak for the sake of bearing them. It summons us to please our neighbors only for their good to edification. It is not every whim that we are to humor. It is not every wish that we are to gratify. It is not every weakness that we are to condone. We are to seek our neighbor's upbuilding in all that is good. We are to so bear his infirmities that he may shortly be able to walk alone and be helpful to others. In a word, the spirit of Christian missions is one of faith in man, as well as of love for man. He is recognized as outranking all other orders of existence, because created in the image of God, and redeemed by the God-man, Christ Jesus. The principle of love is justified to the reason by the high doctrine, appearing in the very first pages of the Bible, articulate in all its subsequent utterances, most impressively illustrated in the incarnation, and solemnly sealed in the resurrection from the dead and the ascension into glory: that man, though framed in body of the dust of earth, is the heir of eternity, and the child of God. Sadly has he fallen, but he is not beyond rescue. He cannot be what he ought to be and what he may be, until the grace of Christ has renewed and sanctified him; and therefore love impels to any sacrifice and endeavor that may place this grace within his reach.

The providence of God is a living endorsement of this doctrine. The history of Christian missions vindicates the adaptation and the adequacy of the Gospel of Christ to the moral wants of man. There is a gospel of progress by colonization and elimination. The ruder races are to be gradually weeded out and supplanted by a more vigorous stock. The Indian must go to the wall, the prey of civilized vices, for whose conquest he is wanting in moral energy. The tribes of Africa are doomed. The civilization of India and of China are corrupt and effete; they are not worth saving, and their populations must disappear before the steady march of the Anglo-Saxon, to whom belongs the world's future. Over against this ambitious and heartless speculation is the fact that Christian missions have won their most signal triumphs among the tribes and races that a worldly wisdom had come to regard as hopelessly debased, and as doomed to extinction—among fetishists and cannibals—in Australia, New Zealand, New Guinea, the Sandwich Islands, Madagascar, and last, but not least, in the Micronesian Islands—that standing miracle of Christian evangelization, where the "Morning

Star," representative of our American Sunday-schools, has for many years been making its annual visits with ever-widening beneficial results. The Bible declares that man is made in the image of God, and as such is capable of redemption; and the wondrous transformation is going on before our eyes; this is the twofold and unanswerable vindication of the reasonableness of our endeavor.

3. Here the question may be raised, Is there any necessity for interference with other religions and civilizations, for an active and organized propagandism? Why not trust to the inherent forces of human nature, in the confident assurance that these will be sufficient, ultimately, to renew the face of the earth? The law of progress is elastic; why seek to reduce it to rigid uniformity in method and result? Why not leave China, India and Africa to work out their own regeneration in their own way, as we have done? Because *we have not done it*; because our Anglo-American civilization owes its origin, its energy, its conquering superiority, to elements that were brought into it by the missionaries of Christianity. Until they came, our ancestors were ignorant, superstitious, cruel. That human nature is under a constitutional law of ethical progress is the purest of assumptions, contradicted by all ethnic testimony. All history shows that until the time of Christ the moral degeneracy of the world was rapid, continuous and universal; and since then, the path has been an upward one only for those nations who have received the Gospel. Elsewhere the darkness still deepens, and no native prophets appear, clear of vision and strong of hand, to lift the millions from the grave of spiritual death. The Brahma Somaj of India, under the leadership of Keshub Chunder Sen, has seemed to not a few prophetic of a near national self-regeneration. It repudiates alike Christianity and Hinduism, presenting as its creed a strange mixture of Oriental philosophy and Christian ideas. It reminds one of the ancient Gnosticism, in which both Christianity and the Greek philosophy were supposed to have found their higher interpretation and final reconciliation. The Indian gnosticism finds its chief value in the confession that the East needs a new religion. National pride succumbs with difficulty; it would save at least a few fragments from the ruins of the Indian temples, incorporating them with the new Christianity to which Asia is to give birth; but the stone has smitten the colossal image of Indian heathenism, and there can be no cessation in the mighty moral and spiritual revolution until the Christianity of the New Testament is dominant throughout the great peninsula. And what India needs, Japan and China and Africa must have. They will not regenerate themselves. The forces requisite to produce such a result are not lodged in human nature. They must come from above. They must be carried abroad by those who have been made partakers of the heavenly light and life. The Gospel of Christ, in our hands, is the flaming torch that is to dissipate the world's darkness, and the mighty ham-

mer under whose blows its chains are to be broken and its prisons demolished.

4. I have tried to set forth and vindicate the unconditional obligation, the inherent reasonableness, and the historical necessity of Christian missions. The strong ought to bear the infirmities of the weak. Such is the order of history, the law of reason, and the life of God. But the principle does not regard its beneficiaries as objects merely of pity, but as subjects of moral discipline. They are weak, not by misfortune, but by guilt. The actual preaching of the Gospel does not inaugurate for them the period of moral probation; the law is written on their hearts, conscience is active in the accusing and excusing thoughts, the truth is held down in unrighteousness, and they are without excuse. Heathenism discloses no organic law of ethical progress; it is not a stage in religious development; it is an equally fatal mistake to imagine that the unevangelized nations are innocent children of nature or the irresponsible waifs of misfortune. They are men, and we must deal with them as men. Their slumbering and paralyzed manhood, drugged and weakened by deliberate wickedness, must be roused and quickened. Their spiritual personality, their original, constitutional and indivisible moral accountability must be persistently recognized and addressed. They can enter the kingdom of heaven only through the strait gate where the eternal law convinces them of sin and judgment. Remembering this, our task is immensely simplified, and the simplicity of method prepares the way for greater intensity and concentration in execution. It is not our business to inaugurate for any man the period of moral agency. With that, and with all conditioned upon it, we have absolutely nothing to do. Nor are we summoned to assume the moral, educational and industrial activity of those to whom we carry the Gospel. They must, as men like unto ourselves, under the leadership of Christ, work out their own salvation. It is our sole business to make men the disciples of Christ. It is not our duty to educate them, or to emancipate them, or to civilize them, but to Christianize them. Culture, political liberty, industrial improvement, will follow; but none of the products of Christian civilization will come to stay until Christianity has taken root; and then they will come without foreign pressure. It was a timely utterance of President Angell, at Detroit, a few weeks since, made all the more impressive by the history of our American missions, when, speaking in behalf of China, he said: "The great empire will not receive and keep your locomotives and telegraphs until she has bowed the knee to your Christ. She will not yield her ancient civilization until she has surrendered her religion." We believe in schools, in literature, in deliverance from political tyranny, in social improvement; but all these must be the spontaneous outgrowth of something deeper and more radical—the life of the Holy Ghost in the souls of men. The tree must be planted before the fruits can be eaten.

5. And yet the simplicity and directness of our task also adds to its difficulty. For it is easier to carry a child than to teach it the use of its own feet. It is easier to do something for your neighbor than to spur him to help himself. It is easier to feed a beggar than to induce him to eat the bread of his own earning. It would be easier to cover the globe with a network of schools; to set up a printing press in every city and town; to build a church for every thousand of the world's inhabitants. That would require only money. But the change would be nominal and apparent only. The hidden life must be stirred to mighty and continuous action, and that requires wisdom and patience even more than generosity. And so the question, than which none can be more momentous, recurs: "Is there sufficient energy behind the law whose authority binds us, whose reasonableness commands our hearty approval, whose necessity is apparent?" Is there any good hope of success? The task to which we are summoned is one of unparalleled boldness, requiring the loftiest faith, the most unwearied patience, the most untiring and generous enthusiasm. Neither Alexander, nor Cæsar, nor Napoleon dreamed of such an empire as that to whose establishment Jesus Christ calls us. Is there energy adequate to the aim? Yea, verily. For He who commands us to this service is He who bore our infirmities, who died to save the race, and who rose again, fathoming our misery and guilt, leaping from the cross and the tomb to the throne of universal and eternal dominion. And by that sign we conquer!

THE MIRACLES OF MISSIONS.—No. I.

[EDITORIAL.—A. T. P.]

THE CONVERTS OF UGANDA.

IN 1875, Henry M. Stanley startled the Christian world by proclaiming King Mtesa's desire to have missionary teachers come to his land, and challenged Christendom to respond and send them to Uganda.

Under the liberal policy of Mtesa, Christianity, once planted in that dark country, made wonderful strides. Finding an open door, the missionaries preached and taught, set up printing presses and widely scattered the leaves of the Tree of Life. The people began to learn to read the New Testament in Luganda. The storehouses and offices of court became reading rooms; lads were found in groups engaged in reading religious books, such as the Kiswahili New Testament. The people were so glad to read, they were ready also to buy.

On March 18, 1882, the first five converts received baptism, and at the end of 1884, there were 88 members in the native church, among them Mtesa's own daughter, "Rebecca" Mugali. Though the king had anticipated no such result and was not ready for it, his unusual breadth of mind and largeness of heart led him, after the first revulsion of feeling, to continue his policy of toleration. And so the church

passed this Scylla of her peril. But October 10, 1884, Mtesa died, and his son Mwanga came to the throne. He was a very different man from his father, who was an exception to African chieftains. Mwanga was greatly puffed up by his accession to the throne. Full of conceit, vain and vicious, proud and passionate, vacillating and vindictive, his own folly and fearfulness made him especially open to the misrepresentations and persuasions of designing and treacherous men. The chiefs were alarmed to see Christianity making progress so rapidly; it was creating a new atmosphere; it was dispelling ignorance and with it superstition; and so their power, which depended on superstition, was waning. So they wrought on Mwanga's feeble mind and suspicious spirit, and an era of trouble began. There was a cloud on the horizon, and it overspread the sky very fast.

Those who think the blessed gospel a human invention or unattended by supernatural power, we ask to consider how it came to pass that such remarkable results were so rapidly and so radically wrought among pagans. Witness the power already exercised over a rude and barbarous people. For centuries the interregnum following a king's decease, and until a new monarch ascended the throne, had been a period of anarchy. Invariably there was no law in the kingdom when there was no king. Every man did what was right in his own eyes. To rob, to assault, to kill, were common, and the mission authorities, warned by their converts, braced themselves to bear the brunt of persecuting violence. They conferred and prayed and determined quietly to wait, making no resistance to officially-authorized wrongs.

Somehow there was no "carnival of blood" or crime. Custom sanctioned the murder of the king's brothers as rival claimants to the throne, but, for the first time in history, there was no such slaughter.

But troublous days were before the mission. The African monarch was suspicious of the approach of white men, especially from the north-east; fearful of conspiracies against his government, with absurdly exaggerated notions of the power of the white men, and so Mr. Thomson himself, in coming through Usoga, might have fallen a victim as Hanington did, had he not got to Uganda about the time Mtesa died, and before matters had assumed their threatening aspect.

Mwanga was led to suspect Mr. Mackay of treachery; he found that with the exception of two or three all his own pages were pupils of the missionaries and counted Jesus as their king, and the monarch of the realm as only a man after all. Mr. Mackay was arrested by order of the Katikiro, at the instigation of Mujasi, who hated all whites and especially their religion, and who was glad to drag Christians and Christian teachers before the magistrate. In fact the mission barely escaped destruction.

The boys who were Mr. Mackay's companions did not escape. They were accused of joining the white men in a traitorous league against

the king. Efforts to save them proved vain, and three of them were subjected to fearful tortures and then put to death. Their arms were cut off, they were bound alive to a scaffolding, a fire was kindled beneath, and they were slowly roasted to death! Mark the miracle wrought by this gospel in these hearts so lately turned from dumb idols or senseless fetishes to serve the living God. Mujasi, the captain of the body guard, with his men stood mocking their long and horrible agonies, as their Saviour was mocked before them. They were bidden to pray to Isa Masiya—Jesus Christ—and see if He would come down and deliver them. But in these lowly lads, with their dark skins, there was a heart made white in the blood of the Lamb, and the spirit of the martyrs burned within, while the fires of the martyrs burned without; and so they praised Jesus in the flames, and sang songs to Him, until their tongues, dried and shriveled in the heat, could no longer articulate “Killa siku tunsifu:”

Daily, daily sing to Jesus;
Sing, my soul, His praises due:
All He does deserves our praises,
And our deep devotion, too.
For in deep humiliation,
He for us did live below;
Died on Calvary's cross of torture,
Rose to save our souls from woe.”

The hearts of Mr. Mackay and his fellow-workers were “breaking” with anguish; but they could not but rejoice at such triumphs of grace. And one of the executioners, struck by the wonderful fortitude of these three lads, their faith in God and their hope of a life beyond, and their evident hold on an unseen Power to which he was a stranger, came and besought that he might be taught to pray as they had done.

These martyr fires and martyr deaths did not fill other converts with dismay. Mwanga threatened any who dared to adopt the faith of the white men, or even to frequent the mission premises, with death in the fires; but the converts continued to come to Jesus nevertheless. The Katikiro found that the community was so pervaded by this new religion that, if he continued to prosecute, he might have to accuse chiefs, and overturn the whole social fabric! In fact, Mujasi began to meet rebuffs when he undertook to ferret out disciples and bring them to punishment, and Nua, a man who boldly went to court and confessed that he was a Christian, was sent home in peace.

Subsequently Mr. Mackay and his fellow-laborers were in daily peril of their lives, and persecution broke out afresh; but the converts held fast the beginning of their confidence steadfast unto the end, and though *thirty-two* were burned alive in one awful holocaust, upon one funeral pyre, conversions did not stop, nor could the heroic disciples be kept from open confession of Christ, in face of the smoking embers of those martyr fires.

THE GREAT UPRISING AMONG STUDENTS.

[EDITORIAL.—A. T. P.]

ANY believer who keeps his eye on the pillar of cloud must observe that it is plainly in motion in a new direction. Mr. Wilder's letter, with its accompanying extracts from other correspondents, will show that this uprising is not spasmodic and impulsive, but steadily increasing in depth and breadth of extent and impression. There are a momentum and volume in the movement which show that it has its source in God. It is particularly marked by three conspicuous features: 1. An increasing intelligence as to the work of foreign missions, its extent, its demand, its promise. 2. An enthusiastic self-consecration to the missionary work both at home and abroad. 3. A self-denying effort among students themselves to raise funds to send volunteers to their field of labor. In other words, the movement combines, in a marked degree, intelligence, zeal and gifts, or knowledge, personal consecration and systematic contributions.

No movement with which we have been familiar has so impressed us as the mark of God's hand. Three things have oppressed all praying friends of missions for the last half century: the prevailing ignorance of the missionary work, the paucity of laborers for the field, and the inadequacy of the offerings for the work. There has been a lack of knowledge, of workmen and of money. Just *in these directions* the Lord is now moving to create a supply. Never was missionary literature so generally demanded, so widely spread and so devouringly read. Never was there such an enthusiastic self-offering among young men and women. It is like the apostolic age; and it is spreading wider and wider. Already an army of three thousand students in England and America has been enrolled at the recruiting offices of the Captain of our Salvation; and at the present rate of increase the number will double in less than eighteen months. The enthusiasm is contagious. It catches from college to college and from seminary to seminary. It has already reached Norway, which is a long way from Northfield, where the divine fever was first felt, in July, 1886. No man can tell how general and universal this missionary interest may be before this year of grace is ended.

When the students began to come forward and offer themselves, timid souls said, "What shall we do with these young men?" The boards were depleted in their treasuries; they could scarce keep the present machinery in motion—how could they raise money to put thousands of new laborers in the field? But prayer went up to God. And lo! the students themselves organize and combine; they form missionary societies among themselves, and begin to collect funds to send these volunteers abroad. Members of faculties head the movement, and

pledge themselves to give twenty-five dollars a year for life! Knox and Queen's Colleges in Toronto; Princeton, Union, Fairfax seminaries and others, set the grand example of establishing these living links with Heathendom and paying the cost of the outfit and support of their own representatives. If the old conservative boards are not careful, they will be left behind in their stereotyped methods, in the new departure of the colleges, and we shall have students' organizations leading the van in missions!

And now it seems to us that there is immediate and imperative need of three things. First of all, we need to give help to young men and women who desire to go to fields of home and foreign mission work but whose poverty prevents their getting proper training and equipment. There ought to be thousands and tens of thousands of dollars put at the disposal of professors in colleges and seminaries, with which to help, as far as need be, poor and deserving students to whom otherwise the door is financially closed. This ought to be done not only through the ordinary channels of the education boards, but directly, that it may reach some who would not apply for aid. A little money put in the hands of a discreet teacher or pastor may be disbursed in small sums as occasion requires to aid parties who would never otherwise be reached, as we know from personal observation and experience.

Secondly, *missionary information* ought to be more widely circulated. Such grand missionary magazines as *The Missionary Herald*, *Regions Beyond*, *China's Millions*, and others which we might mention, ought to be sent gratuitously to this *entire volunteer band*, so far as there is not ability to pay the subscription price. The editors of this Review are giving away copies, for which they themselves pay, to many who need the help and stimulus of such a journal of missions. But what are our five barley loaves among so many? We earnestly appeal to our readers to place in our hands a missionary fund for student volunteers, by the help of which, at the lowest rates, copies may be regularly sent to any young man or woman who offers himself or herself for mission fields. Many of our readers will be able to bestow such benefactions directly and personally. Where they know young students who are seeking to prepare for the field, let them send them at club rates THE MISSIONARY REVIEW. One man, whose name we could give, has sent us ten names and fifteen dollars, himself selecting the persons to whom the Review shall go for one year. Can a better investment of fifteen dollars be made? Is there not ample money stored up and in the hands of God's devoted servants, and which they are ready to use to inspire and inform young men and women as to the work of the great campaign? The editors make no Pharisaic display of unselfishness when they frankly declare that they have no object consciously before them but to push the lines of missionary conquest round the globe. Missionary reviews are not sufficiently popular to be money-making enterprises. We

are willing to bestow our labor without respect to such rewards. But the great host of readers may lend us in this effort the most substantial help. And if the Lord disposes any of those who read this appeal to put at our disposal a student-volunteers' fund, we will gladly see that a copy of this Review gets, month by month, to such of this great band of intending missionaries as cannot purchase a copy, and we will gladly devote a page of this Review to the acknowledgment of such donations and the report of the use made of them. Let any donor so inclined send to us any sum, large or small, designated "Student Volunteer Fund," and it shall be so applied. Let us furnish the knowledge of facts which are the fuel to feed the fire of intelligent consecration.

Most of all, God is calling His church to earnest and united prayer. Prayer has always been *the secret* of power in missions. It has opened the gates of empires long shut and barred to Christian missionaries. It has aroused the church to organized effort and carried the Cross to every land. It has raised up volunteers by the thousand and brought in money by the million. And now let prayer be offered as never before, that the knowledge of the great war of God against all false faiths may be made available to all believers, and that the men and money may both be provided speedily to encompass the earth with the cordon of missions!

JOSEPH RABINOWITCH, THE JEWISH-CHRISTIAN LEADER.*

BY PROFESSOR GEORGE H. SCHODDE, PH. D., COLUMBUS, O.

"JOSEPH RABINOWITCH is a phenomenon in modern church history, at the appearance of which our hopes are revived that Israel will yet be converted to its Christ. He is a star in the historical heavens of his people. May God preserve this star in the right course and give it the right light!" With these words of fervent hope the veteran protagonist of the evangelization of Israel in our century, and the learned author of the classical translation of the New Testament into Hebrew, the venerable Professor Franz Delitzsch, of Leipzig, has recently sent forth his German translation of Rabinowitch's autobiographical sketch. There are good reasons for this sanguine feeling. This, the greatest missionary century since the days of the apostles, has not brought forth a more unique phenomenon than the Jewish-Christian movement in Southern Russia, principally in the province of Bessarabia, and led by the learned and influential Jewish lawyer, Joseph Rabinowitch. The central thought of the whole agitation is that the Jewish people have, through their Talmud and Rabbinic teachings, been blinded for centuries to their best interests, and that their welfare and happiness can be effected only through a moral regeneration to be brought about by faith in the

* See MISSIONARY REVIEW for May, 1887, p. 276, for a brief sketch of this remarkable man, and a formal confession of faith of his followers, entitled, "Symbol of the Congregation of Israelites of the New Covenant."—Eds.

gospel message that Jesus of Nazareth is the fulfillment of the law and the prophets. Israel, the chosen people of God, can fulfill its divinely-appointed historical mission in history only by the acceptance as their Messiah of that Nazarene whom their fathers nailed to the cross. It is indeed true that missionaries have all along been seeking to inculcate these very truths in the Jewish heart and mind; but it is equally true that they have been, on the whole, unsuccessful. In all the annals of gospel work there is no page filled with more thankless efforts and zeal than is the record of gospel work among the children of Abraham. The peculiarity of the new movement is that Rabinowitch and his followers have come to the recognition of these great and fundamental truths of Christianity, not through the teachings or even through the indirect influence of Christian gospel messengers, but alone through a recognition of the deplorable spiritual condition of Israel, and through an independent study of the New Testament, in which alone they have found remedies that can cure the diseases of Israel's soul and heart. Since the establishment of the first Jewish-Christian congregations in the days of the apostles there has not been a similar Christward movement from within Israel as a nation such as this is.

The peculiar origin of the new communion has determined its peculiar character. It aims to be a national Jewish-Christian church. It fully accepts the revelations of the New Testament, but seeks to draw its doctrinal teachings directly from the New Testament and not to be influenced by the formulation which the New Testament doctrines have received in the course of the historical development in the church since the apostolic era. For that reason on some points, as, *e. g.*, on the Trinity, Rabinowitch does not use the formulas usually employed by evangelical churches, although in substance he apparently agrees fully with other Christians in this particular as he also does on all other fundamentals. Another feature is that the adherents of this congregation of believers desire to retain of Jewish customs whatever to them does not seem in conflict with the New Testament revelation. They observe the seventh day of the week, and not the first; they practice circumcision as well as baptism, because they regard these as characteristics of the Jews as a nation, and a Jewish nation they desire to remain, notwithstanding that they have become Christians. They regard these observances not as essential parts of their religion, but as outward marks of their nationality. On the whole, the movement is more evangelical than these seeming inconsistencies would make it appear. Notably is it cheering that they heartily accept the central doctrine of the New Testament of justification by faith alone.

