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I.—LITERATURE OF MISSIONS.

THE BICENTENARY OF BUNYAN'S DEATH.

[EDITORIAL.—A. T. P.]

NEXT to inspired writers no man is more conspicuous for both the quantity and quality of his influence than John Bunyan.

As he was born in 1628, and died in August, 1688, this year and month bring the two-hundredth anniversary of his death. The eyes of all the world will naturally turn to the author of the greatest English classic, the "Pilgrim's Progress," and the MISSIONARY REVIEW OF THE WORLD gladly offers its pages for a tribute to a man whose wonderful allegory has already been translated into nearly one hundred languages and dialects, and is to-day next only to the Bible, the most useful aid to the missionary in winning souls to Christ and training believers for service.

John Bunyan was in the best sense an evangelist, a missionary, and a producer of literature, at once evangelical and evangelistic. The son of that Elstow tinker, wild and wayward in boyhood, comparatively uneducated, God had for him a career of service for which He trained him in the school of poverty and obscurity. He gave him an imagination which was both a temptation and a terror to him as an evildoer, but which after his conversion became the mighty instrument for weaving the golden tissues of the greatest of allegorical narratives.

It was perhaps a blessing that Bunyan had access to so few books, for as the Bible constituted the bulk of his library he was not tempted to dissipate his mental energies upon literary trash or even inferior products of the press. After his conversion, his simple faith accepted the Word of God in its literalness, and he read it so assiduously and reverently that it became permanently lodged in his memory; and when in Bedford jail he was left to an enforced solitude, and wrote the "Pilgrim's Progress," as a means of employment and amusement, his thoughts naturally ran in the dialect of Scripture, so that this marvelous book is little more than a vivid Scriptural dialogue.

The vivid imagery of this allegory may easily be accounted for—first, by his unusually active and creative imagination; and secondly, by his actual faith in angels and demons, heaven and hell. These were

realities and verities to him, and they were ever present to his inventive fancy. His brief experience in the army in 1645 may account for the military captains and martial adventures so abundant in the fascinating fable.

He was about twenty-one years old when the tide of his life took a turn, and its whole direction was changed. Those who would know more of his biography may find it in the guise of allegory in "Pilgrim's Progress." Every step of Christian's way the author had trod before he wrote the book. It was Bunyan himself who fell into the Slough, sought Mr. Legality, fled from the thunders of Law, found help in the Evangelist, entered the wicket gate, was taught and refreshed and equipped at the House of the Interpreter, climbed the Hill Difficulty, fought with Apollyon, got into the Doubting Castle, and reached the Land of Beulah.

From the day when John Bunyan was baptized by Mr. Gifford in the River Ouse, he began to be an evangelist. The tinker had a tongue, and out of the abundance of the heart the mouth spake. Believing the doctrines of the Reformation, the universal sin and need of man, the reality of eternal life and death, the freeness of grace and the fullness of salvation, he was compelled to speak. In 1655 he began to preach, at first in a private way; but as he showed a genius for preaching, especially to the masses, he could not be hid, and his spreading fame caused the Bedford Church to release him from his duties as deacon, that he might follow, unhindered, his obvious divine calling. His popularity and power were immense. By some he is ranked the foremost preacher of his day. In his annual visits to London twelve hundred people have been known to gather before daylight, thronging the doors of the chapel where he was to preach at early morning.

It is worth while to remark that this remarkable success as a preacher was due to no sensational oddities or heretical notions. He was thoroughly evangelical. He pricked men with the sharp needle of the law, and then drew after it the thread of gospel consolation. He believed in total depravity, and he preached it. He believed in damnation, and his warning trumpet gave no uncertain sound. His theology was that of Paul, and Augustine, and Calvin, and Luther, and Knox, and Wesley. Whatever books he had not read, there are three with which he was thoroughly familiar: the Word of God, the grace of Christ, and the heart of man.

A thoroughly evangelical faith begets an evangelical spirit. He was ready to preach anywhere if he could get at souls. If shut out of chapels, he would go to barns, or the woods, or the green fields, like Whitefield, and he was so much a missionary and a martyr that he would not keep his mouth shut. Even Bedford jail heard his prayers and his preaching, as the Prætorian guard were compelled to hear the gospel from the prisoner to whom they were chained.

His twelve years imprisonment is not hard to account for. The Protectorate of Cromwell had passed away, and with the Restoration came the revival of the Act of Uniformity. To worship in any other than parish churches made the offender liable, first to three months in jail, then, if persisted in, to banishment, and even to death.

Bunyan would not be silenced, nor would he consent even to evasion to escape the hand of law. When he was arrested in 1660, Bible in hand, the magistrate, Wingate, leaned to leniency, and would have discharged him from custody if he would have promised "not to call dissenters together," which might mean anything or nothing, as he pleased. But Bunyan was God's witness, too earnest to keep still when bidden to preach, too honest to hide behind an equivocation; and so he went to jail, and as the door shut upon him said: "Were I out of here to-day I would preach again to-morrow." He might have been pardoned out in 1661, but pardon could avail nothing for a man who would repeat the offense as soon as he was out of jail; and so he stayed in his prison, with but one brief respite of release about midway in his long experience of confinement.

What a blessing in dark disguise was that twelve years in jail! The talking tongue is generally the foe of the thinking brain. Here he could talk but little, and he had leisure to think. Reason and imagination had time for a new creation, and the ripest product of these years of meditation was this immortal allegory.

The popularity of "Pilgrim's Progress" probably exceeds that of any other book. Even those who do not read the Bible read this, and the charms of the book are many. First of all it is a story, a continuous narrative, full of plots and counter-plots, characters and incidents, interesting to the very close.

Again, it is robed in the dress of the marvelous. It is like a fairy tale, fascinating the reader with the superhuman and supernatural, giants and goblins, dragons and demons, good angels and fallen spirits; and withal these fictions are facts for vividness and realistic effect.

Again, the allegory charms. Under the guise of parable lies the mighty moral meaning. The very names are the keys that unlock the fable. Great Heart, Fickle Mind, Obstinate and Hateful tell their own story. The House of the Interpreter, the Valley of Humiliation, the Hill Difficulty, Beulah Land—who does not at once know what they represent! And what wit and wisdom are comprised in the allegory!

Most of all this story, marvelous, mythical, allegorical, is a mirror of the human heart. The reader sees himself, and a mirror has a strange charm even to the homeliest of us. The very ugliness of our deformity attracts us by the exactness of its reflection. Even those who are repelled by Bunyan's theology are attracted by his accurate dissection of the heart of man.

The style of the "Pilgrim's Progress" is enchanting. Bunyan drove his nails with the short hammer of the Saxon, and no wonder. He had studied that Saxon Bible that is the purest English book in the world. The ray of light comes with great clearness through a transparent window-pane, and Bunyan's style is so translucent that his conceptions are never bedimmed in their passage through the medium of transmission. It is not to be thought strange that the "Pilgrim's Progress" is one of the first, if not the first, of all the books which missionaries at home and abroad seek to make accessible to those to whom they preach and among whom they labor. Next to the Bible, upon which it is perhaps the most popular and helpful commentary, it has been the greatest preacher of the gospel which the printing-press has ever created. What a blessing that such preachers can be made by the million! This pictorial representation of a human soul in its spiritual progress from the first awakening consciousness of sin, guilt and peril to the full enjoyment of a conscious salvation, God has made a mighty witness to His word, and a moving witness to the heart of man. And why? Because human nature does not change. Spiritual experience in all the ages is almost as stereotyped as the customs of the Orient. Science and art and letters may change, but humanity still echoes to the humanity of antediluvian ages, and the allegory that faithfully portrays the human soul can never be antiquated or out of date.

Bunyan never dreamed how useful God would make his pen when his tongue was in fetters. It doubtless seemed to him that life's opportunities were almost lost to him behind the doors of Bedford jail, but God saw that the way to make him a missionary for the whole world, and for all the ages, was to lock him up for twelve years—another example how "God moves in a mysterious way, His wonders to perform." Moreover, Bunyan did not write his book for the public eye, but for his own entertainment and profit. He was like a child that suddenly strikes a rippling rill and unconsciously follows it till it broadens into a river and loses itself in the serene sea.

How would Bunyan's heart have thrilled with joy had he foreseen that the Lord would use his humble allegory in every land beneath the sun to awaken sinners in the city of Destruction, and guide disciples all along the pilgrim's way to the consummation beyond Death's river.

The various stages of the pilgrim's journey are unique in interest and suggestion. Does the sinner ask how to get rid of his burden of guilt? Here he is taught that it is not by the works of the flesh nor the deeds of the law. The *Obstinate* will of sin, the *Pliable* will of the half-persuaded will not get him past the Slough, and *Legalism* can only bring him into a greater peril. He must go through God's gate and find deliverance at the Cross.

Does the believer ask how he shall grow in grace and knowledge?

Let him see in the Interpreter the Holy Spirit opening his eyes to the hollowness and shallowness of things worldly and temporal and the beauty and excellence of things divine and eternal. Does he seek to be a growing Christian and a valiant soldier? He must climb the Hill Difficulty and not seek to evade or avoid struggles or conflicts. God's resting-places, like the Palace Beautiful, crown the heights of hills up which we toil, and Beulah Land lies beyond the place of Apollyon's assault.

That Palace Beautiful, how it reminds us of fellowship with God, that makes the Christian graces our constant companions, gives us rest in His peace, glimpses and foretastes of the coming glory, and arms us for the fight before us. Everywhere the allegory is but a veil of golden tissue through which we clearly see the features of the truth.

It would not be consistent with our limited space, nor indeed our primary purpose, to follow further into detail the beauties of this allegorical prose-poem. We had designed nothing more than to pay a deserved tribute, among the thousand offerings which this bicentenary will prompt, to Bunyan's great work, as a missionary agency. The whole Christian world delights to read the "Pilgrim's Progress"; from childhood to old age it fascinates the reader with a charm ever new. Even Papists, with a few expurgations, are glad to use it. And when it was translated into the Japanese and Cree languages, for use among the Buddhists of the Sunrise Kingdom and the red Indians of this Occidental world, it was at least the eighty-second time that a new language had robed this versatile tale of the human heart.

He who has the missionary spirit cannot be shut out from a dying world. The cell of the prison will become the pulpit for a world-wide evangelism. The tongue will find utterance, if only to the ears of a jailer and fellow-prisoners. The pen will become a tongue to tell the story of redemption, and the press will become the ally of the pen in making its voice universally heard and immortally effective. What a blessing was Bedford jail, that made John Bunyan the omnipresent and undying preacher to the millions whom his voice could never have reached through the centuries during which his voice is hushed in death!

If our lives are given to God, they may be safely left in His care. Not a hair of our head will perish. The lamp we have sought to light at His altars and then to place high up upon His lampstand, He will not put under a measure or quench in darkness. We may think our influence circumscribed and even less, when He is but enlarging its circumference and extending its dominion. How wide is the circle of true missionaries and how enduring the period of their power! Two hundred years have passed since the tinker of Elstow breathed his last. But like the fabled grave of another beloved John, at Ephesus, the very earth heaves with his breathing. He is not dead and cannot die.

In every hamlet of Christendom and every center of gospel light in heathendom, Bunyan still teaches sinners how to become saints, and pilgrims how to make progress in holy living.

Such a life and such a book as Bunyan's would have been impossible had he held lax views of gospel truth. Loose notions of law and penalty, the guilt of sin and the need of Jesus, forfeit stalwartness of Christian character and energy of endeavor. We may call evangelical doctrine illiberal and narrow, but it is the backbone of all evangelism. Somehow, on just such diet, have been nourished the most heroic men and women among the martyrs and missionaries of Christ. Because these "severe" truths are God's truths they give to character masculinity and muscularity, and to influence both power and permanence. It is because this great work of John Bunyan's is true to God and man, to the awful fact and guilt of sin, to the dreadful penalty of broken law and the blessed deliverance of penitent faith; it is because this allegory is true to the Bible, the Christ and the Holy Spirit, that God has chosen, as one of the chief commentaries upon His Holy Word, Bunyan's "Pilgrim's Progress."

And is this death—what men call endless sleep?
 When Life's high powers in ceaseless action keep?
 In every land remote, in every age,
 The pilgrim shall peruse this charming page,
 And learn through wicket gate to find the Way
 That leads from darkness to the Land of Day;
 Shall at the Cross lay every burden down,
 And pass the river to the goal and crown.
 He is not dead who guides the faltering feet
 To where the saints in tearless triumph meet;
 Who, when his tongue is still, by magic pen
 Proclaims the gospel to his fellow-men;
 Who, by a hundred voices, loud and clear,
 Is still discipling nations, far and near.
 If this be death, what is it not to die,
 Like stars whose deathless ray illumines the sky?

A ROMANCE OF MODERN MISSIONS.

BY REV. J. W. BASHFORD, PH.D., BUFFALO, N. Y.

[Concluded from page 487.]

THE great northwest region beyond the Rocky Mountains was supposed to be practically worthless. Public men naturally believed that our western coast was as cold as the eastern on the same parallels of latitude. They were not aware of the great warm current in the Pacific which raises the temperature of the whole northwest region as far east as Dakota. In fact, many leading statesmen were opposed to the extension of the American Republic west of the Rocky Mountains. Senator Benton of Missouri, father-in-law of Gen. Fremont, and author of "Thirty Years in Congress," perhaps

the best-informed Senator west of the Mississippi, said in 1825, "The ridge of the Rocky Mountains may be named as a convenient, natural and everlasting boundary. Along this ridge the western limits of the Republic should be drawn, and the statue of the fabled god Terminus should be erected on its highest peak, never to be thrown down." Senator Winthrop of Massachusetts quoted Benton's remark in the U. S. Senate in 1844, and heartily approved it. In 1843 another U. S. Senator declared in the Senate Chamber that he would not give a pinch of snuff for the whole territory west of the Rocky Mountains, and thanked God for His mercy in placing these mountains as our western boundary. Even in 1846 Senator Winthrop declared that we would not be straitened for elbow-room in the west for a thousand years, and that neither the west nor the country at large had any real interest in retaining Oregon. Even Gen. Jackson, a western man, held the opinion in 1825 that our safety lay in a compact territory and a dense population. Webster in 1845 approved Gen. Jackson's view, and said, "The Government is very likely to be endangered, in my opinion, by a farther enlargement of the territorial surface." This sentiment, combined with the opinion that a desert tract more than 700 miles wide lay east of the Rocky Mountains, that the mountains themselves were impassable, and that the western coast after it was reached was worthless save for hunting and trapping, combined to make the transfer of this territory to Great Britain a matter of light concern. In fact, it was simply due to divine Providence on the one side, and to our national pride upon the other, that this territory was not yielded to Great Britain in the Ashburton treaty of 1843. It was a second matter of divine Providence that the Methodist missionaries had entered Oregon and taken a sufficient number of settlers over to outnumber the Hudson Bay Company. It was a third matter of divine Providence that Dr. Whitman and Gen. Lovejoy should attempt the most heroic ride recorded in history, and that Dr. Whitman should be permitted to complete the journey.

A new phase is now put upon the question. A man stands face to face with Daniel Webster and President Tyler and assures them that they control a territory of boundless possibilities west of the Rocky Mountains. A personal residence of six years and the eight years' experience of the Methodist missionaries show the climate to be remarkably mild. He claims that with the poorest cultivation they have produced crops which outstrip the most careful husbandry in Virginia. The fish in the rivers almost interfere with navigation by their abundance. Mr. Tyler and Mr. Webster would as well talk of ceding to Great Britain all New England as of yielding the northwest part of the United States. Better still, the claim that 700 miles of desert lie east of the Rocky Mountains and that it is impossible to enter Oregon from the east is a story of the Hudson Bay Company. The

Doctor himself had a wagon in Oregon which he took through the mountains in 1836.

President Tyler showed how his credulity was taxed by his reply: "Your long ride and frozen limbs bespeak your sincerity. Your missionary credentials vouch for your character." The President evidently thought his statements needed the support of his missionary credentials. Dr. Whitman simply asked that no farther action should be taken in regard to the boundary west of the Rocky Mountains until he could lead a band of emigrants over and prove that the passage was open, the climate mild, and the soil rich.

Whether or not Webster distrusted Dr. Whitman we cannot now fully settle. From all the accounts we are inclined to think that the great Secretary believed he was in contact with a half crazy western land agent, though he knew that Whitman had no title to a foot of land in all Oregon. But Tyler gave his personal pledge that he would not sign a treaty until Dr. Whitman had time to lead a colony to Oregon. Nor was the effect of Whitman's visit lost on Mr. Webster. In a letter to Edward Everett, then Minister to Great Britain, in 1840, Mr. Webster had said: "The ownership of the whole country is very likely to follow the greater settlement and larger amount of population." So he was in hearty sympathy with the effort Jason Lee had already made, and with Dr. Whitman's proposal to take emigrants to Oregon. In his next letter to our Minister to England, after Dr. Whitman's visit, Mr. Webster is careful to claim the territory which the Doctor had described in such glowing colors: "The Government of the U. S. has never offered any line south of forty-nine, and never will. It behooves all concerned to regard this as a settled point." Again, near the close of the letter, he says: "England must not expect anything south of the forty-ninth degree." England was expecting territory south of the forty-ninth parallel larger than New England, and would probably have secured it had it not been for the missionaries. Mr. Webster leaves no doubt as to the importance of the missionary occupation of Oregon, in a remark which he later made to a friend: "It is safe to assert that our country owes it to Dr. Whitman and his associate missionaries that all its territory west of the Rocky Mountains and south as far as the Columbia River is not owned by Great Britain."

Meanwhile Gen. Lovejoy was not idle. He was spreading reports of the soil and climate of Oregon. Whitman had a brief circular printed in St. Louis announcing that he would lead without charge a colony to Oregon. Dr. Whitman in June 1843 met Gen. Lovejoy at a point on the Missouri, not far from the present site of Kansas City. Over two hundred families of emigrants had been collected by their joint efforts. Dr. Whitman piloted the company safely across, and when in September 1843 his long line of 200 wagons with 870 American settlers filed through the Blue Mountains into the valley of the Columbia,

the Americans outnumbered the English five to one. The Americans at once organized a provisional government to counteract the influence of Gov. Simpson and the Hudson Bay Co. They elected Dr. Elijah White, who had been sent out by the Methodist Missionary Society in 1836, governor; and this government was obeyed until the United States organized the Territory five years later. The Secretary of the Interior, in a decision awarding the Methodist Missionary Society its property at the Dalles, said: "From 1834, when the American missionaries first penetrated this remote region, a contest was going on as to which nation should finally possess it; and that probably depended upon the fact as to which could first settle it with emigrants." (The Hudson Bay Company and Jesuit priests were on the one side.) "On the other were the missionaries of the American Board and the Methodist Society, who had established their stations among the Indians and who attracted the tide of American emigration that turned the scale in favor of our government, resulting in the establishment of the Territorial Government of Oregon, wholly American in interest which exercised all the functions of government until the erection of the Territory of Oregon by Congress in August, 1848."

