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The Missionary Leaguer.

"If ye love me, keep my commandments."

—John xiv. 15.

"Preach the Gospel to every creature."

—Mark xvi. 15.

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TORONTO, MARCH, 1896.

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The Missionary Leaguer.

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Contributions to this end gladly received.

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All correspondence should be addressed to

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TORONTO, MARCH, 1896.

Amen and Ahem.

BY MRS. N. C. ALGER.

TWO good friends, 'tis said, named Desire and Prayer,
 Made a call upon Pocket, who lived o'er the way;
 For the saving of souls these two saints had a care,
 But they said, "It depends on what Pocket shall say."

"Now, we wish," said Desire, "that throughout our whole
 land,

North and south, east and west, even once and again,
 All the people may hear of our Gospel so grand."

Pocket seemed greatly moved, and responded, "Amen!"

Then said Prayer, "Long time I have made earnest plea
 That dark lands might be reached by the Gospel, and
 then

Shall their heathen the beauty of holiness see."

And with eloquence great, Pocket answered, "Amen!"

"We would have the whole world love the name of the
 Lord;

So our prayers must be fervent, our faith must be strong;
 And we know there is peace in obeying His word."

Pocket's rapturous "Amen!" sounded out loud and long.

"And the earth must be filled with the knowledge of God,
 Through all lands, as the waters now cover the sea."

Now, Desire thought good Pocket's benevolence broad
 And devout, for "Amen!" and "Amen!" shouted he.

"How the heathen must suffer till help to them come.

If we send no relief to their pain, then we mock it.

Now, we know you are ready to give a large sum."

"H—m! ahem!" very solemnly said Mr. Pocket.

"Here are papers; we ought to have asked you before,

As you may want your name upon each one of them;

And this year there's a call for a million and more.

'Tis a pleasure to give." Pocket answered, "Ahem!"

"There are those of my name who dispose of their store,
 Who will give till their friends should their actions con-
 demn;
 But I can't rob myself." Then he showed them the door,
 As he bade them "Good-day," with a "H—m!" and
 "Ahem!"

A Letter from Dr. Sutherland.

A FORWARD MOVEMENT.

MOTTO.—"Loyalty to the Head of the Church, and loyalty
 to the Church of which He is the Head."

THE General Secretary of Missions gives cordial
 greeting to the young people of Canadian Meth-
 odism. He recognises in them the force that in a few years
 must direct and carry on the work of the Methodist Church
 at home and abroad. To do this effectively they must be
 in full sympathy with the work of the Church to-day, and
 to this end they must be kept informed about the work and
 the workers, what is being done and who are doing it,
 and what are the needs of the immediate future.

The missionary spirit is abroad in the Churches. Every-
 where it is on the increase. The "Onward Movement"
 has fairly begun, and promises to carry everything before
 it. The Church that lags in the missionary enterprise will
 soon be a "back number"—out of date—fit only for the
 lumber room.

Once it could be fairly claimed that Methodism, if not
 in the very van of the missionary host, was well to the front,
 and was outstripped, if at all, only by those who had vastly
 greater resources. In men and money she might be
 weaker than some, but in missionary zeal she was excelled
 by none. And the results were according to her faith.
 Her triumphs in Fiji, in Africa, in India, in the West
 Indies, were well known, and served as a stimulus to
 other Churches which in larger measure have since "entered
 into her labors."

It would be a sad pity if Methodism should retrograde.
 It would be a calamity to herself and a loss to the world.
 The instrumentality which God raised up to "spread Scrip-
 tural holiness over the world," has not yet accomplished
 its task. "There is much land yet to be possessed." The
 message from on high is, "Speak unto the people that they
 go forward." And this message is to all—"Young men
 and maidens; old men and children"—for all are needed
 in this campaign. A missionary revival in Methodism
 would hasten the world's millennium.

Much depends upon the young people of to-day. The
 Epworth Leagues, Societies of Christian Endeavor, etc.,
 hold in themselves enormous possibilities for good. If their
 strength is wisely utilized they can accomplish much. They
 have been organized for Christian service, and there are
 two directions, especially, in which their service may tell
 with grand effect; first, as an evangelistic force at home,

leading their young associates to accept Christ as Saviour and Lord; and secondly, as a missionary force to send the Gospel to "the regions beyond."

It is from this latter standpoint that I appeal to the organized battalia of young Methodism. Turn your thoughts and prayers, your sympathies and gifts, toward the great mission field, and let the Church have the benefit of your youthful enthusiasm. Set this before you as a definite purpose. Join in the battle cry, "The world for Christ." But in doing this take care that you do not fritter away grand opportunities and waste your Lord's money by attempts to establish some small, independent enterprise, separate from the main work of the Church. Do not break up into small guerilla bands, but fight with the main army. In the missions sustained by the General Board there is not only a great work now on hand, but there are opportunities for extension far beyond what the Board is able to meet, and our young people need not go farther afield for an open door.

This article is written with an earnest desire to bring our young people into closer sympathy with the great mission work of the Church; and this is an object that should meet with universal response. There is nothing narrow or bigoted about it. We gladly recognise the work that other churches are doing, but we love our own the best, and we feel persuaded that our young people can accomplish far more for the spread of Christ's kingdom by throwing their energies into a work which is ready to their hand, than by seeking for some "new thing," or by giving their money to men whom they "know not whence they be."