Much that has been written about this strange movement is a curious mixture of fact and fiction, especially what has been said about the leader himself. The recent publication of his autobiography, of a number of official documents of the new communion, and of fully a dozen sermons of Rabinowitch, enables us to give an authentic account of the

man and of the genesis and development of the convictions in his soul which resulted in the origin and organization of this new congregation of believers. The account is deeply interesting and instructive, and shows once again that Providence is a decisive factor in the lives of men and nations.

Joseph Rabinowitch was born September 23, 1837, in the village of Resina, in the province of Bessarabia. His father, David, son of Ephraim, was the son of Rabbi Wolf, of Orgejew, and a descendant of the famous Zaddik Rabbi Ephraim, and of the equally famous Jewish teacher, Rabbi Isaac Eisik. Rabinowitch's mother was also the daughter of a family that was connected with famous Talmudic teachers. Having lost his mother when he was yet a child, his education was entrusted to his grandfather, Nathan Neta, of Resina. The latter was deeply versed in Jewish lore and an earnest adherent of the Chasidim party among the Jews, *i. e.*, the pietistic party, which finds in the strict observance of all the minutiae of the Rabbinical law the sum and substance of religious duty. Therefore the grandfather made it the aim of his grandson's education to have him deeply versed in the law of Moses and in the Talmuds. When only seven years old Rabinowitch, on the Feast of the Tabernacles, recited from memory the whole Mishna tract *Sukkoth*. Every day he learned by heart one chapter in the Hebrew Bible, and at the same time he studied intently the commentaries of the Rabbis. His whole education was such that, under ordinary circumstances, he would have become a Pharisee of the Pharisee, a teacher of the traditional law and a firm believer in its high mission.

Matters did not improve in this regard at first, when, in 1848, on entering his tenth year, Rabinowitch was sent to the city of Orgejev to finish his education. Here he was placed under one of the greatest Talmudic teachers of Eastern Europe, Rabbi Pinchas, a devoted adherent of the Chasidim party. Day and night the young student sought to penetrate the mysteries of the Talmuds, the Rabbinical commentaries, the Shulchan Aruch, the Kabbalistic Book of Sohar, and other works which inculcate the principles of a petrified formalism and a mechanical religionism. The whole character of his religious and mental development was such that the spiritual element was entirely wanting. In tendency, spirit and animus, the Chasidim theology and religion is a worthy modern representative of the Pharisaic system in vogue among the contemporaries of Christ, and surface indications were that Rabinowitch would some day become an able exponent of this school of traditionalism.

But such was not to be the case. It is noteworthy, however, that the first impulse that gave his mind and soul a new direction for thought and action came not from the teachings of Christianity. Rabinowitch was a wide-awake young man, and all his Talmudic studies had not succeeded in suppressing his power of thinking. He was ambitious of knowledge and research. Of his own account he had already com-

menced the study of Russian language and literature—for it must be remembered that in Southeastern Europe the Jews speak among themselves only a jargon—and of the German. About the same time an imperial ukase prescribed that all Jewish children should study Russian, and the Bible should be explained to them after the commentary of the philosopher, Moses Mendelssohn. Rabinowitch had been studying Mendelssohn's Pentateuch translation, and from it had learned the manner of logical thinking and of objective research. At the same time he began to study some of the older Jewish classical works, which inculcated a more independent study of Scriptures. He also became intimate with a young and ambitious Jewish student like himself, named Herschensohn, who introduced him to other men of similar independence of thought. He devoted himself further to studies in natural sciences, history, and political economy. All these causes combined to teach Rabinowitch to do his own thinking, and when he applied this thought to the legalistic religion of his people he came to the conclusion that this did not contain the forces that were conducive to the best interests of his people, or would bring about their temporal or spiritual welfare. Rabinowitch at that time received also from his friend a copy of the Hebrew New Testament, printed in London; but this seems to have then had little or no influence on his spiritual development. Of course, this was the old and uncritical translation formerly published by the British Bible Society, and not the new version of Delitzsch. The new art of independent thinking then applied by Rabinowitch caused him to break with Talmudism. If he had been a more superficial and not so deep a thinker, and if he had become a devotee of the god of mammon, as are so many of his people, he would, doubtless, like the so-called Reformed Jews, *i. e.*, rationalistic Jews of Western Europe and America, have rejected with Talmudism also the Scriptures of which it professes to be the correct exposition. This would have landed him where so many Jews land who cease to be "orthodox," namely, in religious radicalism and unbelief. But in Rabinowitch's case matters were different. Having found that the traditional legalism and formalism of Talmudic Judaism could not accomplish for his people what he recognized as absolutely necessary for their highest welfare, he did not think of rejecting Scripture for this reason, but he rejected only false methods of Scriptural interpretation and application, and sought for new ways and manners with his co-religionists.

The manner in which this object should be attained was one not easily decided. Rabinowitch soon became known as an ardent advocate of the cause of his people. He gave up his business as merchant in Orgejev, removed to the capital Kishinev, and devoted all his time to defend the Jews before the law and before society. He was the correspondent of the *Hamelitz*, the most influential Hebrew paper in Russia; he was appointed to several positions of honor by the government,

and rapidly rose in influence and became a wonder among his own nation. He established schools and maintained them. When the emancipation of the slaves in America and of the serfs in Russia filled the oppressed of all lands with hope, he endeavored to secure for the Jews of Russia a greater equality before the law, hoping that by an improvement in their outward condition inner changes would also follow. For a long time he thought that if the education and culture of the West could be spread among his people, it might arouse them to higher and nobler aims than mere religious formalism and the organization of wealth. But his faith in the regenerative powers of modern civilization was rudely shaken by the inner weakness of France in 1870-71, which country had seemed to him before the highest illustration of the strength of modern culture, and also by the cruel persecution of the Jews and other dissenters in Russia by those who claimed to be the representatives of this culture. In a similar manner he was disappointed when he attempted, by the establishment of agricultural colonies, to induce the Jews to enter upon other pursuits than that of trade. Their unwillingness, as also the renewed persecution of the Jews in Russia, Roumania and elsewhere, and further the bitter strifes engendered between Jews and their neighbors throughout continental Europe by the angry antagonisms of the anti-Semitic agitation that began about ten years ago, led him to hope that if he could bring them both to the land of their fathers, his people could become in Palestine a happy and prosperous nation as of old. He went to the holy land. He could not find there what he sought for, but he did find what he did not seek. He had been studying the New Testament, and while smarting under his repeated disappointment and perceiving that Palestine had offered no hope, he finally came to the conclusion that what Israel needed was not material improvements but a moral regeneration, and that this moral regeneration must be the work of the spirit of that Jesus who was revealed in the New Testament as the Messiah who had been promised by God to his people. With this conviction the night in his soul became day. He returned to his people with the watchwords "Jesus, our Brother," and "The Key to the Holy Land lies in the hand of our Brother Jesus." This is the gospel which he began to preach at Kishinevr, and the gospel he has been preaching ever since, with constantly increasing evangelical clearness and with a constantly growing band of followers.

The spiritual development of Rabinowitch is psychologically and theologically of the deepest interest. The hand of God has guided him just as the hand of God is in his work. This is more than clear from the evangelical character of his preaching and from the unique character of the whole movement. What the eventual and permanent outcome of this agitation may be is yet uncertain. The beginnings and development so far are most promising. The movement is one of the most instructive and cheering chapters in the annals of mission work.

OBLIGATION TO MISSIONS.

FROM THE DANISH OF V. SORENSEN.

Translated for THE MISSIONARY REVIEW OF THE WORLD by REV. C. C. STARBUCK.

IF an honest Chinese refused to retain a New Testament, on the ground that he would not keep such a book in his house so long as he could not live up to it, and only consented to do so after having learned where to find the strength for this, we have no right to retain the Bible in our houses if we are not willing to work for missions. Already, under the Old Covenant, the idea of the salvation of the heathen meets us from the first patriarch, in whom all the families of the earth are to be blessed, down to the latest prophets, as when Zechariah describes the Messiah as speaking peace to the nations. And in the New Covenant no one of the Evangelists can relate to us the Lord's life on the earth to the end without placing before us his missionary command, "Go ye therefore, and make disciples of all the nations;" or, as Mark has it, "Go ye into all the world, and preach the gospel to the whole creation;" and the other two Evangelists communicate equivalent injunctions. Even so do all our Gospels exhibit to us the Lord as the first missionary, sent out by the Father, and exhibit as his last work upon earth that he sends out his apostles as missionaries. But as the work was not brought to its end through them, so neither is the line of missionaries ended in them, but is to be prolonged until the end is come for this earth and the object attained which all God's works on earth have had in view. The next book in our New Testament, the Acts of the Apostles, is from first to last a narrative of the progress of the missionary work for and of the spread of God's kingdom from Jerusalem to Antioch, from Antioch to Rome. And of the Epistles by far the greater part are letters from the great missionary to the Gentiles, Paul, in which we become acquainted with the joys and sorrows of the apostolic missionaries; and when, hastening to the end of our Bible, we arrive at its final page, almost its last line, there are the words: "He which testifieth these things saith, Surely I come quickly. Amen, even so, come, Lord Jesus." This is the answer of the Spirit and the Bride, which expresses the innermost longing of all God's children. But thou, who wilt have nothing to do with missions to the heathen, hast no right to take these words into thy mouth: for in thy mouth they would not be the truth, inasmuch as the Lord has said to us that he cannot come until the work of missions is at an end; this gospel of the kingdom must be preached in all the world for a witness unto all nations—and then shall the end come.

SUPERSTITION IN CHINA.

[While we do not deem it best to have a separate department for the "Young Folks," we propose to have in each number a few brief papers specially adapted to that class, hoping to interest them in mission work.—Eds.]

The following letter from Rev. D. N. Lyon we have preserved for years as one of the most interesting and instructive exhibitions of the superstitions prevailing in China and the difficulties the missionaries had to contend with. During the summer of 1870 there were troublous times in Central China. Persecution raged, against Roman Catholics mainly, but involving Protestants too.—Eds.

"Perhaps the cause that gave rise to so unsettled a state of things was the threatened breach of peace between England and China concerning the Margery affair. Bad and designing men took advantage of the general apprehension that there would be war, to keep the people in a constant tremor of excitement. The first means resorted to was to cut off people's queues, and circulate reports that it was done by evil sprites. The loss of a bit of a queue was a harbinger of death to the person within thirty days. The priests, however, soon found a remedy in the way of charms in the form of a little yellow paper bearing some mysterious characters. The sprites who did the mischief were said to emanate from us, though in Hangechow no serious demonstration was made against us. This excitement passed over, and we were just beginning to breathe easily again, when another rumor came sweeping down from the north like a great tidal wave—sprites in the shape of little paper men entered people's houses at night and fell upon the bosoms of sleeping innocents, gradually expanding till the poor victim was just about crushed to death. These paper men, it was said, were sent out by the missionaries. Two weeks ago to-morrow I was out to visit the out-station at Zang-Peh, and found the whole country in such an uproar as I had never seen before. The usual means of warding off ghosts was resorted to, viz., beating of gongs. The people at every village and hamlet had a strong guard, who, through the whole night, marched around beating their gongs, and once in a while setting up such a howl as made one think that the demons of the lower regions had broken loose. Our chapel is about a mile and a half from the market town of Zang-Peh, where the American Baptist Mission has a chapel. On Saturday the Baptist native assistant came to our chapel and said that the people in the town were very much enraged, and had stoned their chapel and threatened to tear it down and kill the Christians. On consultation with our natives, it was thought best for me to go to the local magistrate and ask him to quiet the people. I did so, and though the magistrate was not himself at home, his deputy sent some runners to the town of Zang-Peh and told the people they must by no means touch the foreign chapel. On the return of the magistrate he issued a proclamation, and all became quiet. I came home on the following Monday, and on Wednesday night the Sing-z pastor came, saying that a mob had looted the chapel at that place, and was only hindered from tearing it down by the appearance of the local mandarin with his soldiers. The next day Mr. Dodd and myself went to the Tao-tai here in the city, and laid the case before him. We were very well received, and he promised to do all in his power to quiet the people and restore us again to our chapel as before. Since that time a great number of proclamations have been issued by the provincial governor and other mandarins, explaining to the people that the sorcery said to have been practiced was originated by the 'Society of the White Lily,' and that the Christian missionaries have nothing at all to do with it. So the excitement passed off, and what the devil designed as a hindrance to the cause of truth will rather turn out for the furtherance of the Gospel."

CHRISTMAS DAY IN ZULULAND.

THERE had been a great unpacking of a box from England at St. Augustine's Mission. Everything looked so beautifully fresh and nice, it was a pleasure to sort them all, and they were just in time for the confirmations and baptisms on January 6. The black girls looked so nice in white, and for this occasion wore white handkerchiefs on their heads instead of the red or blue ones generally worn. The boys and men, too, looked more tidy—the men wearing the shirts set and the boys the pretty loose cotton suits. Perhaps I may as well say that they do not wear shoes or stockings, so it is useless to send socks.

Christmas day was hot and fine. Mr. Carmichael was here for the 7 o'clock service. There was a large congregation, many from long distances, and it was nice to see so many native communicants. The church was filled again for matins, and at 5 we had a short evensong, after which the boys and girls each had a piece of plum pudding, which they much enjoyed. After this we had the magic lantern shown by Mr. Johnson, and the people by twentys came into the kitchen for snapdragon. It was a most wild scene to me, these black people looking so bright and pleased, dashing their hands into the flames for plums, the burning plums all over the table, and once the whole dish was on the ground and everything scattered.

They did not mind eating the plums off the mud floor. By 10.30 we were glad to go to bed. On Monday there were races among the natives. There were 70 horsemen on the veldt, Chief Hlubi looking on and looking so chieftain-like; 30 men rode in each race. They are beautiful horsemen; many have no saddles, and very little spare harness on their horses.—*Miss Hinton.*

CANNIBALISM IN SAMOA.

THE people had a horrible fashion of eating human flesh. Mahetoa, who was a king and a hero, was also a cannibal. His son Polu, who hated this heathenish and brutal custom, and in one of the group of islands had brought it to an end, returned to his father's home, and there the first thing he saw was a poor boy waiting to be killed and served as a tender morsel for the king's dinner. He was bitterly crying, and his anguish touched the heart of the young prince Polu. "Don't cry," he said, "and I will try and save you." So Polu had himself dressed in the green cocoanut-leaves, just as if he had been killed and roasted and was ready to be eaten. The king came to the table and, looking down at the cannibal dish, saw two bright eyes looking up at him. He recognized his son, and quick as a flash the thought passed through his mind. "What if it were indeed my dear son who had been killed and cooked for my meal!" Moreover, he was so touched in his tenderest feelings by the magnanimity of his son in taking the other lad's place that he made a new law, that henceforth in his kingdom no more human flesh should be eaten. This is one of the beautiful incidents told in Dr. Turner's book on the Samoa Islands.

AFRICAN SUPERSTITION.

WHEN the hydraulic press was put up at Ambriz, the king and council of Musserra were invited to come and convince themselves that it was a harmless machine made to squeeze into bales the fibres of the baobab tree; for only by their leave could the machine be erected and the trade begun. They had the idea that the cylinder was a great gun, and might be used to capture the country, but they were partly convinced when they could find no touch-hole at the breech and saw that it was set upright and worked by water.

Subsequently, in time of drought the fetish men declared that the *Big Iron* had exercised a charm on the rain. So it was determined to test the

machine, and if it was found to be a wizard throw it into the sea. The ordeal was to be the customary trial by poison; as usual the *casca* bark must be administered to determine the innocence or guilt of the iron monster. The poison was supposed to vindicate innocence or demonstrate guilt, according as it operated upon its victim. If it proved an emetic, the verdict was "innocent," if a cathartic, the decision was "guilty."

But here was a difficulty: the "big iron" had neither stomach nor digestive organs, and the *casca* would not work either way. So the slave of the king must stand sponsor for the black wizard and take the dose of poison. Happily the poison acted as an emetic, and the hydraulic press was declared innocent. Still the rain refused to fall, and again the poor slave was compelled to take the *casca*; but again the stomach rejected the dose, and the press was a second time vindicated. Though never afterward open to the charge of witchcraft, the natives could not be satisfied, for the idea that a simple lever worked at a distance by a little water in the tank could effect such wonders was to them an inscrutable mystery.

THE STORY OF JUSTINIAN AND THE GREAT CHURCH OF CONSTANTINOPLE.

The great Emperor found in the great city of Constantine no temple worthy of God, and he said, "I will build one, and the glory shall be mine; and when I die the angels at heaven's gates will say, 'Enter Justinian, who built the great church of God.'" So he alone built the temple, and ordered over the door, the words,

"BUILT FOR THE GREAT GOD
BY THE GREAT EMPEROR JUSTINIAN."

And so, sure enough, when the great marble cathedral was completed, carved in beautiful forms and garnished with gold, silver and gems, the day before it was to be dedicated the workmen carved in the stone over the door the grand inscription to the glory of the builder. The next day the chariot of the Emperor rolled up to the door of the new church, at the head of a great procession. He raised his eyes to the doorway, and there he read, not the inscription he had ordered, but another:

"THIS HOUSE TO GOD,
EUPHRASIA, THE WIDOW, GAVE."

He angrily called the workmen to account, but architects and carvers all testified that during the night the *inscription had been mysteriously changed*, and the chief priest said to the Emperor, "This is not of man, but of God; the finger that wrote the commandments on stone, and the sentence on Belshazzar's palace wall, has graven these words."

So, at the Emperor's command, the widow Euphrasia was sought, that they might know why God had transferred to her this honor. After a long search they found her, not a rich lady, but only an old poor gray-haired woman, sick and bedridden, in an alley. She had not even heard of the wonderful inscription, and had given nothing to the temple. But one day, suffering great pains, she saw the oxen dragging the marble from the ships up the streets from the wharves, and the load was so heavy and the stones in the street so rough that they were cutting their feet upon them. And she said to her attendant, "Take handfuls of straw from the bed on which I lie, and strew them on the roadway, to make it softer for the poor beasts. That is all I have done."

Justinian learned the lesson. He had been building for his own glory, and his offering was not accepted. But this poor widow out of a loving heart had done what she could, known only to God, and her offering was in his eyes more than the gold and silver and precious stones of the king.

Let the beautiful fable teach us who are the true builders of God's temple.

II.—ORGANIZED MISSIONARY WORK.

Foreign Missions of the Presbyterian Church South.

FROM the 26th annual report we give the following facts and figures for the year ending April 1, 1887. The General Assembly has missions in Mexico, China, Brazil, Northern and Southern; Indian Territory, Italy, Greece and Japan.

"The receipts from all sources for the year amount to \$84,072.65. This is \$10,902.38, more than the receipts of any previous year. In making up this amount there was received from churches and individuals \$48,521.66; from Ladies' Missionary Societies, \$18,906.74; from Sunday-schools, \$7,699.35; from legacies, \$8,924.90. The number of churches that contributed during the year was 1,431, being 465 more than

contributed the year before. The number of Ladies' Missionary Societies that contributed was 373, being 70 more than contributed the year before. The number of contributing Sunday-schools was 301, being 82 more than contributed the year before. While this marked increase in the number of contributors is highly encouraging, it must be remembered that the number of churches which failed to contribute was 717; that the proportion of churches in which Ladies' Missionary Societies have been organized is exceedingly small, and that probably not more than one-third of the Sunday-schools have contributed. It is plain, therefore, that there remains yet much land to be possessed. The Campinas bonds, amounting to \$2,700, were paid off before the year closed, and the current debt, which was reported to the last General Assembly, was so much reduced as to be substantially removed."

Statistics of Foreign Mission Stations, 1887.

An asterisk (*) indicates that no report has been received from the mission on this head, or that the report is incomplete.

	NAME OF MISSION.								Total.
	Southern Brazil.	Northern Brazil.	China	Mexico.	Greece.	Italy.	Indian.	Japan	
Year of beginning.....	1869.	1873.	1867.	1874.	1874.	1869.	1861.	1885.	
Stations.....	4	3	4	8	1	1	12	1	34
Outstations.....	12*	3*	3	36	1	.....	24	1	85
Communicants added during year.....	38	33*	15	83	13	3	85	105	375
Total No. of communicants.....	208	137*	75	340	17	.....	639	175	1,591+
Ministers ordained or licensed.....	1	3	.....	4	1	.....	9	.....	18
Other native helpers..	5	4	.....	7	.....	2	.....	.....	27
Pupils in Sunday-schools.....	75	70*	160	220	18	.....	334	.....	877
Pupils in day schools..	125	.....	240	175	.....	78	46	.....	664
Contributed by native churches.....	\$254.00	\$550.57*	\$55.00	\$564.30	\$80.00	.....	\$2,866.00	.....	\$4,369.87

+ The reduction in the number of communicants since last report is owing to the withdrawal of some of the churches of the Indian Mission, as explained in the body of this report.

RECEIPTS AND EXPENDITURES.

March 31, 1887.	Amount received during the year from the following sources :	
	Churches.....	\$40,837 73
	Sabbath-schools.....	7,048 61
	Missionary societies.....	18,801 84
	Individuals within the church.....	4,253 62
	Miscellaneous sources outside.....	3,005 95
	Legacies :	
	Mrs. Hooper, Fayetteville, Pres.....	\$1,245 45
	Mrs. Catherine E. Owsley, Louisville (Ky.), 2d church.....	500 00
	Miss Matilda McCurdy.....	379 45
	Mrs. Emma M. Weedn.....	950 00
		<u>\$ 8,924 90</u>
	Amount due treasurer March 31, 1887.....	\$84,072 65
		1,635 21
		<u>\$85,707 86</u>

	Brought forward.....		\$85,707 85
March 31, 1887.	By amount due treasurer at the beginning of the year.....		\$ 6,430 75
	By amount paid during the year on the following accounts :		
	Greek Mission.....	\$ 3,084 96	
	China Mission.....	23,766 34	
	North Brazil Mission.....	15,820 29	
	South Brazil Mission.....	12,003 66	
	Interior Brazil Mission.....	812 00	
	Mexican Mission.....	6,016 41	
	Italian Mission.....	1,000 00	
	Indian Mission.....	7,015 61	
	Japan Mission.....	678 11	
			\$69,997 28
	By cash paid expence account during the year :		
	Salaries.....	\$ 4,659 70	
	Travelling expenses.....	363 36	
	Office expenses.....	477 91	
	Printing.....	258 28	
	Postage.....	102 06	
	Exchange.....	10 16	
			\$ 5,931 47
	By cash paid Campinas bonds.....		2,700 00
	" " interest account during the year:		
	On Campinas bonds.....	202 50	
	" " general account.....	445 86	
			\$ 648 36
			\$85,707 86

Onuroh Missionary Society.