The inspired author of the Gospels mentioned as a token of divine favor that Peter caught a fish and found in its mouth a stater, \$1.10, by which he was able to pay the temple tax of Jesus and himself. The salmon fisheries of the Columbia and its tributaries yielded last year over \$15,000,000—about twice as much as the contributions of the entire Christian Church for missions. Would not a Paul or a John to-day find larger illustration of the divine Providence? A territory larger than all New England with finer climate, richer natural resources, and facing the most populous part of the globe saved to our government by missionary enterprise is God's way of saying to the Christians of the nineteenth century, "A hundred fold in this world and in the world to come eternal life."

But this is not the end. It took three years after the Americans began pouring into Oregon by the thousand and were outnumbering the British five to one to induce Great Britain to sign the treaty. No one dreams that the boundaries would have been settled in 1846 had not a thousand Americans through missionary effort reached Oregon in 1843. But in less than three years after the papers were signed by Great Britain gold was discovered in California, then belonging to Mexico. When the negotiations for our western boundaries had dragged along since 1783, and Great Britain was so loth to give up her claims to that territory, do you suppose that had she waited until gold had been discovered and reports of untold wealth had spread like wild-fire—do you suppose that she would then have signed away her claim?

But there is another important fact which made it necessary that the Oregon question should be settled not only before gold was discovered

in '49, but before 1847. The south western part of the United States, embracing part of Texas and all of New Mexico and California, was owned by Mexico in 1846. A few days before Great Britain signed the final settlement, war had broken out between Mexico and the United States. Had this information reached Great Britain in time she would at least have delayed to sign the settlement of July 18, '46. Then, in our war with Mexico of '47-'48, Mexico would have been backed by Great Britain. With this international alliance the war would have been prolonged until the discovery of gold in California in '49. This discovery would have led Mexico and Great Britain to redouble their energies for a share of this western continent. How rapidly these events press upon each other! How certain it seems that only the missionary settlement of Oregon, which resulted in the yielding of all claims by Great Britain before she learned of the Mexican war, alone saved us from a great international contest with two powers, one of them the greatest upon the earth! You say we could have waged the war and won against both foreign powers? Possibly. But the United States could far better afford to give the Methodist Missionary Society and the American Board each a million dollars a year in perpetuity than to have incurred the cost of this gigantic war, to say nothing of its bloodshed and desolation. These Flathead Indians were as truly messengers from God as was the vision of Macedonia which came to Paul; and Jason and Daniel Lee and Marcus Whitman were following plans as miraculous and providential as Paul in leaving Palestine and starting toward the west.

But the acquisition by the United States of territory of vast extent and boundless wealth in the West was not the end of this missionary enterprise. We sent our brothers out from our homes to bless others. They indirectly helped us win the greatest blessing for ourselves. The Oregon and California questions were settled in our favor in 1848, only thirteen years before the Rebellion. We were then called upon to fight the great battle between freedom and slavery. You remember that east of the Mississippi river the free territory of the United States embraced a little over 400,000 square miles, and the slave territory nearly 500,000 square miles. After crossing the Mississippi river and running through Missouri the line embracing the slave population fell rapidly south. It was this western territory into which slaves had not yet been brought that restored the balance in area to the side of freedom in this contest; and California, which had been acquired for the extension of slavery, was providentially settled by northern enterprise and poured her money and men into the Union side in that gigantic struggle. Suppose this territory had been held by foreign powers or that we had been still battling for this rich gold field against Great Britain and Mexico, and suppose that Mexico had been backed by France in the interest of absolutism and the Roman Cath-

olic faith, as was the case during the Rebellion, do you not see that it would have been, humanly speaking, impossible to free the slaves and preserve the Union?

The divine Providence is the key to our national history. The British lion chained at the 49th parallel of north latitude; Mexico backed by France rendered powerless by the previous conquest of her western territory; and California pouring her gold and her men into the Union side during the struggle for freedom are God's providential way of saying to a missionary age, "one hundred fold in this world and in the world to come eternal life."

Once more, while we sometimes entertain an undue prejudice against the Roman Catholic Church, yet no candid man can doubt that the Protestant faith is far more helpful to free institutions and to modern civilization than is the faith of Rome. But the contest in Oregon was a struggle between the Jesuit and the Protestant. Had not Jason Lee gone to Oregon in '34 and led out American missionaries and settlers, had not Marcus Whitman followed his missionary call in '35 and led over nine hundred more American settlers in '43, had not the four or five thousand American settlers organized a provincial government in '43 and elected a Methodist missionary governor, the Jesuits, backed by Great Britain in the north, and by Mexico and France in the south, would to-day hold our western coast and shape its civilization for the twentieth century. A territory larger and richer than the Atlantic seaboard saved to our government, the whole Pacific slope thrown into the balance of freedom in the greatest contest of the nineteenth century, and the civilization of the richest part of the globe started under Protestant auspices for the twentieth century is God's providential answer to the faith of Jason and Daniel Lee, and Marcus Whitman and H. H. Spaulding and the unnamed heroes and heroines who died for the Oregon mission, and whose bones rest in unknown graves in the valley of the Willamette. When the population of that golden coast rises to thirty millions, will not the landing-place of the ship that sailed from Boston with Methodist missionaries in 1836 be the Plymouth Rock of the Pacific, and Whitman Institute and Willamette University be their Harvard and their Yale? Will there not arise a Longfellow or a Buchanan Read to sing of a ride more heroic than Sheridan's, and of far greater importance than that of Paul Revere? Will not a spiritual descendant of a Mrs. Hemans arise to sing of a second pilgrim band who left home and native land not for freedom to worship God themselves, but to carry light to those who sat in darkness?

EGYPT'S RETURN AND HEALING.—No. II.

BY CHARLES S. ROBINSON, D.D., NEW YORK.

WE have already contemplated one phase of prophetic announcement concerning the ancient kingdom of the Pharaohs, and have seen how rapidly was fulfilled the prediction that it should become desolate, that the nation should be scattered and wasted. The princes of Zoan before long showed themselves fools, and the princes of Noph were deceived to their ruin, for the mouth of the Lord had already spoken their doom.

But now there is a second verse of equal force, and of a serener temper, far more hopeful for the depressed nation. He who smites here covenants to heal; there are certain conditions annexed to the promise He makes, but these are only the common conditions of pardon in case a penitent is forgiven. Egypt must "return," and the people must be eager in "entreaty" for the blessing engaged: "And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them."

We keep in mind what has been said concerning the loss of political integrity, the dominance of foreigners, the changes of the atmosphere, the pestilence, the vices, and the destructive rains of heaven. The worst of this, however, is found in the debasement of the nation's feeling. Egypt has lost heart, and so is altogether gone astray. Let us consider also that with these violent interjections of an outside and dangerous European spirit among the people, the old reverences are gone. A Mohammedan will stop in his prayers any time to ask a traveler for backshish; he is not in earnest, but is working under a mere mechanical pressure of tradition, so much to the square inch. No patriotism, no loyalty, no public spirit, no interest in anything can be found worth mentioning in all that land. Intrigue is the basis for each form of government, and assassination is the plan of revolutions. No homes are established; the family tie is almost nothing. There can grow up no sentiment, no poetry, no imagination, under such a regimen. It would be preposterous to think of such a thing as embalming Joseph or Jacob, or having any pomp of real feeling over any leader or friend whatsoever. We read the romances of "Uarda" and "The Sisters," written by the historian Ebers; such scenes of venerable and youthful life, with love and fidelity and truth in them, could not be discovered there in Egypt now. It was a crime, long generations ago, to pledge the sacred mummies of one's father and his ancestors; but one might redeem an abhorrent pawn like this in three months. If he did not he fell into infamy the most scorching that could fasten itself upon an Egyptian in that grand old age. One king,

belonging to the fourth dynasty, Asychis by name, is mentioned by Herodotus as the earliest known man to put in peril his ancestor's body; and the Father of History denounces with an unusual vigor so frightful a scandal: "He who stakes such a pledge and fails to redeem the debt shall sleep, after his death, neither in his father's tomb nor in any other, and burial shall be denied to his descendants." Thus did that reverent era punish the villany of ingrates.

Now contrast this with the modern treatment of mummies. For the last hundred years has been conducted a traffic in the contents of ancient sepulchers. Pyramids have been broken into, mausoleums have relentlessly been pillaged, bodies been used for fuel, burning the faster because of the resins and gums with which they were embalmed. Modern funerals are a mere mockery. Processions are met in the street as coarse and tumultuous as anywhere among the heathen; a singing, swinging, screaming throng, full of gesticulation that means nothing, proceeding afterwards to the residence of the departed man for a festivity at the expense of the heirs. The dignity of the former generations is all swept away, and a shallow hypocrisy is flaunted in its place.

Add to all this the devastations and demoralizations of the wars which have been waged on the soil of Egypt. The history of the region around Cairo and Alexandria is nothing but a bulletin of siege and rapine. The Nile has run with blood more than once since the day of the ten plagues. Lately, the moral destructions have been by far more serious; for intemperance and immorality have become rampant. I have myself seen viler pictures, more indecent photographs, on public sale in the windows of Cairo than I ever saw in Paris, even during those awful days just before and after the Commune. And drunkenness is the beastliest of sins when it lays hold of those Mohammedan renegades. If one disobeys the Koran, and dares the loss of heaven, for the sake of giving himself up to intoxication, his sin will burn him soul and body.

Thus it appears that the scourge has fallen on Egypt as the prophet predicted. Does one insist, then, that still there is hope for a country so lost? The answer to that question is found in the same way as was the answer to the other we have already considered. The "smiting" and the "healing" seem to have followed the usual law of divinely ordered providences. As we did before, we must look at particulars.

Now, one of God's processes in the fulfilment of prophecy is what we call restoration. He deals invariably with remnants. Some abiding good is supposed to be left behind whenever such ruin is wrought. The old times come back again, and the ancient standards are raised afresh into prominence. There is intense significance in the expression used in this verse of Scripture that we have just now been quoting, for the declaration is made that Egypt shall "return even to

the Lord." There is implication in this that Egypt has had a history of obedience heretofore, that the seed of the gospel has once flourished there. Can any facts be found to substantiate such a claim? Has this African continent an honorable record of religious life worth "returning" to now? Not before Isaiah's time, perhaps, but in later years of ecclesiastical annals there was great service credited by the churches to Egypt.

When Herodotus, the Father of History, began his best book of Oriental annals, he said as his opening sentence: "I shall now speak at greater length of Egypt, as it contains more wonders than any other of the lands and is pre-eminent above all the countries for works that a writer can hardly describe." But Herodotus, poor heathen that he was, could not know that the greatest glory of that spot was to be found in its singular relations to the gospel of God. There the church was begun; there the dispensation of the law was fashioned; there Jesus, the Lord of Glory, was housed from the violence of Herod; there the prophecy was fulfilled, "Out of Egypt have I called my Son." Thus this almost forgotten strip of territory naturally grew to be the earliest of the great centers of Christianity in wealth, intelligence, and doctrinal orthodoxy. For some scores of years one stronghold of the patristic faith was conspicuous along the northern shore of Africa. There a fresh hold was gained by the use of the Greek language; there the Pentateuch was translated by the noblest scholars of the age; there council after council was held, in which the greatest errors were silenced which ever harassed the churches, and the grandest doctrines were proclaimed which ever builded them up. The Scripture says those good old days are to come back again, and that strip of land redeemed from the sands is yet to grow fruitful and beautiful with graces for God's glory. It may not be far away from even our time when there may be another good Augustine at a new Hippo, another Aurelius at some Christian Carthage, and another Athanasius to stand for the truth at a more glorious Alexandria than those ages ever knew before, in the purer Egypt yet to be!

Add to this a fresh proof: the declarations of prophecy concerning Egypt are more profuse than those concerning any other nation, unless perhaps we except Assyria. God will see what is best in the past faith, and will restore it. He will see what is best in coming histories, and will secure it. He will accept kindly and gently what Egypt herself is doing to grow wiser, holier and better, and when He finds a feebleness which is open to pity, He will not break the bruised reed.

Influences are at work already. War has been like "the breaker" promised of old, and has opened strange sluices of information, and of course has awakened new interest. Prayer and effort are going steadily through the land hand-in-hand, and tokens of unmistakable prosperity are beginning to appear. Civilization is opening the path for gospel

grace. To us the crescent on the Turkish flag does not seem to be the symbol of the young moon, but of the old ; it is waning rather than waxing. The stamp of a firmer tread is felt now on the Egyptian soil. The sound of a voice sweeter than that of the muezzin from an old minaret is often heard in that desolate country ; singing comes forth from some of the dwellings ; prayer is offered publicly by converts in dedicated houses of God ; missionary work has been prospered marvelously in that unpromising land, and God is fulfilling His covenant rapidly. An American Sunday-school has been in progress there in Cairo for several years. The experience is almost weird, when one winds his way through a labyrinth of streets crowded with Turks and Nubians, cafés and Punch-and-Judy stands on every side, bands playing and trains marching, soon to find a sheltered room, clean and bright, in which he listens to the teachers from his own far-away country as they give the New Testament lessons, just as they would at home, to a large throng of pupils, old or young, as it happens, from ten to seventy years of age, all devout, interested, full of zeal as they read what God is doing for their souls, and what He has covenanted to do for their troubled nation by and by.

They repeat the Lord's Prayer in the beautiful Arabic ; they sing, "Safe in the Arms of Jesus," and hymns like that. And one scholar, an earnest Christian, sent this message to be delivered across the ocean : "America is a good land ; everybody loves Jesus. Ask your girls to pray for our people, that we may all begin to love Him and serve Him too."

And, finally, the most practical proof of the divine covenant as to Egypt's ultimate conversion is found in the entrance of the British influence and rule there. The coming in of foreigners is not a curse, but rather a benediction to Egypt. The finances are better managed in these days than they have been for centuries before. The national indebtedness is more firmly provided for ; the bonds have risen from seventy to one hundred per cent. lately ; blood and treasure have not absolutely been wasted on that soil by the best intelligence of Great Britain through these years. Say what we will concerning England's domination in the East, one thing at least is true : no civilized Christian man or woman has visited the lands of the Bible, traveling along among the heterogeneous peoples, and crossing the frontiers of miscellaneous governments, without feeling at the moment when the border-line of any British possession was reached : "Here is law and order, here is truth and decency and safety ! Happy is the nation that hears the tread of a foreigner so beneficent, a stranger so kind, a conqueror so noble !"

THE MIRACLES OF MISSIONS.—NO. VI.

[EDITORIAL.—A. T. P.]

THE MCALL MISSION IN FRANCE.

THERE is a class of phenomena connected with modern triumphs of the gospel in unpromising fields which is so remarkable that it should be placed conspicuously by itself as an example and proof of a supernatural force at work. There are some barriers which have been removed so suddenly, so unexpectedly, so peculiarly, that the hand of God has been very marked in connection with them: they have subsided even before they have been encountered by the advancing mission band. It is to one of these examples of the subsidence of obstacles that we now call attention.

The promise that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," is not only a prophecy but an illustration of the world's evangelization. The time is coming when the good news will have spread in every direction like the omnipresent sea in its vast bed. The disciples of Christ have only to be faithful to their great trust, and like the pulsations of great tidal waves swept onward by mighty winds like the breath of God, the knowledge of the Lord shall move onward till it touches every foreign shore, advance into every strait and bay and estuary, and "sound the roar of its surf-line" from Greenland and Siberia to the southern capes and Australia, and from Britain and Iceland to Japan and Polynesia. The gospel is destined to be all-pervasive, like the sea, the air, the light. God is giving us some hints on a vast scale how He may bring all this about.

The sea may flood the land either by the rising of the ocean or the sinking of the shore, and the subsidence of the land is in effect the upheaval of the sea, since the comparative level is reversed. How often have disciples rejoiced to observe those mighty movements of God's grace, which, like the rapid rising of some far-reaching tidal wave, have flooded extensive districts of the world with the knowledge and the power of the gospel; and devout souls look and pray for the day when that great prophecy shall find its fulfilment, and some such wave of revival shall sweep over the whole habitable globe. But it behooves us not to forget that without this startling upheaval of the sea the ocean can make its bed on the continents if they sink below its level. Often in the history of missions has God gone before His people and, by the slow or sudden subsidence of opposing obstacles and barriers, prepared the way for the flooding of the land; and in many cases systems of false faith, or customs of formidable antiquity, that have stood like mountain barriers of adamant to keep out the gospel flood, have actually disappeared, as though the Himalayas had suddenly sunk out of sight, leaving China and India to flow together.

In fact, the more carefully we study missions the more we shall see that the false faiths of the world are almost if not altogether without exception in a state not only of decline but of decay. An unseen work of undermining is going on, and some day we may all be startled by the general subsidence of barriers which have hitherto seemed as deep-founded and as high-reaching as the everlasting hills. We content ourselves with one example, which may be used both to demonstrate and illustrate this truth.

The eyes of the world are to-day on France, beholding with astonishment the wonderful work of God there. Yet this is but an instance of this subsidence. France has been the right arm of papal power for centuries, and seemed, a century since, likely to develop the antichrist. How little we knew what preparations were going forward for the inflowing of the gospel tides, and what a divine power was conducting this preparation!

In 1877, Paul Bouchard, ex-Mayor of Beaune, wrote an open letter to the bishop of his diocese, renouncing Romanism and transferring his adhesion to Protestantism, on grounds of consistency and patriotism. It was not the act of a man converted to a new faith so much as disgusted with an old one. He forsook the State religion as a patriot and political economist, denouncing Roman Catholicism as the enemy of social and political progress, the ally of ignorance and superstition. His act was one echo of Gambetta's declaration that the Romish Church is the enemy of French republicanism—"clericalism is the foe of France." But he went beyond Gambetta, for he reproached him with atheism; Bouchard took this great step alone, and boldly wrote five tracts for the people, giving wider expression to his views.

At the same time Eugene Reveillaud, a lawyer, journalist, orator and statesman, born and bred a Romanist, a college graduate and a free-thinker, had his eyes opened to see the rottenness of Romanism, and became the champion of Protestantism, on similar grounds to those of Bouchard, and wrote a pamphlet on the "Religious Question and the Protestant Solution." Compelled to give up the Papal Church, he felt he could not be without a church and a religion, but had as yet no change of heart. The faithful Huguenot pastors boldly taught that Protestantism required more than a mere renunciation of Romanism: and in July, 1878, in the Protestant meeting-house at Troyes, Reveillaud arose and addressed the congregation, declaring his conversion, and manifesting a remarkable baptism of the Spirit. From January, 1879, his tongue and pen have been enthusiastically given to the evangelization of France. He publishes a weekly paper, *Le Signal*, and goes everywhere—to halls, theaters, ball-rooms and barns—to address the people, showing them the need of a new gospel of faith, repentance and holiness.

Our generation has seen no religious movement to compare with this

arising of a whole people. "There is Protestantism in the air." In Avignon, the old residence of the popes, Renouvier adds to his "Critique Philosophique" a "Critique Religieuse" to chronicle the Protestant movement; and in Belgium Emile de Laveleye writes on the "Future of the Catholic Nations," a warning to all peoples of the inevitable results of Romanist supremacy.