Mission Study and the Cycle of Prayer.

HARRY G. DORMAN, HARVARD UNIVERSITY, IN THE
"STUDENT VOLUNTEER."

AWAY to keep in touch with the larger movement, at the time that we are studying more minutely some particular field, is by a combination of the fact record book and the Cycle of Prayer. Take a blank book, and head thirty of the pages with the names of countries, as given in the Prayer Cycle, in much the same manner as a scrap album is arranged. You have then a complete list of the mission fields of the world, divided more or less evenly into thirty headings. Now on the appropriate pages group your facts.

Points that it is well to note are: the geographical features; the character of the inhabitants, their dress, customs and religion; the political history; the history of missions in the country; the lives of any famous missionaries; and finally the work of missionaries in the field to-day,—first the work of your own Board, and secondly, the work of the other Boards. Sources of information are geographies, encyclopædias, museums, private and public libraries, the reports of the various Boards, the missionary magazines, the daily papers, returned travellers and missionaries.

Where possible, it is best, instead of a bound note-book, to use a book made up of the perforated sheets that are commonly used for college lecture notes, in order that extra pages may be added at will, when the facts under one heading overflow their allotted pages.

Remember that the aim is not so much to create a missionary encyclopædia as it is to arrange briefly such notes as will bring to mind the information that has been gathered. Then as we take up the Cycle of Prayer for the morning watch there will be before us on the open page such an array of facts as will make our prayers intelligent, sincere, earnest and fervent.

The Drift of the Times as to Missions.

SOUND THE ALARM.

IF we may accept the statements concerning missions and missionaries now being made by men who seem to be in a position to know whereof they speak, there is certainly great cause to "sound the alarm." Dr. Pierson says in *The Missionary Review of the World*:

"There are at work two opposing tendencies equally hostile to all evangelical life and evangelistic effort. On the one hand, much that calls itself scholarly criticism is practically the lowering of the Word of God to a human level, and on the other hand, the various congresses of religions are lifting all religious systems to a divine level; and between the two the cause of missions is losing hold on the popular mind."

If the Bible be not divinely infallible, and if its authority be not absolute, then its command to believers to give up the objects to which they had hoped to devote their lives, to abandon openings that seemed to assure them affluence and ease, to forsake their dearest earthly friends and go forth to the most inhospitable shores, and among the most degraded and cruel tribes of men, who hate them and despise their Gospel, there to suffer and die—such a command, if it be not from God himself, may be regarded as preposterous, and obedience absolutely refused. If Christianity be but one of many religious systems, all of which came from God, and eventually lead the soul to God; then for its advocates to proclaim to those of other beliefs that faith in its Saviour is the only way of salvation from eternal perdition is simply an impertinence. Then those in the homelands who have wept and prayed for open doors, who by night and day have besought the Lord of the harvest to send forth laborers, who have spent themselves and their possessions that the Gospel might be carried to the heathen, have simply been carried away by religious enthusiasm. Then Carey, Judson, Morrison, Moffat, Livingstone, Brainerd, Gardiner, Williams and the whole army of men and women who, like them, went forth—some to burn their lives out with fever in dark Africa, others to be butchered by the cannibals of the South Seas, others to starve in Patagonia, and others to die at the hands of angry mobs in China—these people, instead of being, as we have supposed, a noble army of devoted, Christ-sent, Spirit-filled martyrs, freely giving themselves for the redemption of a hell-bound race, were simply a band of deluded religious fanatics, throwing their lives away for the propagation of an idea.

Is it any wonder that under the influence of such damnable teaching, the cause of missions is losing its hold upon the popular mind?

But, of course, such teaching has its effect not only upon the Church at home, but also among the missionaries abroad, and that effect is thus stated by Rev. S. Bladgden, of Boston, in an open letter published in the *New York Sun*:

"Foreign Missions have not been altogether a failure by any means, but in comparison to what they might have accomplished, they have indeed been, and still are, an emphatic and most deplorable failure! And the secret and simple reason of such self-evident and lamentable failure is the fact of unbelief in 'the Word of God' from Genesis to Revelation. The missionaries nowadays, with few exceptions, do not believe in God's Word as literally true, inspired and infallible, from lid to lid of the Holy Bible. They were not 'raised that way,' nor have they been taught thus to believe in, reverence, fear, love, obey and

exalt God's eternal Word. The majority of missionaries to-day, with few exceptions, go to teach the heathen morality, expediency, humanitarianism and civilization, with just a little of the old Gospel thrown in, by way of an apology for their being sent out as missionaries.

"If we want to see missions a success, both at home and abroad, then we must overhaul all our seminaries, and cast out of every one of them all text-books which breed unbelief, the great sin of sins, and dismiss all covert heretics and unbelieving professors, and turn all seminaries into veritable 'Schools of the Prophets,' where they will be taught to believe in, reverence, love, obey and exalt 'the Word of God' as literally and absolutely and eternally true from lid to lid of the whole Holy Bible. Amen."