THE last anniversary of this great society in Exeter Hall was a highly enthusiastic and remarkable gathering, somewhat resembling in interest the annual meetings of our own A. B. C. F. M. Two remarkable features distinguished it. One was the dense throngs of friends who filled the hall both at the morning and evening meetings. Crowded attendances on these occasions are far from unusual, but this year, despite inclement weather, the number of friends testified to increased interest in the great work of the society. The other feature was the large increase in the society's funds for the financial year just closed. The largest income ever before reported, amounting from all sources and in its grand total to £234,639 (\$1,173,195), was the outcome of the year. This is exclusive also of what is collected and disbursed in the various mission fields, which cannot be included in the society's income, but materially contributes toward the success of its operations in distant lands.

The anniversary of the society opened by an admirable sermon from the venerable Dean of Ripon. The new President, Sir John Kennaway, presided and made a ringing address. A suggestive speech was made by the Bishop of Sodor and Man, and an-

other by Canon Westcott, a new accession to the rank of missionary speakers in Exeter Hall. The address of Sir Monier Williams, professor in the University of Oxford, which we gave in our January number, was a timely and noteworthy one.

The abstract of the report read touched upon many interesting features in the work of the society, both at home and abroad, during the past year. In connection with the Jubilee of the Queen, it adverted to the fact that exactly fifty years ago the first C. M. S. missionary pioneer was sent out to China, and "the men who were afterwards the first to enter East Africa, and the first to enter the Yoruba country." The deaths of many staunch friends and supporters were announced. It was also stated that 18 university graduates were accepted for missionary work during the last twelve months. Altogether 34 out of 82 who definitely offered have been enrolled on the society's list of members. It was stated that Mr. H. E. Perkins, the late Commissioner of Rawal Pindi, after 30 years of Government service in India, in which he had risen to its highest position, has joined the society as an honorary missionary at Amritsar, where he has been warmly welcomed by the native Christians.

We transcribe the financial part of the brief report read at the meeting :

"Last year the committee had to announce the largest ordinary income ever received. This year, with unfeigned thanksgiving to God, they announce an ordinary income £6,555 higher than that of last year, namely, £207,793. This advance, however, is more than accounted for by the inclusion in the year's receipts of £6,921, specially contributed to cover last year's deficiency, while all the ordinary branches of income are lower except legacies, which are £6,000 higher. Associations stand for £2,070 less ; but this is mainly due to the receipt of large legacies by some of them in the preceding year, and several show a gratifying advance, particularly in London. But many of the gifts which have been particularly welcome are not included in ordinary income. More than £4,000 has been received in London in connection with the February simultaneous meeting, a large part of which goes to the extension fund. St. Paul's, Onslow Square, has given £2,500 to start a new mission. All Saints', Clapham, has given £1,050, and other churches smaller sums, all in addition to their usual amounts. The extension fund has also received an anonymous donation of £3,000 for work among Mohammedans, and numerous other sums, making up £8,452 in the year. To the C. M. House fund has been given £1,582, and to the new Children's Home, £2,274. Of these various amounts £1,540 has been contributed in Jubilee thankofferings. The grand total of receipts on all accounts, including special funds, interest, etc., £234,639.

"The ordinary expenditure has been £204,324, in addition to £4,311 chargeable to the extension fund. The net result of the year, as regards ordinary receipts and expenditure, is to replace nearly half the deficiency of last year ; and other receipts, including Government grants for freed slaves in Africa, have raised the balance of the contingency fund, which is the barometer of the society's financial position, to £10,500. But it must be remembered that the committee have been severely restricting their grants to the missions ; that it is absolutely impossible to keep the expenditure at its present figure while God is everywhere blessing the work ; and that the increased supply of men will of itself involve increased outlay. The committee earnestly appeal to their friends to save them from the hard task of cutting down estimates, refusing urgent applications from every part of the world, and missing the opportunities of development and expansion which the Lord so continually sets before them."

Board of Missions of the United Brethren in Christ.

THE thirty-fourth annual meeting was held in Springfield, Ohio, May 5-8, 1887. From the report we gather the following facts and figures :

There has been much to encourage. The collections larger than last year, and the work has a warmer place in the hearts of our people. The Board has missions in West Africa, Germany, Canada, and the United States. Also work among the Chinese in Walla Walla. Eighteen conferences receive aid from the Board.

SUMMARY OF TREASURER'S ANNUAL REPORT FOR THE YEAR ENDING APRIL 30, 1887.

<i>Receipts.</i>	
Contributions—general.....	\$14,302 32
Contributions—special.....	18,406 42
Total contributions.....	\$32,708 74
Interest.....	\$3,260 42
Miscellaneous sources.....	2,697 23
Total available for current expenses.....	\$38,666 39
Permanent fund.....	10,450 00
Total receipts, exclusive of loans.....	\$49,116 39
On loans.....	\$17,420 96
On loans returned.....	1,750 00
Balance in treasury, April 30, 1886.....	19,170 96
	1,304 67
Total receipts.....	\$69,682 02
<i>Expenditures.</i>	
Africa.....	\$19,685 89
Germany.....	2,264 91
Frontier work.....	8,982 51
	\$30,933 31
Superintendency:	
Pacific Coast bishop.....	\$ 850 00
Foreign bishop.....	1,050 00
Secretary and treasurer.....	2,285 00
Officers and Board, expenses.....	620 32
	4,805 32
Miscellaneous.....	1,234 73
Interest.....	4,681 94
Total current expenses.....	\$11,655 30
Permanent fund loaned.....	13,282 00
Paid on loans.....	15,289 70
Total expenditures.....	\$39,227 00
Cash in treasury, April 30, 1887.....	1,455 02
	\$31,682 02

SUMMARY OF STATISTICS FOR 1887.

<i>Churches.</i>	
Appointments.....	5,523
Organized churches.....	4,386
<i>Ministers.</i>	
Itinerants—total.....	1,566
Local preachers.....	589
Ministers died.....	30
<i>Members.</i>	
Members in full standing.....	105,278
Members under watchcare.....	843
<i>Sunday-schools.</i>	
Number of Sunday-schools.....	3,478
Scholars enrolled.....	206,038
Teachers and officers.....	30,051
Conversions in Sunday-schools.....	8,244

—Year Book, 1888, of the United Brethren.

	FOREIGN.		Frontier and Home.
	Africa.	Germany.	
Missions.....	2	1	
Mission stations.....	28	9	
Towns reached.....	387		
Appointments.....	387	51	
Organized churches.....	12	21	
Missionaries—			
American.....	6		
Native.....	27	10	
Ordained preachers.....	4	5	
Unordained preachers.....	26	5	
Members, April, 1886.....	2,629	638	
Members, April, 1887.....	3,040	671	
Increase in membership.....	1,311	33	
Sunday-schools.....	15	9	
Sunday-school teachers and officers.....	38	28	
Sunday-school scholars.....	746	208	
Day-schools.....	16		
Day-school teachers.....	16		
Day-school scholars.....	607		
Paid by natives.....	\$378.00	\$593.00	
Amount expended, 1886—April 30, 1887.....	19,685.89	2,264.91	\$44,348.00
Amount expended from beginning.....	187,987.98	24,813.12	2,043,808.98
Value of property.....	66,835.00	7,375.00	
Total expenditures for all purposes from organization.....			\$2,266,008.31

Joppa Medical Mission, Palestine.

THE full report of the Joppa Medical Mission for the last seventeen months brings all important details down to the close of 1886. It will be remembered that fourteen days after the death of Miss Mangan, the founder of this mission, there came from Constantinople the firman for which she had so long and perseveringly toiled, when her new hospital was officially interdicted. She must be regarded as a martyr to her devotion to this work. On receipt of the firman her associates resumed the work, and prosecuted it with all possible energy and dispatch, though not without many hindrances still from official and other sources. The chief care and labor fell on Miss Newton and her assistant, Miss Butchart, till health gave way, and they felt obliged to leave for a time, and then the heavy responsibility devolved upon Misses Nicholson, Bradley and Cohen. The necessary expenditure of a large amount of funds, far beyond the amount of donations received for the work, caused great embarrassment; but in this emergency we find these noble workers either gave or advanced funds sufficient to press forward the work without interruption, so that on the last day of Au-

gust (1886) Misses Nicholson, Bradley and Cohen moved into the new hospital, though the places of doors and windows had to be supplied by mats, and much work remained to be done. But on the 19th of October it was so far completed that they were able to announce a formal opening and invite all friends to gather on this glad occasion for "thanksgiving to God."

It must have been gratifying to these lady workers to see some 150 of the prominent officials and leading men of Joppa accept this invitation and show their good will to this enterprise. Miss Newton and Miss Butchart soon after rejoined the mission, together with Hon. Diana Vernon, a new worker, and these six ladies seem to constitute the present working force of the hospital. The following paragraph from their report will give our readers an idea of the character of the work prosecuted in this hospital:

"The medical mission is carried on five days in every week, the patients often beginning to gather round the gate as early as 6 A.M., in their eagerness for the 9 o'clock opening. The total number of attendance from November 1, 1885, to December 31, 1886, was 11,176. During the same period 231 patients have been nursed in the hospital, of whom 12 have died, 7 being admitted in a hopeless condition. Of these in-patients 8 were Jews, 10 were Maronites, 3 Latins, 6 Protestants, 10 Greeks, 1 Armenian, 1

Copt and 183 Moslems. The increased accommodation of the new hospital has admitted of a ward being set apart for women, already occupied by five patients; and on this branch of the work we hope for much blessing.

"The Word of God is read and explained in the wards in Arabic each evening, accompanied with prayer, and deep is the interest of this little service. Such of the patients as are able to rise generally gather round the lady, sitting on the nearer beds, or squatting Eastern fashion at her feet. Others sit up in bed, each wrapped in his blanket, their dark eyes fixed intently on the reader, as if they would drink in every word, and the reverent stillness during prayer is a continual source of thankfulness. It is touching, too, to hear the benedictions that follow the ladies as they leave the wards after this evening prayer, 'Mascalame' (My peace go with you), passing from lip to lip, often in tones of real earnestness and gratitude.

"The Sunday-school is carried on with still increasing numbers, and it is an ever-recurring source of thankfulness that the authorities place no difficulty in our way, for nearly every week there are above 120 scholars, comprising both children and young women—the great majority of whom, being Moslems, are forbidden by their religion to receive any Christian teaching, and who nevertheless come willingly and gladly for this sole purpose. Daily we pray, and now we earnestly ask the prayers of our friends, that nothing may be permitted to stop this blessed work.

"The Mothers' Meeting also is still held every Friday, about 40 women gathering round their dearly loved friend, Miss Nicholson, to hear 'the old, old story,' new to them, 'of Jesus and his love.' It must be this that attracts them, for no other inducement is offered, except, indeed, the singing of the simplest gospel hymns. Miss Nicholson also visits constantly in the neighboring villages, going from hut to hut, or gathering an audience of these utterly untaught, uncared-for women, under some shady tree; and these visits are often pressingly invited and eagerly welcomed."

The expense of the work from August 1, 1885, to December 31, 1886, has been \$5,700. The cost of the building has been \$24,826, of which Miss Butchart alone gave \$6,300. Have we not here an example which should bring inspiration to many hearts in Christendom—young ladies giving not only their money in most generous measure, but their own best energies and lives to this work?—*Medical Missionary Journal.*

London Society for Promoting Christianity Among the Jews.

This venerable society still holds on the even tenor of its course. The seventy-ninth anniversary was held in London in May last and was an occasion of great interest. The committee congratulate the society that "during fifty years of national prosperity and progress" (the reign of Queen Victoria, to whom it avows its undeviating loyalty) "it has been

permitted to labor uninterruptedly for the spiritual welfare of Israel, and 140 of its agents are now laboring at 37 missionary stations, as compared with 42 at 23 stations fifty years ago, while the income of the society has more than doubled." A Queen's Jubilee thank offering of £1,000 was announced, which is to be devoted to establishing mission schools for Jewish children in Safed.

The income of the society for the past year amounted to £36,663 18s., and the expenditure was £36,553 18s.

The number and stations of the agents employed by the society during the year :

STATIONS.	Ordained Missionaries.	Unordained Missionaries and Superior Lay Agents.	Colporteurs, Scripture Readers, Deputies, & Assistants.	School Masters and Mistresses.	Totals.	Christian Israelites.
London.....	6	7	5	6	24	14
Birmingham.....	2	..	..	..	2	2
Manchester.....	..	..	..	..	..	..
Liverpool.....	..	..	1	..	1	1
Hull.....	1	..	..	..	1	1
Amsterdam.....	1	..	1	..	2	1
Rotterdam.....	..	..	..	..	..	..
Konigsberg.....	..	..	..	..	..	..
Danzig.....	..	1	..	..	1	1
Hamburg.....	1	..	..	..	1	..
Berlin.....	1	..	2	..	3	3
Posen.....	1	..	..	..	1	1
Breslau.....	1	..	1	..	2	1
Lemberg.....	..	..	..	..	..	..
Frankfurt-on-the-Main.....	1	1	..	..	2	1
Cologne.....	..	1	..	..	1	1
Kornthal.....	..	..	..	..	..	..
Baden and Wurttemberg.....	..	1	..	..	1	..
Strasburg.....	..	1	..	..	1	..
Vienna.....	1	..	..	..	1	..
Warsaw.....	1	1	..	..	2	..
Kischneff.....	1	..	1	..	2	..
Paris.....	..	1	1	..	2	..
Rome.....	..	1	1	..	2	..
Bucharest.....	1	1	4	3	9	6
Constantinople.....	1	..	5	6	12	2
Smyrna.....	..	1	..	10	11	..
Jerusalem.....	3	5	10	..	18	19
Jaffa.....	..	..	..	..	..	..
Safed.....	..	1	..	..	1	..
Damascus.....	1	..	1	3	5	..
Hamadan.....	..	..	..	..	..	..
Algiers.....	..	..	..	..	..	..
Mogador.....	..	1	..	..	1	..
Tunis.....	1	..	11	13	25	7
Abyssinia.....	..	..	5	3	8	..
Total employed during the year.....	26	30	49	42	147	92
Reduction by retirement or otherwise.....	3	1	6	2	12	8
Total on 31st March, 1887.....	23	29	43	40	135	84

III.—CORRESPONDENCE and GENERAL INTELLIGENCE.

The Student Volunteers.

LETTERS FROM ROBERT P. WILDER AND OTHERS.

UNION SEMINARY has pledged \$700 for the support of a foreign missionary. The amount was completed last night. There are five theological seminaries which are each to send a man to the foreign field and support him there—Knox, Queens, Princeton, Union and Alexandria. Can you not write a stirring article on this subject which shall lead colleges, churches and other seminaries to do likewise? Some are already doing so. Pray for me that I may have strength for the present strain. Fourteen of my classmates have signed the foreign missionary pledge. We volunteers hold meetings every week. Several of us pray each night in different rooms for an outpouring of God's Spirit on Union Seminary.

Mr. Wilder encloses several letters, from which we make extracts:

Lee S. Pratt, Parkville, Mo., writes, Jan. 10: "In a Presbyterian church a man arose last Wednesday night and said he would be responsible for the support of a lady missionary in the foreign field, and now his Sunday-school class says, 'If our teacher can send a missionary by himself, surely we ought to send another.'"

I. A. B. Scherer writes from Roanoke County, Va.: "We had a great outpouring of the Spirit at Roanoke last year. She sends eleven men to the foreign field as a result. In my own work this summer a man pledged himself for the cause, but desires to be educated, and has not the means. The student volunteers need to be strengthened all over the country; they ought to have the *best foreign missionary journal*, to give spiritual nourishment."

John P. Tyler writes from Theological Seminary, Fairfax County, Va., Dec. 2: "Ludwig and I went down to Culpeper on Saturday night, spoke four times on Sunday, had good crowds each time. Two young men offered themselves for the work, one a Methodist and the other a Baptist. Two others of us went down to Fredericksburg, Thanksgiving, and had large, attentive congregations. Our Seminary Missionary Fund has reached \$700, and is still increasing. They are going to send a missionary from Alexandria, too."

Miss Gertrude M. Jacobs writes from the Woman's Medical College, Chicago: "The interest felt by our students in missionary work is even greater this year than last. Thirteen are preparing especially for that work, beside the young Japanese lady who goes back to her own land. Two others would be glad to go, but the way seems closed to one-fourth of all our students. A missionary meeting, once in two months, is to take the place of our usual prayer-

meeting; the vote was unanimous, though it was a new departure for our college."

Henry T. Sharp writes from Alexandria, Va.: "At Mr. Jamieson's the children have collected \$27 this week, to support a Bible woman in India; this, by anticipating Christmas, asking for money which would otherwise be spent in gifts; thus doing without these gifts by resolution, and devoting this money to foreign work. No comment is needed. The whole town has been shaken. I have never before seen and felt such a stir. The late Seminary Alliance spread for us a great feast. We are gathering the baskets full of fragments."

Mr. Tyler further writes, Dec. 10: "God is doing glorious things for us down here. Our sum has increased to \$850 *since I last wrote*, all raised by students, except that five of the faculty pledge themselves for \$25 *per annum for life*. We have adjacent to seminary twelve mission stations. One of them has pledged \$50 a year. We hope to raise the whole amount to \$1,000. We have 44 students. They are going to send me to Japan or China; 15 expect to be missionaries; several besides are seriously thinking. We have three prayer-meetings a week, besides many in the rooms. I have never known so earnest a spirit here. Mr. Morris will be sent by the three churches in Alexandria; they are busy now raising his support. They hope to raise another \$1,000. Each of our students pays annually two dollars to our Missionary Society. On the first Monday of each month we have a public meeting for addresses and reports; the collection usually reaches \$10 or \$12. Many fellows pledge from \$2 to \$10 a year for life, beside the regular \$2 I have referred to."

Olaf Boddling, of the Students' Theological Yjovik, Norway, writes to Reginald Radcliffe, Esq.: "The Academic Missionary Society, Christiania, Norway, has already existed seven years, and can rejoice at a very vivid sympathy from the students of all faculties. Hitherto we have had only Norwegian and German Missionary reviews. Now we will try to make ourselves familiar with the English and Scottish missions, so much the more as these take the first place among all missions. We must also have the English and Scottish missionary journals. I beg you, give us the addresses of the more noted missionary societies and reviews, that we may establish connection with them. Excuse my liberty, and my helplessness in writing English."

A Letter from the Congo Valley.

[MISS LULU C. FLEMING was born of slave parents in Florida, amid most unfavorable surroundings. Very early in life she gave her heart to the Saviour and was called upon soon

after to devote all her spare time, while in school and after she graduated from Shaw University, to mission work among the freedmen of Florida. From this field she felt herself divinely called to forsake all and follow Christ to the Dark Continent, and she is there doing a glorious work. The editors feel sure that extracts from her letter will be read with interest, especially by our younger readers.—EDS.]

PALABALA STATION,
L. I. MISSION OF THE A. B. M. UNION,
CONGO FREE STATE, S. W. A., }
October 6, 1887.

Would that I could describe the picturesque scenes of the Congo River and country. The limited portion, seen by my admiring eyes, is more beautiful than anything I have before seen in nature. The evergreen bluffs of the mighty river and the gigantic peaks of the mountainous valleys are truly grand. What a contrast to the benighted minds of the inhabitants! I arrived at the close of the rainy season, and therefore enjoyed the cold season first. This is our spring time. It is beginning to get very warm. Two days ago it was 98 Fhr. in the shade. It seems so strange to see the trees putting out fresh leaves and the flowers blooming when there has been, for five months, not even a shower. The climate seems quite like that of my own State, with that exception. We are never more than a few weeks without rain there. I cannot see what it can be that steals away the vital powers of foreigners in this delightful climate, save the excessive growth and decay of vegetation. This I think poisons the air. There is no other way of accounting for the death rate of foreigners. If the country is ever cleared up, as Florida is being cleared, the climate will be even superior to that of Florida. I have been as well as I would have been at home. Have not had a single fever as yet.

The English Baptist Society have lost six of their Congo missionaries this year. The people in this great valley are for the most part peaceful on the lower rivers; vary much in features, form and color. They have marks, such as taking out the center upper front teeth, notching the same, sharpening all the upper fronts to a point, picking certain shaped marks in their foreheads and temples, and making animals, or a great many small marks, on their chests or backs to distinguish the different tribes. Their dress is very simple, consisting only of a loin-cloth for the common people, while the royal family and the rich wear long choice skirts down to the ankle and a shoulder wrap besides; they also wear in abundance heavy brass rings on their waists and ankles, the women wearing strings of beads around their waists and up and down their chests and backs. The stiff bristle from

the tail of the elephant is also considered a fine article of jewelry, being worn as are the brass rings.