The rapid and radical change that has come over France no one can conceive who has not been there during this quiet religious revolution. Scarce a century ago Protestants were tortured and murdered, till even Voltaire's atheism vented its invective against persecution for religious opinion, and shamed France out of her course. Then came the reaction of atheism, but no religious liberty. But under McMahon, a majority of nine ministers of the Waddington cabinet were Huguenots, though the Huguenots represented but one-twentieth of the population. November 2, 1879, Protestant worship was held at Versailles, in the palace of Louis XIV., and not far from the chamber where he died, beneath the room where Madame de Maintenon induced him to sign the Revocation of the Edict of Nantes nearly two hundred years ago.

The news of one week would fill a journal with startling items—people assembling in hosts everywhere, in halls, tents and open air—listening with intense interest to denunciations of Romish priestcraft, and the good news of grace: and families, fifty at a time, coming out to take their places with the Protestants. It is scarce three hundred years since the St. Bartholemew massacre in 1572, and yet the nation is turning from Rome. The McAll Mission has developed with a rapidity unparalleled in church history, establishing new preaching stations as fast as men and money can be obtained, and finding everywhere an open door. The tides of a pure gospel that surged vainly against mountain barriers for centuries are now rushing in like a flood. But it is a case of subsidence. The tide has not risen so much as the barriers have given way, and so France is being covered with the knowledge of the Lord.

But let us not hastily dismiss this marvelous story of missions in the very citadel of the papacy. Go and study the work of McAll and his associates. See that man at the very crisis of affairs called suddenly and unexpectedly to take the lead of the most conspicuous movement of modern times. He did nothing to prepare the way; he knew nothing of the grand movements that had made the way open. He simply went to Paris on a visit, but it was God who was guiding. He had made the hole in the board, and now set the peg in it, as Sydney Smith would say. Never in the course of history has the right man, at the right time, dropped into the right place, if Robert W. McAll did not in 1871! Before, he would have come too early; after, he would have come too late. He did not know, and could not, the eternal fitness of things. Let us bow, and say with Pharaoh's

magicians, "It is the finger of God." The steps in this history it may be worth while once more to put on record, for the encouragement of our faith that there is a supernatural factor which cannot be eliminated from the work of missions.

In the summer of 1871, Rev. Robert W. McAll and his wife, visiting Paris at the close of the terrible war with Germany, and led by a deep desire to reach the poor, priest-ridden workingmen with the gospel, were giving away tracts in the hotels and on the public streets, when a workman said: "If any one will come among us and teach us, not a gospel of priestcraft and superstition, but of truth and liberty, many of us are ready to hear."

Mr. McAll returned home, but above the murmur of the waves and the hum of busy life he heard that voice, "If any one will come and teach us . . . we are ready to hear." He said to himself, "Is this God's call? Shall I go?" Friends said, "No!" But a voice within said, "Yes." And he left his English parish and went back—back to Belleville, where, in days of anarchy and violence, issued forth the desperate mobs to burn and destroy and kill. There, in January, 1872, in the Rue Julien La Croix, he opened one little hall in a faubourg of 100,000 desperate, lawless communists; one man conducting a gospel-meeting to save millions! In the midst of men known as assassins he had no weapon but a pocket Bible—his "double-barrel revolver," and in a district worse to work in than St. Giles in London he began to tell the old story of Jesus. Soon the little place was crowded, and a larger room became a necessity; and sixteen years later that one gospel hall has become 112, in which, in one year, have been held 14,000 religious meetings, with a million hearers, and 4,000 services for children, with 200,000 attendants. No such history is to be found elsewhere, and no statistics can adequately represent the results of a work so apostolic in principle and pattern. These many services are "recruiting offices" for new volunteers for the Lord's army; no new sect or church is formed, but converts are gathered, and then fall into the neighboring churches. But the work is only at its beginning. The cry comes from all parts of France for new stations, and the work needs only more men and more means to be indefinitely multiplied.

The McAll Mission is perhaps the most remarkable movement of Providence in modern times. At the critical hour of the history of France, God raised up the right man for the place and the work. It was in the very period of transition, when, breaking with Romanism and the clericalism which Gambetta declared to be the foe of France, the nation was left without a religion, and in danger of drifting into infidelity and atheism. Mr. McAll, hearing the call of God, fell almost unconsciously into his place in the divine plan, and introduced a mode of worship without a vestige of superstition or a relic of empty formalism and hollow ceremonial. He was building more wisely than he

knew ; but the Architect who called him to the work had prepared the material for the structure, and guided in its erection. Without those very principles that underlie the work of the McAll Mission there could not have been this phenomenal success. Those very principles are a proof that God is in the work.

1. *The Gospel for the Masses.*—The leader of the movement and his fellow-helpers are moved with compassion for the multitudes that have no true knowledge of Christ and faint for spiritual food, scattered abroad as sheep having no shepherd. Mr. McAll has confidence in the adaptation of the gospel to every need of every human soul, in the accessibility of the common people, and in the susceptibility even of the criminal classes to approach.

2. *The Power of Passion for Souls.*—Who dared to hope that this priest-ridden people, ignorant, superstitious, hardened and half-atheistic, would exhibit such readiness to receive the Protestant gospel? But love is omnipotence ; and before it even the barriers of a strange language melt away, and the iron doors of distrust and hatred open as of their own accord. Simple love for souls, unmixed with self-advantage, was the moving-spring of all this work, and proved resistless. When Mr. McAll began his work he could not speak French, but he could utter two sentences in the tongue of those workingmen. One was, "God loves you," and the other, "I love you"; and upon those two, as pillars, the whole arch rests.

3. *The Attraction of a Free Gospel.*—From the first free distribution of tracts on the streets of Paris until the work reached its present grand dimensions nothing has at once surprised and drawn the workingmen more than this, that for all this ministry to their good they have not been asked a centime ! The feast spread on a hundred tables has been without money and without price. They have associated all that is called religion with a *tax*, heavy and oppressive. The priests have fattened on the money paid for masses for the dead, and cathedral churches have been reared out of poor men's scanty wages. But all this is an unselfish labor, for which no return is asked.

3. *The Simplicity of Gospel Work.*—These methods are at the farthest remove from ritualistic formalism and ecclesiastical ceremony. Any place of meeting is good enough where the people can be comfortably gathered. A Bible, a simple stand, a small reed-organ, a few hundred chairs, a plain, earnest address, singing, prayer, hand-to-hand contact—this is all the machinery of the greatest mission movement of modern times ! A bare hand reached out to the poor workingman, through which may be felt the warm throb of a loving heart, with not even a kid glove between to act as a non-conductor—that is the secret of power.

5. *The Exemplification of true Christian Unity.*—The effect is both unsectarian and undenominational. No lines of division appear

between workers, and no "tribal standards" are unfurled. Christ's is the only name known. They are "all one," and hence "the world believes." The energies often expended in contests and conflicts, or at least rivalries and jealousies among disciples, are here all turned into the channel of pure evangelistic work.

6. *The Moral Education of the Common People.*—Mr. McAll saw in Belleville extreme poverty and misery side by side with mental and moral degradation. He felt that material and spiritual conditions must be remedied together, and that the gospel was the lever to raise the whole man to a higher plane. Hence the prominence given to schools and class instruction.

The work has been successful along all these lines, and the more successful *because* projected along all these lines. In recognition and encouragement, the "Société Nationale d'Encouragement au Bien" presented McAll with a silver medal for his *devotion to humanity*, and the "Société Libre d'Instruction et d'Education" with another medal for services rendered to popular instruction. These public acknowledgments of McAll as a philanthropist and educator were aside from all questions of religion; while the Government also recognized his work as the best security for order and good citizenship, declaring his gospel stations the best "police measure" for the prevention of disorder and crime.

This humble man came to Paris, and removed the barriers between the "unchurched and churched," and came close to the people; gathered the multitudes into his "halls," making those halls not only nurseries of piety, but grand training-schools for future evangelism; meeting papacy and infidelity, not controversially and negatively, but experimentally and positively. And here, where it was thought there was no field for evangelization, a foreigner proved papal France to be the foremost missionary field. And so among this mercurial people, whose very blood is quicksilver, God is carrying on a work whose depth and reality are beyond all question. The gospel is God's remedy both for infidelity and instability, and so far and so fast as the gospel permeates the French nationality every noble characteristic develops.

McAll has put in motion a host of agencies, all evangelistic. Mission stations, with schools, classes, mothers' meetings, prayer-meetings, evangelists, visitors, tract-distributors,—everything thoroughly evangelical, variations of one key-note—"Christ crucified." The labors are great, of providing speakers for so many meetings, and with no free day but Saturday. The appliances are very comprehensive and complete, avoiding only open-air preaching, which conflicts with municipal law. The methods are very simple; no expensive buildings or outlay—a clean, whitewashed wine-shop or commodious room, adorned with texts and provided with platform and seats. And, withal, no mission anywhere is more economically, honestly and conscientiously

conducted and administered. Every centime is accounted for in detail.

Here, then, even in France, long supposed to be the most hopeless field for Protestant missions, we behold another of the modern miracles which constrain us to exclaim, "What hath God wrought!"

THE WORLD'S MISSIONARY CONFERENCE.

LETTER FROM REV. A. T. PIERSON, D.D.

[Our editorial associate is present, as "delegate-at-large from the churches and societies of the United States," and an active and prominent participant in the doings of this Grand Council. The readers of *THE MISSIONARY REVIEW OF THE WORLD* will be treated to graphic sketches of its interesting and important proceedings from his facile pen, as well as enjoy the reading of many of the important papers given to the Conference, obtained by Dr. Pierson's personal presence and acquaintance with many of the leading workers in the mission field. We give below the first instalment, as an earnest of good things to come. We have kept back the press to be able to give at this early date an account of the opening of this world's council, which is sure to mark a new epoch in the religious history of the world.—J. M. S.]

LONDON, June 11, 1888.

MY DEAR DR. SHERWOOD :—Saturday, at five o'clock P.M., the great World's Conference on Missions assembled in Exeter Hall. Great as were the expectations that had gathered around the occasion, they were all surpassed by the reality. It had been the thought of the committee that, before entering formally upon the business of the convention, a reception should be given to the delegates, affording an opportunity for free, familiar and social intercourse and acquaintance. Tables were set at the opposite ends of the great hall, capable of accommodating hundreds of persons, and after supper a few words of welcome were to be spoken, and a short prayer and praise service was to conclude this first general meeting.

But all these arrangements proved inadequate; they were divinely displaced by the unexpected throng that crowded Exeter Hall and made locomotion almost impossible. Where *thousands* had gathered *hundreds* found but little room for freedom of movement; and so we all rejoiced to have the well-planned arrangements give way to the necessity of readjustment, and we conformed to circumstances. We were glad to stand where we hoped to sit, to fast where we expected to feed, and to be held as in a vise where we meant to go about and shake many loved hands.

As I stood on the upper platform and looked over that august assemblage, I said to myself, This is indeed the grandest ecumenical council ever assembled since the first council in Jerusalem! What a fitting commemoration with which to mark the completion of the first century of modern missions; what a fitting inauguration with which to introduce a new century of evangelism!

The promise of our Lord is: "Where two or three are gathered together in my name, there am I in the midst of them." Such a promise and such a gathering must challenge the faith even of a very weak dis-

ciple. For when were the conditions of the promised presence more amply fulfilled! If there be such a thing as meeting "in His name," surely it is to be found here. From the East and the West, from the North and the South, from every continent and the isles of the sea, representing every Christian denomination, missionary field and missionary agency or organization, delegates have gathered. The veteran missionary secretaries are here, the war-scarred soldiers who have fought for fifty years the battles of the Lord. They come as the maimed and scarred martyrs gathered at the council of Nicea, over 1,500 years ago. The authors of great books on missions, the editors of missionary magazines which chronicle the progress of the campaign of the ages, the eloquent pleaders by tongue and pen for the speedy evangelization of the world, the translators of Scripture into the many languages and dialects, missionaries from all lands, and natives who have been converted and transformed into evangelists, pastors and teachers—these are here. Godly women, representing the legion of women's boards and auxiliary societies which have come to the front and kept at the front in the march of modern missions, are also here. Again we say, and deliberately, there never before was such a gathering "in His name." Christ has waited nearly 2,000 years since He gave His last command, before He has seen His whole Church gathering by chosen representatives to plan a world-wide campaign for His gospel; forgetting all minor differences or divisions in rallying about the one ark of the covenant, and in obedience to providential and gracious signals, sounding the trumpet for a new onward, forward march!

It was obvious from the first that the Master of assemblies was in the midst. After a season of mutual introduction the Earl of Aberdeen—a very courteous, noble, simple, unpretending Christian man, yet in comparative youth—took the chair and called the great assembly to order and announced the opening psalm:

"All people that on earth do dwell."

Those who would set an operatic quartette upon the stilts of high art to "perform God's praise" should have heard two thousand people sing Old Hundred then! And those who have been known to admire eloquent prayers addressed to the audience should have heard the beloved Webb Peplow, as he led the vast audience in prayer that took hold of the very horns of the altar in importunate and earnest pleading for such a blessing as should surpass exceeding abundantly all we ask or think. It was a marvelous prayer, because it was so self-oblivious. He prayed in the Holy Ghost, and in praying with him we all draw near to the mercy-seat where God is enthroned. The blessing he asked had already come.

After a few graceful words of greeting from the Earl of Aberdeen, the Rev. Dr. Underhill, the veteran Secretary, now retired from active supervision, gave a *resumé* of the various steps and stages by which,

since the first comparatively private conference in 1854, in New York City, with Dr. Duff, the thought and plan of a world conference had grown in scope and in realization. Ten years ago a conference similar to this had been held at Mildmay, but it had no such cosmopolitan character, and was but a herald preparing the way for this colossal gathering. To give any adequate idea of this masterly address we should be compelled to reproduce it entire, and even then the aroma of a flower is not more elusive, as to the printed page that may represent the form and even hues of a blossom, than is the ethereal atmosphere that invests such an address from such a man! Rev. Mr. Wigram of the Church Missionary Society then spoke, followed by the Rev. Dr. A. C. Thompson, the beloved representative of the American Board, who in a singularly graceful speech in behalf of the American delegations, left absolutely nothing to be added by the rest of us. Remarks were made by representatives of the German and French Societies, and by the Secretary, Rev. James Johnston. Hudson Taylor of the China Inland Mission led in prayer and the assembly adjourned. It was difficult to part. Handshakings innumerable followed, until slowly the great crowd separated, reluctant to leave a place manifestly filled with the Holy Ghost.

It was quite remarkable that in a land where aristocratic institutions prevail, there was no parading of great names, either at this opening meeting or on the programme. We saw no man save Jesus only. As the Secretary justly said, it is a compliment and tribute to many of the men whose names are on the programme that they are not well and widely known. It is because in a self-oblivious spirit they have buried themselves among the heathen, and from these living sepulchres they have been called by the voice of this Conference to tell of what they have seen and heard amid the dark places of the earth, full of the habitations of cruelty, and to bear witness to the gospel, which, to the highest and lowest alike, is still the power of God unto salvation.

No meetings of the Conference, as such, were held on Sunday, but the delegates, scattered throughout the city, either occupied the pulpits or sat as worshippers in the churches. Neither Spurgeon nor Canon Liddon were well, and many were disappointed in not hearing them. There is on the part of the best people in London a conscientious objection to the use of the horse-cars and steam-cars on Sunday, and meetings at Exeter Hall were opposed because they would necessitate much needless travel on the Lord's day.

But Monday's meetings opened with a prayer-meeting at 9:45 in the large parlor adjoining the assembly rooms, which meeting was itself one of the richest and most Pentecostal feasts we ever attended. God poured out a spirit of grace and of supplication, which became for the whole day a fragrant anointing, and filled the entire house with its odor and atmosphere.

It is now definitely ascertained that 150 delegates are present from the United States, representing 51 societies; 27 from Canada, representing 6; 22 from the Continent of Europe, representing 13; and 1,060 members, representing 52 societies in England, Scotland and Ireland. There is thus a total constituency in members and delegates of 1,259, representing 122 societies.

In attempting to describe or chronicle these great gatherings, the like of which the world has never seen, we labor under two embarrassments: first, an embarrassment of riches, for thus far we have heard not one poor paper or weak speech; and, secondly, an embarrassment of limitation, for, not being ubiquitous, we find it impossible to be in two places at one and the same time, and hence cannot attend all the sectional meetings held simultaneously. At 10:30 on Monday two meetings were held for members only, at one of which Missionary Methods were discussed, especially as to the selection and training of missionaries; and at the other, Medical Missions. At three P.M. again there were three meetings, one for discussion of Missionary Modes of Working; another, an open meeting, on the Increase of Islam, and a third, in the great hall, on China. Similarly in the evening, two meetings, one on the Jews, and the other in the large hall on the Condition of India, China, Africa, and the world at large.

This will afford a general notion of the *modus operandi*, and make repetition needless. And as the best way to promote brevity and interest in these editorial communications, I will henceforth simply touch on great salient features of the Conference, and refer in particular to the addresses and papers, which, for originality of suggestion or practical value, seem to demand individual recognition.

Without invidious distinction, we may select the remarkable paper of Henry Grattan Guinness, the well-known evangelist and missionary trainer, as a representative of the papers read in the morning. Clear, practical, pungent and powerful, it captivated the assembly. And we have secured it for the pages of this REVIEW, and it may be expected entire in the next issue.

The general drift of the morning discussion was in the direction of a thorough qualification, both intellectually and spiritually, for the work of missions. It was insisted that it will not do to send abroad inferior men and women; that the strain and drain upon the faculties and resources are such as demand the best equipped and most thoroughly furnished men and workers. But we were glad to hear emphasized the pre-eminent need of spiritual anointing. The man who is not ready to preach anywhere is fit to preach nowhere. Love for souls is the highest genius—inventive, versatile, omnipotent, sagacious. During a course of training there must be constant contact with souls, to keep up vital warmth and prevent a cold intellectuality, a scholarship that is unspiritual and unconsecrated. The whole day

was a feast of fat things. But the great meeting of the evening was the crown of the whole. The Earl of Aberdeen took the chair, with the Countess at his side. The address of Prebendary Edmonds on the Condition of India was one of the brightest, keenest, sharpest and most brilliant we ever heard. It was a two-edged sword, and its edge was not keener than its point was piercing. For example, he made the Tabernacle in the wilderness a type of our duty. There were some things behind the veil which were still obscure; but before the veil were three others quite plain: the table of shew-bread, the candelabra and the altar of incense. God means that, in order to personal and national prosperity, there shall be three requisites—first, bread on the table; second, light in the house; and third, an altar of prayer. And wherever one or more of these is lacking, we are to seek to supply it.

Again, he said that the "Light of Asia" was the light of Oxford and Oxford Street; that it was Oxford brought *read into* Oriental systems. Again, he remarked that in India the great lack was the lack of a sense of individuality and of personality, and told a story of two learned Brahmins discussing as to whether God has or has not personal attributes. *Both* contestants received a prize for the *conclusiveness of their respective arguments!* He beautifully spoke of the 119th Psalm as stamped with the most impressive personality in the conception both of God and of man. It contains the pronoun "I" 140 times, "thine" 180 times, "me" 100 times.