These are burning words, and, it seems to us, true ones. Let us add one other: Let every believer in Jesus be sure that the individual missionary to whom his money goes, and for whom his prayers ascend, is a man or woman who does so regard the Scriptures. Refuse to countenance any other, and—Sound the alarm.

Lack of Money, Knowledge or Love— Which?

IT could hardly be contended that actual lack of money, real lack of ability, is the cause of decreased missionary revenues. Money is found for expensive church buildings, for public libraries, for comfortable and perhaps luxurious homes, for many home enterprises not so vitally connected with the progress of the kingdom of God as the missionary cause. Mr. Rice, of Chicago, has been making some investigations which are striking and important. The offerings of the people whose givings were considered, showed an average to each church member of more than \$17.00 for local church expenses, nearly \$5.00 for home charities and \$1.00 for foreign missions. We come a long way short of overdoing foreign missionary work. Lack of missionary information, and lack of missionary enthusiasm, and lack of New Testament liberality—these are prominent causes of decreasing missionary revenue. Great things are in the hands of our pastors in this matter. More and more our great undertakings should rest on the weekly work; yea, daily toil of our pastors, and not on any periodic visits of specialists. An increase of missionary zeal in the pastors will soon affect the churches. Let the pastors never fear that larger gifts to missions will cripple any local enterprises. Spiritual revival in the churches will be the result of missionary enthusiasm. There is no general and genuine spiritual revival that is not within the lines of the mind of the Spirit, and the Holy Spirit means that Christ shall be Lord of all. Where are our young people's societies in this matter? Dear young people of Methodism, let us hasten to crown Christ Lord of all.—*Christian Guardian*.

A foreign missionary week which had eighteen meetings, addressed by thirteen different missionaries, representing China, India, Ceylon, Morocco, Lovedale, and the Congo, was held lately at the Wynd Church, Glasgow. The closing meeting was a missionary consecration service, at which thirty-one persons publicly yielded themselves for foreign service. Over three hundred others pledged themselves to be helpers to foreign mission work, are formed into a missionary parliament, and are to circulate among themselves a dozen of the leading missionary monthlies.

The Cursed "Do-Nothing."

IN the book of Judges we find: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord . . . to the help of the Lord against the mighty." In an old book we find the following questions and answers upon this verse:

"Who has commanded to curse Meroz? Answer: The angel of the Lord."

"What has Meroz done? Nothing."

"How? Why, then, is Meroz cursed? Because she has done nothing."

"What should Meroz have done? Come to the help of the Lord."

"Could not the Lord, then, have succeeded without Meroz? The Lord did succeed without Meroz."

"Then has the Lord met with a loss thereby? No, but Meroz."

"Is Meroz, then, to be cursed thereof? Yes, and that bitterly."

"Is it right that a man should be cursed for having done nothing? Yes, when he *should* have done something."

"Who says that? The angel of the Lord; and the Lord himself says: 'He that knew his Lord's will and did it not, shall be beaten with many stripes.'—*Missionary Review*.

Topic for March.

JAPAN, COREA AND THE ISLES OF THE SEA.

"The Isles shall wait for me."—Isaiah. (R.V.)

IN the Islands of the Sea some of the most remarkable of the conquests of the Cross have been made. We mention with honor the Society and Hawaiian Islands; Fiji, once inhabited by devils incarnate, creatures given to cannibalism; New Zealand and the New Hebrides as bad, but now so gloriously transformed as to send of their own number to tell other brutal islanders of the divine love which brought salvation to their own souls. Ceylon is well advanced on the road to evangelization. The Dutch East Indies have received the truth from various Netherlands and German societies to such a degree that a large district of Celebes is no longer heathen or Moslem. The head-taking Dyaks of Borneo have learned to esteem human life sacred. Still, in the entire Archipelago (Malaysia) there are only 300,000 nominal Christians, and in Java, which holds 24,000,000 of the 31,000,000, not much of anything has been accomplished.

The island of Formosa lies in the Pacific Ocean, about ninety miles from the mainland of China. Its inhabitants number 1,500,000. Missionary work amongst these peculiar people is most discouraging, and seemingly but slowly productive of good results. The work, however, goes bravely on, and much good is being accomplished by the opening of hospitals, whose good influences are felt in almost every part of the island. The Presbyterian Church of Canada opened mission work in northern Formosa in 1872, under the leadership of the Rev. George Leslie Mackay, a native of Oxford County, Ontario. He was afterwards joined, in 1875, by the Rev. J. B. Frazer, M.D., and later by the Rev. Kenneth F. Junor, of St. Mary's, Ont., now of New York. The Rev. John Jamieson, of Ontario, is at present associated with Dr. Mackay, and greatly assists him in his work.

There are eleven Japanese preachers and evangelists on the Sandwich Islands. These are mostly employed among

the thousands of their countrymen engaged on the sugar plantations. The Chinese population is very large, but not so open to evangelistic effort, though the need is great. As a point where the waves of the two types of the race—the European and the Asiatic—meet and impinge upon each other, this little group of islands is, from a missionary and humanitarian point of view, a very important position to be held for Christianity.