Their religion consists of all kinds of superstitions. They have a different fetich for nearly everything. Those for medicine being worn as is the one to keep off the bad men, whom they call *ndoki*. The first one of the women about our station to give up her *minkisi* (fetiches) gave them to me last month. They numbered three, and were for use as follows: the greatest and first to keep her pulse beating, the second to keep Satan off, and the third to cure her headaches and such like. She willfully took them off from her neck and said she wished no longer to trust in them, but in Jesus. She has been hearing the blessed story of the cross, doubtless, for years, and was quite prepared to answer any question respecting His death for sinners. Our hearts were made glad by this demonstration of the beginning of the work of the Holy Spirit in the hearts of the women. There have been some converted at other stations, but among the seven that have been baptized here this year there was only one woman, and that was one of the station girls, who is not a Congo. The Lord draw more of these burdened women to himself! The women, as in all heathen lands, have all the heavy work of the family to do. The men do the sewing for the family, but the women do all the farming, bring all the water and wood and do the cooking. They do their farm work with the baby of the family, as a rule, tied on their back. It is wonderful what cheering traits they develop even in the face of all this. The husband is often the husband of many among the better class. A man's wealth can easily be known by the number of his wives. They all believe in the ability of a "witch" to take away life. I am told that it is common to call an *uganga* (doctor, what we would call in the South "a witch doctor") for a sick person to have the spirit found. This doctor often finds the spirit in a tree, a piece of wood or stone, and sometimes in another person. If the sick die, then this person in whom the spirit dwelt is *ndoki* (witch). Often a person dies without a *uganga*. In this case the *uganga* would be sent for to find out who is *ndoki*. The death of the king of this district lately occurred. The doctor to this dying chief was pleased to say that the missionaries had traded with him for his soul. People continued to die in that town, and they were sure some one was stealing the souls of the people, so they called the doctor again, and the richest man in town was found to be the witch. Of course the man had to die. He ordered all his slaves out and armed them and declared himself ready to meet the new chief's party. The rich man being the stronger, they ended it after a quarrel. We heard the noise and went over to the town, and the face of the *uganga* was something fearful. He was dressed and painted until he was quite disguised. That matter did not satisfy the superstitions of the people, as people continued to die. The

next thing we knew they had taken to the valley a poor helpless woman, a wife of the dead chief, and killed her. This was done in the morning (Sabbath) while we were at service. The chief was questioned, but he would not say he had or had not done it. We sent down to the State official saying such a thing had happened. They came up at once to arrest the chief. The bad man could not be found. This gave birth to a contract between all the chiefs and State that such is not to be the case again; if such a thing should happen the chief allowing it is to be arrested by the other chiefs and delivered to the State.

There are at work in the valley Missionary Societies as follows: the English Baptist, American Baptist, Bishop Taylor's Mission, a committee of Free Will Offerers in England (just beginning work), Swedish Mission and the Roman Catholic Church. Bishop Taylor himself has been in the valley more than three months. He is not more than ten miles from us, but we have not seen him. He has been trying to use the engine of his Congo steamer to take up the steamer by traction. There were two men out from America to do the work, but it has been a failure. The boiler-maker was up to spend some time with us, and he said that he told the Bishop as soon as he saw the Congo hills that a traction engine would never take up the steamer. It seems too bad that such a waste of time and money should have been. The man that was up here had been discharged with only \$40 given him to live on until he could find work. We were all very sorry for him. Has no work as yet. There are eight of us at this station, and we are all very well. I have had the station girls given to my care and teach the primary classes and the highest English classes in our daily school. I asked one of the boys of my class to write you a letter. The letter is poor English, but when you think of the dear little fellow being a wild savage ten years ago you would look in wonder on him now. I wanted his own composition and handwriting, so I asked no changes. I am not "situated" at all as yet. A very loving English lady, whose husband died here last Christmas and whose companion I am in the school work, kindly opened her doors to me until I could build, or have built, a house. I have written to friends asking that they afford my house. It will cost only two hundred dollars, and I imagine I would feel more at home in a house given me by friends out of love and sympathy than have my Board make an appropriation for it.

Rev. Edwin Small, M.D., leaves us for America by this mail. His wife was very sick on her way out and turned back from Madeira Island. She has been sick ever since. The doctor has not been very well lately either, so he goes. He takes the first Congo boy with him to America. This boy whom he takes has been to England and speaks English well.

Yours in Africa,

LULU C. FLEMING.

A Powerful Appeal from Korea.

SEOUL, KOREA, Nov. 27, 1887.

REV. DR. A. T. PIERSON: As one who with much profit listened to your address before the New Brunswick theological students in the seminary year 1883-84, as a fellow worker with you in the cause of foreign missions, and as a brother in the bonds of Christian fellowship, I address this letter to you. I feel that in doing so I will be addressing the ear of a ready listener; that I will find a sympathizer in my feelings concerning the needs of this land, and sincerely trusting that I will also find in you one who for the love of Christ will aid in spreading abroad a knowledge of the facts as they are.

I have been very much surprised in reading the home papers, secular as well as religious, to see the paucity of news concerning this land and the work that has been done here, and the falsity of the little "news" that has reached these papers. I feel that this lack of knowledge is injuring the cause and retarding the work, that could and ought to be going on at this time. Although letters after letters have been sent stating what are the facts, they have either miscarried or, for reasons known to the receivers of them, been suppressed.

Misapprehensions as a consequence exist at home, and these misapprehensions may be classed under three heads:

First, as to the attitude of the Government and the stability of the present dynasty. It is supposed that the present Government is opposed to Christian work, and that therefore the sending of more men is useless. It is also supposed that Korea is *always* in a perfect turmoil; that at any moment the present Government may be upset; that therefore life and property are not safe, and that on this account we had better go slowly until the Government either changes or becomes more stable. On both these points the prevailing opinion at home is contrary to the real facts of the case. The Government is *not* opposed actively to Christianity, but is simply passive on the matter. Protestantism is preferred to Romanism. That there is a difference is known to most of those in power, and if the work of the Romanist is hindered at, as it is, by those in authority, may we not feel sure that so long as we do not by injudicious acts stir up the active opposition of the conservative party, we too will be left alone in our work? The king himself, we have every reason to believe, favors us and our work, and I do not think that he is alone in this.

About the stability of the Korean Government, as to whether it will be absorbed by China or Russia, we on the field have little fear. It does not appear to us as at all probable; but even though this should happen, what will the mission here have to fear? Is the Church of God, from fear of a possible future calamity, to hold back from work that she ought to be doing now? The Korean Government is more stable and steady today than it has been for years. Russia is doing all she can to establish the entire independence of Korea as a real fact. Japan also is working

for this end, and with Russia and Japan saying "hands off," China will not dare to interfere.

Yet we are told that these two "facts," both of which are false, have been keeping the mission here from being reinforced.

The second misapprehension is as to the work that has been done in the Presbyterian mission here. It is known that there is an orphanage and a hospital, and there it is supposed that the work ends. Under the care of the Presbyterian mission here there is the Government hospital, with its male and female departments, the Government medical school, the orphanage, and now there is need for a new school that shall be the beginning of a Christian college in this land. The property has been bought and is being fitted up for this purpose. Who is to do the teaching we do not yet know, for we are short-handed as it is.

But this is mere educational work, and it is supposed by most of the people at home that here the work of the missionary in this land has stopped. But this is not the case. For nearly two years we have had a constant and steadily increasing number of inquirers after truth. We have done our best to teach them, and to-day we have a regularly organized Presbyterian church with a native membership of over a score. The Bible and copies of the Gospels and tracts have been distributed around Seoul and in parts of the country. To-day on all sides we are receiving word about men desirous of baptism.

These facts are not known to the Presbyterian Church, and were they known I feel sure that it would stir the church up to a sense of her duty in this field. What a long time was waited in China and Japan and other lands for the first convert, while here in Korea, before missions have been established three years, there is a regularly organized church with over a score of members. "What hath the Lord wrought?"

But the third and great misapprehension is as to what can be done in Korea to-day. In Seoul alone there is educational work now in the hands of the mission that can only be carried on by at least four men, and there is only one here to do it. Unless reinforcements are sent at once part of the work must be given up. The way is also open for direct Christian work in the line of personal work with individuals, the superintending of the work of evangelists and colporteurs, the examining of candidates for baptism. Were there here to-day eight men with a thorough knowledge of Korea, every one of them could find more direct Christian work before him than he could do. Then, too, according to the French treaty we have now the right, under passport, to buy property and live anywhere in Korea. We are not limited to the open ports. Schools and dispensaries can be established in the capitals of each province, and were this done now they would meet with Government encouragement and aid. From these centers too the whole of each province could be reached for real Christian work.

Does the church know these facts? In your address to the students, taking "Go forward"

as your text, you showed that the church could not expect the way to be opened entirely and every obstacle removed until she had gone forward as far as the way was opened and up to the obstacle. Now what are the facts about the open way in Korea and the church's action? In 1882 the U. S. treaty was signed and the land was open at least to men to study the language. Missionaries had treaty rights here as far as studying the language was concerned, and on other points the treaty was silent. We had the right to come to any one of the open ports to live and to sell or distribute the Scriptures or religious books, and the only clause in the treaty referring in any way to the matter simply prohibited the selling or distributing of books "considered obnoxious by the Government," in the interior or outside of the open ports.

What did the church do? She waited two years before she appointed the first missionary to Korea. She continued to pray that the way might be opened up, and refused to see that it was already open, and to send men there. On my arrival here I wrote to different ones about the position here. I urged the necessity of having men here at least at work on the language, so that when the way was more open for direct work there might be men to do it; but I have now been here on the field for two and one-half years, and the only reinforcement that we have had has been a lady physician. The way was soon open and we began educational work. It has enlarged and developed until we have all the work that four men ought to do, and even then we should be crippled. But where are the men? These facts have again and again been sent to our Board, but the church has not heard them. She still continues to pray that the way might be opened up here, and to do nothing. Over a year ago the French came here to make a treaty. This treaty has since been ratified, and according to its provisions and the "most favored nation" clause in the American treaty, we have now the right to hold property and live, under passport, anywhere in the land. What a door is open! We are not restricted to the open ports. We can establish schools and dispensaries in the capital of each province and make these centers for the evangelization of the surrounding country. What is the church going to do?

This treaty was ratified in the spring. The way is open to-day for direct Christian work. As yet the church has done nothing. One would think that, as the church stands before God asking for the way to be opened, she would be ready and waiting to enter as soon as the barriers were removed. But this is not all. Had we eight men, one for each province, with a knowledge of Korean, their lands would be full of work. But where are the men? Were they on the ground it would require at least two years to acquire a sufficient knowledge of Korean to do anything.

In the light of this wide-open door, what has the Presbyterian church done? She has sent two doctors, whose hands have been full of medi-

cal work, and whose work has opened up for us many doors of usefulness; one lady physician, who attends the Queen and the female department of the hospital, and one minister. We need at this moment four more men for the educational work, and as I can now use the language, I ought to be free to do direct Christian work. Then there ought to be seven more physicians, one for each of the other seven provinces, and seven more teachers. Will our Board send them? I am told that the A. B. C. F. M. is holding back because she thinks that the Presbyterian church will do the work. But if she will not, ought not the A. B. C. F. M. to be told so? Is it right that the Presbyterian church should occupy this field and keep others out if she is not able or willing to do the work?

But I must close. I have written this letter and ask you to let these facts be known. *Now* is the time to work here. If we do not work, the Romanists will soon have this country in their hands, and we will have Romanists to convert instead of heathen. The Koreans are a people without a religion, and they feel the need of one. They are ready for the Gospel, and even though it comes to them in the corrupt Roman form they will take it. The Romanists realize this, and are to-day working hard. They have a number of men here and are getting ready to send more.

Yours in the Master's work,
HORACE G. UNDERWOOD.

Letter from a Student Volunteer.

I HAVE read with keen pleasure the circular of *THE MISSIONARY REVIEW OF THE WORLD*—"Student Volunteers for Foreign Missions"—in the January number. I favor strongly having one college each month write a somewhat similar letter, sketching the history of its own foreign missionary movement, giving any ideas as to their methods of organizing, increasing numbers, stirring up surrounding churches, etc., as may seem helpful, and then filling the remainder of the letter with such stirring facts as are found in that circular, and getting as many copies printed as would place one in the hands of each of the two thousand three hundred volunteers, and send them to all the colleges. Suppose Yale send one in January, Princeton in February, Harvard in March, Toronto in April (and the others when they will), why each letter would be a source of inspiration to the other schools and would draw them together with sympathy in the same cause. At the end of the year—the college year—if the letters were preserved, each volunteer would be so loaded with facts that his summer's work could not fail to be of great power. Try it. How I long to see the "volunteers" pull together. What a power they must be if only focused; the two thousand two hundred should shake about \$2,200,000 more out of our churches annually than is now being given for missions, if they get hold of the church and the Spirit gets hold of them. "Come, it may be that the Lord will work for us; for there is no restraint to the Lord to work by many or by few."

"I am but one; but I am one. I cannot do much, but I can do something, and all I can do I ought to do, and by God's grace will do."

What one *did*. Less than eleven months ago Mr. L. F. Laflamme joined the "Student Volunteers for Foreign Missions." Six and one-half months after his decision he sailed for India under the "Canadian Board of Missions." Before sailing he and Mr. Davis had appealed to the churches of this denomination in behalf of their foreign work. As a result about \$3,000 were added to that denomination's foreign missionary income—an income which was scarcely \$14,000 the preceding year. Mr. Laflamme writes as follows:

"Cocanada, India, Dec. 9, 1887.—God can level mountains. I reached here just three weeks ago, and have had scarcely time to look around; still I am ready for this remark. The need here looked large to me when 11,000 miles away, but awful when one stands on the very verge of the pit and looks down into thousands of souls whose darkest night has never shimmered with even a starlight ray of God's blessed and saving gospel.

"We find ourselves here in a town of about 30,000 inhabitants, to whom only two men are preaching Christ in the vernacular. The direct need at home is scarcely so straitened as that, and yet this place is supposed to be well supplied with missionaries and preachers."

The Turkish Government and Mission Schools.

[FEARS have been expressed for some little time past that mission work was likely to be seriously interfered with by the Turkish Government. The interposition of our government at Washington and the aid of our minister at Constantinople seemed to avert the danger. But *The Missionary Herald* for February dissipates this hope, as the letter of Dr. Barnum of Harpoot, which we give, shows.—EDS.]

Recent letters from Constantinople show that the improvement is only in appearance; that the animus of the government is the same, and, being compelled to respect its own laws, it has determined to change the laws so that it may defeat the aims of the missionaries in a legal form. Mr. Straus, learning that a new law for schools was under discussion at the Porte, claimed that as a large amount of American capital is invested in educational institutions in the Turkish Empire, in fairness the American Minister ought to be consulted in regard to it, in order that these interests might be properly protected. He was furnished with a copy of the pro-

posed law, and he then learned that it provides :

"1. That no foreigner shall be allowed to open a school without a special firman from the Sultan himself. [Such a document is not easily obtained.]

"2. No Ottoman subject shall be allowed to attend such a school until after he has had a course of religious instruction in one of his own schools.

"3. Foreign schools are to refrain entirely from religious instruction.

"4. That all foreign schools already established which do not conform to this and to certain other conditions, and obtain the Sultan's permission within six months, shall be permanently suppressed."

Mr. Straus saw that this law would put an end to the whole educational system of Americans in the Ottoman Empire, and he has protested against it and has asked the other embassies to join him in opposition to it. From the outset Mr. Straus has discharged his duties with a fidelity and ability probably never excelled by an American minister to the Porte, and he has now given a new proof of his fidelity. Until recent years the Turkish Government has looked upon the labors of missionaries with indifference. As they confined their attention chiefly to the Christian races, it did not care, apparently, whether they became Protestant or not, or whether their children were instructed or not. Its changed attitude is an evidence of the growth of the work and of the prominent position which our schools have attained. This work has not been undertaken in the interest of a sect or a party, but in the broader interests of a noble philanthropy. The aim is not to pull down, but to build up. The Turkish Government itself can secure no greater blessing than a system of education based upon the gospel. The history of Protestant missions in every country and time has been a history not only of the growth of true Christianity, but of the highest type of civilization. The gospel inculcates loyalty to rulers, and Turkey has no subjects more loyal than the Protestants. It is not strange, however, that the government should not look at the matter

in this light. It would not be surprising if an element akin to jealousy were to enter into its thought, for, taking the empire as a whole, the American schools and colleges occupy a leading position. Other considerations have doubtless influenced the government to assume this hostile attitude, and it can hardly be expected to adopt so broad and liberal a policy as Japan, with its correspondingly rapid beneficent results. We believe, however, that this new attempt of the government is a violation of long-standing treaties, and that the powers, our own among the rest, will not allow these to be lightly set aside. The region covered by the Turkish Empire was the home of the earliest civilizations and of the earliest triumphs of Christianity. The country has reaped no benefit from the dense ignorance which has prevailed so long. The aim of Christian missions is to give it new life and light. The light is spreading in every land the world over. No walls are high enough, no superstitions are deep enough, to shut it out, and it is yet to fill the earth.

Woman and Woman's Work in Asia.

ON the Fiji Islands, fifty years ago, it was customary to fatten young girls for the cannibal market. Worse than that, on the death of an African king a river will even now be turned from its course, a pit dug therein, a score of slave women butchered on its edge and thrown in. Over these a platform is erected, upon which another score of the wives of the dead monarch are placed. Then the earth is shoveled upon those yet living, and the river turned back upon its pathway. Can anything be more horrible? There is a treatment of women that is even worse than this. In India there are twenty millions of widows, half of whom have never been wives, because married when eight years old or thereabouts, and the husbands have died while both were still children. England abol-

ished the suttee or burning of widows upon the funeral-pile of husbands; but this has left the miserable women to a worse fate, for a widow is an object of supremest contempt. Unable to support herself, forbidden to marry again, reduced to the condition of a beast of burden, she is often driven to suicide as the only escape from unspeakable misery and wretchedness. Even as wives, at the hour of childbirth a woman is crushed, as it were, out of sight in the vilest room in the house; air, light, anything but the coarsest food, and even the attendance of friends are denied; that most sacred hour of the sex, when, if ever, they can appeal most to human pity, is exactly the time when they are treated with an excess of loathing. Among the evils which curse women in India are child marriages, polygamy, an outcast widowhood, the horrible prevalence of licentiousness, the abject slavery of the harem and zenana. Any husband or father would rather his wife or daughter should perish than be approached by a male physician, though her sickness would meet with easy recovery under such treatment. So horrible is the condition of woman apart from Christianity, that surely every Christian city of ten thousand should send at least one lady missionary well trained in medicine. Only by Christian women can all other women be saved! The agonies of female degradation in India, China and Japan entail on us a fearful responsibility. God, notwithstanding his infinite pity, knowing the inevitable misery of generation after generation of women, yet holds inflexibly to his purpose that, even though Christ has died to save, *the application of this salvation shall be by the hands of converted men and women and by no other!*

Africa.—Commerce with Africa. From *L'Afrique* for December we learn of commercial movements which will tend rapidly to the opening of the continent. On the east

coast a new enterprise has been commenced by the Hamburg House in connection with the ivory trade. Heretofore this trade has been in the hands of Hindu merchants, who received their ivory from the interior by way of Tabora and Bagamoyo, forwarding the ivory from Zanzibar to Bombay, London, Hamburg and America. Hereafter the trade will be more direct. At Mossamedes and Benguella a new enterprise in the tanning of leather is to be inaugurated, the materials being at hand adapted for an enterprise of this kind. A railroad is proposed between Cazengo, the great coffee region, and Dondo, which is the head of navigation on the Kwanza. A society has been formed at Liverpool to develop the production of indigo on the west coast of Africa. It is said that a superior quality of the plant which produces indigo is found on the west coast, and that the product of this plant, which grows without cultivation, is even better than that which is grown in India with great care.—*Missionary Herald*.

China.—*The North China Herald* has lately published a series of articles upon the population of China. The official tables recently published give a grand total of about 392,000,000 as the population of the country. This does not include dependent countries, such as Thibet and Korea. According to the revenue returns between 1760 and 1848, it would seem that the population increased at the rate of about 2,500,000 a year. "The causes of increase," says the Shanghai writer, "are alway at work. They are the thoroughness of agriculture, the fertility of the soil, the anxiety of parents to see their sons married by the time they are eighteen, the willingness of the women to be married about seventeen, the equality of the sons as heirs to property, the thrifty habits of the people, and their adaptability to a variety of occupations requiring skill and industry."

The conclusion at which he arrives is that none of the provinces are populated up to the point at which the soil cannot maintain the inhabitants. When drought and war occur the people fly to the next province. The provinces take their turn in being thickly or thinly populated, and with new aids against famines and civil wars they might, support 800,000,000 without much difficulty.

Egypt.—When we went to Egypt we were going to establish civil, moral and Christian influences of our country on the banks of the Nile. What we have done has been to establish an immense number of grog-shops and houses of ill-fame. That is the most conspicuous sign of our civilizing mission in the land of the Pharaohs. There are at the present moment some four hundred grog-shops in Cairo, most of them with English signs, which have sprung up as the direct consequence of the presence of the English garrisons in the capital of Egypt. A great number of these drinking dens are also houses of ill-fame, and there is no attempt made to conceal their character from the passer-by. Anything more loathsome and humiliating to a decent-minded Englishman than to go through certain quarters in Cairo and read the English inscriptions on these dens cannot be imagined. The better class of Egyptians are angry; but what can they do? The Khedive complained to me about it, and expressed the indignation and despair with which he saw the demoralization of his subjects going on under his eyes without his being able to do anything whatever to check the spreading plague.—*Fall Mall Gazette.*

Scotland.—In reviewing the work of the Church of Scotland for the year 1887, *The Home and Foreign Mission Record* says:

"The work of the church abroad has been well maintained. In the colonial mission of the church there have been losses, but these have been supplied, or are in course of being supplied, by men who will maintain the efficiency of the church in the colonies. The visit of Dr. Lees

of St. Giles' to Australia, and his supply of the pulpit of the Scots Church, Melbourne, for some months, has not only been beneficial to the Scots Church but productive of the best relations between the Church of Scotland and the daughter church of Victoria. The Jewish Mission, though hampered by a deficit which is now being cleared off, and, for the moment, by trouble at one of the stations, has still a good record of substantial work. The Foreign Mission, though it reported the largest income ever attained to last General Assembly, have financially so much lost ground to recover and has so many opportunities and demands for the extension and strengthening of its operations, that it appeals for still larger and more general support. The sudden death of the Rev. William Macfarlane, our senior missionary, has been a great loss, but also a call to more vigorous effort. With colleges achieving marked educational successes among the Hindus, and with converts coming in by hundreds in the Punjab and Darjeeling missions; with an open door to a wide field already white unto harvest, and waiting to be reaped by our missionaries in China; with a strong mission in East Central Africa rejoicing in its first baptisms, and in the foundation of a native Christian church; with a new Universities' Mission taking hold of territory in Independent Sikhim; and over and above all, with able and devoted men and women offering themselves for the mission field—there is good reason for the church to be courageous and hopeful, that she may go in and possess the land."