Rev. J. Hudson Taylor, of China Inland Mission, then briefly, but with great power, outlined the history of missions in China, and the present condition of the people. He referred to the numbers of the Chinese, their intelligence and industry, perseverance and resolution; succinctly referred to the great resources of the country, instancing the colossal coal deposits, capable of supplying fuel to the world for 2,000 years. Then he rapidly, by a few strokes, sketched the history of Chinese missions—Apostolic, Nestorian, Roman Catholic, Jesuit, the defect of all which was that they gave the people *no Bible*. Then came Robert Morrison, whose first work was to translate the Scriptures. Mr. Taylor arraigned the opium traffic as the sum of all wrongs and villainies, and affirmed that when the first British ships bore to the land that fatal drug, an injury was inflicted that in one day works still more harm than the gospel can offset in a year. He calmly said, with deep emotion, that the opium habit works more damage than drink, slavery and the social evil combined.

It fell to the writer to make the closing address, a general survey. At that late hour all that could be done was rapidly and in outline to sketch the Present Position and Condition of Christian Missions. Amid all our congratulations we must not forget our humiliation, for while completing the first century of modern missions, it is *only the first*. Christ has patiently waited for nearly 1900 years to see of the travail of

His soul. The evangelistic activity of the first centuries gave place to secularism and selfishness. A thousand years of the dark ages succeeded, during which Christianity scarcely survived. The Lutheran Reformation revived apostolic doctrine, but did not revive apostolic activity and evangelism. The church had to wait three centuries more before she recognized her duty and debt to a lost world. And even now the bulk of Christian disciples do not feel their *individual responsibility* for the lost. We do work by *proxy*. We erect great societies and boards, and by them girdle the world with a network of missionary organizations, and content ourselves with trifling gifts and sending forth some 5,000 or 6,000 men and women, while the converts from heathenism furnish five or six times as many workers as all Christendom! We give ten millions of dollars a year to foreign missions, while in London alone enough wealth is buried in ornaments, jewelry and silver plate, to carry the gospel round the world in ten years. During the nineteen centuries that have passed away, not less than *fifty* entire generations have perished, and these have included not less than an aggregate 30,000,000,000 souls, or twenty times the present population of the globe.

The question is, Can the problem be solved, of reaching with the gospel the unsaved millions of the race? Of course it must be solvable; for our Lord never would commit to His people an impossible task. If we study the gospels we shall find God's way of solving the problem outlined. It embraces some important factors, which we have comparatively failed to emphasize. Two of them I desire to make very prominent: first, *individual* call to direct labor for the unsaved; and secondly, the *supernatural power of God*. Had these been as prominent in the life of the church as they should be, the work of the evangelization might already have overtaken the population of our globe.

In my address at Exeter Hall I dwelt upon these two necessary requisites to the successful prosecution of mission work. We must return to the primitive conception—*every believer a herald*. In the 13th chapter of Matthew, our Lord gives us two parables of the kingdom: In the first He teaches us that the *seed* is the *Word of God*; in the second that the *good seed* are the *children of the kingdom*. Only as we take both together do we get the whole truth. If we would sow the world-field, we must scatter side by side with the seed of the Word the seed of Christian lives, the Word made flesh and dwelling among men, as the Master did. The world will never be brought to the knowledge of Christ by the Bible alone—but the Bible with the man and woman beside it. We must send forth colonies of disciples to plant Christian homes amid the dark places of the earth.

And, secondly, we must have hearty confidence in the *supernatural* factor in missions. We have had a book on "Natural Law in the

Spiritual World ;" let us have another on Supernatural Law in the Natural World. In these days of naturalism we are in danger of practically denying the direct Divine hand in history. Nothing more attracted me to the study and advocacy of missions than the manifest interpositions of superhuman, supernatural power. Nothing short of God's own hand ever opened within one generation the door of all these kingdoms, shut and sealed a century ago. The children of Israel, led by the pillar of cloud, had no plainer proof of God's presence than the ordinary missionary band. The parting of the Red Sea and the Jordan, the route of Amalek, and the falling of Jericho's walls, were not more conspicuous signs of God's power than the marvels wrought in modern missions.

The Conference ought to yield two permanent results. First, it ought to revive in our hearts *the sense of the supernatural, and drive us to importunate prayer*. All our machinery, our organizations and agencies, even the multiplication of money and men and means, can accomplish nothing without the providence and Spirit of God. This we must not only acknowledge, but realize and feel. The greatest lack in modern missions is, after all, the lack of *believing prayer*. All great results for the kingdom have been and will continue to be wrought in answer to the prayer of faith.

The other result should be energetic and enterprising *action*. We should forget that in which we differ and emphasize that in which we agree. Our tribal standards should be set up about the Ark of God, and we should move together about that ark. The King's business requireth haste. A soldier of Queen Victoria, being asked how long it would take for the army and navy to carry a proclamation round the world and publish it everywhere, answered, "I think we could do it in about eighteen months." In the days of Esther, the decree of Ahasuerus was translated into every language spoken in the empire, and borne through the whole hundred and twenty-seven provinces, from the Bosphorus and Nile to the Indus and Ganges, in less than nine months! What might we not do with the help of the printing-press, steam navigation, the telegraph, and all the appliances of modern invention, if the church would but give herself to the glorious work! We might publish the gospel to all living peoples before the end of the present century!

Sounding the imperial clarion of advance along the whole line of battle, moving as one host, let us pierce the very center of the adversary, turn his staggering wings, and unfurl the flag of the Cross upon the parapet of every stronghold of the Devil.

DR. CHRISTLIEB ON MEDICAL MISSIONS.

[The *Allgemeine Missions-Zeitschrift* for 1888 contains a profoundly valuable article by Dr. Theodoro Christlieb, continued through several numbers, upon Medical Missions. The Rev. Chas. C. Starbuck has translated for us the salient passages of this article, which we give to our readers.—Eds.]

“ALL genuine missionary work must be in the highest sense a healing work.” So writes that vigorous missionary pioneer, Mackay, from that newest martyrland of missions, Uganda. As certainly as sin disintegrates soul and body, and these are most strictly conjoined, so certainly also must a complete redemption extend itself over the whole personal life, and therefore finally over the body. Therefore, forgiveness of sins, or preaching of the gospel, and bodily healing, are only two sides of the same comprehensive salvation, brought nigh to man in Christ, although its realization in the two spheres may be widely divergent in time. Therefore we see Christ not merely Himself preaching and healing as He goes around, but also sending forth the disciples ‘to preach the kingdom of God and to heal the sick,’ giving, on the one hand, especial power to the Twelve ‘to heal all manner of sickness and all manner of disease,’ and, on the other hand, commissioning the Seventy (Luke x : 9) to heal the sick and to announce that the kingdom of God was at hand, here even giving the commission of healing the precedence. Nor is this power of healing given merely as a sign confirmatory of their mission, but as a manifestation of ‘the universal compassion of the gospel,’ which brings help for every harm.

“Though there had been now and then sporadic instances of medical skill applied by the English to missionary ends, it was the practical Americans who first gave this impulse a definite form, the first regularly trained and designated Medical Missionary having been Dr. Peter Parker, sent out by the American Board in 1834 to Canton. In a few years the London Society sent Benjamin Hobson after him, inaugurating the principle in Europe.

“It is little known that to the magnanimity of an English physician England in great part owes her influence in the East. In 1636, Dr. Gabriel Boughton, having cured a princess of the Great Mogul’s court, who had been badly burned, asked, as his only reward, leave for his countrymen to trade with India. This was the beginning of English power and civilization in the East.

“The first, or at all events one of the first, missionary physicians, strictly so-called, sent out by a missionary society, was Dr. Otis R. Bachelier, sent out by the American Baptists (as I think) to Orissa in India, and still laboring there.” [Dr. Christlieb has here confused the larger Baptist body with the Free Baptists, to whom Dr. Bachelier belongs, and who have long been associated with the General Baptists of England in preaching Christ “where Satan’s seat is,” in the very region of the temple of Juggernaut.]

“Before 1861 there were not over twenty missionary physicians in all heathen countries, and before 1871 probably not more than forty at most. In 1878 there were ninety or one hundred, and by 1885 there were from one hundred and seventy to one hundred and ninety regularly graduated physicians in the work. The Edinburgh Medical Missions Society had, in 1871, an income of \$6,240; in 1881, of \$26,400.

“Notwithstanding that the number of missionary physicians since the beginning of the last third of our century has grown so rapidly and gratifyingly, yet in the majority of the heathen cities in which they labored half of the sick remained almost wholly excluded from this benefit—the female half. Especially in India, where the women of the upper classes regard it as

contrary to religion and propriety to show their faces before men, where, as a rule, not even the heathen physicians (hakims) are summoned to treat the cases of sickness in the zenanas, the way is completely barred to the Christian male physician. Nor is this merely true of the wealthier. 'All Hindu women,' writes Mrs. Weitbrecht, after a wide tour of inspection in 1878, 'whether rich or poor, are completely neglected in time of sickness. Prejudice and usage banish medical help. Fever, ophthalmi. and other contagious ills propagate themselves without check in the dark, filthy dwellings. From this results the enormous mortality among women and children, or chronic diseases, one of the chief hindrances of zenana missions. A female medical mission in the center of every populous district is one of the most crying necessities of India.'

"How rapidly, with growing confidence, the work increases; how rapidly the sphere of effectiveness widens out, in spite of the strange phenomenon of a female doctor, especially to the Hindu mind; nay, in spite of the great dread felt at first, especially by women of the higher classes, of losing caste under Christian treatment, appears from the register of the Presbyterian Female Hospital at Lucknow. It was opened in 1883, and in that year had only thirteen patients. In 1886 it had 212, besides 2,712 outside patients and 6,930 distributions of medicine. The Church M. S. has nine ladies in service, more or less medically trained. In Travancore last year there were 4,946 patients receiving medicine. In Lodiana, in 1887, the Fem. Ed. Soc. supplied 4,985 patients with medicine. The Zenana Mission in Amritstar (the seat of the Sikh religion) in 1887, with a staff of six female physicians and one nurse, received 242 patients into the hospital, assisted at 454 births, visited 4,000 patients at home, and supplied some 30,000 with medicines. Really it does seem as if Col. Higginson was authorized to concede that Christian missions accomplish something toward 'making the condition of barbarians a little more comfortable.' Dr. Lowe of Travancore speaks of the disinterestedness of his native medical helpers. Though receiving only twenty-four cents a day, they have refused offers of three and four times as high wages in order to maintain the missionary work among their people. Missionary physicians, hospitals and dispensaries are indeed multiplying in India, and extending their operations so fast that it is almost impossible to keep up with them. And the movement has now passed beyond missionary circles, and under the patronage of Lady Dufferin, as representing the Empress, has become national. The Female Medical Aid Association in its first year enjoyed an income of \$110,400. 'The cry for capable lady physicians goes through the whole land.'

"All agents of this national society are forbidden to exercise any missionary influence. This prohibition is remarked upon by Dr. Christlieb as follows: "Doubtless this undertaking is thoroughly well meant by its founders. Upon this broad basis help can be much more quickly procured for the neglected world of invalid Hindu women. To the female physician, who merely comes as a sympathizing human being with her skill for the body, the prison-doors of the zenana will swing open much more quickly than to the Christian woman who leaves out of sight neither sick body nor sick soul. This explains the enthusiasm over this new foundation, and the shower of wealthy gifts from England and India which has watered it. And yet we must inquire: Will this fruit of Christian culture be permanent, grafting itself into Indian society, without its root concealing that from which, nevertheless, it is, in its deepest origin, derived? Does a right view of moral education, or even of the history of culture, warrant us in playing into the hands

of the haughty rationalistic assumption that Hinduism, Islam and Christianity are religious equivalents, or have even an equal level of scientific right, viewed merely from the medical point of view? This is very nearly the same as to say that they all three signify the same; that is, signify nothing. Against whom is the edge of this anti-proselytizing principle turned? Practically against *Christian* physicians, and the course hitherto held by missionary practice. Hindu doctresses are not touched by it, and hardly Mohammedans, allowing that there should ever be any, and that Western science had not dulled the energy of their fanaticism.

"Imagine a Christian lady attending at the bedside of a patient mortally ill. She sees death approaching. She does her best for the relief of the bodily distress. But for the restlessness, or it may be the torpor of the spirit, for the deep distress of soul which often oppresses the sick one far more heavily than bodily pains, she may not offer a word of Christian truth or evangelic gospel comfort! With the saving light in her hand she yet may not venture to cast a beam into the darkness of the poor heathen soul, even when she sees it deepening into the darkness of death! Her lips for this are as good as sealed. What cruelty, to the poor patient, and to the compassionate physician no less. Will the young Christian Hindu women, who are now sent by local corporations to study medicine at Agra, be able to prevail on themselves to be silent before their Hindu sisters concerning that which has become the bliss of their own life and the rest of their own heart, concerning their faith? It is to be hoped not.

"And when, as above all in India, the use of certain medicines or other remedies clashes severely with religious prejudices, will it not often import to remove or at least to mitigate such scruples? And so far this necessity involves an interference with religious opinions. And above all: does Christ's commandment to preach the gospel, which assuredly embraces India, apply only for well women, and not also for sick? Has any person, or any society, a right to restrain it? And must a reference to the Saviour of all the world necessarily be made in an importunate, wearisome, headlong manner? Can there not be a friendly, heartily sympathetic offer of salvation, such as shall awake a living hope, and finally implant in the uneasy spirit a divine peace, a state of mind which can only react favorably upon the bodily condition? How often do humanitarians, out of mere respect of man, fall into pure cruelty! How certainly, on close examination, the Christian interpretation of love to our neighbor approves itself as the only genuinely human interpretation!

"Lady Dufferin allows that the 'quiet influence of Christian virtues' must be permitted the agents of the society. No doubt. No gracious permission of royalty or its representative can be required for that. It is its own authentic warrant. But to the catalogue of Christian virtues, under some circumstances, it also belongs to confess *with the mouth*, not merely by quiet example, as the latter can only inspire respect for the person of the physician, or at most for his religion, but cannot alone help the poor patient out of his heathen ignorance into true faith and peace. The appeal to public policy, while entirely intelligible from the Vice-Empress of India, can never justify the position in Christian eyes. For, as we judge, the more said about earlier government policy in India the worse the case turns out. Heathen customs of worship, not merely endured but for long years supported (and sometimes, it is hinted, supported even yet by donations to temples, &c.), have proved, not only as viewed by Christians, condemnable, but to be also a mere short-sighted opportunism, contributing perhaps, on the moment, to

avert popular tumults, but in the event morally injurious to the government, as giving to many thinking Hindus an impression derogatory to a power which could prove itself so weak as virtually to deny its own Christian faith.

“The assumption that, however it may be with certain Indian *princes*, the Indian *people* object to female physicians who bring the gospel, is far from being of universal validity. Otherwise, how is it to be explained, that the ‘General Council of Education in India’ some time ago, when strongly urging a multiplication of girls’ schools, acknowledged that ‘the natives decidedly prefer girls’ schools conducted by the *missionaries* to those conducted by the Government or by natives.’

“Therefore, with full acknowledgment of the noble designs of Lady Dufferin, the periodicals representing medical missions have, so far as I can see, *unanimously* declared this principle of silence as to religion to be unpractical and largely impracticable, indeed, *unchristian*, and therefore for the more earnest Christian women *morally impossible of acceptance*.

“In China also the medical missionary institutes are hardly less numerous than in India. They already extend from Hong Kong and Canton to Peking, and even into Manchuria and Tartary. The number of missionary physicians, male and female, at present working there, Fomosa included, already exceeds 80. Of this whole number Continental societies at present reckon not one; 38 are British; 44 American, including Canada. Among these the heaviest representation is of the American Presbyterians, 14; next the M. E. Church, with 10; the A. B. C. F. M. English Presbyterians and China Inland Mission, 8 each; London M. S., 7; English Wesleyans, 5; Church M. S., 4, etc. The most comprehensive single medical mission of China is that of the English Presbyterians in Swatow. The hospital was opened by Dr. Gauld in 1863. It can now accommodate 200 inmates, and has elsewhere in the town a lepers’ department. In 1885 there were in all 3,867 patients from 1,824 localities, besides 1,770 treated at home, Of 944 operations 544 were ocular.

“Many societies can already look back upon a series of names of physicians which have become names of renown in the missionary history of Asia: the American Board upon the consecrated zeal of a Dr. Scudder, or a Dr. Parker in Asia; upon Dr. Osgood, who died, 1880, in Foochow; who, in the hospital there, in nine years treated 51,838 sick persons, and at whose death thousands of heathens raised a loud lament; upon Dr. Grant, who in his medical practice found twenty times more opportunity for intercourse with Mahommedans than his clerical colleague, and whose memory is to this day a power among the poor Nestorians and wild Koords, for whom he offered up his life; upon his successor, worthy of him, Dr. Wright, of whom an intelligent Nestorian said, ‘his influence is that of a prince’; upon Dr. H. A. West in Sivas (Asia Minor), who by his simple method of treatment freed the natives from the terror of the measles, which were there as destructive and dreaded as the small-pox; who educated a company of most capable native physicians, and received therefor from the Turkish government a most emphatic expression of thanks; a man whom his innumerable surgical operations (one hundred and fifty simply for stone) rendered a celebrity even in Europe and America, who in cases innumerable opened the eyes of the blind; who, for services which at home would have brought him in hundreds, yes, thousands of dollars, would accept nothing, contenting himself with his simple missionary salary; who, go where he would, was surrounded by the sick. the lame, the palsied, so that the natives often said of the simple, unpretentious

man: 'He is like Jesus.' And so with the Presbyterian and other missionary societies.

"It is worthy of note that two stations in Western Asia, at which missions have proved themselves peculiarly effective, Aintab and Ooroomiah, were founded by missionary physicians.

"Of late years Syria and Palestine are, of all Turkish provinces, the most abundantly supplied with medical missionaries. And here again Beirut, already mentioned as a centre of medical missions, where the American Presbyterians have five professors and doctors of medicine, partly for instruction and partly for missionary practice. In Tripoli (of Syria) three-fourths of Dr. Harris's patients are Turkish women, who even overcome their usual aversion to showing the foreign doctor their faces; nay, invite him into their houses for further treatment. It is, he says, a moving spectacle to see fifty or seventy-five white-clad, deeply veiled Turkish women listening reverently to the Scripture lesson which always precedes the treatment, and to hear them ratifying the prayer with a loud 'Amen.' . . . Dr. Harris is an Englishman.

"In Jaffa the London Mildmay Institute has a female medical mission. Here, in 1880, a roomy hospital for women was dedicated, for the building of which a firman had been secured from Constantinople, and which cost some \$24,000. It is open every morning at 9, but the patients begin to gather by 6. Of the 231 persons received into it in one year 180 were Moslem; 11,176 received outside treatment. In the wards every evening the holy Scripture is read in Arabic, and, as the latest report says, 'the black eyes of the sick women fix themselves as eagerly upon the reader as if they would fain drink in every word she utters.'