The address of the Samoan Queen, delivered on the occasion of the opening of a new church, is well worthy of notice. It is full of praise to God, and has as its chief burden the inculcation of brotherly love. "My last word to you is to keep and obey Christ's commandment which He gave to His disciples and to us, each and all: 'Love one another.' How can a people be blessed if God's Word is not obeyed? May God bless and help you all to obey Him, and then will true blessedness come to these islands."—*Extract from a speech made by Rev. Dr. John G. Paton, of the New Hebrides, at Exeter Hall.*

China.

THE RETROSPECT AND PROSPECT.

THE year 1895 has probably been the most trying that has ever been experienced by the missionaries in China. At its commencement the war with Japan was still proceeding, and, although the changes effected by it are much less apparent than might have been expected, owing to the intervention of Russia and the other Powers, still the indirect result has been great, and must still be far-reaching. Until the hopeless inefficiency of China to defend herself had been made manifest by the unbroken victories of the Japanese, she was still regarded as having immense resources that might be brought to bear, in case of an attack upon her. These indefinite ideas have now been entirely dispelled, and China's inability to offer any effective defence against an attack has been clearly demonstrated. This has produced a new condition of affairs, and what the ultimate issues are to be no one can at present foresee. We can, however, wait upon God in prayer that He will overrule all events to the furtherance of the Gospel and the coming of His kingdom. For the present we are face to face with a condition of things which, in some provinces, is not far removed from complete lawlessness; while, from without, the Powers seem to regard themselves as able to have their own way in reference to the Chinese Empire, and this attitude might very naturally result in serious interference with its independence.

As more or less intimately connected with the above general condition of the Empire, we have, in looking back, to refer to the riots in Si-ch'uen, which took place early in the summer. No such series of widespread and seemingly organized disturbances has ever taken place before, and the hindrance to the outward progress of the work has been serious, and it will be a long time ere it is likely to be made up. Some of the stations which had to be abandoned still remain closed, and ladies who had to come down to the coast are still forbidden to return by the authorities. On the other hand, where our friends were enabled to remain on the spot, they have already been reinstated in their houses, and the work is again proceeding, quietly and with caution. We have said that the riots have hindered the outward progress of the work, but it is through much tribulation that the kingdom of God must come, and doubtless

these testings develop and strengthen the native Church as as nothing else could, and in many cases they help the people to understand the missionary's motives, and to see the reality of his faith in God. Such results as these, although not so apparent, will in the end be found to far outweigh the seeming hindrances.

The unsettled feeling caused by the riots in the West had not passed away when the news came of the terrible massacre at Ku-ch'eng, near Foo-chow, in which the Rev. Robert Stewart, his wife and children, and their fellow-workers, lost their lives. So great a loss of life was quite unprecedented in the history of Protestant missions in China, and when full information came to hand, it was seen that the attack upon the missionaries was the result of a deliberately planned effort to expel foreigners from the district, and, in so doing, to bring trouble upon the central Government in Peking. This terrible blow has called forth a widespread expression of sympathy with the friends of the murdered missionaries, and also with the two missionary societies in connection with which they labored. We unite with many others in praising God for the abundant grace granted to the friends of those who were thus suddenly called away, and we see many tokens that God is graciously using this terrible event to call forth His people into a fuller appreciation of how worthy He is to receive all that they have to offer, and that lives laid down for the furtherance of the Gospel are never spent in vain.

It was thought that with the riots in Si-ch'uen, and the massacre at Ku-ch'eng, matters in China had surely reached their worst; but news from the far north-west travels slowly, and recently we have learned that early in the year a Mohammedan rebellion had commenced in the province of Kan-suh, which has since then developed into a very large movement. Several walled cities have been besieged, and the provincial capital has fallen, while in the country districts many villages have been burned, large numbers of men have been killed, and even helpless women and defenceless children have been murdered in cold blood; others have fled, often terribly wounded, into the cities. The loving attention that some of the missionaries have been enabled to show for Jesus' sake to these wounded fugitives is likely to open many hearts to receive the Gospel, and so out of the deepest darkness the Lord causes light to arise.

It may seem as though we had already described a picture full of dark shadows, but we have yet another deep trial to tell of in this year's history of our own Mission. Our death rate had been singularly low up to the beginning of September, but during that month one beloved brother was called away, having succumbed to typhoid fever; and early in October three missionaries, one little babe, and two Chinese Christians and three school girls were carried off by cholera in one station. This blow came at a time of fierce persecution, when the Christians in that district seemed more than usually to require the help and counsel of those on whose Christian sympathy they had learned to rely. Around Bing-yae large numbers had had their houses pulled down, all their property destroyed, and apparently their lives were only saved by fleeing from their persecutors.

While clouds have thus hung heavily over much of the work during the past year, there have also been many sunbeams breaking through to remind us that our way is not hidden from the Lord, and that our judgment has not passed over from our God.—*China's Millions.*

India.

(Continued from last issue.)

OF the 287,000,000 of India, nearly 208,000,000 are Hindus. Of the remainder, over 57,000,000 are Mohammedans, while in the whole Ottoman Empire the Sultan rules but a little more than 39,000,000. There are 2,284,380 Christians in India, of whom the Protestants number 767,433.