Medical Missions.—The Christian public is opening its eyes to the importance of medical missions, which are the only kind that the natives in many places can appreciate. To teach a woman medicine and surgery was long refused in public colleges, and even brutally resisted, but that barbarism will scarcely be believed in future generations. That the great wealthy city of New York should have been destitute till quite recently of a medical missionary college, and that that college should still be without adequate support or even a building of its own, may be looked upon as one of the greatest marvels of a progressive age; and what is worse, that there should even yet be no female missionary college at all in which the Christian religion and the healing art could go hand in hand, and the young ladies who attend it would not be shocked by the flings at Christianity of infidel scientific teachers. China, with 400,000,000 of im-

mortal souls, India and its additions with their 250,000,000, Turkey, Persia and Africa are all open, so far as their women are concerned, to female medical missionaries only. Yet these regions, all accessible now, are almost destitute of that help which medical missionaries can alone supply.

The Universities' Mission was founded by Dr. Livingstone and its agents are almost exclusively from Oxford or Cambridge, and its center and basis of operation is Zanzibar. The funds are only partially raised at the universities. At a recent meeting at Oxford, Rev. J. N. Forman, from Princeton, N. J., was present and gave account of the movement in favor of mission work among American students. According to his statement 2,200 students, 500 of them ladies, representing some 160 colleges, have volunteered during the last year for foreign mission work. Mr. Forman visited Cambridge also and was warmly received.

Bishop Taylor's advance party have reached the goal in the depths of Africa toward which he has so long been struggling. Before his pioneer band of missionaries started, the bishop declared his intention to plant stations among the tribes along the Upper Kassai and its tributaries. Toward this region his chain of stations has been steadily lengthening. Dr. Harrison, one of the party that the bishop led up the Congo in July last, has reached Luluaburg, the new station of the Congo State. He is one of the two physicians who have followed the bishop to Africa, and he is now established among the natives. These Balubas are among the most remarkable savages in the world.—*Bombay Guardian*.

Bishop Parker, who succeeded the martyred Bishop Hannington in the East African Mission, has opened the new church of St. Paul, Kisututine. Some English missionaries and several hundred native Christians were present. Rev. A. D. Shaw says the people not only brought corn and

other products as offerings, but so much money that the bags and plates were too small to contain it, and so it was noured into the font, which was half filled with coins. The collection amounted to 565 rupees, equal to \$229. On the next day 63 candidates were confirmed in the church, and there were 150 communicants. Two days afterward Bishop Parker started with Rev. J. Blackburn for Mambrie by an entirely new route through a yet unknown country.

Dr. Wilson Phraner, so well known in this city, who is making the tour of the world, sends a cheering letter from Nagasaki, dated October 25. He had visited the Japan missions and was on the eve of sailing for Peking. He writes in high praise of the work of our mission in Japan, but he speaks still more enthusiastically of the extent and thrift of the Kioto work of the American Board, which has been at work in the country but a short period, but has planned great things for Japan, and great things have been realized.

Dr. Phraner joins in the plea which our missionaries have so often made for "more men, *more men*." He says:

"No such open door was ever yet before the church as is found in this land. The brethren are *overwhelmed* with work, and need more help. We ought not to fail to avail ourselves of the peculiar opportunities there, even though men should for a time be withheld from other fields."

Letter from Rev. John L. Nevius, D.D.
CHEFOO, CHINA, Dec. 9, 1887.

DEAR DR. PIERSON:

Your letter of Oct. 4, requesting me to act as "Editorial Correspondent" for THE MISSIONARY REVIEW OF THE WORLD came to Chefoo while I was in the country, and only came to hand a few days since, on my return home. I accept the appointment gladly, and will do what I can to promote the interests of THE REVIEW. I cannot, however, in consequence of other pressing duties, promise to do very much.

I congratulate you most heartily on what you have been able to do for the cause of Foreign Missions, in connection with your pastoral work at home, and I pray that your life and strength may be spared yet many years for continued and even more faithful labors for the Master in the future.

Yours very truly,

JOHN L. NEVIUS.

IV.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY REV. J. T. GRACEY, D.D., OF THE "INTERNATIONAL MISSIONARY UNION."

Simultaneous Meetings.

BY REV. W. H. BELDEN.

"SIMULTANEOUS meetings" are a recent device to stir the public mind to the Christian work of Foreign Missions. The term is used to describe a multitude of public mass-meetings held in many towns within a given region and under one general direction, on any or all the days of a single week. The idea originated with the Church of England Missionary Society in 1885, not sporadically, but as a natural outgrowth of the patient thoroughness of that admirable ever-developing organization. It was put into operation by them throughout England in 1886, and in London (omitted before) in 1887; but it was not intended to become an annual effort, and is not, accordingly, proposed for this year. The detail of the working of this plan may be briefly summarized, both for historical purposes and for its value as suggestive example. In November, 1885, there was published in the admirable organ of that Society, the *Church Missionary Intelligencer*, an article entitled "On the Development of a Missionary Spirit at Home," in which a scheme of home operations was broached, entitled the "February Simultaneous Meetings." After deploring the fact that the missionary cause too often means only an annual collection or in some other way a mere financial demand, the article proceeded to discuss, with enviable ability, the position that Foreign Missions are the church's great primary work. The article presents the value of meetings on behalf of this work, and urges the necessity of infusing more life into missionary meetings, small or large. Details of methods peculiar to the Church of England are dwelt upon, and then the subject

of simultaneous meetings is broached. We quote from the text of the article:

"The idea was thrown out that if a special appeal was made by means of simultaneous special meetings all over the country, a moral effect might be produced by the mere fact of the simultaneousness. And if God in his goodness were pleased to accept and bless the effort, the result might be a decisive step forward, a real advance in the public mind regarding the claims of the heathen and Mohammedan world upon the Church of Christ. . . . Not a direct appeal for money. The object is to convince the mind and touch the heart with regard to this great question. Then everything else will follow—prayer, and sympathy, and knowledge, and personal service, and liberal gifts. . . . We earnestly hope that the speakers will deliberately and fearlessly take the highest ground in their speeches. . . . The occasion is not one for even such passing pleasantries as may legitimately, and even advantageously relieve the ordinary meeting. Questions of geography, commerce, etc., will be quite out of place; so everything controversial. The attitude of the speakers before the audience should be such as might be expressed in the words, 'I have a message from God unto thee; the evangelization of the world—the greatest of all works in the light of eternity—how is it to be compassed? What are its claims upon us? This is the theme for our speakers on this occasion.'"

The Plan. Proceeding on such a plan, they held nine hundred meetings in one hundred and seventy-three towns in England and Wales within the week Feb. 7-13. It was styled "a day of small towns." These towns were important centers in the various shires, and were of great variety. In Oct. 12-19 they held meetings in eighty-six towns in Ireland, and in 1887 the field was changed to London alone, in which, Feb. 5-13, they held over a thousand missionary meetings, closing with a jubilee under the sacred dome of St. Paul's, to which this evangelical organization of Low Churchmen had never but once before found like access, such was the overwhelming popular sympathy awakened and expressed! The thorough organization which characterizes the

British missionary societies facilitated the work. That they were not unaccustomed to somewhat similar effort is evident from the statement in *The Chronicle* that the London Missionary Society in 1885 held no less than 2,513 meetings and special services.

A principal feature of the effort of these simultaneous meetings was the issue of special literature. The article quoted above was reproduced in pamphlet form, with many others, known as "February Simultaneous Meeting Series," which set forth why the meetings were to be held, how they should be organized and conducted, mentioning topics for the speakers, etc. One pamphlet, entitled "The urgent cry of the heathen: Come over and help us," was a collection of half a dozen instances, mainly from their own missionaries, of a call for the gospel spontaneously issuing from the heathen themselves. Half a million of these papers were issued in 1886, and many more in 1887.

The organization of participants was done with English thoroughness. Written letters were sent in some instances with the published "series." Great use was made of the local papers throughout the country for a fortnight. In some cases large posted bills and small circulars were freely used.

The Results. The immediate visible results were very satisfactory, specially in towns of the second and third rank and from rural centres.

1. "The year's ordinary income proved to have reached £3,025 more than the preceding year, and £835 more than the largest ever reported." A debt of £7,370 was practically wiped out, a little after the close of the year, without public appeal.

2. "Partly owing to the news about Bishop Hannington [a martyr's death in Uganda], and partly owing to the 'F. S. M.' campaign, the society has received, Feb. 8-26, twenty-six fresh offers of service."

In 1887 the same general idea was

utilized on a small scale by certain of the Scotch presbyteries.

MEETINGS IN AMERICA.

The first American reproduction of this new device was not undertaken by any missionary organization, but by an integral part of the Presbyterian church, in 1887, and became widely known under the title of the "November Simultaneous Meetings." They were confined to the State of New Jersey, and, following the English fashion, were known by the initials "N. S. M."

The Presbyterian Synod of New Jersey is coterminous with the State of the same name, and has 289 churches in 219 towns. At the annual session of this body in 1886, a motion was introduced calling attention to the new English movement, and a committee of five, three ministers (two of them formerly missionaries) and two laymen, was appointed to consider the idea and if possible apply it here. The committee met, and began to arrange simultaneous meetings within the synod's territory, for November.

The Plan. This departed very widely from its English prototype; but besides the ideas involved in the name it was indebted for what the C. M. S. Report for 1885-86 calls the main features of the "F. S. M.": "(1) The meetings were to present missionary work as the glorification of Christ, the Great Head of the Church, and the obedience to his commands; (2) they were to plead the cause of missions rather than the claims of a society; (3) the question of funds was to be kept in the background." The "N. S. M." formulated the first of these, as the "F. S. M." had, and found the phrase of great and lasting utility: "Our Risen Saviour's Last Command." The admirable Bible-reading contained in the tract "F. S. M. No. 1, Why Held at All?" was briefly reprinted in the very first circular, and afforded text and theme for many a speaker. These decisions secured the movement at the outset

from any mere special and expedient appearance, and made it, both in the preparations of its speakers and the attitude of its congregations, a real missionary revival. A working fund of \$500 was raised by special arrangement in the synod's presbyteries, so that missionary collections were omitted from the meetings.

The thoroughgoing attack of the "F. S. M." upon public attention was also emulated, though not identically; and the general notion of an all-day convention, with diverse arrangements for the different hours. But beyond these the "N. S. M." plan was original with the committee. Its own leading features may be thus described: (1) The intent to reach, chiefly, persons and communities not reached by other methods; instead of striving to bring them to great meetings, to carry the spirit and matter of those meetings to them; (2) the effort to develop missionary study and speech among the ministry, by enlisting them all as the orators of the week; and (3) the accomplishment of these ends by the direct action of the ecclesiastical authorities, as already remarked. To the first of these peculiarities of the plan the committee addressed themselves without fear of its palpable embarrassments, and it is upon the consequent necessitated obscurity of results that they rest with the greatest satisfaction. Big meetings and illustrious orations have great value; there are such: this work was to supplement, not to rival them; but *the needed advance now in mission work is to bring the command of Christ upon his people to go and evangelize the whole heathen and Mohammedan world, home to every Christian. These meetings were taken to those homes.* This domestic character of the "N. S. M." hides its glory; but the committee believed, and believe, that it is a glory. Its results may be tabulated when the kingdom that cometh not with observation shall yield up its secrets.

In order most perfectly to accomplish this holding of meetings in the most obscure places, particular stress was laid upon the diversity of the different sessions of each day. The committee did not rest with the effort to obtain the evening mass-meeting; many rural communities (the week necessarily chosen was without a full moon) might fail to have speakers for such meetings, or withhold themselves from other causes. So these were entreated to gather whatever kind of company might be capable of missionary interest: the Sabbath-school; a women's society, or a special gathering of women; or at least one good missionary prayer-meeting. The publications of the committee assured matter for thought at these gatherings.

The second feature just named is germane to the first. If it can be true, as the C. M. S. *Intelligencer* declares, that an English bishop could insist in the face of his own year-book that no native Christians have ever been ordained to the ministry, we know that ministers in other communions sometimes parallel such an inefficiency. Yet pastors are like our Zena a-workers in those homes just mentioned; boards, assemblies, all the missionary agencies, cannot thrust themselves among them, but they can employ friendly pastors. What shall the pastors say within those privileged precincts? The contents of the denominational magazine may be as familiar to their parishioners as to themselves; and those pastors who are in the very strongholds of ignorance of missions are most likely to be without other missionary apparatus. The "N. S. M." committee prepared *special missionary material exclusively for their speakers*—for the pastors a tract on "The Present Attitude of Evangelical Missions" ["N. S. M. No. 3"]; for laymen a collection of thirteen brief narratives of heathen seeking the Gospel ["N. S. M. No. 4"]. These were not allowed to go into any

but the designated hands, and were not sent to the larger towns. Supplementary to these was the expedient providentially made necessary by the delay in publishing these; the secretary telegraphed for a supply of compact missionary digests known to him, and sold below cost five hundred copies of them to ministers and elders at the synod meeting just before November.

The committee have laid great stress on this idea of special missionary material (facts, not discussions) provided to speakers exclusively, and believe that it is capable of the most useful development. Its efficiency in the "N.S.M." however was secured by the third original feature of the plan, the direct relation of ecclesiastical bodies to the simultaneous enterprise.

The first step taken by the committee, after assuring themselves that their brethren throughout the State were likely to approve and share the enterprise, was to enlist every presbytery of the synod. It was asked, and granted, that the eight presbyteries should appoint joint committees, to act with that of their synod; and a meeting, to which thirty-seven prebyters, lay and clerical, belonged and twenty-four came, was held in New York, May 18, 1887, to begin the work. This enabled the committee to commend efficiently to the pastors throughout the State the grandeur of the opportunity. Without this many might have paid the movement no greater heed than to the constantly arriving entreaties of all manner of philanthropists for special sermons on designated days. But Presbyterian ministers love their church, and when the church set a great week before them for a particular work, and supplied any possible *lacunæ* in their library shelves, the end was gained.

Such was the working theory upon which the "N. S. M." moved New Jersey for the world's evangelization. The labor of carrying it into effect was considerable. Seven publica-

tions were issued. "N. S. M. No. 1," 3,000 copies, was a four-page guide for participants, giving the names of the joint committee and the plan. No. 2, 11,000 copies, a popular appeal, illustrated with the faces of "A Heathen Neglected" and "A Heathen Saved." No. 3, 1,000 copies, and No. 4, 1,500, have been described. No. 5, 500 copies, was the committee's report to synod in October just before the meetings; an extra edition (beyond the regular publication in synod's minutes) for use in the churches. This included such responses from the missionaries of the church as had then arrived, and was supplemented by No. 7, "Good News from Far Countries," 300 copies, a two-page collection of the most delightful expressions of gladness and promises of contemporary meetings, from more of the missionaries, 50 in all. No. 8, 1,000 copies, was the programme of days and speakers at the 58 "centers;" sent to those places, and also to all newspapers in the State. The several presbyterial committees published for their own presbyteries the programmes for the meetings at the other 161 places.

Besides the printing, there was a great deal of writing. The members of the joint committee divided up the whole list of newspapers (220) published in New Jersey, and sent a different article to each, in June. (The printed programmes were sent in November.) A great deal of work was done, both individually and by sub-committees, by the presbyterial committees in their own regions. The secretary sent out the publications, separately addressed, to every minister of the church in New Jersey (392), to every ruling elder (1,273), every Sabbath-school superintendent (328), and to one lady at least in every church (280); except in two presbyteries, for which this work was done by the presbyterial committee. A cyclostyle enabled the secretary to address, in his own handwriting, every one of these 3,000 individuals

who were not in the 58 "centers" (pursuant to the plan as explained above), and also to 200 missionaries, representing all the stations of the denomination abroad. It was an interesting and suggestive fact that these written letters to Central and South America, the Indian regions, to Mexico, Syria, Persia, India, Siam, China, Japan, and Western Africa, were all sent and received at the cost of only one cent for postage.

The Results. And now the inevitable question comes, "What results?"

The committee, as has been intimated, are not careful concerning this matter. If, indeed, the results could be shown now (within sixty days), they would evidently be but evanescent. The "N. S. M." was an effort which was its own reward. The men who worked hardest at it—and it was hard work, plenty of it, and long continued—are, above all men, the most willing—are indeed irrepressibly eager—to go at it again.

However, some things may be told. Here and there pastors are telling of pledges to financial increase. In some towns the enthusiasm of arranging for one day's meetings would not down until the whole week had been used; in others special interest was shown in the energy that brought more and better skilled speakers to their aid. Instances are known where the "N. S. M." spirit has left, down to this time at least, a marked effect upon prayer-meetings; and what better school of prayer is there than a public heed to Christ's last command, lighted up by modern and current providences?

In one of the rural presbyteries there was a little church just formed, away out in the country. No speaker could be found to go there; it seemed probable that there would be one place, at least, where none of all the plans would secure a meeting. But at the last moment the secretary himself, crowded with appointments elsewhere, met a brother on a train

and begged him to go. He was kindly welcomed, spoke with fervor, and after he was done the principal man in the place, just ordained the only elder in the church, came and said to him, "I have never thought very well of Foreign Missions; I believed other matters ought to have their place. But you have convinced me, and hereafter I shall do all I can to support the work." Thus that one meeting, which it required the whole machinery of the ecclesiastical system throughout the State to bring into existence, has made a missionary agency of one church at its very birth, and it is worth considering that it is from such churches as this that missionaries themselves are largely derived.

The effect upon the ministry of the State has been mentioned. It was no common spectacle—that crowd of men, every one a principal man in his own town, eagerly purchasing books on missions for immediate use; and there is information that this eagerness continues. Well does *The Church At Home and Abroad* include the remark in its general summary for the year, "A development of study and prayer attended the November simultaneous meetings, the like of which was certainly never before seen in our church."

There are good reasons for the omission (providential rather than deliberate) by the synod of any reappointment of this enterprise for 1888. Simultaneous meetings are a delicate instrument, easily ruined by too much handling. It is the opinion of the writer that they require ecclesiastical authority, thorough and laborious preparation, and a wide field. It would be a glorious spectacle, nor less useful than glorious, to behold our national evangelical churches, with their missionaries abroad, simultaneously praying for the coming of the Kingdom and exhorting one another as the Day is seen approaching. An effort to this end would be bold, but it would not be chimerical. It would enrich each denomination

separately, while it would afford the most gratifying evidence of our catholicity.

Space fails; but it would not be right to omit to say that an approximation to that desirable consummation attended the "N. S. M." Another ecclesiastical committee, the Newark M. E. Conference, though observing a separate but near week, worked in useful harmony with the Presbyterian effort. That conference covers the upper half of the State, and there were meetings, though not simultaneously organized, in the New Jersey Conference, occupying the remaining counties. Thus, in two denominations the State of New Jersey has been quite thoroughly canvassed for the missionary work.

Simultaneous meetings were also held among the Presbyterians of Ohio and by the presbyteries of Allegheny, Geneva, Huntingdon, Philadelphia, and Philadelphia North. The thoroughgoing and unintermitting work of the New England Methodist Episcopal Conference Missionary Society so nearly resembles the enterprise which is our theme that we cannot refuse it an allusion. Doubtless many other efforts, kindred or similar, have been made elsewhere and among other denominations.

World's Missionary Conference.

A large and widely representative Committee of Missionary Societies of Great Britain has made preparations for the holding of a World's Missionary Conference in Exeter Hall, London, June 9-19, 1888.

Rev. Mr. Johnston, the secretary of the committee, met representatives of the American missionary societies in the Bible House, New York, and they resolved to co-operate with the London committee in this work. The schedule of subjects selected by the London committee was adopted by the American representatives with additions which are printed in italics in the following list of topics to be considered:

I. MISSIONARY COMITY.

(a) The desirableness or otherwise of having a common understanding between missionary committees and workers on their relation in the field as to boundaries of districts, employment and interchange of workers, and transfer of converts and congregations.

(b) At what stage in the progress of Christian work in any district should the rule of non-intrusion cease to be applied.

(c) *The adjustment on each field, as far as may be, of a common scale of salaries for native helpers, with a view to removing all temptation to a mercenary spirit through the hope of larger compensation.*

II. THE PLACE OF EDUCATION IN MISSIONARY WORK.

(a) Is it desirable to make the education of the young a regular part of mission work? If so, should it be restricted in any way, either as to those who are to benefit by it or in its extent?

The value of elementary schools. The claims of higher education as an instrument of Christian effort. The need of special provision for the children of converts. Are boarding schools necessary or expedient save when self-supporting? The work of Sunday-schools in mission districts. (b) Should education in mission schools be paid for? (c) The extent to which the employment of non-Christian teachers in mission schools is legitimate or necessary. (d) *The value of orphanages as missionary agencies.* (e) *How far is the concert or copartnership of different societies in college education practicable?*

III. THE TRAINING AND SUPPORT OF NATIVE WORKERS.

(a) The best method of training native workers—by individual missionaries, in central institutions, in the vernacular only or by means of the English language. (b) *Shall an American or European education for natives of mission fields be encouraged?* (c) *In cases where preachers and physicians have been thus trained, should they be put upon a higher footing than other native helpers?* (d) *Would the difficulties relating to such cases be relieved by sending persons thus educated to a different mission field?* (e) *In missions where a high order of qualification on the part of native teachers has been attained or is possible, shall such attainment be encouraged by enlarged privileges and powers?* (f) The support of native workers. How far should this be undertaken by the missionary societies? Other means of support—by personal labor, or by the alms of the people, or by the native churches.

IV. THE ORGANIZATION AND GOVERNMENT OF NATIVE CHURCHES.

(a) The extent to which the lines and forms of Western church organization should be perpetuated in the mission field. (b) How soon in the development of the Christian life should converts be left to manage their own ecclesiastical affairs? (c) *How far shall church architecture and other non-essentials be adapted to the*

native styles and tastes of the country? (d) The importance of projecting missions and missionary expenditures upon such a scale that the native churches may at the earliest possible day be able to reach entire self-support.

V. MISSIONARY METHODS.

(a) The missionaries — their qualifications, mental and spiritual.

Their training—should there be special training for missionary service in addition to general education? If so, what should be its usual character? Should a knowledge of medicine be made a necessary branch of preparatory study? (b) *Are special missionary professorships or lectureships in colleges and theological seminaries in Christian lands desirable?* (c) Modes of working—1. Are foreign missionaries to be regarded as the chief agents of all evangelistic and school work in heathen countries, or are they to become the leaders and trainers of natives? 2. Itinerant versus settled missions. 3. Industrial self-supporting missions. 4. Adaptation of methods of work to different forms of religious thought. 5. The relation of the missionary to national, religious, and social customs, such as caste, slavery, polygamy, Indian marriage law, etc.