"As a final notice of Mohammedan countries, we must not pass by the latest, singularly self-denying essay of medical missions, that of the young Scotchman of rank, the Honorable John Keith Falconer, in Arabia. This admirable Orientalist, not unknown in Germany itself, son of Lord Kintore, in 1855 went in connection with the mission of the Free Church of Scotland to Aden, and at his own expense established the mission station, Sheik Othman, at some leagues remove from the town. Having returned to England and been appointed professor of Arabic at Cambridge, he taught there a short time, but in 1886 returned to Aden with the missionary physician, established at his own expense a little hospital and free dispensary, preached the gospel to sick and well, distributed Bibles and tracts, and was about to travel throughout Arabia with one of the chief Bedouin tribes when death overtook him in May, 1887. To the service of the Lord he had given up his eminent academical position, his Oriental learning, his social rank, his ample means, the bright morning of his wedded life, and his well-proved physical vigor."

Dr. Christlieb remarks that, in comparison with the medical missionary work of the two Anglo-Saxon nations, the three or four German medical missionaries form a rather humiliating contrast, although more of such work is done than is registered. On the other hand, the Kaiserwerth deaconesses are accomplishing an excellent missionary work in the Orient. "If they are not academically trained doctresses, they have yet been thoroughly trained in hospitals and deaconesses' houses to the care of the sick, and, along with the teaching sisters in schools and orphanages, render uncommonly important pioneer services to Protestant missions. Their quiet work receives fuller and fuller recognition both from Christians and Mohammedans, especially as being, for the most part, *older* than that of the English female physicians.

In Alexandria, where their work began in 1857, they have a hospital with 11 deaconesses, who daily tend 66-70, yearly 1,100-1,200 patients, while the clinics are visited by nearly 3,000.

"The oldest field of labor of the sisters is Jerusalem, where, in 1851, on Mount Zion, near the Anglican Church, they opened, under the direction of Fliedner, a hospital 'for the sick, of all religions and confessions.' This hospital, after successive enlargements, now receives over 450 patients yearly, while 8,200 visit the clinics. Four sisters are in charge. The original aversion of the Mohammedans to the 'dogs' house' was soon overcome, in 1862, of the inmates 178 were Mohammedans; in 1863, 278; in 1864, 312. At present over one-third of all treated are Moslems. They, too, 'listen gladly to the message of reconciliation,' while to many Christian patients also a clearer light rises here upon the true substance of our faith. As a traveler was telling a Mohammedan—a former patient—about the German victories, the latter replied: 'It is the Prussian sisters who have conquered us.'

"German love has of late also extended its compassionate care to the poorest of the poor and sickest of the sick, the lepers of Palestine, by means of the Lepers' Asylum in Jerusalem, erected 20 years ago by the Countess von Keffenbrinck. This is conducted and served by the *Unitas Fratrum*, the domestic chaplain being the former German pastor at Jerusalem, and the resident physician Dr. Chaplin, of the English Mission to the Jews. The imposing new building, situated not far from the Templar Colony, and dedicated in 1886, with room for some 30 patients, was last year occupied by 24 patients, mostly men. An Arab evangelist gives a Bible lecture twice a week, which the inmates willingly attend. The Word of God, says the latest report, often proves to these afflicted ones a deep consolation. It moves the heart to hear a leper, with his hoarse and hollow voice, from which all the resonance is gone, uttering the words of the Psalmist: 'Out of the depths have I cried unto thee, O Lord!' Leprous children, so long as they yet have fingers, learn to read and write. The faithful house-parents (Tappe and now Franz Müller) maintain, even here in the Orient, to a surprising extent, the fame of the Herrnhuters for neatness and cleanliness.

Dr. Christlieb, after speaking of a German-Swiss medical missionary who went to Calicut, in India, last year, and whose consultations in the first three months stood 640, 950, 1,332, raises the question, "How are we, in Germany, to find physicians of the true Christian and missionary spirit?" and proceeds: "And with this question we come to the deepest ground of our altogether disproportionate inferiority in this branch of missionary activity. It is found in the almost universal prevalence within our medical faculties, both among teachers and students, of a naturalistic spirit, hostile to revelation, for which, indeed, the way has often been prepared, both directly and indirectly, in the *Gymnasia*. On the other hand, in the English-speaking world, especially in Scotland, but also in America and England, the Christian and missionary interest among young medical students is positively *strengthened* by not a few even of their most eminent teachers. With us, a student of medicine, though perhaps of a Christian family, has the greatest possible difficulty during his course of study even to keep hold of his Christian convictions. Among his companions, the very thought of engaging in missions would be utterly unintelligible. It would make him a target of scorn. Who in these circles concerns himself about the extension of the kingdom of God, a phrase which, almost without exception, is for them a dead letter. Who among them so much as casts a look over missionary literature, unless, at most, now and then, to glean from it some newly-reported fact of natural history? Yet

even in Germany we find medical students, here and there, in our missionary associations. Missionary societies in Germany may therefore be exhorted, when looking for missionary physicians, 'Seek, and ye shall find.'

"So much respecting the development and diffusion hitherto of medical missions and their auxiliary institutions in our Protestant missionary work. Considering that, independently of medical missions in Christian lands, there are to-day, of regularly graduated Protestant physicians, male and female, in Africa and Madagascar, 37; in China, Formosa and Corea, some 86 or 88; in India and Burmah, at least 76; in Siam, 3; in Japan, 14; in the Pacific, 6; in Mohammedan countries, some 40; and that, moreover, in Turkey, India, China and elsewhere, there are dozens of deaconesses and nurses, with no mean measure of medical knowledge, we are well entitled to declare that the branches of this great growth are already world-embracing. We are now in a better position to give a compendious judgment respecting the necessity and the value, the methods and the present results of missionary medical practice."

THE DRINK TRAFFIC AMONG NATIVE RACES.

[The Rev. Henry Duncan, Convener of the Church of Scotland's Committee on Intemperance, contributes an important paper to the *Church of Scotland Home and Foreign Mission Record* on the effect of the drink traffic among native races. Some months ago the same writer gave a startling account of the "Effects of the Liquor Traffic on Native Races." Since then fresh light has been thrown upon the subject. It has been discussed in both Houses of the British Parliament, and the different churches and temperance organizations abroad are combining in an earnest effort to grapple with the evil. Nor is the voice of American Christianity and civilization silent. Protests, petitions and remonstrances have gone forth from many of the leading Christian bodies in this country. The state of things is indescribably awful. This diabolical traffic is cursing Africa to-day far worse than ever the slave trade did. It *must* be stopped, and the responsibility rests with the three great Protestant nations that are mainly responsible for the introduction of rum into and are flooding the Dark Continent with it—namely, Great Britain, Germany and the United States.—Eds.]

"ONE of the minor difficulties of the problem lies in the fact that the traffic is carried on by men of different nationalities, and that no single government has the power of preventing or even controlling the traffic. All that can be done in the meantime seems to be to collect and disseminate information on the subject, in the hope that a plain narrative of facts will lead to such a rousing of the conscience of the Christian Church, and such an awakening of the European and American powers to the gravity of the question as will issue in combined and energetic action for the suppression of a traffic that is a disgrace alike to our Christianity and our civilization.

"In dealing with the subject, it is extremely desirable that we separate the case of the native races of India from that of the native races of Africa and of other parts of the world. Not that there is no room for earnest action in regard to India, but because the cases are in many respects so widely different that what is true of the one is by no means always, or in the same sense, true of the other. Confining our attention, then, just now to Africa, what are the facts with which we are confronted? Briefly these, that British, German, French and American traders are pouring alcohol into the Dark Continent in such quantities and in such forms as to produce the most disastrous results, not only on the moral and spiritual condition of the natives, but even on their physical and commercial interests—that, in fact, as has been said by an eminent traveler, 'the great continent of Africa is being ruined by rum.' One or two facts will make the meaning of this statement clear.

"It is a well-known and admitted fact that native races cannot partake of alcohol in its European forms without sinking into a state of decay and

degradation. Men sometimes speak as if the decay of the native races was a necessary consequence of the advance of civilization. But clearly there is nothing in civilization to account for such decay. Sir John Thurston, Assistant High Commissioner in the Western Pacific, states the case tersely and truly when, repudiating such an idea as regards the natives of these islands, he says, 'Arms, gunpowder and alcohol are the solvents under which native life disappears.' And yet, in the face of this fact of the total inability of these native races to survive the introduction of this agent, there is carried on at this moment by professedly Christian men an enormous trade in alcohol in its most destructive forms. The merchants of Mauritius sent their refuse rum, which was worthless in any other market, to the recently-converted island of Madagascar, and, despite the entreaties of rulers and people, forced upon them a trade which has done much to nullify the work of Christian missionaries for many years. It is the same on the West Coast of Africa. As the Archbishop of Canterbury said lately in the House of Lords, 'There is a trade rum and a trade gin which are neither more nor less than liquid fire, mere poison, which destroy in a very short time the men and women who consume it, and they consume it without stint.' So deadly is it that among the natives, we are told, some of it goes by the name of *death*! And this, which ruins body and soul, imported by men who are members of our churches and subscribers to our missions! It is perhaps not to be wondered at that men who are destitute alike of principle and humanity should yield to the temptation to engage in so nefarious a traffic when 700 per cent. can be gained by it. But surely the Christian Church should protest in the strongest possible manner against a traffic which is a disgrace to Christendom!

"But the evils of the traffic consist not only in the character of the spirit that is imported, and its general effects upon the native population. It is only when certain testimony which has recently come to hand is carefully considered and weighed, that the full extent of the evil can be at all appreciated. The Rev. Horace Waller, F.R.G.S., not only says that 'the degradation of the wretched tribes of West Africa has reached a depth which is appalling,' but testifies to his having seen hundreds of native girls lying in a state of intoxication round the wagons of the spirit-sellers. And that his is no exceptional experience appears from the testimony of others no less trustworthy. Dr. Clarke, speaking of South Africa, says that he has seen thousands of girls lying drunk round the traders' wagons. And Mr. Moir, of the African Lakes Trading Company, writes, 'I have seen boys and girls of fourteen and fifteen getting their wages in rum.' In fact, there are parts of the country in which there is practically no other currency. Let the church consider such appalling facts as these, and then say whether it is possible that Christian mission work should be successful when all this shame and degradation and ruin is connected in the native mind with the Christian name. 'The time has surely come,' in the words of Mr. Joseph Thomson, the great traveler, 'when, in the interests of our national honor, more energetic efforts should be made to suppress this diabolical traffic. There can be no excuse for its continuance, and it is a blot on Christian civilization.'

"One of the most pathetic circumstances connected with the whole subject is to be found in the pitiful appeals which come to us from the natives themselves. Sensible of their weakness, they have appealed again and again to the Christian people of this country and the governments of Europe to protect them from a temptation they feel powerless to resist. Quotations from such appeals could be given to a large extent, but space will not permit.

'There has broken out,' Mr. Waller tells us, 'not only in one or two, but in several densely populated tracts of Africa, an intense desire to shake off the drunkenness which has arisen as a contact with civilization.' 'Why,' asks the Rev. Mr. Johnson, the able native pastor of Lagos (into which small island, with a population of 37,000, Europe imports 1,231,302 gallons of spirits, 1,205,160 gallons of which are 'trade rum' and 'trade gin,' described above) — why should European proximity to Africa be Africa's ruin?' Archdeacon Farrar, in a powerfully written article in the *Contemporary Review* (now reprinted in pamphlet form), tells us that in 1883 the natives of the diamond fields implored the Cape Parliament to have public houses removed from them for a distance of six miles, and that *their petition was refused*. Strange that the cry of weakness and helplessness should be so shamefully disregarded, and that nations that stand in the forefront of civilization and missionary effort should turn away from such appeals, and force upon unwilling peoples that which is working their complete destruction!

"Hitherto, our own special mission field at Blantyre has escaped the blighting curse that has fallen on other parts of Africa. But we should realize the fact that if, through any of these changes which are always possible in an unsettled country, drink should be introduced among the native population there, our mission may be wrecked, and the labor of years wholly lost.

"It is earnestly to be hoped that measures will speedily be taken to deal practically with the facts now set forth. There is no lack of facts to prove the greatness of the scandal. The difficulty is to get the citizens of this country, the men in power in the State, and even the Christian people in our churches to look them in the face. I trust therefore that the Church of Scotland will take her place among the other branches of the Christian Church and throw herself heartily into a cause with which is so closely bound up the success of her missions and the progress of the cause of Christ."

THE HERO-MISSIONARY.

BY ROBERT NEEDHAM CUST, LL.D.

[We are indebted to the distinguished author for an early copy of this remarkable address, delivered in Henry Martyn Hall, to undergraduates of the University of Cambridge. The part we here present gives us pen portraits of three heroic missionaries of world-wide fame. The latter part of the address sketches graphically the Heroic Missionary Society, taking as his type the Moravian Church. We hope to give that in our next number.—Eds.]

As a member of the Committee of the Church Missionary Society, I am not likely to undervalue the plodding day by day, and year by year, of the simple-hearted missionary, who, like Rebman and Krapf at Mombasa, in East Africa, and William Smith and Leupolt at Baráras, worked on from year to year, and only left the scene of their quiet labors when failing powers compelled them to do so. Such uneventful lives do not strike the imagination so much as that of the hero-missionary, whose career is short, but brilliant: it may seem unjust, but it is so always; the brave man who leads the forlorn hope, or gains the Victoria Cross by risking his life, obtains a niche, and his career is an incentive to others: the faithful old soldier has nothing but the feeling of duty done to reward him, and the thought of him will not rouse others to deeds of valor.

My subject is the Hero-Missionary and Heroic Missionary Society. It is hard that the man must die to be deemed a hero, but so it has been at all times from the days of Achilles to our own times. Death throws a halo round the departed one. Some examples have been brighter in death than in life; it is

another illustration of our Lord's remark about the corn of wheat, "If it die, it bringeth forth much fruit." I have selected three great characters, Allen Gardiner, Coleridge Patteson and John Williams, as types of the hero-missionary, and the Moravian Missionary Society as the type of the heroic mission.

ALLEN GARDINER—THE PIONEER MISSIONARY.

Life is such a tangled web that it is only as he approaches the end of his career that the worker can see the pattern of the web at which he has been working all his days. He has had only one portion of the pattern exposed to his view, but he has been permitted to work at that faithfully and patiently, though it may be only a leaf or a flower, and he is able to do it truly, strongly and firmly; but the hero-missionary seems in his youth, or in the early part of his career, to have grasped at some purpose unseen to all but himself; he wishes to accomplish something which the world will not let die; and to some few this is granted. In others the one only life which the worker had to offer is not sufficient; but the Master accepts the will for the deed, as young McCall said on his early deathbed, "If the Lord's will be to take myself, and not the work which I would do for Him, His holy will be done."

"Ὁν οἱ Θεοὶ φιλοῦσι, θνητοῦσιν νόμι."

Heroes, being men of marked character, are deemed by the vulgar herd to be eccentric: their very superiority prevents their being duly estimated. The circumstance of their death shakes weak faith, but the true Christian through death to life sees clearly how God of seeming evil works lasting good. To die for one's country is a great gain; to die for one's Saviour, to fill up what remains of His sufferings, is sweeter. Such was the life of Allen Gardiner: no doubt he was thought to be an enthusiast, and crazed, and a bore; but the opinion is now changed. His story is simple: he was an officer of the navy who lost his young wife early. He thus went *per crucem ad lucem*, and thenceforth consecrated himself to the missionary service heart and soul, and he kept his vow: to be a pioneer missionary to the most abandoned heathen was the great object of his life. He was neither qualified for ordinary missionary work nor would it have satisfied him to have reaped the harvest which others had sowed. His was a harder and more thankless task, but none the less blessed.

He tried many countries, but found no opening: his missionary spirit, like a dove let loose from home, wandered about seeking a place of rest. At length he definitely chose South America as his field; he was prevented by the Roman Catholic priests from settling among the wild tribes on the continent. He found at length a spot where even the Spanish priests would not care to follow him, at the most southerly point of the island, separated from the mainland by the Straits of Magellan, within a small distance of the Antarctic Circle, the Island of Terra del Fuego.

The possibilities of the human family are not to be found in one singlerace, or at one particular epoch, or in one region of the world. Grace is sufficient for them all, and the missionary, who brought captive to the feet of his Master the poor Eskimo, the half-brutal Fuegian, the cannibal of Melanesia, or the short, stunted races of Australia, glorifies his Saviour by showing that the gospel message was designed for all, can be understood by all, that Christ died for all, and that there is no other way of salvation but through Him. The message is so divine, and yet so clothed in universal humanity, that it finds its way to the spiritual necessities of all, and satisfies the heart's cravings. The student of missionary chronicles has added this new weapon to the armory of the theologian. Darwin, one of the gentlest and wisest of

heathens (for he that is least of the kingdom of heaven is greater than him), when he saw the inhabitants of Terra del Fuego, declared that their intellectual improvement was beyond the efforts of man; but he lived to replace that hasty opinion by the following: "The lesson of the missionary is the enchanter's wand."

Both nature and man were against Gardiner: the climate rendered the country most dreary and inhospitable: the sky rarely cleared: rainy squalls in summer alternated with the snow and sleet of winter: the winds were ferocious. The people belonged to the Patagonian race, of a dark color, with long black hair: they had low foreheads, flat and thick noses, scanty clothing, wretched habitations, and they were ardent thieves, cruel, and, when brought to bay, furious wild beasts: the women possessed some traces of gentleness, but were treated as slaves. Gardiner's first attempt to land and house himself on land was a failure: the conduct of the natives was such that he had to retreat and return to England. Nothing daunted, he determined to have a floating home, and to keep his reserve stores at the Falkland Islands. He could not collect sufficient funds to buy a suitable vessel, so he supplied himself with two decked boats: two catechists and three pious sailors accompanied him. The Ocean Queen steamer deposited the boats and men with provisions for six months at Banner Bay in Terra del Fuego: they had given up all the ties of home for Christ's sake, but they were called upon to make a greater sacrifice, even of their lives, and none of them were ever seen alive again. It reconciles us to our common humanity, that men are always found, when the cause of Christ requires it, to face the greatest danger at His bidding. These men all died of starvation, Allen Gardiner being the last survivor. When, months later, the frigate, sent out to make inquiries, arrived, their dead bodies were found, and their journals and letters: one by one they had died, but there was no despair, no imputation of blame to others: "Poor, weak though we are, our abode is a very Bethel to our souls, for we feel and know that God is here." "Asleep or awake, I am happy beyond the power of expression." Allen Gardiner penned a farewell letter, expressing his unclouded joy in the Lord, his perfect resignation to His holy will, but earnestly imploring that the mission should not be abandoned, and sketching out a plan for future operations, which was acted upon. In his death he anticipated the coming of his Master's kingdom. He rejoiced to see the day-dawn of the gospel: he saw it, and was glad. His last words were, "Great and marvelous are the loving-kindnesses of my gracious God unto me. He has preserved me hitherto, and for four days, although without bodily food, without any feeling of hunger or thirst!" Here the journal ends: but one letter was dated a day later: "Yet a little while, and through grace we may join that blessed throng, to sing the praises of Christ to all eternity. I neither hunger nor thirst, though five days without food: marvelous loving-kindness to me a sinner!"

I remember the news of this sad tragedy reaching India in 1852, and many a sigh was wafted from India to the South Pole. His life was not given in vain: the pioneer's work was done: and the Love-Star Mission was established, which has worked northwards into the mainland of South America, and is now spreading itself among the heathens of Paraguay. Bread cast on the waters is found after many days.