The superstitious character of Hinduism largely comes from aboriginal traditions and practices. Of the lower objects of worship may be mentioned plants, water, tools and animals. "Ancestor worship, in some form or other, is the beginning, the middle and the end of the Hindu religion." Demon worship is especially common in southern India. The people are haunted and oppressed by a perpetual dread of demons.

The Hindu deities are beyond number. The principal gods are Brahma, the Creator; Vishnu, the Preserver, and Siva, the Destroyer. The principal goddesses are the wives of these three.

Many of the people have gods in their homes, though the majority have no regular household worship. Rocks and trees in the village which are marked with red paint are divine, and worship is offered there. Temples are very numerous. Festivals and pilgrimages are a marked characteristic of the Hindu religion.

The effects of popular Hinduism are, in the main, debasing. The ordinary Hindu's life is one of fear. Hinduism injuriously emphasizes the formal element in religion. If any mistake is made in worship, it must all be done over again. Popular Hinduism is impure. The gods of modern China are perfectly pure in comparison. The religious prostitution of women as a part of worship is one of the dark blots on Hinduism.

The density of population is very great. The most populous districts are along the Ganges and the coast, and in the Deccan (the "south" region). The average number of persons to the square mile in the whole empire is 184, whereas in the United States it is 21.3. This density is the more remarkable as India's population is almost entirely rural.

According to the last census, there were eleven languages spoken by five million people or more. The entire Bible has been translated into all these languages and an important Christian literature has been prepared.

There are ample grounds for believing that the Hindu is susceptible of much improvement. Barbarism is yielding to civilization. Evil customs are disappearing, e.g., infanticide and child marriage. Caste regulations are being slowly modified. Sanitary regulations are being agitated by the educated, and enforced even among the poorest in some sections. Agriculture is being improved and manufacturers are increasing. Public spirit is being aroused and education is spreading. Religiously, the outlook is encouraging. The increasing influence of Indian Christianity is the most hopeful presage of the future. The fine specimens of manhood already produced are an indication of what ultimate India will be.

Francis Xavier, one of the greatest Roman Catholic missionaries, began his labors in India in 1541. "He was entirely disheartened by the invincible obstacles he everywhere met and left the country in disgust."

The first Protestant missionaries were three men sent out by the King of Denmark in 1706, Ziegenbalg, Plutschau and Schwartz. The English chaplains of the East India

Company were, with a few exceptions, "not respectable characters." Some of them, however, were important factors in India's early evangelization, e.g., Henry Martyn, "saint and scholar."

Carey is often called the father of Protestant missions in India, although the beginnings were already made. His linguistic gifts enabled him to translate the Bible in part or wholly into twenty-four Indian languages or dialects, and to prepare numerous grammars and dictionaries. Varied duties filled eighteen hours a day for the forty one years of his life in India. With him were associated in labors abundant Joshua Marshman, who, not content with confining his efforts to India, became an excellent Chinese scholar, and assisted in giving to the Chinese their first version of the Bible; and Ward, the editor and printer. Financially, the trio did what no three men since have done: contributed by their efforts to the cause of missions and India's elevation nearly half a million dollars; and this when the brotherhood of three families lived at the same table at a cost of \$500 a year. Might we not, with the same spirit, imitate their example of self-denial?

In 1812 the first American reinforcements landed in India, Hall, Nott and Judson, the latter of whom was driven by the East India Company to Burmah. Then followed the Scotch triumvirate, John Wilson, Alexander Duff and John Anderson.

A noteworthy feature of mission work in India in recent decades is the so-called *mass movements*. We may instance the wonderful story of the "Lone Star Mission" of the American Baptist Church, which after thirty years of labor had only twenty-five living Telugu converts. Better results were secured during the following twenty-three years, and then came the outpouring. Between July 6th and 16th, 8,691 were baptized. The present success of the Methodists under Bishop Thorburn is more remarkable still, the only limit seeming to be that imposed by the impossibility of instructing and building up the thousands who wish to enter the Church.

In general, it may be said that Christianity is found mainly in the southern half of the empire, Burmah not being considered. Of the communicants, the Catholic and Syrian Christians are in the majority.

The exact number of missionaries in India cannot be given, but there are certainly not more than 2,000. The strong right arm of missionary effort is its native workers, numbering over 16,000. The native Christians are almost wholly from the lower castes. Unlike Japan, India is being affected in its lowest strata first. The rate of increase in the number of native Christians is very encouraging, yet there was in India in 1893, Smith estimated, "one missionary—man or woman—to about 167,000 of the population. The number of men and women together is less than half the British officers who command the native troops.

Mission work among children is strategic, beginning, as it does, with the impressionable years of childhood. It is carried on by means of day schools, Sunday schools and young people's societies.

The hope of India lies largely in the young men, of whom there are three-fourths as many as there are people in the United States. Hence work among them is very important.

Mission work among the masses is carried on mainly by evangelistic preaching in streets and halls, by touring through circles of villages and to places where Hindu festivals are held, and by house-to-house visitation.

Work among women can be engaged in more naturally

by women; 40,513 zenanas are open to the worker. Medical work in zenanas is especially needed. The woman physician is regarded as their only deliverer in many wealthy homes. Everywhere she is the opener of doors and the healer of souls oftentimes, as well as of sick bodies. Medical work in hospitals, dispensaries and zenanas is becoming more freely recognized as a powerful ally of missionary effort. Said an educated Hindu, "What we really fear is your Christian women, and we are afraid of your medical missions; for by your Christian women you win our wives, and by your medical missions you win our hearts, and when that is done, what is there for us but to do as you say?"