VI. UNION AND CO-OPERATION IN MISSION WORK.

(a) *How far has such union already been found practicable?* (b) *How far is organic union desirable?* (c) *At what stage of missionary work should independent national churches be encouraged?* (d) *How far may fraternal counsel and co-operation be maintained between missions on the same fields, though not organically connected?* (e) *Is it desirable to concentrate missionary effort on fields of special readiness and promise, and if so, what measures should be recommended by this conference in order that such fields may be immediately and thoroughly evangelized.*

VII. THE MISSIONARY IN RELATION TO LITERATURE.

(a) The place and importance of the mission press. Under what conditions should it be maintained? Should it be confined to purely mission literature, or should it be used for and supported by general printing? (b) The management of Bible and book distribution. Should distribution of Christian literature be gratuitous or paid for? (c) The extent to which the missionary may legitimately devote himself to the preparation of pure literature for the people generally—by newspapers, books of science, history, etc. (d) *How far may missionaries of different societies co-operate in the preparation of Christian literature?* (e) *What prominence should be given to the printed Scriptures in communicating the Gospel to mankind?*

VIII. MEDICAL MISSIONS.

The place and power of medical missions. (a) The missionary doctor or the doctor of the mission. (b) Ordained medical missionaries. (c) The value or otherwise of hospitals as a missionary agency. (d) *Considering inevitable limitations*

of funds, what is the relative value of dispensary work as compared with that of hospitals? (e) Training of native medical students. Should it be confined to those who are designed for mission work?

IX. WOMEN'S WORK IN THE MISSION FIELD.

(a) Should female agency be a distinct and independent department of mission work, or should it be only supplementary. (b) Female missionaries in school work. (c) Female missionaries as Zenana teachers and workers among women. Should secular instruction ever be given in homes by the missionary agent without Bible teaching? (d) Training schools and homes for female teachers and Bible women. (e) Female medical missionaries. (f) *The importance of working through established organizations in order to secure economy and avoid imposture.*

X. HOME WORK FOR MISSIONS.

(a) *How to raise the churches to the degree of consecration required in missionaries.* (b) *Increased observance of the monthly concert, and a larger place for foreign missions in the schedules for the week of prayer.* (c) *The value of simultaneous meetings, missionary conventions, and other special services.* (d) *Comparative methods of securing missionary contributions from churches and Sabbath-schools.* (e) *The responsibilities of wealth, and the need of supplementing the contributions of the churches with gifts and legacies from those who have been made the stewards of large possessions.* (f) *How to deal with the question of special objects and gifts of limited application.*

XI. THE RELATIONS OF MISSIONS TO COMMERCE AND DIPLOMACY.

(a) *The missionary bearings of the liquor traffic in Africa and elsewhere.* (b) *How shall the united influence of missionary societies and all churches be brought to bear upon this evil?* (c) *How far should the friendly co-operation of European and American residents on the mission fields be invited?* (d) That in considering the course to be followed at the afternoon sessions, it appears to be desirable to distribute the subjects geographically so far as possible, and that sectional meetings be held on each afternoon on the following and similar subjects: 1. Missions in Africa. 2. Missions in America. 3. Missions in China. 4. Missions in Corea and Japan. 5. Missions in India. 6. Missions to the Jews. 7. Missions in Polynesia. 8. Missions in Turkey and adjacent countries. 9. Madras Missions. 10. Women's Work in the Mission Field. 11. Missions among Unreformed Christian Churches. 12. Bible Work in the Mission Field. 13. Tract and Book Societies. 14. Home Work for Missions. 15. The Christian Church and Missions. 16. Commerce and Missions. 17. Missions and Science.

As to the scope and design of the conferences, the American Committee agrees with the Committee in London, that it is "to stimulate and encourage all evangelistic agencies" commonly

reckoned under the head of Foreign Missions, and we would include all work in behalf of pagan races wherever found.

A CALL TO PRAYER.

At a meeting held at the Bible House, December 16, the American Committee passed the following resolutions :

"The committee would express its earnest sympathy with the invitation extended by the London Committee to all friends of missions to observe the week previous to the coming conference, and also the ten days devoted to the sessions (June 9-19), as a time of special prayer for the Divine blessing upon the deliberations of the conference, and upon the great work of missions throughout the world, and it recommends the co-operation of all missionary societies and the churches which they represent, in promoting this observance. And it invites the religious press to aid in presenting this subject before the churches, as suggested by the London Committee, to the end that all prayer and supplication may be offered by those who love the cause of the Redeemer's kingdom.

"In order to promote the above named purposes, the committee recommend that inter-denominational foreign missionary meetings be held after January 1, at such times and places as may seem best. It is believed that in many of the cities and larger towns union missionary meetings might be held, which should be largely attended by Protestant Christians of every name, and that thereby the spirit of union as well as the advance of the great work of the world's conversion would be greatly promoted.

"It is the hope of the committee that without further suggestion this recommendation will be taken up and acted upon by the friends of missions throughout the country."

Under the auspices of the committee the first of such inter-denominational meetings was held January 23

at Dr. Talmage's church, Brooklyn, and another on Feb. 5. In England such meetings have also been held. The one at Birkenhead in November was participated in by the Church of England workers and all the leading evangelical denominations.

Missionary Co-operation extending.—Rev. Dr. Jacob Chamberlain, en route to India, has been stirring up the Scotch churches to aim for a united native Presbyterian church in India. The churches of the Reformed faith with Presbyterian polity in India exist in thirteen different branches, with 200 ordained ministers and 500 native ruling elders. He proposes that they be organized into four synods under a General Assembly of India, as the Synod of Bombay, of Bengal, of Madras and of North India. The scheme was discussed at the Edinburgh Conference and will be laid before the various Foreign Mission committees before May next. The *Free Church of Scotland Monthly* speaks heartily and hopefully of the proposed union.

The co-operative union of churches of the same family on foreign fields is being discussed in China. The initiative steps for such a union among the Presbyterian and Reformed churches in China has been taken by the Shanghai Presbytery, who have sent out a call for a convention for the purpose of effecting such a union, to be held in Tungchow-foo, Shantung Province, August 2, 1888. The Ningpo Presbytery has approved this action, and the call is being circulated and delegates are being appointed.

Perturbation in Japan.—Our latest personal correspondence from Japan brings a graphic description of the political disturbances occurring in that country in the end of December, 1887. There was great political excitement, and a revolution was thought by some to be imminent. The government had adopted stringent measures, so far increasing the police power as to practically place Tokio and Yokohama under martial

law. As many as 2,500 arrests were made in Tokio on Dec. 28.

The causes of the uneasiness were difficult positively to affirm. The present government has been a good one, but the failure to secure a revision of the treaties is attributed to it by some people, and the Japanese are profoundly disappointed that there is little prospect of relief from these treaty disabilities. The minister of foreign affairs had resigned and his portfolio was given to the opposition, all as a sort of peace measure. In the estimation of some others the whole difficulty is only a

conflict between the "ins" and the "outs." Others think it due to the approaching initiation of parliamentary government in Japan, which the Emperor has promised to give the people in 1890, and that aspiring men are already discussing principles and organizing parties for the emergency. Our correspondent says :

"It is significant of the radical changes passing over Japan that some of the most advanced thinkers of Japan object to the statement that the Emperor gives the new constitution to his people, and assert that the constitution should be made by the people themselves. It fairly takes away one's breath to hear or even to read such radical sentiments, and one cannot but wonder and ask, 'What next?'"

V.—MONTHLY CONCERT OF MISSIONS.

MEXICO AND CENTRAL AMERICA.

BETWEEN the southern limits of California, New Mexico, Arizona and Texas, and the Continent of South America, stretches an irregular country, which gradually tapers downward from a breadth of 1,800 miles to a narrow isthmus less than fifty miles across. The upper portion of it and much the larger is Mexico, and dips down in the great waters like the curved neck and head of a camel; below it lies Central America, in shape somewhat like a half square bisected at its diagonal and resting its base on the Pacific.

From every point of view this country is one of the most interesting in the world.

It is one of the most remarkable in its physical features. The Tropic of Cancer divides Mexico into two nearly equal parts, one of which lies in the temperate as the other does in the torrid zone. On the western coast is the narrow Gulf of California, formerly known as the Vermilion Sea from its red hue, 700 miles long, and formerly famous for its pearls; on the east the Gulf Stream has its mysterious source. The configuration of the country is peculiar. A vast plateau, with a series of table-lands elevated from 6,000 to 8,000 feet, dotted

with volcanic cones, forms the great bulk of the interior, and this plateau abruptly descends toward the Pacific, but gently slopes toward the Gulf into broad lowlands. In such a country there must be all varieties of climate, and a few hours' journey must enable the traveler to pass from equatorial heats to frigid realms of ice and snow. And so it is. There are three distinct climatic zones, with the corresponding varieties of flora and fauna. Within a limit of 500 miles either way all the features of a continent may be found.

The country is equally interesting historically. It is the museum of American antiquities. The conquest of Mexico by Cortes dates back nearly four centuries; yet far beyond the Spanish invasion, stretching back into the dim distance of prehistoric times, Mexican civilization reaches; and the monuments of its ancient grandeur even now challenge the wonder of the world. Such is the Teocalli of Cholula, with its four stories coinciding with the four points of the compass, with its base more than 1,400 feet square, and its summit rising to a height of 164 feet. Though undoubtedly built as a temple or altar, it was also a sepulchre. As in the pyramid of Cheops, a square

chamber has been discovered within, having no outlet, and supported by cypress wood. In it were basaltic idols, curious vases, and two skeletons. At Mitla, in Oaxaca, are found very unique ruins, palaces with arabesque-like ornaments; six porphyry columns support the ceiling of a vast hall, the like of which are not elsewhere to be found in this hemisphere, and which bear the marks of the primitive days of art.

The country of Mexico has undergone frequent and violent political changes. It has been politically a land of earthquakes and volcanoes. From the conquest, about 1522, until now it has enjoyed but little respite from these eruptions and upheavals. It became an independent state for a short time under an emperor in 1822 after just three centuries of Spanish domination; was constituted a federal republic in 1824, but has since been under military dictatorship; then by French intervention in 1862 under the sovereignty of an Austrian prince, and then again a republic. But there seems to be no social stability. Quiet is only the interval between eruptions and explosions.

One reason of social disquiet is the mixed and heterogeneous character of the population. There are whites, called creoles, of Spanish descent, at once an oligarchy and the landed aristocracy of the country. There is a much larger body, of mixed Spanish and Indian blood, who count themselves among the whites, but are not of pure lineage. The bulk of the population is composed of Indians, poor and practically slaves. A few negroes are mingled with this mass, already heterogeneous. Then the mestizos, or mixed races, are found everywhere, with their varieties, the zambos, mulattoes, terzerons, and quadroons. Besides all these are numerous foreigners, French and Germans especially.

The Teocalli already referred to is a symbol of the Mexican religion. The elevated platform at its summit, once sacred to the Aztec deities, has now a

chapel to the Virgin. As another race has succeeded and supplanted the Aztec, so another religious creed has reared its very shrine on the temple platform of the more ancient superstition.

To give a proper account of existing missions in Mexico is no easy matter, within a brief space. While we are transferring the pen portrait to type the conditions undergo such change that our picture is no longer accurate. But some facts are very noteworthy. The war in 1847, which poured our troops over the border, introduced the Bible in the knapsacks of our soldiers. God thus made the wrath of man to praise him. The seeds of the kingdom were sown in the bloody furrows of war-fields. Then Miss Rankin crossed the border in 1864, and heroically trained and sent out native colporteurs. The entrance of the Bible was the signal for the beginning of modern missions in Mexico. When Mr. Forcada went to Zitacuaro he found that, six years before, a Mexican had begun to sell Bibles and tracts there, and the way was prepared.

In 1869 Rev. Henry C. Riley was sent out by the American and Foreign Christian Union, and being skilled in Spanish was able at once to begin work. He found a flock without a shepherd—four years before, a band of Protestants had been ministered to by Francisco Aguilar, a convert from Rome and its priesthood, who had died in the very heat of battle. This little flock Mr. Riley undertook to shepherd. He made pulpit and press ring with fearless words that aroused even a murderous spirit of hostility. God gave him a singular colleague. A Dominican friar, Manuel Aguas, a very gifted man, undertook to be champion of Rome in the contest with Mr. Riley, but by his very studies to expose the mischievous errors of Protestantism was convinced of the errors of the Papacy, and Saul once more at the gates of Damascus, became Paul. He wielded the thunder-

bolts of Jove. He exposed the iniquities and idolatries of the Romish church; he pierced the disguises of a Jesuitical priesthood; he was keen as a sword, heavy as a hammer, resistless as a fire. But his zeal was self-consuming, and he died in 1872.

The work went on, but through blood. There were forty martyrdoms as the price of heralding the gospel; the priests abetted the murders, and then rang out from church belfries the "Te Deum" of massacre. But the Episcopal church of our country fostered the work, and some of the splendid cathedrals that President Juarez had confiscated in 1860 became, at a nominal price, church edifices of Protestants. Unhappily, Bishop Riley's controversy with the Episcopal church culminated in 1883 in his resignation, and the effect of the dissensions thus kindled has been very unhappy on the churches of Mexico.

The Methodists, entered in 1873; the Congregationalists, under the A. B. C. F. M.; the Society of Friends; the Baptists since 1870, and the Associate Reformed, are at work. The result of twenty-three years of work, since Miss Melinda Rankin crossed the border in 1864 and set her native colporteurs at work, is more than 16,000 communicants gathered in the regular churches. But figures cannot accurately convey facts. Opposition and persecution have raged, but the work has survived them. The people are awakening from a long sleep. They are reading everything, Christian or infidel. Now is the time to pour Christ's forces into the land of the Aztecs. Side by side with the Teocalli and its chapel of the Virgin must be reared the simple church of the apostolic days, with its primitive worship, its open Bible, its simple faith in Jesus. There is gold to be mined in Mexico richer in yield than all the material treasures of her treasuries of precious metals. Oh for a church alive to the privilege and peril of this great opportunity!

MISSIONARY TEXTS AND THEMES.

THE opening sermon before the A. B. C. F. M., in 1860, was founded on Malachi i: 11, "For from the rising of the sun," etc.

Theme: The present is the Propagating Age of the Church, and prophecy is our support and encouragement in it.

The former dispensation is divisible into three epochs.

1. The *patriarchal*, planting and rooting the Church.

2. The *levitical*, developing by discipline. In Egypt were no Sabbath, sanctuary, Bible, or teaching priests. They were taught passive obedience—to bow the neck, submit, suffer; they had their school day under Samuel. It was the Material Age.

3. The *prophetical*, from Moses to Eli, bringing out the true nature of active obedience, as spiritual in character. Compare 1 Sam. xv: 22.

The succession of prophets are like the majestic arches of old Roman aqueducts—standing high above surrounding ruins, and yet bringing the waters of life.

To these three epochs succeeded that of the birth of Christ. The flower bud was ready to open. And now again follow three epochs:

1. The *maturing* age. During the first three centuries the faith of the church was becoming settled.

2. The *imperial* age, when the church and state were united. When schism in the church was treason against the state, and treason against the state excommunication from the church. Then came the Reformation, and this brought

3. The *propagating* age.

There has been a remarkable development of instrumentalities. First, the mariner's compass, said to have been brought to Italy from China in 1260 by Marco Paulo or Polo. Then the printing press, about the year 1450, and it is a significant fact that the first book was a Latin Bible of 641 leaves. Next the steam engine,

produced and patented by James Watt (1768-9), though the subject of experiment for centuries before. Then the railway and electric telegraph, which belong to the nineteenth century. It is remarkable that the morningstar of the Reformation, Wycliffe, was not born till 1324, just about the time that the mariner's compass began to be used and before any other of these inventions began to furnish the church with facilities for propagation.

Prophecy is our support in this work.

The first prophecy is in Genesis iii : 15.

The consummation represented in Psalm lxxii : 20.

Why did David declare his prayers to be "ended," if not because nothing would remain to be asked for?

SUGGESTIVE PARAGRAPHS.

Holy Living. An Alliance delegate, a native of Cilicia, remarked that in the Eastern lands, at early morning, the women may be seen going out of doors and looking up at their neighbors' chimneys to see out of which one issues the *smoke*, and then they go there, knowing that there a fire has been lit, to borrow coals to kindle a fire in their own dwellings. So men watch us to see if in our hearts the fire of the Holy Ghost has been kindled, that they may from us get new inspiration and consecration for their work.

Every dollar belongs to God is a truth little realized by multitudes of Christians. Yet it is so. If we have been purchased by the precious blood of Christ, all we are and all we have belongs to him. Dr. William Kincaid tells the following striking incident: "A friend of mine was receiving some money at the hands of a bank officer the other day, when he noticed depending from one of the bills a little scarlet thread. He tried to pull it out, but found it was woven into the very texture of the note, and could not be withdrawn. 'Ah!' said the anker, 'you will find that all the

government bills are made so now. It is an expedient to prevent counterfeiting.' Just so Christ has woven the scarlet thread of his blood into every dollar that the Christian owns. It cannot be withdrawn; it marks it as his. My brother, my sister, when you take out a government note to expend it for some needless luxury, notice the scarlet thread therein, and reflect that it belongs to Christ. How can we trifle with the price of blood?"

There is need of a reconstruction of our giving to missions and to every other benevolent cause.

"Bishop Coxe says he knows a man in western New York who puts five cents in the offering on Sundays in the free church which he attends, but pays \$800 a season for an opera-box, and the *Living Church* matches him with a millionaire of its acquaintance who subscribes a dollar a Sunday toward the expenses of his church, but stops payment during his winter excursions in the South, in which he spends thousands of dollars upon himself and family."

From the Cross. I was thinking the other day whether I could find out one single force acting for the benefit of the human race that did not come from the cross—that had not its origin from the cross. I cannot find one. Who discovered the interior world of Africa, and set in motion the intellect of that people, and made them an intelligent people? Missionaries. Who has solved the problem of preaching liberty to the women of India? Missionaries and their wives. Who first brought into modern geography the hidden lands and rivers of China—unsealed for inspection the scholarship, and opened for the enrichment of commerce the greatest empire of the East? Missionaries. Who first dared the cannibal regions—the cannibal shores of New Zealand and Tonga and Fiji—and converted wolves, whose appetite was for blood, into a nation? Missionaries. To come nearer home,

who are those in Europe who are now lifting up their voices against war, that horrible perversion of the intellect and of the soul of man? Who are devoting their means and influence against vice in the high places, and vice in low places, and against the infliction of wrong upon the defenseless? Who are those whose example of righteousness and purity and gentleness conforms with their own spirit, the legislation of governments, and the sentiments of society? The followers of the Nazarene. "The foolishness of God is wiser than men, and the weakness of God is stronger than men."—*The Rev. E. E. Jenkins.*

It may not be known to all our readers that the verses beginning—

In the secret of His presence, how my soul
delights to hide!
Oh, how precious are the lessons which I
learn at Jesu's side!
Earthly cares can never vex me, neither
trials lay me low,
For when Satan comes to tempt me, to the
secret place I go—

were written by Ellen Lakshim

Goreh, a Mahratta Brahman lady of the highest caste. She was born at Benares, September 11, 1853, and is now at Amritsar, in the Punjab, working as a missionary among her own countrywomen, often encountering opposition, but also often cheered by finding women glad to listen to the Gospel story, and by getting welcomes here and there, even in the darkest places.

The propagating age is thus to be pre-eminently a missionary age. In the Jewish church we hear of but one missionary—*Jonas.*

The church can follow one of two courses: she can expend all her energy on herself, or strive to propagate the gospel. Especially is the American church fitted for this work of sending the Word forth. She is untrammelled by restriction. She has every facility of men, means, material. No memories of St. Bartholomews, Smithfields or Inquisitions, etc. We have every help and no essential hindrances.

VI.—PROGRESS AND RESULTS OF MISSIONS— MONTHLY BULLETIN.

AFRICA.

—The First Christian Church in the Congo Free State was organized in November of last year, and there are now 1,062 converts in the Congo Mission.

—The arrival of Rev. John B. Williams and Miss Mary B. Merriam at Sierra Leone is announced. They reached port on the 29th of October, after a passage of 34 days. Miss Merriam expected to reach Cape Mount about a fortnight later.

—Fifty-eight scholars are now being taught in the Cape Palmas Orphan Asylum and Girls' School. Mrs. Denis' late report of the work is encouraging. Four of the girls have been baptized during the past year, and twelve are now members of the confirmation class.

—The Salvation Army has enter-

ed Africa with a determination that is commendable. Col. Thurman has made a fourteen months' campaign in Zululand. He reports 60 stations, 150 officers. They travel in bullock wagons and on horseback; 18 corps are colored, the rest are cosmopolitan.

—The Roman Catholic Church, by the recent action of the German Government, has been awarded exclusive missionary jurisdiction over a territory of some 2,000 square miles in East Equatorial Africa.

—Rev. C. W. Kilbon of the Zulu mission has been in this country about two years, preparing a hymn and tune book in the native language, which is now ready. It includes about 250 hymns, and owing to the peculiarity of the language both hymns and tunes have had to be largely reconstructed.

—Principal Douglas of Glasgow sends to the *British Weekly* the following extract from a letter from Rev. Richard Ross, not the least distinguished of a distinguished missionary family in Kaffraria :

"I fear that I would not again be able to do work in this dark, dark land, and a land of dark deeds done to it by the nations of Europe. True, the slave trade is now a condemned trade, but another and a greater evil trade is going on, and becoming worse and worse—the trade in brandy, gin, and rum, carried on by the people who call themselves Christian people. Yes, it is a fearful fact that they are all nations who call themselves by the name of Christ, who are at this moment trying to make themselves rich by transporting brandy, gin, and rum into this dark country, and making its future darker still. No Pagan and no Mohammedan nation is importing these evils drinks into this land. The Arab sells no brandy."

—A committee of the Evangelical Society of Paris has decided to send missionaries to the more important stations of the Gaboon which have been under the care of the American Presbyterian Board. This is done because the French authorities who have taken possession of the Gaboon demand that the schools shall be conducted with the use of the French language.

ALASKA.