Humanly speaking, but for Allen Gardiner's determination, and the interest excited by the sad end of himself and his noble companions, this footing would never have been made good. When nations and tongues are assem-

bled before the great white throne, Allen Gardiner will be there with his savages: "Lord! behold, with the talent, which Thou gavest me, I have gathered these poor sheep into a fold!"*

BISHOP COLERIDGE PATTESON.

Differing in everything—in method, in gifts, in training, in result, but with the same spirit, that of lowly and entire self-sacrifice, was the career of Coleridge Patteson, Bishop of the Islands of Melanesia, which lie 120° to the West, and in a more northern latitude. I knew Patteson as a boy at Eton, and he had the advantage of a University education, and I well remember Bishop Selwyn the elder going out as Bishop of New Zealand. He also was of the hero type, strong, brave, wise and determined: he had established the mission in the New Hebrides and the Solomon Islands, and he chose Coleridge Patteson to be his coadjutor and his successor: there is something sad and solemn in the details of the selection of the lad by the bishop, and the surrender of him by the parents: the mother, like Hannah, consecrated her son to the Lord, and the grand old father made the great sacrifice of his eldest boy, for he never saw his face again. How foolish, and even wicked, seem the efforts of parents to retain their children when the Lord has unmistakably chosen and called them! Every act of this beautiful life stands out in the pages of his biography: whether in his solitary ship cabin, or lonely hut, he was a great writer of letters, and they tell us unconsciously of his exalted character. He had no settled home, but he had a settled plan, devised by Bishop Selwyn, and worked out by himself. He had to deal with a black, woolly-haired Negro race, savage, inhospitable, cannibals, not so low down in the scale of humanity as the natives of Terra del Fuego, for they possessed some arts, and they spoke numerous distinct languages. The training-school on Norfolk Island, the mission ship taking up and putting down lads at the different islands, thus accustoming the people to his presence, acquiring a knowledge of their languages, and creating a confidence in his kindness: these were his methods. As his blessed ship passed from island to island, it left a track of light, of mercy, and loving-kindness, and his plans seem to be realizing. We read in his journal:

"I think of the islands, and see them in my dreams, and it seems as if nothing had been done; but, when I think of what they were a very short time ago, oh! I do feel thankful indeed, and amazed, and almost fearful."

He was so far more blessed than Allen Gardiner, for he saw some fruits of his labors: brighter prospects of more fruit: the harvest was ripening: laborers, both European and native, were gathering around him: the time for putting in the sickle was at hand.

"Hundreds of people are crowding together, naked, armed, with uncouth cries and gestures. I cannot talk to them but by signs: *but they are my children now.* May God enable me to do my duty by them!"

The great Controller of the lives of men had provided him fellow-laborers from an unexpected quarter: lads whom he found on Norfolk Island, descendants of the mutineers of the *Bounty*, who, having married native women of Tahiti, left to their offspring a legacy of the blood of Europe and Oceania united in their veins in a mixed stream; these lads were endowed with singular sweetness of character and ardent faith. Two were killed by poisoned arrows during the lifetime of the bishop: one died with him. It is well known that the bishop was killed at the Island of Nikapu: I need not tell the sad story: he died for the sins of others, so closely did he tread in the

* Story of Allen Gardiner (7th edition), Marsh & Stirling, 1887.

steps of his Master : a boat floated out containing his body with a palm branch laid upon the five wounds : and at the age of 46 his warfare was accomplished, his hero life was ended. The poor lad, however, lingered a few days in intense agony under his wounds, and made the following remarks, when he saw his leader's body, showing the spirit which had been imparted to him by his contact with a hero.

"Seeing people taken away when we think that they are most necessary to do God's work on earth makes me think that we often think and talk too much about Christian work : *what God requires is Christian men. He does not need the work* : He only gives it to form a perfect character of the men, whom he sends to do it."

"It is all right now. Do not grieve about it, because they did not do this thing of themselves, for God allowed them to do it. It is very good, because God would have it so, and because He looks after us, and He understands about us, and now He wills to take away us two (me and the bishop), and it is well."

The poor lad's knowledge of the world was limited to Pitcairn Island and Norfolk Island. His faith had not been weakened in the schools of learning. The bishop had by his own hero life brought Christ home vividly to his imagination, and in his simple eloquence, with dying lips, the poor lad sought to palliate the offenses of the ignorant savages, who had killed him in revenge for the wrongs which they had suffered at the hands of others, and to justify the ways of God to man. Who can say that Coleridge Patteson lived and died in vain? If you seek his monument, read the annals of the ever-expanding Melanesian Mission, spreading from tribe to tribe, and from island to island.*

JOHN WILLIAMS.

John Williams belonged to an earlier generation. He had accomplished his course while Patteson was an Eton boy, before Allen Gardiner had conceived his great idea. He was indeed an *ἀναξ ἀνδρῶν*, and seems to have been specially brought upon the scene by a wise Providence at a moment when his peculiar gifts were required. Oh! if we could only understand, and be satisfied, that we are all of us but pots in the hands of the potter, made suitable for the work which is laid upon us! Williams' education, intellectually and even religiously, had been very defective : the hour of his call came at the appointed time : as he was going to a tavern to meet worldly companions, he was overtaken by a lady in the streets, who persuaded him to accompany her to a place of worship, and this chance event was the commencement of his great change of life : he had energy of character, strength of faith, ardent desire to preach the gospel, and a wonderful power of conciliation : he could moreover turn his hand to anything in the smithy, or carpenter's shop : he proved his capacity to build a seaworthy vessel : he could saw timber, or teach in a school : his object was to rouse the people to the duty of introducing new arts and reasonable requirements. Such was the man who was sent out to preach the gospel in the Island of Tahiti in 1816; early in his career he wrote to his mother, that he prayed that he might be faithful unto death, and his prayer was heard, for it was so : he had a heart too large to wish to keep the duty of evangelizing the vast region of Oceania to one denomination of Christians : he invited all the churches of Protestant Christianity to take their part in the holy crusade.

Early in his career he conceived the idea of evangelizing the whole region, and he lived to see great progress in carrying it out. His plans were bold and original, but always practical, and *which would work*. There was nothing in him Utopian, sentimental or illusory, and success crowned all his endeavors, though he did not live to see it, and half a century's experience has

* Life of Bishop Patteson (2 vols.), Yonge, 1875.

confirmed the justice of his views. He could not rest satisfied with the tiny populations of Raiatea and Rarotonga (of which island he was the first discoverer); the fervor of his spirit led him to desire, in spite of the inadequacy of his means, to go on from island to island, and plant a living Christianity; for he formed and carried out the bold conception of training converted heathen to become teachers and evangelists in other heathen islands, a truly divine method, and blessed beyond his utmost dreams. It seems almost fabulous, if subsequent years had not proved the reality. He came, he saw he conquered: like a giant he strode over leagues of sea, and anticipated difficulties seemed to vanish before him.

There was no steamers then, and few sailing vessels; but he built his own, the "Messenger of Peace," and he dauntlessly navigated the vast realm of Oceania, dotted with many hundred isles; in the last year of his life his exertions in England enabled him to provide a better and larger vessel, and the steam missionary ship has long superseded his slow means of progress. After his return from England in 1838, he made his first attempt to evangelize the black races in the New Hebrides: he landed with success in 1839 on the Islands of Futuna and Tanna: on the Island of Erromanga he was killed and devoured by those whom he came to save and bless. The last words in his journal before he started on this fatal voyage were, "None of these things move me, neither count I my life dear unto myself, so that I finish my course with joy, and the message which I have received of the Lord Jesus, to testify the gospel of His grace." The last sentence written by him on the preceding evening was, "This a memorable day," and almost his last words, "Oh, how much depends upon to-morrow!"

The darkness which for a time shrouded Erromanga was like the darkness before day, the preceptor of an exceeding light, which has overshadowed the New Hebrides. John Williams had been unwilling to build on another's foundation, for he was a pioneer, and the settled desire of his soul was to preach the gospel in regions beyond, and not to boast in another man's line of things made ready to his hand; but he paved the way for others. It is a wonder that he had been spared so long from fever, shipwreck, the poisoned arrow, or accident by land and water; for 23 years he had been permitted to carry on his work, his blessed work, the beginning and continuation and ending of which had been predestinated at his birth: if he died at the age of 43 he had accomplished a work left undone since the beginning of time, the linking of these scattered islands together in one blessed chain. Love to his Saviour and the souls of men, faith in the veracity of the divine promise as to the universal diffusion of the gospel, conviction that the gospel was suited to and intended for the wants of the most debased of mankind, and the only cure of human ills: these were the great principles of this hero-missionary.

John Williams is described as having no personal interests apart from his people. A missionary who is unable to identify himself with the people among whom he labors cannot under any circumstances be an efficient laborer, and if he has any other object in view but thus to identify himself, he has mistaken his vocation. A man who never allows himself to forget that the people are not his equals *according to his European notions*, though in the sight of God they are in very deed his equals: who cannot overlook the fact that they are rude, noisy, naked, and in some outward matters even offensive; who cannot admit them at all times into his own simple habitation, but treats them as if they were servants, and confines his intercourse with them to the hours of his public duty: such a man is destitute of the one great qualification of a hero-missionary; such a man will not bring souls to

Christ; his name will not sound stirring in the legends of the converted tribe; he will not be hailed as a father on his return, and wept for as a father when he dies; the mention of his name will not stay the attacks of wild heathen tribes, as it is reported in the biography of John Williams that they spared a village *for his sake*.

The Hero-Missionary, with his supernaturally enlarged and enlightened powers of vision, looks over the barriers which limit the view of the less gifted. He admits, indeed, that segregation from the civilized world, want of opportunity, a different climate, a difference of race, an absence of culture have made men different, but not necessarily inferior; he recognizes the innate weaknesses of every son of Adam, which, if uncontrolled, turn men into devils, and the germs of innate goodness, which exist in all, and which, if developed by the touch of the Holy Spirit, can transform some, whether their skins be white, black, yellow or red, into angels. It has shocked me to hear how some missionaries speak even of their own flocks. As regards the people of North India, who are of our own Aryan bone, I can certify that they are good and loveable; and in my old age I have learnt to love and esteem and honor men of pure negro race, who appear in some matters to be even of a higher type than my own countrymen. No doubt St. Paul was of the highest type of gentleman and scholar of his period; yet we find in his writings no assertion of a superiority over his converts, some of whom were slaves, and yet dear brothers: we find in him, though a Hebrew of the Hebrews and a Roman citizen, no assertion of caste over the Galatians. He came in contact with all men—of Europe, Asia and Africa, Jew and Greek and Roman, bondmen and free—but none were to him common and unclean. Alas, how far below this standard many of our missionaries fall! *

BRIEF NOTES ON BOOKS OF A MISSIONARY CHARACTER.

The Life of William Carey, D.D. By George Smith, LL.D., author of the "Life of Duff," and "Life of Wilson," etc. London: John Murray. 8vo, pp. 389. With portrait and illustrations.

We are indebted to the distinguished author for this beautiful volume, which contains beyond all question the first and only complete biography of this world-renowned missionary. As we propose at an early day to pay our respects to this intensely interesting and instructive and grandly written work at considerable length, we simply now chronicle its appearance and express our unfeigned pleasure in reading it. The missionary world could afford to wait nearly sixty years to get a memoir of William Carey so complete and satisfactory in all respects as the present one is. At his death, in 1834, Dr. Marshman agreed to write the life of his great colleague, but he died too soon after Carey to begin the task. Several biographies have been written before the present one, but they are all very incomplete, and on many accounts unsatisfactory. The author of this noble volume went to Serampore less than a score of years after the great missionary's death, and there as editor of the *Friend of India*, came to know the work done by him for India and for Christendom, and collected there, on the very theater of Carey's long services, the materials, out of which, with those gathered from other sources, he has wrought this finished and skilfully constructed biography, which deserves to rank, and will rank, among the foremost in the annals of the missionary world.—J. M. S.

Medical Missions: Their Place and Power. By John Lowe, F. R. C. S. E. London: Fisher Unwin. 12mo, pp. 892.

The high value of medical missions in saving the world is rapidly growing

* Life of John Williams. Prout, 1843.

in the public estimate. This book contains an exhaustive account of the benefits that accrue from the use of the medical art as a Christian agency. Mr. Lowe is eminently qualified to write on this subject, having himself been so long engaged in the same field. Some may think that medical work is too strongly insisted upon by him as a *necessity* to missionary success; but, battling possibly a little excess of enthusiasm for the grand work which has engaged the labor of his life, we may, on the whole, accept his conclusions as sound, and commend his book as timely and important.—J. M. S.

Robert Morrison. By William John Townsend, General Secretary of the Methodist New Connexion Missionary Society. London: Partridge & Co. 12mo, pp. 160.

This neat little volume gives a pleasing memoir of the first Protestant missionary to China. It is evidently prepared with care and discretion, and will be read with interest. The opening of China to Christianity and to western civilization, and the interest felt in the evangelization of that great kingdom, makes this a favorable time to issue such a work, specially adapted to interest the young in our churches and Sunday-schools.—J. M. S.

A Glimpse at Indian Mission-Fields and Leper Asylums. By Wellesley C. Bailey. London: Shaw & Co. 12mo, pp. 188.

The author of this interesting volume is Secretary to the Mission to Lepers in India, and he here gives an account of a journey made on behalf of this afflicted class in 1886-87. It is hoped that its publication will awaken a greater interest in their spiritual and temporal welfare. It is sold for the *benefit* of the lepers. The book is of general interest, as it touches upon the work of twenty of the leading missionary societies of the world.—J. M. S.

The Life of David Livingstone. By Mrs. J. H. Worcester, Sr.

The Life of Henry Martyn. By Mrs. Sarah J. Rhea.

The Woman's Presbyterian Board of Foreign Missions (Chicago) has added these abridged memoirs to its series of "missionary annals." The series is an admirable one. They are gotten up well, and sold for 30 cents each in cloth; paper, 18 cents.—J. M. S.

Glimpses of Maori-Land. By Annie R. Butler. Price, \$1.25.

Kesa and Saigiro; or, Lights and Shades of Life in Japan. By Mrs. J. D. Carrothers. \$1.50.

The American Tract Society publishes both these volumes. They are well written and illustrated. They are adapted to create a lively interest in missions on the part of the young. They form part of a Series.

Alden's Manifest Cyclopaedia is a new departure in book-making. It is a small, compact duodecimo, which aims to combine the advantages of an *encyclopedia*, a *biographical dictionary* and a *lexicon*. Five volumes are issued and twenty-five more are to come. And Mr. Alden offers the complete set at \$8.35 paid in advance, or 40 cents per volume in cloth, 55 cents in half morocco.

We are glad to call attention to this remarkably comprehensive, complete and unique production. It is valuable in the line of *missionary biography*, etc. For example, in the first volume is a short but very complete article on Abyssinia, Afghanistan, Africa, Alaska, Albigenses, America, etc., full of valuable information relative to home and foreign missions. In subsequent volumes we find other articles on Brainerd, Boer, Bogermann, Bogomili, Bohemia, Bombay, Katherina von Bora, Boro-Buddor, Borromeo, Brahma, Brahmasomaj, Bible, Bible Society. Having had occasion frequently to consult the volumes now out, we say unhesitatingly that single articles on missionary themes have proved worth the price of the work, not to refer to the wider range of topics pertaining to general literature.—A. T. P.

Proceedings of Second Convention of Christian Workers in the United States and Canada. Held in Broadway Tabernacle, N. Y. City, Sept. 21-28, 1887. 60 cts., two copies, \$1. Rev. J. C. Collins, New Haven, Conn.

Such is the title of a pamphlet of some 300 pages full of suggestions for all

true missionary workers at home and abroad. It covers all great questions of evangelistic activity. The paper by Dr. Beard on the McAll missions is invaluable. But this is only a specimen of the careful, often exhaustive, essays and addresses which are packed into this closely printed pamphlet.—A. T. P.

The Biblical Illustrator. By Rev. J. S. Exell, A.M. New York: Randolph & Co.

Though not directly a missionary volume, this work will be found to stimulate every form of missionary work. It is a book of rich stores of analyses of Scripture, with illustrations, anecdotes, similes, emblems, gathered from a wide range of reading. We have examined it with care and delight. It will be a help to any Bible student. How far it may help in preparing missionary sermons and addresses may be seen by consulting this abundant storehouse of truth and fact, under such texts as the following: Matt. ix: 36-38; x: 1-16; xxviii: 18-20, etc. This volume is confined to Matthew. We hope others will follow, equally deserving to be called mines of gold.—A. T. P.

II.—CORRESPONDENCE and GENERAL INTELLIGENCE.

China.

LETTER from Dr. Happer, President of the Christian College, China:

CANTON, April 2, 1888.

DEAR MESSRS. EDITORS.—I am much obliged to you for the favorable reference you made in the February number of *THE REVIEW* to the effort to establish a Christian College in China. You and your readers will be interested to know that some classes have been announced in a rented building. They commenced on the 28th March. I have received thirty pupils out of some eighty applicants. The number of applicants would have been greater, but that it was known that only a few could be received, and none under sixteen years of age. Of these six are Christian young men who have returned from the Sunday-schools for Chinese in America. Two of them are sons of native pastors in the Ningpo Presbytery, who wish to get a college education. They are Christians. One has passed through the Presbyterian Academy, and the other has nearly completed the course in it. And five others are sons of Christian parents here in Canton. These, I trust, will give a Christian influence among the students. The fact that only thirty could be received when there were eighty applicants shows very impressively how desirable it is that the college buildings should be erected as soon as possible. It is very desirable that the building should be ready for use in January, 1889, at which time of year students will be making their educational arrangements for that year.

I am using efforts to secure suitable grounds as soon as possible. The asking price for desirable sites range from \$400 an acre to \$1,000, according to location near the city. As we need twenty acres, the cost of the ground will take a considerable out of the estimated sum of \$50,000 for grounds and buildings. As the sum already secured is not sufficient to purchase that amount of ground, it presents to the friends of

the college the necessity of increased contributions, in order to provide the necessary buildings as soon as possible. I hope that those who have the matter under consideration will decide immediately and send their contributions to the treasurer of the Board of Foreign Missions of the Presbyterian Church, who will forward them to me. In the January *REVIEW* there appeared an item copied from the *North China News*, stating that some benevolent gentlemen in the United States had subscribed \$300,000 for the establishment of a university at Nankin. This was a misstatement. Some one writing from Tientsin to the *North China News* made the mistake. He changed the fact, which was that I desired to secure \$300,000 for a Christian college, into the statement that some one had given the \$300,000. I will be very thankful indeed if some Christian givers will make this sum an accomplished subscription, and thus secure the establishment of a well-equipped and thoroughly furnished institution. It is hard to conceive any other way in which such a sum of money would accomplish a greater Christian and educational work than by establishing a Christian college among the 300 millions of China.

Yours in Christian work,

A. P. HAPPER.

LETTER from Rev. Gilbert Reid:

PEKING, March 14, 1888.