A very important branch of missionary effort is that of the rise of *Christian literature*. About 1,000,000 a year leave school, and of that number 925,000 are totally ignorant of Christian truth. Evidently there is ample reason for pushing the work of publishing and distributing Christian literature. A good book is a cheap but very effective missionary. Part or all of the Scriptures are published in at least forty-three of the languages and dialects of India proper. Christian literature is being largely prepared by various organizations.

From this rapid survey of this great field we see that India is not a hopeless field nor especially discouraging, that the missionary force is far from adequate, and that there is room for many workers of varied capabilities, preachers, teachers, physicians (male and female), persons of literary talent, mechanics, and, in general, persons with strong love to Christ and the Christless.

May our interest in this part of the Master's vineyard increase.

C. W. SERVICE.

Africa.

WESLEYAN MISSIONS IN AFRICA.

IN connection with an anniversary of the Wesleyan Missionary Society at Durban, reported in the *Natal Mercury*, a report was read by the Rev. W. F. Evans which gave some interesting facts relative to their work. The society, it said, was the largest missionary agency in South Africa, and the returns made by the government of the Old Colony showed a small fraction less than one-half of the whole natives returned. In Natal they had also some very large and prosperous mission stations. They had 562 churches in South Africa, and 1,611 preaching places, making a total of over 2,000 places where regular Methodist services were conducted. To conduct this work they had 196 ministers, 138 evangelists, and over 2,000 local preachers, besides which there were readers and Sunday School teachers. They might say that with the 41,000 members associated with them there were in attendance an approximate number of 164,000 adherents. This organization was maintained by the circuits contributing to its support. Toward the funds of the society there was raised last year in South Africa over £5,500—an increase on the previous year of £470. From England there was received £6,100, so that in all the income to the funds of the society amounted to over £12,000. The sustentation, however, left them with a deficit of £210.

Two mighty forces are now striving in Africa for the mastery—Mohammedanism at the north and fetishism at the south. Christianity in that continent has but few soldiers. It is computed that they number but 700,000 counting the members of the Abyssinian Church. If scattered over the land it is computed that they would equal eighteen to

France, ten to Great Britain, four to England, and one to Massachusetts and Connecticut. The Mohammedans number about 50,000,000. Many of the Christians are European colonists, chiefly English and Dutch. About 40,000 have been rescued from barbarism by Christian teachers.

AFRICA'S PRICELESS JEWEL FOR THE KING.

PRESIDENT HOWARD, of Shaingay, put in a recent letter a little note, which had in it so much of tender pathos that we venture to reproduce it here. He says: "At this last moment I must add a word about William Shuey, the boy that died. He was a student in our school. This morning his mother came to see us. Her grief made us all weep. No American mother could feel the loss of her child more keenly. She lay down on the floor, while Mrs. Howard and I sat down beside her. We talked of the many mansions awaiting us all. She said that when Shuey was dying, he said the Lord came and spoke, saying, 'Shuey, this is to be a great day for you.' He also said that the Father held his hand. Then he sang a song with a man who was there, who was once a mission boy. We do not know yet what that was, though we can find out. It brings us more comfort than any of the things of earth to know that our little boy went home to Jesus. We will work on. This is pay, this is success. This boy's parents and all his relatives are Mohammedans. He might have died with no better hope, but he did not. So the Father shows His love in the darkness as well as in the sunshine. All the way along it is Jesus." This expressive note reveals one of the rare joys that come to the missionary. It is a great privilege to be the means of giving the Gospel of Christ, with all its hope and assurance, to one who without this missionary effort would have had no knowledge of the life eternal.

ON A GOLD BASIS.

AFRICA is more than a romance, it is a reality. It has a future as great as our own continent, perhaps greater. What wonderful advances have already been made in less than two decades! Already the rival of the United States in gold production, Africa is soon to surpass her. From the Witwatersrand District of South Africa alone the output for June was valued at \$4,000,000. For the first half-year it was \$22,200,000, an increase of \$3,400,000. If this rate of increase keeps up, the total production for this region will be about \$50,000,000, an amount that is almost as large as the whole United States has ever yet produced in any one year, which is about \$65,000,000.

If Africa is thus filling the depleted gold coffers of the world, shall not Christendom unite in sending back a portion of it translated into the message of eternal life? Yet these gold-seeking communities have carried the vices of civilization among the poor natives. Too often these representatives of Christian lands debauch the people instead of uplifting them. However, the English missionary societies have hundreds of consecrated and able missionaries who have followed the great tide of emigration from England to the East Coast. They are doing effective work. Hundreds of churches have been built, some of them elegant and costly. Many lost men have been won to Christ. The work is spreading out among the surrounding native tribes. Many natives who come from the interior to work in the mines return to carry some light to their people who sit in darkness.

A PRAYER USED BY MOHAMMEDANS.