—Rev. and Mrs. Willard are at present laboring among the Chilcats and other tribes who gather at Juneau to get employment at the mines. Rev. and Mrs. J. W. McFarland are at Hoonyah, who report a large school and hopeful work. Rev. S. Hall Young is at Fort Wrangell, where a church of 54 members is reported, some of whom are bright examples of the power of Christian faith. Louis and Tillie Paul labored at Tongas, but the sudden death of Louis Paul and Mr. Saxman, the government teacher, in December, 1886, by drowning, has for the time closed this mission. At Fort Wrangell are 53 communicants and 200 Sunday-school scholars. At Juneau are 13 Sunday-school scholars. The Moravians have two missions at Alaska, one at Bethel, on the Kuskowim River, seventy-five miles from the mouth, and one at

Nushagak, one hundred and fifty miles distant. At Bethel are Rev. John H. Kilbuck and wife, and at Nushagak are Rev. J. E. Wolf and wife and Miss Huber. Rev. W. H. Weinland was obliged to return to the United States last summer on account of his health. At Bethel a school has been organized with thirteen scholars. Rev. F. E. Wolf wrote from Nushagak, June 15, that he arrived there on June 11, on his return from the United States, and found the house erected last year just as he had left it last fall. It stands three miles from Nushagak, upon a little hill in the Eskimo village of Kanuluk, where there is a cannery of the Arctic Fishing Company. The mission was commenced in 1885, and though one missionary was drowned and another disabled by sickness, the Moravians are determined to persevere, and believe there are good prospects of ultimate success,

—ASIA MINOR. "The famine cloud is not lifting. The government is acting very strangely, in many places doing nothing whatever. Winter will bring increased suffering, and the demand for aid will soon be greater than ever." This famine, moreover, is extending far to the eastward. Not less than 10,000 square miles in Koordistan and Northern Mesopotamia have been devastated by locusts. This is now the third year of the visitation, but this year both its severity and its extent are greatly increased. Great numbers of people have left their homes and are journeying to other regions in search of food. It is feared that when the winter sets in multitudes will starve. The famine has also extended into Persia, where not only locusts, but a kind of Hessian fly has destroyed the grain in many sections, and the prices of food have gone up fearfully.

—The memorial of St. Paul which some Americans propose to set up in his native city of Tarsus will take the practical shape of a training-school for orphans, of whom there

are a great many in Cilicia. About \$2,500 a year have been pledged, a sum sufficient to support about fifty children. Dr. Howard Crosby is the President of the Board of Managers.

BELGIUM.—The king is to open an African seminary at the University of Leyden, Holland, where young men can prepare for missionary work in the newly opened portions of Central Africa.

BURMAH.—All the American missions in Burmah have incorporated total abstinence in their work.

—It is proposed to erect in Mandalay a *Judson Memorial Church*, the corner-stone of which is to be laid August 9, 1888, the hundredth anniversary of the birth of Adoniram Judson. The site is near Oung-pen-leh, where he was imprisoned in 1825. The cost of the building is estimated at \$10,000, and for a memorial building a substantial bell-tower will be desirable, from which a view may be obtained of the sites of the death-prisons of Ava and Oung-pen-leh. More than a tenth of the required sum has already been subscribed by native Christians. An aged Christian widow, one of the few still living who were baptized by Dr. Judson himself, has given her little fortune of 3,000 rupees.

CEYLON.—The Church Missionary Society's baptized native Christians are 6,378 (2,861 Singhalese and 3,517 Tamils). The adult baptisms last year were 126 Singhalese and 81 Tamils, and there are 273 adult candidates for baptism, 142 Singhalese and 131 Tamils. There are six Singhalese and six Tamil native clergy; 156 Singhalese and 187 Tamil native lay teachers, and 9,735 scholars in the 192 schools, 5,841 being Singhalese and 3,952 Tamils.

CENTRAL AMERICA.

—Mosquitoland is a part of Nicaragua, bounded north and east by the Caribbean Sea. Dr. Thompson, in his volume of lectures on Moravian Missions, speaks of the Mosquitoes as superior to other Indian tribes of the

country, although "they are squalid savages, ignorant and degraded, among whom polygamy and infanticide are common." The Moravian Mission was begun in 1849, having Blewfields as its first station. During the next 30 years, 33 male and female missionaries from Europe labored in the territory, and at the end of that period there were about one thousand baptized persons. In the spring of 1881 a revival began to manifest itself, and has continued until the present time. The Holy Spirit seemed suddenly to be poured out upon all the inhabitants. Sinners cried out under the burden of their guilt. Companies of Indians, working in the forests far from the stations, were suddenly awakened, and wonderful entreaties for forgiveness of sins were heard from heathen lips which had never before uttered a word of prayer. The missionaries exercised great care in the reception of converts. When the candidates for baptism came flocking from far and near, some of the most degraded men and women, slaves of drink and many who had practiced the arts of sorcery, were found among the hopeful converts. As was natural, there were some extravagances on the part of the people, and Satan showed up his emissaries, but on the whole the awakening people have held out well, and a great body of them have endured the test of time. The New Testament in the Mosquito language was given to the people only the year prior to this awakening, and the missionaries have attended carefully to the instruction of the converts. Since 1881 about 1,500 persons have been added to the churches, and the revival is by no means ended. One of the Indians said, "This awakening ought not to be the end but the beginning, of God's work." The story of this work of grace is remarkable, and the missionaries present the facts with the utmost gratitude to God.

CEVENNES.—About 5,000 Protestants of the Cevennes have celebrated

on the top of one of the mountains where their ancestors used to meet on Sunday, the centenary of the edict of toleration signed in 1787 by Louis XVI. The ceremony is described by an eye-witness as having been singularly impressive. A rustic pulpit had been erected on the summit of the wild mountain, which forms there a plateau. Thirty pastors, in black silk gowns, were seated in front and on a ridge behind the congregation. A commemorative stone was unveiled.

CHINA.

—The Christian population of China will not exceed 50,000. The latest statistics give 28,000 communicants in the Protestant churches. Great things have been done in China in the face of great obstacles. Although Robert Morrison entered China as the first Protestant missionary in 1807, China was practically closed to missionary effort until 1860, although several societies occupied their fields before that time. The following table, prepared by Rev. C. C. Baldwin, D.D., of the American Board, for forty years a missionary in China, speaks for itself :

Years.	Stations and Out Stations.	Native Preachers.	Native Christians.
1816....		13	41
1831....	26	69	351
1853....	108	141	1,974
1864....	130	170	2,607
1869....	305	365	5,743
1877....	602	584	13,035
1886....	700	650	30,000

The statistics for 1886, are, of course, approximate, but they are believed to be below rather than above the facts. It is asserted that, if the present ratio of increase continues, the native Christians in China in the year 1900 will number 2,000,000.

SANDWICH ISLANDS. — The present Prime Minister is a decided Christian. When he visited Berlin in connection with a commercial treaty it was his practice to attend Bible readings on Sunday nights, and so he found it easy to decline diplomatic invitations on the Lord's day.

RUSSIA.—The following will add to the interest of the article by Prof.

Schodde, which we give in this number :

“Those who are interested in Rabinowitch and his mission to Israel will be glad to learn that the work continues to prosper. His three years' preaching in Kischeneff and the circulation of his discourses among Jews throughout the Russian Empire begin to bear visible fruit. An arrangement has been made meantime for the baptism of those who desire it, by the Rev. A. Venitianer of the Reformed Church at Rohrbach. At the instance of the Rabinowitch Council in London, the Rev. C. N. Schonberger, Vienna, brother-in-law of Dr. A. Saphir, visited Kischeneff in October to see the work and report. His statement, together with that of Mr. Venitianer, who accompanied him, and of one of the Free Church teachers at Constantinople, and other communications relating to the movement, are to be found in a pamphlet, “Rabinowitch and His Mission to Israel,” edited by the Rev. Dr. Saphir, and published by John F. Shaw & Co., London.”—*Church of Scotland Mission Record.*

SPAIN.—San Sebastian, near the borders of France, is the one station occupied in behalf of the Board by a single missionary and his wife ; but there are 10 out-stations in several cities and towns of Northern Spain ; there are 8 churches, with 507 communicants, 42 of whom have been added the past year. There are 29 native laborers, including pastors and teachers. There has been no conflict with the civil authorities within the year, the right of preaching the gospel having been conceded on all sides. One of the most hopeful features of the work in Spain is the girls' boarding school at San Sebastian, which has had 117 pupils, coming from all parts of the kingdom.—*Miss. Herald.*

SWITZERLAND.—An important feature of the Swiss alcohol act recently passed, giving the government control over all alcoholic drinks sold in that country, is that ten per cent. of the net revenue which the cantons will gain from the alcohol tax is to be spent in unfolding to the people the effects of alcohol.

TURKEY.—A temperance society has been formed in the girls' mission school, Samokov, the white ribbon is donned by its members, and all have enrolled their names upon the World's W. C. T. U. petition.

—Eighty years ago society in Turkey forbade women to learn to read. The Sultan has now started schools for women. See what Christianity is doing!

UNITED STATES.—The Mormon lobby has reappeared in Washington. The Mormon Church is determined to make one more desperate effort to win its battle here and thwart the government in its determination to dig up the very roots of polygamy. The wants of the church have centered in statehood for Utah. If the Territory of Utah can be admitted to the Union as a State without a prohibition of polygamy in the constitution on which it is admitted, the State, being then able to govern itself, can, in framing its laws, permit as much polygamy as the majority of its citizens may want. The Mormon Church has absolute control of the municipal and county affairs in the Territory, and it would be enabled to elect the State officers in its own way.

—A Suggestive Contrast. Proceeds from the sale of liquor in two New York saloons on Dec. 24, 1887, given to the employees in those saloons, \$11,055.05. Proceeds for the month of December, 1887, from 547 Reformed churches for the spread of the gospel in the world, \$9,092.17.

—Out of 40,000 Sioux Indians, there are 35,000 still in heathenism. There are 66 tribes on the Western prairies for whom nothing is yet done. There are 40,000 Indians of school age; but when every school is packed to its utmost only 12,000 can be accommodated. This includes government schools, Roman Catholic schools, and all.

WALES.—Recent statistics show that there are nearly 700 places of worship belonging to the Baptists, affording accommodation for 241,615 hearers. There are 73,156 members and 366 pastors, with nearly as many lay preachers. In their Sunday-schools there are 8,498 teachers and

74,061 scholars. In their theological colleges there are 57 students in training for the ministry, besides others in colleges in England. An extraordinary revival is reported in Carmarthen. During the month of February 91 persons were received by baptism into one church, 56 into another church on one Sunday, and a large number by still another church. Previous to these accessions special prayer-meetings were held; as many as 50 were held in succession, and after much seeking the blessing came. It is a significant fact that the revival was not "worked" by professional revivalists, and that the special meetings were held for prayer and not for preaching.

Destitute Fields. There are no Protestant missionaries in Belochistan, Afghanistan, in the French possessions of Anam and Tonquin, or in Siberia and the adjoining countries under Russian rule.

—The Hospital at Hankow. The medical branch of mission work in China is growing in power year by year. Mission hospitals and dispensaries are potent for good, not merely as meeting a crying physical need, but also as a great evangelizing agency. In Hankow, in Tientsin, and in Peking the medical work of our society is in full operation, and in the other China missions it is fast coming to the fore. The report of the Hankow Hospital for the current year is full of encouragement. Dr. Gillison is working with much earnestness and success. The report points out the fitness of Hankow for such an institution. The city lies 600 miles from the mouth of the Yangtse-kiang, at the junction of that river with the Han, its longest tributary. From its importance as a commercial centre, Hankow is called by the Chinese "the mart of nine provinces," *i. e.*, the half of all China. Within a five-mile radius Dr. Gillison says they have a population of 1,500,000, and in addition are brought in contact with traders from the most

distant parts. Concerning the work done he reports :

“During the more than twenty years of the hospital's existence, many hundreds of patients from various provinces have been treated in our dispensary or wards, and have afterwards returned to their homes; and we may confidently hope that the kindness here shown them may, in some measure, help towards breaking down anti-foreign prejudice. This, perhaps, exists nowhere more strongly in China than in the province of Hunan, from which a considerable proportion of our patients regularly come. Number of patients registered during the year :

Out-patients, new cases, men.....	4,185
Women and children.....	1,230
—	5,415
Patients making a second or repeated visit.....	3,875
Seen in the country (cir.).....	200
In-patients, men.....	836
Women and children.....	52
—	888
Visited in their homes.....	15
Total.....	10,443

—*Chronicle London Miss. Society.*

—**Some one** in this country, whose identity is not disclosed, has subscribed \$300,000 to establish a Christian university at Nanking.

—**Rev. Mr. Lloyd** lately returned to London from Tuh-chow, where he had been laboring since 1876 under the auspices of the Church Missionary Society. He spoke with thankfulness of what he had seen of the Lord's hand visibly at work in the mission. The 1,600 converts whom he had found in 1876 had grown to 6,000, he himself having baptized 1,000 in ten years. He stated his conviction that the Chinese were misunderstood by foreigners, who only see them under their worst aspect in treaty ports. Inland they treat the missionary with hospitality and kindness.

—**During the past few months** the Chinese authorities in various parts of the empire have issued proclamations to the people calling on them to live at peace with Christian missionaries and converts, and explaining that the Christian religion teaches men to do right, and should therefore be respected. These documents have been published in so many parts of China that it is probable that

every viceroy in the eighteen provinces has received instructions on the subject, and that there is a concentrated movement throughout the empire to bring all classes of the population to a knowledge of the dangers of persecuting missionaries and native Christians, and to remove popular delusions respecting the objects and teachings of Christian missionaries.

—**Intelligence has been received** that Bishop Boone arrived at Shanghai on Tuesday, Oct. 4. During the morning deputations from St. John's College and the out-stations came to greet the bishop at Dr. Boone's residence in the Foreign Concession.

—**Late news from Mid-China** shows a remarkable spiritual reviving. In some places great numbers are being emancipated from the darkness of heathenism. Stanley Smith reports 210 baptized at one time, and as many more “inquirers.” The Rev. Geo. Clark tells of preaching to immense audiences, sometimes numbering as many as 4,000, from the stage of a theatre. Although the weather was cold the people came night after night and listened intently. Others from various quarters say “souls are being saved.” A few as influential men as the empire has produced have embraced Christianity, are ready to do so, or wish to reap the benefit of its civilizing influences.

—**There has been a deep religious awakening** in the mission churches at Shanghai. Among recent applications for baptism were a prominent citizen and his son, whose influence on the side of Christianity cannot fail to tell upon the heathen.

—**The Baptist Mission** in the Shantung Province has, in the single district of Tsing-cheu Fu, 55 churches, all self-supporting, ministered to by five native pastors and teachers, and not drawing any of their support from the society.

—**Guinness.** Miss Geraldine, daughter of Rev. Henry Grattan

Guinness, left in January for missionary work in China in connection with the China Inland Mission. Her only sister Lucy E. is editing the "Regions Beyond." On Jan. 23 a conversazione and farewell meeting was held at Exeter Hall, when a band of missionaries left for the Philippine Islands, north Borneo, Brazil, and the Argentine Republic.

—**Pierson.** Miss Helen Munroe Pierson, daughter of one of the editors of this REVIEW, was married on Dec. 29 to Rev. Fred. S. Curtis, a recent graduate of Princeton Theological Seminary, and they start about March 1 for Japan to engage in mission work.

COREA.—Mrs. Dr. Ellis, an American lady, is physician to the queen. She has apartments in the royal palace of Seoul, and receives a yearly salary equal to \$18,000.

FRANCE.—On the 23th of July last the corner-stone of a mission house for the *Société des Missions Evangelique* in Paris was laid. This society, established Nov. 4, 1882, has sent out missionaries to the Bassutos in South Africa, to Tahiti in Oceania, to China, to the Senegal, and to the Barotsi on the north of the Lamheze river. Up to this day it has never owned a house. The director, his family and the missionary students have been lodged successively in several rented apartments. During the revolution of 1848 the society was obliged to close its school. Now, however, it enjoys the prospect of a suitable edifice which will be its own property. This interesting society finds its constituents among the 110 "consistories," Reformed or Lutheran, of France. These include 574 churches. It is found on examination, however, that as many as 296 of them fail to contribute to foreign missions. The others, including gifts from Alsace and Switzerland, gave in 1884 the sum of 179,439 francs, about \$38,000. Expressed in another way, from 580,595 French Protestants were received 171,430 francs. The average

is far below that of Scotch or American churches, yet in view of the circumstances the benevolence is commendable. The blessing upon the labors of the missionaries in the field has been distinguished.

GERMANY.—A law has been passed in Waldeck, Germany, forbidding the granting of a marriage license to a person addicted to the liquor habit.

—With reference to the mission work in the new German colonies, it seems settled now that the Basle Society undertakes the work in Cameroons. The imperial government has granted all facilities to the society, which is a cause of recrimination on the part of the ultramontane press. But they forget that almost all the Basle missionaries are Germans. It is virtually a German society, drawing also its chief resources from Germany, though situated on Swiss soil. To East Africa the first two German missionaries have just been sent by a new society in Bavaria.

HUNGARY.—There are in Hungary, according to the last census, 638,314 Jews, constituting $4\frac{1}{2}$ per cent. of the entire population. The proportion of Jewish to the entire number of students in the University of Pesth is no less than 33 per cent., or eight times greater than it should be normally. This shows how much Hungary is indebted for its intellectual development to the thirst for superior knowledge among its Jewish sons.—*Jewish Intelligencer.*

ISLANDS OF SEA.—The South Sea Islanders at their last missionary meeting raised \$1,910 for a new yacht to carry the gospel to New Guinea.

ITALY. The Pope's Jubilee.—It was cabled from Rome, January 10:

"Sixty thousand pilgrims have come to Rome. Of these, 35,000 Italians, 5,000 French, 4,000 Germans, 2,000 Spaniards, 52 cardinals and 560 bishops are now here. In the Vatican exposition are 1,800 opened cases, 500 not yet opened, 800 still at the railway station, and 900 *en route*. A new room is being built for the 90,000 bottles of wine presented. The value of the presents received amounts to \$12,000,000, and the money gifts to \$2,800,000."

PERSIA.—A letter from Oroomiah mentions the visit of a blind Armenian from Harpoot, Turkey, who is thoroughly versed in the Scriptures, and has excited much interest in all that region. His blindness is a protection to him, and he has gone from

village to village boldly preaching the gospel. He rides upon a miserable little donkey, which is guided by a one-eyed man, who is deaf, and the people everywhere collect in large numbers to witness the wonder of a blind man reading.

VII.—STATISTICS OF THE WORLD'S MISSIONS.

The best general statistical work is Daniel's *Lehrbuch der Geographie*. Of this the 6th edition has recently appeared, which contains some interesting statements and figures. According to these the number of inhabitants on the globe is about 1,435,000,000. There are 3,064 distinct languages and dialects known. There are about 1,100 different religions. There does not exist a single people which is without a religion of some kind. Even the lowest on the social scale have some religious idea, however crude. Christianity has 432,000,000 adherents. The Roman Catholic Church numbers 208,000,000; the Greek or Oriental Orthodox Church, 83,000,000; the Protestant Church, 123,000,000. Besides these there are about 100 sects or smaller divisions claiming to be Christians, with 8,000,000 adherents. Of the non-Christians, 8,000,000 are Jews, 120,000,000 are Mohammedans. These adherents of Islam are divided into three sects, the Sunites, Shiites, and Wappabites, while there are about seventy smaller Mohammedan sects. All other human beings are non-monotheistic or heathen, and embrace 875,000,000 souls. Among the heathen religions Brahinism is the most widely spread, and embraces about 338,000,000 adherents, and its younger offshoot, Buddhism, embraces 503,000,000. Other heathen religions have 135,000,000 adherents. There are thus yet over one thousand millions of souls who are not Christian!

—The South and Foreign Missions. In the address made by Rev. Dr. Hatcher of Richmond, Va., before the Washington Conference of the Evangelical Alliance, he stated that in our Southern States there are now not far from 20,000,000 of people, of which number 13,000,000 are white, and about 7,000,000 colored. A careful estimate has shown that among this population there are about 21,000 Christian ministers, about 325,000 Sunday-school teachers, about 3,900,000 Sunday-school scholars, and about 4,500,000 church members. Dr. Hatcher further stated that the Southern people have never fostered any form of infidelity, and that in general they believe in the fullness and the finality of the authority of the Bible.—*The Missionary*.

—In 1880 the United States contained 50,000,000 inhabitants, of whom 85,000 were licensed physicians and surgeons, a proportion of one to every 535. The 400,000,000 women in China and India have hardly a score of competent physi-

cians to care for them. What a harvest awaits the Christian women of the world! No less is the field and the prospect for a harvest to the men, for there is only one medical missionary to every eight million heathen.—*Medical Missionary Journal*.

—Higher Education. The higher educational resources of the country are largely under Christian control. There are now 370 colleges and universities in the United States, with 3,000 professors, instructing 35,000 students. About eighty per cent. of the students are in denominational institutions. Institutions for higher education, under control of evangelical churches, have in attendance over 68,000 students. There are 120 theological seminaries of evangelical churches in the United States, with 4,000 students.

—Summary of Protestant Missions in China. The latest statistics of Protestant missions in China are those made for Dec. 31, 1886. The statistics for Dec. 31, 1887, will not reach us before April or May next. The report made Dec. 31, 1886, showed that there were in China 925 foreign missionaries (419 men, 318 wives, 158 single women), 123 native ordained helpers, 1,365 unordained native helpers, 28,506 communicants, 11,375 pupils in schools. The China Inland Mission has the largest number of missionaries (187); the American Presbyterian Church North the next (95); the Methodist Episcopal Church stands third (74); the American Board fourth (65); the London Missionary Society fifth (60); the English Church Missionary Society sixth (49). In 1886 the native churches contributed about \$19,000 toward their own support, and here is constant progress in this direction. In addition to what the different missionary and Bible societies are doing in China, there are several independent missionaries who are supporting themselves or are being supported by individual friends. Our latest reports from China inform us that the openings for successful mission work were never so many as now.—*Gospel in all Lands*.