DEAR EDITORS.—I have just received the first number of the new series of *THE MISSIONARY REVIEW*. I am delighted with the whole arrangement. Not a *sect*, but the *Church* is to appear before us. Progress is the watchword. Good for the people at home, and good also for us missionaries. Some such medium is needed for the growing work everywhere, and I hope that soon China may appear like Japan as the land of urgency in evangelizing. To one who catches the spirit of the people, and especially the government of China, great things are already in sight. Education is the opening wedge—an education in West-

ern studies, but not to ignore Chinese knowledge; an education as far as possible on Chinese lines, but not necessarily to the separation of Christianity. What we need for China are educated men imbued with the Christian spirit, and living the Christian life, who know how to give themselves to China and educate the nat on to the true paths of wisdom. Such men would be countenanced by the government; and if such do not appear at the call of duty, men of skeptical teaching will not be lacking at the call of interest or fame.

GILBERT REID.

Holland.

LETTER from Rev. W. D. Schuurmans:

HAARLEM, May 18, 1888.

DEAR EDITORS.—As I did not receive the February number of THE MISSIONARY REVIEW OF THE WORLD till May 11, I could not earlier take notice of what had been said by Canon Isaac Taylor about "The Progress of Islam."

After reading the article, I wondered how such a learned man should be so little acquainted with Islam itself and the manner of its spreading in the different parts of the world as to proclaim the "Faith of the Prophet" to be "a stepping-stone from heathenism to Christianity," and "that its teachings and methods might well be adopted by the promoters of Christianity."

In consequence of the Canon's assertion, as being not in accordance with what I myself have seen and read, I feel urged to write a few lines about "Islam and its progress," which I offer you for your REVIEW.

For many years I lived in a Mohammedan country (Java), and daily had familiar intercourse with Mohammedans of every rank, rich and poor, learned and unlearned, young and old. I have studied the Koran, especially the religious precepts, the religious tracts or catechisms, that are used in priest-schools, and in this way I came to the following conclusion: The Mohammedans have their Allah, the Most High, who dwells in gloom and darkness, far from men. He is a great king, who rules by the Book of Fate,* which is the law of his kingdom. He is called the merciful, notwithstanding a man is judged according to his deeds; these are weighed, and when the bad deeds are more or heavier than the good ones, he is a *dzarat* (atom), then he is doomed to hell. The Lord Himself does not interfere with His human creatures; like a king, He has His messengers, His angels, that have revealed His will to His favorite Mohammed, who has written down this revelation in the Koran, in order to be a *dahil* (guide) for all men. The Lord is great, He may do what He likes; man ought to trust himself to His

* See Salo's translation of the Koran, chap. xvii. and the notes; also the French translation of Kasimiersky, same chapter. The Arabian word *Kadr* and its derivations have in most cases the meaning of *Fatum*. What I call the *Book of Fate* is meant by Salo as "the preserved table by God's throne."

power. When in distress, the Mohammedan cries: "Allahu akbaru!" [Allah is great] which means: "I have to submit, though I am like a stone in the hand of a mason. Allah knows it best: it is His will. What will we do against it?"

Now, is not such teaching antagonistic to the Christian's faith? Does not the Christian love a Father, a Preserver, who is tender and careful? He trusts himself also to the superintendence of the Almighty; but this Almighty God is not bound by fate, his law is principled in the love for His children, in order to give them eternal bliss. He sent His only Son, that men might be united to this Son by faith, and by means of Him obtain an eternal inheritance in heaven.

In a few words, the contrasts of Mohammedanism and Christianity may be described thus: *Allah*: a king with a heart unimpassible, man his slave; *God*: a Father in heaven, man His child. *Islam*: the state of being subdued; *Christianity*: eternal love. As for our Lord Jesus Christ, though reckoned in Koran among the prophets which brought new laws or dispensations: *i. e.*, Adam, Noah, Abraham, Moses, Jesus and Mohammed, only two of these prophets are held in high esteem and mentioned with reverence, namely Abraham (or Ibrahim) and Mohammed. The first has founded the true faith, *i. e.*, Islam, and the last has affirmed it and propagated it with vigor and energy everywhere. The prophet has subdued every one who would not accept the Islam; he is a conqueror with a sword in his hand; he has been triumphant in all places, therefore he is called Mohammed* the praiseworthy. Jesus is also called a "nabi" (prophet), but he was a weak person. He was revealed the "Indji" (gospel), but he had no power to propagate it. Only twelve persons "al Hawryuna" (the Apostles) believed in Him. That the Moslems regard our Lord "as a perfect pattern of humanity," I never heard; on the contrary, there is a legend accepted as a true narrative or statement by many Mohammedans, that relates, "When the Jews had the intention to seize our Lord their eyes were blinded by Allah; in consequence of it they seized another person, who thus was crucified. Jesus was taken away by Allah, who placed him in a country and invested him with kingly power. Soon afterwards he became so proud that he pronounced himself to be Allah. For this crime he was severely punished. After receiving forgiveness he stirred up an insurrection against Allah, and invited his grandson, Wa Djudja (Dju dja wa Madjuj Gog and Magog), to join him. Now Mohammed was sent to subdue Nabi Isa (the prophet Jesus), and to be his successor." According to the opinion generally received Jesus stands in rank to Mohammed like a servant to his master. Even at the last day, when every man will be rewarded or punished as his deeds were good or bad, Mohammed will

* Mohammed-laudatus, a verbo hamda-laudavit.

receive knowledge of the ultimate fate of men, and *he* will command *Isa* to act as his servant-executioner; *he* will give to *Isa* the keys of heaven and hell in order to bring into his place every man according to his deserts. *Isa*, therefore, will act as doorkeeper of Mohammed. Every Mohammedan I met with had the opinion that the *Nabi Isa* has made himself Allah, and though they did not dare openly accuse him of blasphemy in the presence of a "white man" (a Christian), I often heard them do so when in familiar intercourse with their fellow-countrymen that embrace the same religion.

How then can it be said that the Moslem regards our Lord Jesus as a perfect pattern of humanity?

Moreover, though according to Islam man's blessing or eternal doom is written in the Book of Fate; notwithstanding every one is obliged to work out his own salvation, especially by means of prayer or spending alms. The Moslem has no *Saviour* who has died for him; he cannot become a new creature because he does not know anything of a Spirit of Life who will work in him eternal life. He does not have either medium or mediator, by whom he can get into communion with our Father in heaven. How then can it be said that in the Koran or in Mohammedanism are "undeveloped seeds of Christian truth." The seeds in the Koran when developed cannot but separate men from God, as Islam separates man from man when not having the same opinion in matters of religion. Islam is very unlike Christianity, as it preaches subjugation (literally) to all who will not embrace its faith. As the gospel bids us to love all men, even our enemies, Islam proclaims the holy war against the *Kafirs*, the infidels. The follower of Mohammed subdues every heathen or Christian (when it is in his power) by the sword; the disciples of Christ use spiritual weapons to bring into the obedience of faith.

Mohammedanism is not a stepstone to Christianity, but an obstacle, a hindrance to the spread of the gospel. All missionaries know, as I know from experience, that a heathen once converted to Mohammedanism is filled with bitter and increased animosity against the gospel and against Christians.

A word as to "the progress of Islam."

That its progress is more rapid than that of Christianity must be ascribed to the following facts. Islam in most cases, when seeking the conversion of a people, only requires them to utter the formula: "There is no God but Allah, and Mohammed is his Apostle," and be circumcised. This done he is a Mohammedan. Islam, at least its propagators, leaves untouched the heathen customs and habits, even the superstitions, that have a very immoral character. Islam, in following the example of its prophet, allows a man to have more than one wife, besides many concubines, which is very much to the taste of Eastern and uncivilized people. Islam permits slavery and the slave trade, and marauding ex-

ursions to get slaves; even allows a man to make his wife his slave, whom he may buy and get rid of at his pleasure. Islam flatters the convert with a paradise where he may enjoy such pleasures as are desired by a sensual man. And last, though not least, Islam inspires hate against "white men"—Christians, European and American, the conquering race. The Mohammedan missionary persuades the black, brown or yellow nations not to be Christians, lest they will be subdued in a political sense by those "Kafirs" (infidels), those "dogs," those robbers, who come with their religion, feigning man's salvation, but really with the intention of taking possession of his life and his country.

The Arabians and their missionaries invite the heathen to join the ranks of their Prophet in order to form one vast standing army to fight in the Holy War to conquer the "Nazaran" (Christians).

These things may account for the "rapid progress of Islam and the comparatively slow growth of Christianity in Mohammedan countries and in heathen lands where our missionaries are confronted by the emissaries of the false Prophet.

I could give many examples, especially from the East Indian Archipelago, to illustrate what has been said above about Islam and its progress. Perhaps in the future I may write you again on this important matter, that the readers of THE MISSIONARY REVIEW OF THE WORLD may know how to judge of the worth of the Mohammedan religion, and also that all Christians may be convinced that all hands ought to be put to work to remove the great bulwark of Mohammedanism and conquer the world for our Lord Jesus Christ.

Yours affectionately,

N. D. SCHUURMANS.

Brazil.

LETTER from Rev. E. Vanorden, San Paulo:

We purpose to establish in the City of San Paulo, the headquarters of Protestantism in Brazil, printing and book-binding workshops for the production of a sound evangelical literature, in order to interest the minds of children, to satisfy the desire for Christian knowledge on the part of adults, and to counteract the great evils which immoral and infidel publications are alarmingly producing. We cannot leave our young men and women, educated in our schools, without good books. Our ~~young~~ church members, their families, and the large number of attendants at our services, must and will read some thing, and if we do not provide good books for them, they will be tempted to read the translations of French novels which are being scattered all over the empire in fearfully increasing numbers.

The necessity for such an effort is not only felt by the Brazilian native pastors and converts, who have already organized the Brazilian Evangelical Tract Society, but one of Brazil's most

minent scholars, Gen. Couto Magalhaes, has given \$1,000 towards this object, and he thinks that the friends of the mission in Brazil should follow his example.

We must have our own printing-press, because we cannot pay the high prices exacted by good workshops or be satisfied with the bad or slow work done by cheap printers. The Religious Tract Society of London is quite willing to aid in this work. They will make and have already made grants of paper and of money toward evangelical publications.

In connection with this printing-office it is proposed to open a depository of Bibles and books in different languages in a conspicuous place, in order to reach the large number of Italian and German emigrants who are constantly arriving. Already there are in the Province of San Paulo 80,000 Italians, 50,000 Portuguese and 25,000 Germans.

The British and Foreign Bible Society has instructed their agents in Rio de Janeiro to cooperate in establishing such a depository; the American Tract Society has made a free grant of \$300 worth of books for the same purpose, and it is expected that the Presbyterian Board of Publication will also give us substantial aid. At present we have hardly eight or ten books adapted for children or young people.

The property of the press will be vested in a Board of Trustees, and as soon as the Brazilian Evangelical Tract Society is incorporated, transferred to its Board of Directors, which is composed of foreign missionaries and native pastors. The cost will be between \$7,000 or \$8,000, including freight and duties on material, of which \$3,000 have been secured. It will be entirely self-supporting and be the means of scattering millions of pages of religious matter among the people.

Ongolo Free State, Africa.

PACAVALA STATION, A. B. M. UNION, }
April 12, 1888. }

[We allow our correspondent to give facts and express his views in regard to Bishop Taylor's mission, on the principle that free discussion is best. The principles and methods on which missionary work should be conducted are far from being settled. We have yet much to learn, and this REVIEW will welcome light from whatsoever source it comes. We have given Bishop Taylor and his mission frequent hearing in these pages, and shall rejoice in his success as much as any of his friends. And still we are far from being assured of the wisdom of his policy, and await

developments with eager interest.—
EDS.]

DEAR EDITORS.—At this station we are meeting a very great deal of opposition from the chiefs. The head chief has ordered the people to stay away from our meetings, and few dare disobey. They fear the chief, not for his kingly power, but because of his "fetishes," and because they know he could at any time get up a charge of witchcraft against them. Of course the witch doctors are one with the chiefs in their opposition to the gospel, and they are glad of any "cue" to indicate who may be "ndoki," i. e., in league with Satan or "a devil."

Some of the converts, too, have given us a good deal of sorrow. One has been accused of adultery. He says he is innocent, but the people say it is true, but the proofs we cannot well get at. He, in turn, blames his own (the head) chief, who is his principal accuser. Only about a year ago a similar charge was brought against the said chief and he was appointed chief of the place, and it was proved to be true; so it may be the young man is not guilty. Two others have not shown the "true color" on one or two occasions; but a change was arranged for them, where amongst new associates they would have a good chance of making a new start.

At the same time there are some tokens of good being done. From Banza Manteko I learn that the chapel sent by American friends is progressing rapidly; Mr. Lewis, sent out from Boston, being an experienced builder, it is running up very quickly. Work is deepening there though there are few new cases of professing conversion. At Lukunga station there is a recent baptism and several professing conversion. They are expecting "a harvest time" there soon.

Dr. Sims has sent me, from Stanley Pool, the first chapters of John's Gospel in Kiteke, which I hope to print for use at the Pool and beyond. We have recently had Mr. Harvey's translation of "Mark" in Kikongo, and Mr. Richard's Luko in Kikongo is also in the printers' hands. From the B. M. S. (Eng.) there come reports of good health and good work. From Bishop Taylor's party come rather discouraging reports. One went to England by last mail and another is dying of some chronic disease. Three have spoken to me against the plan and work of their mission, and they have tried what could be done. Only a small part of their steamer has left Vivi, and I believe not a plate yet has passed Isangila, fifty miles beyond, while the greater part of those who came to build the steamer have gone home or left the mission. One steamer that came out after the bishop's is by this time almost afloat.

Would it not be better for the Methodist Church to establish a mission here that would spend the Lord's money in "cultivating souls" and "farming the Lord's kingdom," rather

than proceed on what seems to us wasteful lines? Let them send one or more missionaries to each of the stations, and, if wanted, also several Christian workmen along with the missionaries. Those set apart for the work of the gospel could be relieved of all business and secular duties by the Christian artisans, and the Lord's work would take root *now* and souls dying in darkness would receive the light.

The command to the church was not, "Go ye forth and cultivate farms, and do what gospel work you can find time to do"; nor does Paul say, "Go and support yourselves." Let the church attend to the spreading of the gospel, and those who cannot "go forth" let them help others to go who can go, but lack the means; and let those in whose hands the Lord has placed in trust plenty of money to pay their own expenses, also go out. Christians at home think that because the Lord does not send their money through a missionary society He has very little claim on it—more than a tenth at the outside; but I think the Lord looks at it in another light. I believe to hundreds in America and in England, He has given the needed money, the mental talent and bodily energy, that they might go out as the Lord's agents—like Keith Falconer of the Scotch Missions, and like numbers in the China Inland Mission.

Thank God for these bright examples, and above all for the glorious example of Jesus Christ, who left His Father's house in the glory above and took a long and trying journey through the land of Judea and Samaria to the Cross of Calvary, that through His life and death might become known to those then lying in sin, the love of God and His infinite salvation. O that the churches—Methodist, Baptist and any other "ist" or "ian" that proclaims salvation full and free through God's crucified Son—would rouse themselves and send forth laborers into this poor, degraded land!

Yours in the Lord's work,

JOS. CLARK.

Asia Minor.

INTERESTING letter from Mrs. Mary E. Metheny of the Reformed Presbyterian Mission:

MERSINE, May 10, 1888.

EDITORS MISSIONARY REVIEW OF THE WORLD.—I notice in THE REVIEW for May this statement: "The good tidings comes from Syria that the late attempt of the Turkish authorities to force new and intolerant restrictions upon the cause of Christian education has been earnestly resisted by the diplomatic representatives of the different powers; that it has utterly failed and has finally been withdrawn." It is true that the "diplomatic representatives," urged by Hon. Oscar Straus, United States Minister, and Consul Bissinger of Beirut, have made strenuous efforts to have the obnoxious law prevented or repealed. Whether it has "utterly failed" is,

alas! not so clear. For a Turk to *promise* is one thing, to *perform* is quite another. We hailed the assurance that there would be no more trouble over the school question. Our work in Asia Minor and Syria lies chiefly among the Ansairiyeh, whom the Moslems claim as Mohammedans. A partial account of them will be found in a book called "The Aslan Mystery," written by the Rev. Samuel Lyde, an English clergyman, who was the first missionary to these people, and worked in the mountains near Latakia. This work was begun in that region more than thirty years ago, and there is now a flourishing church there and a number of schools. In Cilicia we began work among them six years ago, and already our hearts have been gladdened by the baptism of several young men, and this winter we have had large schools both for boys and girls in Adana, Tarsus, Mersine and two villages on the east coast of Mersine, Karadawar and Karadash. These were mostly composed of Ansairiyeh and Orthodox Moslems. Sometime ago a number of the schools in Syria were closed by order of the local authorities. Our schools have been threatened for two years, and last fall they were all closed except that in Mersine, which is in American premises. Orders having been given to open the closed schools, we did so, and there was an immediate increase in the number of pupils, which showed how the work was regarded by the parents. Relief from the famine was given to all who came to our schools. The school in Karadawar, which was not at first very large, after having been closed by the local authorities locking up our rented house and taking the key, and then being re-opened had 106 pupils. Seeing no other way to compass the destruction of the school the Governor of Mersine imprisoned the chiefs of the village, and under pain of having soldiers quartered in the village compelled them to sign a declaration that they did not want the teacher, and thus forced the villagers to remove their children. This effectually closed the school.

The teacher who had been at Karadash had been for a considerable time absent, but last winter, when the order came from Constantinople to allow the closed schools to be opened, we sent Daoud Saado, the former teacher, to that place. All went smoothly, and there was a flourishing school until two weeks ago. Mr. Saado was then arrested on the charge of being a Russian propagandist. After being kept under arrest for several days, he was taken to Adana, but in a day or two he was marched back to the village under escort, and ordered to open his house for search. This he refused to do, as being a Greek subject they had no right to enter his house except in the presence of a Greek official. He told them if they chose to search his house they must do it on their own responsibility. This they did, seizing his books and papers and taking them and him back to Adana. The school-books were examined and found to bear the Imperial stamp. They then examined

the letters, and the Governor-general in an interview with Dr. Metheny, the American missionary, declared that they proved him to be a very bad man, and very treasable sentiments were contained in them. Dr. M. afterwards found that the paragraphs were these: "I hope the work of your hands will prosper, and that the Lord will open a wide door for the gospel." "You say, 'Send my remittances by a faithful man.' That means either that you must bring them or that I must take them." It so happened that it was the Doctor himself who had written these suspicious sentences, so that Daoud was to be tried for letters written by another man! It seems that they concluded that there was no foundation for the accusation as a Russian spy, so they changed the offense and charged him with having reviled the Sultan. The ground for this appears to have been that eight or nine days after his first arrest, and, as the villagers spontaneously testify, under great provocation and ill-treatment, he said that as a Greek subject he was not under the Sultan. In an interview with Mr. Dawson, U. S. Consul in this place (of whose indefatigable efforts to have justice done in this matter it is impossible to speak too highly), the Governor-general claimed that this case had nothing at all to do with the matter of the schools. Mr. Dawson then said, "Very well, then. Shall we send down another teacher?" Thus hemmed in, the Governor-general said, "No. That could not be allowed, as Karandash was a Moslem village." Thus the true reason appeared.