At the great Mohammedan Missionary University in the Mosque of Azhar in Cairo, where six or eight thousand students are assembled from all parts of the Mohammedan world, studying the Koran and preparing to teach it throughout Asia and Africa, a prayer is offered every evening in which the whole company unite. It runs thus :

"O Lord of all creatures! O Allah! destroy the infidels and the polytheists, thine enemies, the enemies of thy religion. O Allah! make their children orphans and defile their bodies. Cause their feet to slip; give them and their families, their households and their women, their children, and their relations by marriage, their brothers and their friends, their possessions and their race, their wealth and their lands as booty to the Moslems, O Lord of all creatures!"

What a fierce prayer! How different in spirit from the prayer of our Lord! Which will prevail? Which will be answered? Blessed be God, we know that the Gospel of Jesus will some day supplant the religion of the False Prophet.

A NATIVE AFRICAN SPEAKS.

THE Congress on Africa convened at Atlanta last month was a success in gathering together for deliberation some of the men and women most deeply interested in labors for the advancement of the African race, and the enthusiastic helpfulness of their discussions.

Among the most interesting addresses was that of Orishetuka Faduma, a native African, dealing entirely upon the successes and difficulties of missionary work in Africa. He spoke at length of the importance of teaching the natives in their own tongue instead of trying to give them another language, in connection with which he said :

"None of the European languages is poetic enough, none is as euphonious, none touches the tender chords of the soul as the native language spoken to a native."

Of the importance of the early introduction of the plan of self-support into missionary movements, he spoke as follows :

"Another drawback in the work of missions is the difficulty of having self-supporting churches. In many cases dependence on home churches has come to mean a life of parasitism. One of the causes of this dependence is found in a lack of foresight at the beginning of a mission. When natives are taught to expect all supplies from outside it is difficult to convince them that they are expected to support themselves. To begin a mission with massive churches, fitted as they are in Europe or America, leaves the impression that the friends of missionaries are very rich. The natives are first astonished by the sudden grandeur and massiveness of their buildings. They pride themselves in them, but cannot keep them up. The best plan would have been to have a small beginning and gradually raise the standard. Begin with what the natives have, however small, and the time will come in the course of their training when they will be able to go up higher. Nothing is more destructive of the self-respect of a native than to place him in a position in which he is always a dependent. While it is true there are cases where praiseworthy attempts at establishing independent and self-supporting churches have been made, yet they are not as many as one would naturally expect."

Industrial work he considered of great importance, regretting that so little had yet been attempted in that

direction, and gave these four reasons for its encouragement :

- "1. The development of the native.
- "2. The self-support of the missions.
- "3. The self-respect of the natives.
- "4. A cure for parasitism and sycophancy."

* * *

THE native Africans have some very striking expressions, showing that they are full of poetical ideas. The Mpongues call thunder the "sky's gun," and the morning is with them "the day's child." The Zulus call the twilight "the eyelashes of the sun." An African who came to America was shown some ice, which he had not seen before, and he called it "water fast asleep." When asked to give a name to a railroad car he said, "Him be one thunder mill."—*American Missionary Almanac.*

ADVANCEMENT OF NATIVES.

ONE need not be exclusively optimistic to believe that Africa is not destined to remain a "Dark Continent" any more than the great central region of North America was so destined. It is interesting to read in the *British Central Africa Gazette* (Zomba) local news items which indicate the possibilities in the way of training the natives in the ways of civilization. For instance, native boys are now at work as telegraph operators on the African Transcontinental Line, the office at Blantyre being in sole charge of an African. Some natives—one of whom is named David Livingstone—have become landowners near Blantyre, under the British regulations, and are planting coffee. Not only has Zomba a printing office, but letters have been received from there type-written in excellent style. From another source it is learned that several Kaffirs have learned to ride bicycles, of which more than four thousand are said to be in use about Johannesburg.

CLIMATES OF AFRICA.

THE interior of the continent is not, as many suppose, a burning desert, exhaling death to all but native tribes. Much of it is high and salubrious, covered with forests, watered by copious rains, and tempered by lakes and mountains. It is ascertained that the annual rainfall is between forty and eighty inches in a belt ten degrees wide, extending from coast to coast across the continent just north of the equator. This belt also extends ten degrees south of the equator, from the great lakes to the east coast. The rest of South Africa, except Kalahari Desert, receives from twenty-four to forty-eight inches of rain. Most of the Congo Free State is heavily wooded.

Few parts of the world have a more delightful climate than the eastern provinces of the Cape Colony, the Dutch republics, Natal, and the high parts of Matabeleland. The wide plateau of Nyassaland, with parts of Sahara, Algeria, and Tripoli are mild and salubrious. As trees are planted the African climate is improved.

IN some parts of Africa, when a chief is buried, a number of slaves are brought and taken to the graveside, where their heads are struck off and with the bodies thrown in until they form a layer, on which the corpse of the chief is placed, for it must not touch the earth. Other bodies of slaves are arranged all around and over the top, and so the dead chief rests embedded in the ghastly remains of his murdered victims.

Islands.

News from South America.

EVANGELIZING THE CANARIES.