—The missionary work of the world now includes 100 societies—fifty American and fifty European—which report an income of \$9,723,850, of which \$4,420,613 came from America, \$5,303,237 from Europe. The American societies report 675 ordained missionaries, 129 lay missionaries, 1,133 female missionaries, 1,102 lay ordained native preachers, 10,630 other native

helpers, 248,070 communicants in churches. In connection with the European societies there are 1,780 ordained missionaries, 248 lay missionaries, 1,030 women missionaries, 1,241 ordained native preachers, 15,120 other native helpers, 276,715 communicants in churches. The total Protestant missionary work of the world has, therefore, 2,755 ordained missionaries, 2,162 women, 2,243 ordained native helpers, and 644,584 communicants in churches. These totals show a gain over the preceding year of \$659,350 income, 25 ordained missionaries, 70 lay missionaries, 140 women, 133 ordained natives, 8,637 native helpers, and 26,137 communicants.

—Bequests. David Whitcomb of Worcester, Mass., left over \$100,000 in public bequests, among which were the following: American Board of Commissioners of Foreign Missions, \$25,000; Massachusetts Home Missionary Society, \$25,000; Amherst College, \$10,000 for a scholarship fund; American Home Missionary Society, \$15,000, of which \$5,000 is to be used in work among the negroes, Indians and Chinese in this country; Carlton College, Northfield, Minn., \$14,000; Doane College, Nebraska, \$15,

000; American College and Educational Society, \$5,000; Congregational Union, \$5,000; Worcester City Missionary Society, \$5,000. It is said that Mr. Whitcomb during his life privately gave over half a million dollars to various educational and charitable institutions.

—Converts from Heathenism. At this time 870,000 adult converts from the heathen world are in full communion with the church of Christ, as the result of Protestant missionary labor. These, with their families and dependants from Christian communities, are scattered over nearly every portion of the habitable globe, numbering in the aggregate at least 2,800,000 souls. The children of the converts, with a large number of the children of the heathen, are receiving secular and religious instruction in day schools.

Toward the £20,000 which the United Presbyterian Church is raising as a Special Foreign Mission Fund, the sum of £7,438 has been contributed.

The receipts of the A. B. C. F. M. for the first four months of current year are over \$50,000 in excess of last year for corresponding months.

Comparison of Protestant Christian Workers in the United States with those in the Foreign Field.

MINISTERS WITH MISSIONARIES.

Population of the United States (est. 1886).....	60,000,000
Total Protestant ministers in the United States (1886).....	79,032
Average, 1 minister to 769, or, in round numbers.....	800
Total population {Heathen.....	856,000,000
{Mohammedan.....	175,000,000
foreign field. {Catholic countries, like Italy, Spain, So. America, etc..	150,000,000 — 1,181,000,000
Total of all ordained Protestant missionaries in the foreign field (1886) ..	2,975
Average, 1 missionary to 396,941, or, in round numbers.....	400,000

Proportion home to foreign, 500 to 1.

These figures are quickly read, and one does not appreciate this difference of 500 to 1. The eye may not catch it, even from the diagram. But stop and count the 500 dots in the home field, and then glance at the *one* dot in the foreign field, and think how it must look to Him who said "Go into *all* the world."

And if we compare the total Protestant Christian workers in the United States with those in the foreign field, the disproportion is even greater, viz.:

Ministers (1886).....	78,864
Lay preachers.....	31,991
Sunday-school teachers.....	1,107,170
Total Protestant workers in the U. S.	1,218,025

Population 60,000,000, an average of one worker to each 48 persons.

Ordained missionaries, 2,923; lay, 763; women, 2,420; ordained natives, 3,216; all other workers, 28,332.

Total workers in the foreign field, 37,704; population 1,181,000,000, an average of one worker to each 31,322 persons.

Proportion of home to foreign, 650 to 1.

In 1886 there were in the United States 11,560, 106 Protestant ministers and church members,

or nearly one in five of the entire population. These are so distributed throughout the country that the gospel could be preached to the whole population every week.

In 1886 in the foreign field there were 37,704 missionaries and Christian workers, and about 716,364 native communicants (not including those in Protestant Germany, Sweden, etc., which countries are not reckoned in our foreign field), a total of 754,068 in a population of 1,181,000,000, being an average of only one Protestant Christian to each 1,566 persons.

And yet, while we have 78,864 ministers in the United States, there are only 1,023 ordained missionaries *from* the United States in the foreign field. So, notwithstanding this disproportion of workers, only one minister in 77 goes into the foreign field.

The annual expenditure of Protestant church members in the United States for church work at home is \$80,000,000, while the annual expenditure of the same for foreign work is only \$4,000,000.

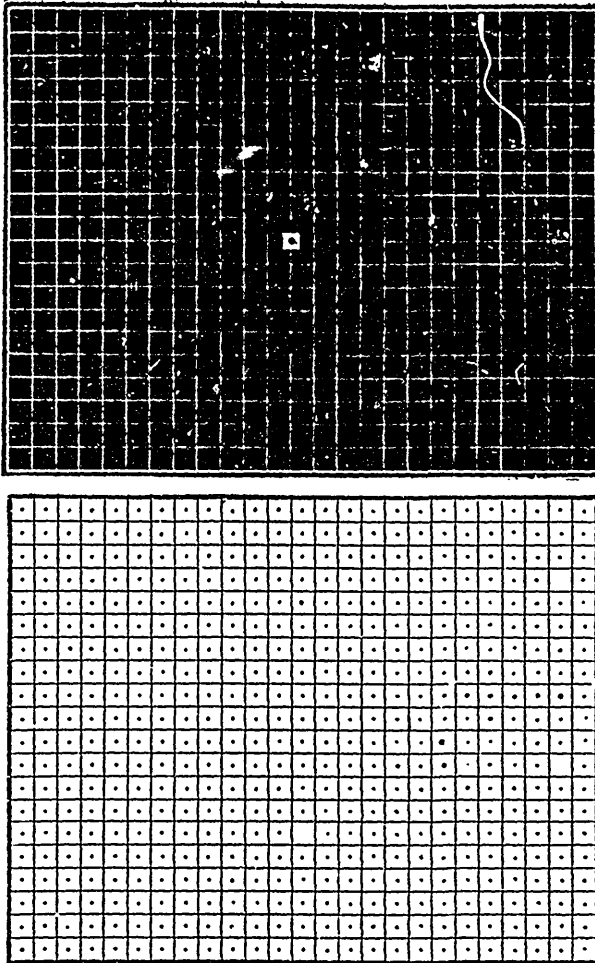
Proportion of home to foreign, 20 to 1.

That is, while the need is from 500 to 650 times greater in the foreign field, we spend 20 times as much in the home field.

This \$80,000,000 is expended for the evangelization of 80,000,000 people—\$1.33 each. While the \$4,000,000 is expended for the evangelization of 1,181,000,000—one-third of a cent each.

One missionary to 400,000 souls—equivalent to two ministers for Chicago, five for New York, 10 for London, or 150 for the whole United States, instead of 78,864.

COMPARATIVE VIEW OF HOME AND FOREIGN CHRISTIAN WORK.
THE UNEQUAL DISTRIBUTION OF PROTESTANT CHRISTIAN WORKERS IN THE FIELD.
FOREIGN.
1 MINISTER TO 800 SOULS IN THE UNITED STATES.
1 MINISTER TO 400,000 SOULS.



This diagram represents 400,000 people, being the average number of unevangelized to each missionary.
The little white square represents 58 persons, being the proportionate number of native converts to each missionary.
The one small dot represents the total number of Christian workers in the United States as in the foreign field.

The 500 small squares in this diagram represent 800 people each, being the average number to each minister.
The 500 dots represent ministers.
Proportionately there are 500 times as many Protestant Christian workers in the United States as in the foreign field.

[We are indebted to Rev. WM. E. BLACKSTONE of Oak Park, Cook Co., Illinois, for these ingenious and suggestive diagrams and the accompanying facts and statistics. *The entire leaflet can be had of the author as above for thirty cents for 100 copies.—Eds.*]

Religious Statistics of the United States.

[We are indebted to Rev. James H. Ross, of South Norwalk, Conn., for these highly valuable statistics.—Eds.]

The closing of the year 1887 and the passage onward from the middle of the ninth decade of the century toward the end of the ninth and beginning of the tenth decades furnish an opportune period for the renewed study of religious progress in this country. Comparisons to date can

now be made, or as nearly to date as the results of the widest and most exact studies will permit. A rapid review of the past and the familiar history is necessary.

1800 1880.

From 1800 to 1850 the evangelical Protestant churches gained 40,000 churches, 23,000 ministers, and nearly 3,200,000 members, or an annual average of 800 churches and 600,000 members. From 1850 to 1870 the number of churches increased 27,076, the ministers 21,954, and the

communicants 3,143,408. The growth in the two decades, 1850-1880 and 1880-1870, is remarkable because in the first of them the effect of the Millerite excitement was felt, which led to unbelief and to numerous withdrawals from the churches. In the second of these decades the demoralizing results of the civil war were felt, and have not ceased to be felt at the present time. The degenerating influences of immigration, the dangers of luxury and material prosperity were encountered; Spiritualism and English philosophic materialism modified or destroyed the faith of many, withholding them from entrance into the churches, leading some members to withdraw. Has there been a decline in the last

decade, 1870-1880, or in the seven years of the present decade? The watchword is "progress" in nearly every particular—great progress in many directions. The gain from 1870 to 1880, with the exception of the increase of churches, was equal to that from 1800 to 1850; in other words, the churches increased 26,042, the ministers 22,201, and the members 3,392,667. The number of communicants increased 27-fold from 1800 to 1880, making a round 10,000,000 in 1880, or one communicant to every five of population. The returns for 1887 are not in. If they were they would be the reports for 1886, and in some instances of 1885. The advancement during the century admits of the following:

RECAPITULATION.

Year.	Evangelical churches or congregations.	Ministers.	Communicants.
1800	3,030	2,651	364,672
1850	43,072	25,655	3,521,988
1870	70,145	47,009	6,673,396
1880	97,000	69,870	10,065,963
1886	112,744	83,854	12,182,051

NOTE.—Local preachers and licentiates are not included in the ministerial column. The reference there is to ordained ministers.

The increase of churches during the century is.....	109,714
The increase of ministers during the century is.....	81,203
The increase of communicants during the century is.....	11,767,770
The increase of communicants during the century is.....	35-fold +
The increase of population during the century is.....	only 11-fold +

The increase of communicants during the century is equal to 23 times as many as existed at the end of the first century, or 23 times 600,000.

MEMBERSHIP BY PERIODS.

		Yearly average.
The increase of membership from 1800-1850, 50 years, is.....	3,165,116	63,302
The increase of membership from 1850-1870, 20 years, is.....	3,143,403	157,170
The increase of membership from 1870-1880, 10 years, is.....	3,392,637	339,263
The increase of membership from 1880-1886, 6 years, is.....	2,666,693	324,440
The increase of membership from 1850-1886, 36 years, is.....	3,602,063	238,962

The last period given, 1850-1886, allows for losses and hindrances by Millerism, war, immigration, luxury and materialism, and Spiritualism.

Notice that the increase of three millions (pln.) in a diminishing period of two-fifths and one-fifth as many years as in the first 50, or in 1850-70 and 1870-80 as compared with 1800-50, is an enormous growth; that the annual average is a constantly increasing quantity in each period, and that the annual average thus far in the present decade carried through will make the decade's growth to be 3,444,490. The average itself, as tested by the estimated growth of the last two years, will extend the total for the decade beyond four millions, because the annual average thus far for the century is a constantly increasing quantity.

Moreover, this is good reading if compared with the boasts of infidelity—ancient and modern, Roman, French, English and American. Diocletian and Galerius, in the fourth century, thinking that Christianity was dying, symbolized its death on their medals as a strangled hydra with the haughty inscription, "Deleta Christiana Religione." Voltaire boasted that, if it had taken twelve men to found Christianity, he would show that only one man was needed to destroy it. David Hume in 1740 confidently predicted the downfall of Christianity in the nineteenth century. Tom Paine boasted that he had cut down every tree in Paradise. False prophets,

every one of them! Disappointed! The most recent and competent historians and statisticians assure us that the exhibit for the century and for the last decades and fractions of the century is unparalleled "in any land or age," notwithstanding an increase of population more remarkable than in any country, in ancient or modern times. The annual increase of population in the United States has been five and a half times that of Great Britain, more than eleven times that of France. The evangelical adherents of Christianity in 1886, the figures being obtained by multiplying the number of communicants (12,182,561) by three and a half, a smaller multiple than is usually allowed, number 42,564,278, or more than the estimated number of nominal Christians (40,000,000) at the close of the ninth century.

Advancement in New England.

New England is the most interesting section of the United States to study, because of its religious history and its subjection all the time to emigration and immigration. As regards emigration and immigration, New England is the greatest possible contrast to the Southern States.

In 1880 there were 600,000 New Englanders

by birth in the other States and Territories. In it there were about 800,000 foreigners and about 640,000 offspring of foreigners in the first degree, the larger fraction of whom were Irish and

Canadian French Roman Catholics. The Roman Catholics in New England in the last 36 years have increased 11-fold, and the total population only 47 per cent.

EVANGELICAL COMMUNICANTS AND POPULATION IN NEW ENGLAND.

	1850.	1860.	1870.	1880.
The total communicants	385,084	451,688	488,074	567,164
" " population	2,728,116	3,135,283	3,487,924	4,010,436
" " average of inhabitants to one communicant. ...	7.06	6.94	7.18	7.02

Thus there are fewer inhabitants to one communicant in 1880 than in 1850.

THE WHOLE COUNTRY.

The inhabitants proportioned to the number of churches decrease during each decade:

1860 one church in	1,751 inhabitants.
1850 " " " 538	" "
1870 " " " 540	" "
1880 " " " 516	" "
1886 " " " 518	" "

The relative supply of ministers is as follows :

1800 one minister to	2,001 inhabitants.
1850 " " " 900	" "
1870 " " " 809	" "
1880 " " " 718	" "
1886 " " " 692	" "

The gain of communicants on the population is constant, and as follows :

1800 one communicant to	14.50 inhabitants.
1850 " " " 0.57	" "
1870 " " " 5.78	" "
1880 " " " 5.00	" "
1886 " " " 4.80	" "

POPULATION AND COMMUNICANTS.

1870 to 1880, inc. of population..... 9.46 fold.
1800 to 1880 " communicants..... 27.52 "

ROMAN CATHOLICS IN NEW ENGLAND CITIES, 1886.

Dioceses.	Priests.	Churches, Ecclesiastical Stations.	Colleges and Acad.	Parochial Schools.	Parochial Scholars.	Charitable Insts.	Populations. R. C.
Boston.....	312	174	75	7	20,066	17	400,000 in '86
Burlington.....	45	72	18	5	16	3,658	1
Hartford.....	156	198	30	10	64	13,384	7
Manchester.....	47	72	14	5	20	4,600	5
Portland.....	57	60	..	5	14	3,671	4
Providence.....	104	71	38	11	17	9,000	4
Springfield.....	114	104	50	2	21	7,330	3
Totals.....	862	740	225	45	189	61,709	41
							1,161,000

Such is the Roman Catholic increase in New England from 71 priests, 75 churches, 7 students, 2 colleges and academies, 3 charitable institutions and 100,000 Roman Catholic population in 1850. In the whole country in 1850 it had about 1-14 of the population, in 1870 about 1/3. In 1886 the Roman Catholic adherents were 7,200,000, the evangelical Protestants 42,646,276; the Roman Catholics have 8,454 inhabitants to one church, the evangelical Protestants have 518; the Roman Catholics have 7,627 inhabitants to 1 priest, the evangelicals have 692 inhabitants to 1 minister; the Roman Catholics have 12.3 per cent. of the whole population, the evangelical Protestants have 73 per cent. The actual and relative growth of Roman Catholicism from 1800 to 1870 is large. The period of its greatest growth is the period of the large Irish immigra-

1800 to 1836 inc.	population.....	11.01 fold.
1800 to 1836 "	communicants.	33.3 "
1850 to 1880 "	population.....	116 per cent.
1850 to 1880 "	communicants...	184 "
1850 to 1886 "	population.....	152 "
1850 to 1886 "	communicants...	212 "

DIFFERENT POLITIES OR THEOLOGIES.

The Universalist churches have decreased 115 per cent. since 1850; the Unitarian churches have increased 89 per cent. Simply as a question of fact, we may say that the Universalist and Unitarian churches, relatively to evangelistic progress, are far in the rear.

EVANGELICAL PROTESTANT AND ROMAN CATHOLICS.

The increase of Roman Catholicism is chiefly in the cities, and its adherents are chiefly foreigners and their descendants. The statistics indicate that the outlook in the cities is hopeful for evangelicals and Protestants. In the fifty principal cities of the country the increase, since 1850, of the foreign-born and of those one or both of whose parents are foreign-born, is 4,194,617, or more than half of their total population—nearly 54 per cent. of it.

tion, from 1850 to 1870. It has made relatively smaller increase since 1870. Since the same year, 1870, the evangelical Protestant churches have made relatively greater progress. From 1870 to 1886 it increased its churches 890 less than from 1850 to 1870, its clergy 1,180 less. From 1870 to 1886 the evangelical Protestants increased their churches 14,520 more than from 1850 to 1870, its ministers 14,282 more. In 1886 the Roman Catholics had .4 of 1 per cent. more than in 1870 of the whole population, and .3 of 1 per cent. less than in 1880. In 1886 the evangelical Protestants had 12.5 per cent. more than in 1870 of the whole population, and 2.5 per cent. more than in 1880. Dr. James M. King, at the recent meeting of the Evangelical Alliance, summarized Roman Catholic statistics to date as follows :

"The Roman Catholic church has in our country 154 hospitals, with 30,000 inmates; 320 asylums, with 40,000 inmates; it cares for 20,000 orphans; it has 124 Jesuit and other colleges and institutions of high grade, with 19,000 students; it has 377,000 students of all classes under its instruction, and its church buildings and other edifices number about 4,000, with a church seating capacity of 3,000,000.

It claims as members and adherents 7,000,000 of our population, and it has property valued at \$70,000,000."

E PLURIBUS UNUM.

The problems that have been presented to the churches in this century and especially in recent decades have been the problems of a vast increase of population, of heterogeneous masses, of the distribution of multitudes over wide areas, the accession and settlement of new territories, the building of many great cities, the "quartering" of the poor and of one foreign nationality in city districts, the organization of vice and crime, repeated financial stringency, civil war, mobs, pauperism, etc. Some of these problems are old, many of them are new and more formidable than ever in the past. The problems have been civil, social, industrial, physical, moral and religious. The all-comprehensive problem has been to amalgamate the heterogeneous multitudes into one people whose God is Jehovah. Let us note the leading problems of

Population and Immigration.

The total immigration from 1790 to June 30, 1887, has been 14,177,747. From 1820 to 1885, 28.90 per cent. came from Germany, and 18.63

*One statistician allows 6,211 edifices.

per cent. from Ireland. "Three-fifths of the European immigrants have come from Roman Catholic and many from infidel or rationalistic and communistic stock." An historian says: "Colonizing races, nascent languages, and periods of agitation have been the favorites of Christianity." The existence in the United States of 112,714 evangelical church organizations, with 83,851 ministers and 37,379 local preachers, and 12,132,651 communicants, a three-fold gain of their communicants upon the total population is at least some evidence, that this is one of Christianity's "favorite" periods. One great test of the piety of the times is the willingness to give freely and as the Lord has prospered. Here also there has been progress. The aggregates are vast, although by no means equal to the ability of God's people. The American churches in the last 86 years have contributed \$167,959,921 to home and foreign missions, and are contributing \$7,000,000 annually to these objects. Dr. Dorchester, to whom more than to any other scholar the students of religious statistics in this country are indebted, and to whom the compiler of these facts acknowledges his indebtedness, said at the Washington meeting of the Evangelical Alliance: "Probably, since 1830, more money has been raised by the Protestant churches of Christendom for purely evangelizing purposes, aside from current church expenses and local charities, than was raised for the same object in all the previous eighteen centuries."

The proofs are sufficient that while there is the inexorable demand of God's law and providence upon all his people that they be prophets and come to his help against the mighty, there is little occasion for alarm and hopelessness.

Condensed Tabular View of Missions of the A. B. C. F. M. for the year 1886-87.

MISSIONS.	Stations.	Out-stations.			Native Helpers.	Of whom Preachers.	Churches.	Communicants.	Added 1886-87.	Colls., Seminaries and High Schools, Male or Female.	Pupils in Same.	Total under Instruction.
		Men.	Women.	Total.								
E. Central Africa.....	3	..	12	2	4	..	..	..	..	..	..	265
Zulu.....	7	17	10	18	25	12	55	16	960	120	4	1,612
W. Central Africa.....	3	..	6	5	11	..	..	1	14	14	..	35
European Turkey.....	4	25	12	16	28	35	19	8	553	68	3	100
Western Turkey.....	8	111	24	42	66	268	54	25	3,574	143	17	936
Central Turkey.....	2	40	10	17	27	136	130	33	3,740	240	10	417
Eastern Turkey.....	5	118	15	27	42	252	61	39	2,301	145	20	967
Marathi.....	7	101	13	13	26	245	29	27	1,776	114	4	592
Madura.....	12	235	13	16	29	422	170	36	3,053	205	11	612
Ceylon.....	7	16	5	8	13	365	32	14	1,343	127	5	574
Hong Kong.....	1	3	1	1	1	10	..	2	25	3	..	334
Foochow.....	3	18	7	11	18	44	14	15	556	34	2	62
North China.....	7	29	19	32	41	56	17	6	961	107	4	283
Shanso.....	1	5	4	9	..	..	..	..	..	..	..	..
Japan, North Japan.....	8	102	29	45	74	40	40	41	4,226	863	0	1,060
Micronesia.....	3	43	10	13	23	55	17	46	5,312	578	6	165
Western Mexico.....	12	6	2	3	5	8	..	12	91	218	2	42
Northern Mexico.....	3	..	4	5	9	4	..	3	77	30	..	88
Spain.....	1	10	1	1	3	129	..	3	567	43	1	117
Austria.....	1	16	1	1	1	6	3	3	181	27	2	20
No. Pacific Inst.....	..	..	1	1	1	..	..	..	..	..	1	15
Totals.....	89	891	190	271	461	2,037	518	325	28,042	2,906	98	5,911

*Of whom 23 are physicians.