THE Protestant General Mission of Funchal, Madeira, was commenced in the autumn of 1894, having for its object the evangelization of the one hundred and forty thousand inhabitants of the island. The work of the Rev. William Smart has been successfully carried on for twenty years among the sailors of the port, where about a thousand ships per annum call with their vast aggregate of people from every clime. The Sailor's Rest was established about twelve years ago, and is prettily situated, overlooking the Public Gardens in the centre of the town. Although serious opposition has been met with, a church organization has been formed and the work is taking hold upon the people. It has all been organized under the Protestant General Mission. The hall which accommodates 250 people, is often filled during the hour of service.

With this centre of operations, where the testimony for Christ is ever a banner unfurled, the work has branched out even thus early in its progress: and at Santa Cruz and Machico there are sub-stations, each in charge of Portuguese evangelists. The latter station is almost at the base of the high mountains which encircle the fertile valley, which contains about twenty thousand of the country people. This outpost has also suffered persecution, the house being stormed once at midnight, with no more serious damage than the breaking of all the windows. The evangelist and his noble wife were threatened and "boycotted," but held their ground and preached Christ to the people.

This young mission has been used and blessed of God in the ingathering of souls, but a large and unbroken field of labor lies just before it. The population is large, but, owing to the mountainous nature of the country, communication is difficult, and to establish a firm basis of aggressive work will require the opening of ten mission stations. What has thus far been accomplished has been carried forward by the freewill offerings of God's people.

No wonder a process of demonstration goes on in India through drink sent from England. There passed through Madina in one week, as shown from the posted daily returns in Liverpool, 900,000 cases of gin, 24,000 butts of rum, 30,000 cases of brandy, 28,000 cases of Irish whiskey, 800,000 demijohns of rum, 36,000 barrels of rum, 30,000 of Old Tom, 15,000 barrels of absinthe, 40,000 cases of Vermouth; and yet we send missionaries to elevate and save this same people!—*Missionary Review*.

A DEADLY blow has been struck at Mohammedanism in India by the translation of the Koran into simple, idiomatic Urdu, the language of the common people of a part of northern India. Mohammed forbade the translation of his book, and his superstitious followers have believed it could not be put into any language except Arabic, the language in which it was written. The translation into Urdu is the work of an able Mohammedan convert to Christianity, and it has caused consternation to the defenders of Islam. The power of Islam has been that its book existed only in Arabic, which few in India understand, or in ambiguous paraphrases. Now that it is in form to be read by the common people, there is a panic in the camp of Islam. Two Mohammedan copyists engaged on the translation have abandoned Islam in disgust. "The word of God! It is not even the word of a decent man," they said.—*Baptist Missionary Magazine*.

WE have just read with a very great deal of interest, two letters addressed to different persons, from Mr. George M. L. Brown, who lately left our midst to enter upon mission work in South America.

One of these is an account of his voyage from England to Buenos Ayres. This is a detailed description of the weather, the persons met with and the interesting incidents occurring from time to time. His soul seems to have experienced somewhat of a rapture as he lay stretched out on the upper deck, gazing into the moon-lit sky, wafted by the breezes so welcome in tropical climes. He is carried back in thought to the days of childhood, and memory recalls the scenes of earlier years, when his mother kissed him a fond good-night and drew the curtain to shield him from the moon. To put it in his own words, he says: "I don't forget those old scenes and never will. Only last night I dreamt of dear mother."

The account of his Sunday service on the vessel is to be noted, as it was the first religious service ever conducted on that boat. When he mentioned the propriety of holding a meeting, some jeered, others expressed their disapproval, while others thought it fanatical. The captain, however, was not a member of the dissenting school, but made provision for the meeting by providing seats and an electric lamp. The following were the members of his congregation: The captain (who had attended service twice in seven years), second and third mates, two saloon passengers, the ship's carpenter, the East India cook, the chief and second stewards, one engineer and two sailors.

The one great thought that forced itself upon the mind of Mr. Brown was the great dearth of religious influences and the awful need for Christian activity and truth.

He relates an interesting experience with the officials of the Customs Department of Buenos Ayres, one of whom upon opening his trunks, inspecting his baggage, etc., came across a parcel of New Testaments in Spanish, and requested Mr. Brown to give him a copy, which he was only too pleased to do. The official was seen soon after seated alone intently reading the Word of God. This certainly was most encouraging.

The second letter is a brief account of his first impressions of his new surroundings. His reception by the Christian friends of Buenos Ayres was most cordial. He speaks in very warm terms of a Mr. Torre, who has taken charge of a religious bookstore, the only one of its kind in all those parts, so that it is a light shining in a dark place. Rev. Dr. McLaughlin received him very warmly, and urged him to take a course in theology in their college.

Dr. Drees, who is at the head of the mission work in Buenos Ayres, has offered Mr. Brown a position in a school at Ascension, as teacher. Another school was also open to Mr. Brown; but not feeling himself sufficiently acquainted with the language of the country, he has not committed himself, but is praying for guidance that God will direct him into the right path.

It certainly is very encouraging to find so many kind-hearted servants of Jesus Christ in a region so devoid of true religion and so sunk in moral depravity and ungodliness. His heart has been very much comforted and his faith in God intensified by such gracious manifestations of His watchful care.

In closing, he says: "The Lord is certainly dealing very graciously with me." We hope soon to be able to report further of Mr. Brown's operations and plans.