Now, you will observe that this flagrant outrage has taken place after the supposed settlement of the school question. Daoud is still in prison, notwithstanding the prompt and continuous remonstrances of both the U. S. and the Greek Consuls: the former as representing the interests of American schools in Turkey, and the latter in defense of Daoud's rights as a Greek subject whose passport is in the Consul's hands. This all goes to show that it is useless to hope for any justice, unless there be force enough in the hands of the other powers to compel the Turks to fulfil their express agreement in this matter.

Mr. Saade is an educated gentleman and a student of theology. Is there *no* remedy for such a state of affairs as this?

My desire to have the Christian world know to what extent evangelical work is possible among Moslems prompts me to write the above for your REVIEW. Liberty of conscience for Moslems is a thing that does not exist. Many Moslems freely express their belief in the New Testament, but the knowledge of the persecution that must certainly follow deters them from professing it openly. How long will the so-called Christian powers sit by and see these things? Does not the Hattı Humayun give them the *right* to interfere? How long would Americans engaged in mercantile business be treated as missionaries are often treated before the gov-

ernment would seek redress? How long must the selfish jealousies of these *Christian* nations shut out the light of the gospel by which they enjoy such glorious privileges?

Thanks for the earnest and stirring words which reach us every month in the REVIEW. My husband, the only male missionary in our mission here, is so engaged in the *work*, and especially in this case of Daoud's, that he has not time to *write* about it, being very feeble at best. Our force is very small, my husband—minister, physician, treasurer, overseer of schools and of everything else; Miss Sterrett, pioneer in the work among the girls, and her assistant, Miss Joseph. This is all the force for the thousands of Arabic-speaking people in this region. We expect Dr. Henry Jessup to be with us next Sabbath.

Yours in the work,

M. E. METHENY.

Madagascar.

ANANTANARIVO, March 27, 1888.

DEAR EDITORS.—I have to acknowledge, with many many thanks, the receipt of the first number of the new series of THE MISSIONARY REVIEW, as also the numbers of the old series during the year 1887. I need not say that the magazine was to me full of interest and its programme full of rich promise. It is being circulated among the members of our social circle here, and I hope will be voted into our Magazine Club, which, however, contains members outside the missionary band.

I am sending by this mail a copy of the Report of the L. M. S. Madagascar Mission for 1885-6, printed in the island. The succeeding one I cannot get a copy of, and we are not printing one this year. The L. M. S. annual report, printed in London, will convey the latest information. This report, however, will perhaps enable you to see something of the working of this mission, as it could not be seen when mixed up with other missions, as in a general report.

Since the publication of the report the mission in the Sihunoka country, to the north of Imerina, has been re-established by the Rev. E. H. Stribling and Mr. J. S. Mackay, and an entirely new mission commenced by the Rev. G. A. Shaw (formerly at Tamatave) on the southeast coast, in the Matitanaus District, among the Taimdro and Taifasy and Taisaka tribes. This new enterprise has been met at the very commencement with difficulties arising from civil war between the tribes, which the Hovas power they profess to acknowledge has not been able to quell. Teachers from the Native Missionary Society in Imerina have been employed in the district for some time past, but Mr. and Mrs. Shaw are the first Europeans to settle in the district as missionaries, and are deserving the sympathies and prayers of all friends of missions.

The government return of schools in Imerina for 1882, which I also enclose, would probably

fairly represent the state of the case at the present time. None of the missionary societies have any responsibility for these returns, as they were collected and arranged entirely by the native government.

It would be misleading, however, to suppose that because there is an educational department with a really trustworthy man at the head, and because they are able once in a while to get up such a statement as the enclosed, that there is really any efficient government system of education in Imerina. The work and organization and payments are left entirely to the missionary societies, and the government keep their finger on these organizations, just as they do on everything in this paternal system of rule. The educational system of our societies is exerting a great influence on the people. It is questionable, however, whether the religious and spiritual influence of the missions keep pace with the intellectual.

From some of the statements in *THE MISSIONARY REVIEW* it is clear that, in common with the vast majority of people, you have far too high an idea of the extent and depth to which Christianity has influenced this country. Imerina, the home of the Hovas, is only as a small table to a large room, in the center of which it stands. The remainder of the country, with the partial exception of Betsilio, is as dark and heathen as Central Africa, and the Christianity of the Hovas is but very superficial. The statistics we publish are correct, and any others would be false; yet they mislead. People who read the number of preachers and church members apply the same standard that they would in America or England, forgetting that it is only twenty years ago that the idols were burned and the people in tens of thousands pressed into the church suddenly, bringing all their ignorance and superstitions with them. It was no gradual filtering, such as the missionaries could control (and they were fewer in number than now), but a great inrush, like the Hoang-Ho, suddenly changing its channel and depositing its silt in another province. It is wonderful what has been accomplished, and doubtless there are many sincere and devout Christians, but the great mass are still destitute of spiritual appreciation of the religion of the Lord Jesus Christ. Whilst we praise God for what has been done by divine grace, don't let us expect too much from these people, and do not think of them as enlightened, self-denying Christians, burning with missionary zeal to carry the gospel to the outlying tribes, if not to Africa itself.

The statement that \$10,000,000 have been raised here for Christian purposes must surely be a misprint. The country is very poor, and the people are very fond of money, and although in the aggregate a good round sum is raised year by year, yet we find great difficulty in getting their quota from the churches for educational, church building, missionary and other objects; and this is intensified by the presence

of the Roman Catholics and others, who offer cheaper alternatives to the people.

Wishing every success to your undertaking, and bidding you, in the name of our common Saviour, God-speed, I am

Yours very truly,

JAMES WILLS, L. M. S.

GENERAL INTELLIGENCE.

—A Noble Tribute. Travelers in foreign parts do not always bring back with them a favorable report of missions among the heathen. All the more welcome was the cordial testimony of Lord Brassey in his capacity as chairman at the annual meeting of the Church Missionary Society in Exeter Hall last week. His Lordship has been a great voyager round the globe, and he has nothing but praise for the work of gospel missions. In his excellent speech he said:

"I have been on board the storm-tossed vessel in which a good bishop of the Anglican Church was engaged in carrying the gospel to the distant and storm-bound and ice-bound shores of Labrador. I have been in the stormy waters of the Straits of Magellan, and have seen at what sacrifice and by what efforts the gospel is carried to the savage people of Tierra del Fuego. I have seen the devoted missionaries who are sent forth by the United States at their work at Beyrout and Lahore. On the occasion of a recent journey, both at Amritsar and Agra, I saw what devoted men, and not less devoted women, were doing in the great cause of the education of heathen children. I have had the privilege at the island of Tahiti of listening to a French Protestant pastor, a man of great culture, a man who had formerly held the post of teacher to one of the most distinguished nobles of our land, and I have heard that man deliver a sermon which was listened to with great attention by his native audience. The last missionary station which I visited was that established by yourselves in Darnley Island. We had the pleasure and the privilege of taking the wife of Mr. Hunt, your missionary, in the *Sunbeam* from Thursday Island to Darnley Island. At Dauley Island we met your own mission schooner, which had brought Mr. Savage from Murray Island to Darnley Island to meet his newly arrived colleague. We spent a most interesting day with Mr. Hunt and Mr. Savage at Darnley Island. We saw the place of worship on the island—a humble but picturesque building; we saw much of the native teacher and his wife, persons whom it was impossible to know without feeling the greatest admiration and respect for them. We heard a most interesting narrative of the difficulties and efforts

which are involved in carrying the gospel to the savage races of New Guinea. We heard, and it was impossible to hear the story without a thrill of admiration, of the devotion which is shown by the native teachers acting under the guidance of their English leaders in this great cause. The greater the peril, the more imminent the prospect even of death, the more earnest is the enthusiasm of the native teachers to go forth into this dangerous field."

Lord Brassey went on to declare that it is England's highest mission and imperative duty to civilize, educate, and Christianize these in foreign lands whom her influence can reach. He made a strenuous appeal for increased help towards the society's operations—an appeal backed up by a generous donation and the promise of continued support.—*The Christian*.

—In 1837 there were in Great Britain 10 missionary societies; in America, 7; and on the Continent of Europe, 10. The total income of the British missionary societies in that year was not more than £300,000; their missionaries, lay and clerical, about 760; their lady missionaries and their native ordained ministers, less than 12 each, and their converts less than 40,000. The Continental and American societies united had not more than one half the income, the missionaries and the converts of the British societies. The heathen and Mahomedan population of the world was estimated at one thousand millions in 1837; and, laboring among these vast masses of people, there were in Africa perhaps 65 Protestant missionaries; in India, 180; in Burmah only 6. For the evangelization of the millions in China 12 missionaries had been appointed; Japan, Siam and Central Asia were without any; most of the islands of the Pacific were in darkness, and a thick cloud hung over the missionary work of Madagascar. On the whole continent of America, north and south, the missionaries did not exceed 25, and of these more than half were Moravians. The most successful and promising missions at that time were in Polynesia, where good work was being carried on by the London Missionary Society, the American Board, and the Wesleyan Missionary Society.

Turning from 1837 to 1886 we find a remarkable advance in funds, agencies and results. The British societies have increased from 10 to 31; the 7 in the United States have risen to 39, and the 10 of Continental Europe to 30. The number of foreign ordained missionaries is now 2,980; of lay missionaries, 750; of lady missionaries (including wives of missionaries), 2,322; the number of native Christians is 2,750,000, and the total income of all the societies is £2,000,000. Of this sum £780,000 comes from the United States, £210,000 from Continental Europe, and £1,010,000 from British Christians."—(*English Illustrated Missy News*.

—Victory Will Come. The age is one of intense life in all departments of activity—in commerce and industrial pursuits, and the church must be alive to keep pace with it. The coming century will not be one of unbroken tranquility. There will be wars and rumors of wars, internal conflicts as well as struggles between nations, which, with the new inventions of weapons of war, may be more destructive than any ever waged before. But whatever the passing years may bring, this we know, that the Church of God will live, and will have to do its great work in the world. For this it needs to be prepared. New avenues are opening before it. The past half-century has seen an advance, greater than many centuries before, in the modes of communication between different countries, whereby distant nations are brought nearer to each other. Even the Dark Continent is being pierced on every side. Explorers are ascending the Congo to the Great Lakes, and planting the flags of European countries on the highlands of Central Africa. To the church it belongs to see that commerce does not outrun the gospel, so that our boasted "civilization" may prove a blessing and not a curse. At present, rum on the Congo causes more destruction than all the missionaries can repair. These are dangers which the church has to confront at the same time that it recognizes the splendid opportunities opening before it. We are not blind to the former, and yet we have unbounded faith in what the future will bring. When we think of all that will take place in the century to come, we are almost ready to pray

that we may not taste of death until we see at least the approach, the faint dawning, of millennial day. But we trust we may look down upon it from the heights above. For the present, let every man spring to his duty, intent to work while the day lasts, knowing that the night cometh in which no man can work.—*The Evangelist*.

—A Veteran Missionary. Rev. Jas. Chalmers said recently in an address in London :

"I have had twenty-one years' experience among natives; I have seen the semi-civilized and the civilized; I have lived with the Christian native, and I have lived, dined and slept with the cannibal. I have visited the islands of the New Hebrides, which I sincerely trust will not be handed over to the tender mercies of France. I have visited the Loyalty Group; I have seen the work of missions in the Samoan Group; I know all the islands of the Society Group; I have lived for ten years in the Hervey Group; I know a few of the groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea, but I have never yet met with a single man or woman, or with a single people, that your civilization, without Christianity, has civilized." Testimony such as this is worth volumes of theory.

—"In every corner of the world," says Mr. Froude, "there are the same phenomena of the decay of established religions. Among Mohammedans, Jews, Buddhists, Brahmins, traditional creeds are losing their hold. An intellectual revolution is sweeping over the world, breaking down established opinions, dissolving foundations on which historic faiths have been built up." This condition constitutes the summons to the church of the Living God to bestir itself to the grandest opportunity which it has ever had to conquer the nations for Christ. No nation can long survive the decay of its religion, and the decadence which Mr. Froude points out is the indication that the world is preparing for Christ.—*Spirit of Missions*.

Africa.—"If the immediate success of the British missionaries in spreading their religion over barbarous Africa be doubtful, if the average type of their converts seems an unsatisfactory product of so much labor and expenditure of

lives and wealth, it is, on the other hand, consoling to reflect on the immense services which missionary enterprise has rendered to Africa, to the world at large, and to Great Britain in particular. When the history of the great African states of the future comes to be written, the arrival of the first missionary will, with many of these new nations, be the first historical event in their annals. Almost invariably it has been to British missionaries that the natives of interior Africa have owed their first acquaintance with the printing-press, the steam-boat, and the saw-mill. Most of the great lakes and rivers of this little-known continent have been navigated, in the first instance, by the steamers of British missionary societies, which may now be seen plying on Tanganyika and Nyassa, on the Upper Congo, the Niger Binue, and Zambesi. Indirectly, and almost unintentionally, missionary enterprise has widely increased the bounds of our knowledge, and has sometimes been the means of conferring benefits on science, the value and extent of which itself was careless to compute. For missionary enterprise in the future I see a great sphere of usefulness."—*H. H. Johnston, Vice-Consul at Cameroons, West Africa*.

—The death of the Sultan of Zanzibar removes the most noticeable of all rulers in the Dark Continent, and one whose character has been felt in the work of opening up Africa to the whites. He was not without some of the elements of greatness. Born in 1835, Bin Said was only fifty-three years of age at the time of his death, and was not forty when this ruler of the Eastern Coast of Africa—with an island and a capital containing little less than 100,000 inhabitants—had made himself felt. He represented the aristocratic Arabic dynasty which for more than a century had held sway over the African negroes of the territory familiarized by Dr. Livingstone and other explorers. In 1873 Sir Bartle Frere went on a mission, on behalf of the British Government, to the ruler of Zanzibar for the purpose of suppressing the slave trade. The result of this was an acquiescent treaty on the Sultan's part, which led to a friendly visit of the Sultan to England in 1875. He was welcomed by Under-Secretary Bourke in the name of her Majesty's Government. He also visited Paris, and before leaving England concluded a second treaty, and subsequently did much to suppress the slave trade, notwithstanding

standing the political antagonisms and dangers resulting from his policy. He protected the missions against no little opposition. The effect of his death upon missions has yet to be seen, and, of course, depends wholly upon the character of Said Khalif, who becomes the dead Sultan's successor, and who is eleven years of age.—*Christian at Work.*

—The Liquor Traffic.—In the British House of Commons, April 24th, Sir John Keunaway, on the motion condemnatory of the liquor traffic among native races (which was carried in an amended form), thus referred, in concluding, to the work of the Church Missionary Society, of which he is President:

"I have urged upon the House the acceptance of this motion on the grounds of morality and expediency. I think it will not be out of place if I ask for it on behalf of the great missionary societies, which have done so much to spread Christianity and civilization. The Church Missionary Society, in which I have the great honor to fill a position of responsibility, has always made Africa her first object. She has lavished her treasure, she has sent forth of her best and bravest on behalf of the negro race in Western, Central and Eastern Africa, and not a few of them have laid down their lives—martyrs as real and true as any to whom the church does honor. We have present to-day—present in this House, a listener to our debate—an evidence of the labors of the society, in the person of one taken as a slave, educated by her, ordained, consecrated Bishop of the Niger—Samuel Crowther, who has in every sense proved himself worthy of his high calling and shown the real capabilities of his race.

"But the Church Missionary Society is only one among many. The Society for the Propagation of the Gospel, the Universities' Mission, the Scotch, the London, the Baptist, and other societies, are all working for the same end—all find themselves thwarted and repelled by the same evil influence. Is it always to be so? Do we need more than to have the mischief brought home to us, to make a great effort to put a stop to it? Among England's greatest men lie very near to where we now sit the remains of David Livingstone, and engraven on the stone which covers them are words of his which remain as his undying legacy to us, the keynote of our policy, and stimulus to our exertions in the present distress. In burning words he, from his grave, 'invokes Heaven's richest blessings upon any, be he English, American or Turk, who shall do something to remove the open sore of the world.' We are not dealing to-day with the slave trade, but with a sore, in the opinion of many, as pernicious. Ours may be the blessing

invoked by him, if by our exertions the wound is stanchd and the sick man made whole."

—In a single year 3,751,557 gallons of spirits were imported into Africa. The sources of supply are England, Germany, Portugal and the United States.

—The Soudan in Africa is 2,000 miles long, 500 miles broad, and contains about 60,000,000 of a population. Mohammedans have proselytized these. The Protestant churches of England and America have sent out to this wide field two missicnaries. One of these, "a Soudanese lad," saw his father murdered before his eyes, was afterwards sold into slavery, was at last rescued, brought to England, educated, and is now back to Africa as a herald of the cross. Surely the church will speedily send *at least one missionary* for every million persons in the Soudan.—*Presb. College Journal.*

Austro-Hungary.—Dr. Somerville of the Scottish Free Church has spent five months in evangelizing work in Austro-Hungary, and has preached in about fifty towns and cities. Many obstacles were encountered, but many encouragements were met with. Among the latter was the permission granted by the authorities to hold public religious meetings for Jews and Gentiles (a decided innovation), the heartiness of reception and cooperation on the part of the ministers, the thronging of the people in multitudes to hear the gospel, the readiness with which the Jews came out to listen to a Christian Gentile, and the general stirring in the towns where the mission was carried on. On one occasion Dr. Somerville addressed an audience of 7,000. In many of the towns in Hungary there is but a single congregation of the Reformed Church, embracing 15,000 or 20,000 members. As to the Jews, not only did they attend the ordinary public meetings, but, when on several occasions Dr. Somerville gave a public address, specially to themselves, they came together in crowds, both men and women, even to the number of 1,500. Instead of referring

to controversial points, Dr. Somerville adopted the plan of showing how much Christianity owed to the Jews, and having gained the ear and hearts of his audience he then set forth Christ as the crucified Messiah.

Bengal.—Rev. R. Wright Hay, late of the Cameroons, in a recent letter from Dacca, Eastern Bengal, says:

"In Dacca there are several thousands of student's resident during the greater part of the year, in attendance at different colleges, and I am thankful to say that there is the beginning of a work among these. It had been a great joy to me to meet some twenty students in a Bible-class every Sabbath morning, and to witness the intense interest with which they read and inquire into the story of Jesus. I have also lately started a week-evening class for the study of questions arising out of the Sabbath lesson, and have been much gratified by the devout spirit manifested, whilst personal intercourse with individual students convinces me that many of them are feeling after God. I have also an opportunity of reaching English-speaking natives through a service held in the mission chapel every Sunday evening, which is getting to be pretty well attended by Hindus, Brahmos, and occasionally Mohammedans."

Brazil.—Christian people in the United States ought not to lose sight of the fact that Brazilian society is passing through a period of change, and that all social changes are crises—that the fate of this nation hangs upon the manner in which Christian people do their duty during the next ten years—the forces of Rome are being trained to meet the crisis with that far-seeing, patient cunning for which Rome is noted. Shall the church of Christ in North America let this ripening grain fall ungathered? Young, strong men and women are wanted who can preach and teach and sing of a purer, better Christianity than is known here.—*Brazilian Missions.*

China.—Dr. Perry, of the China Inland Mission, writes from Ch'entu, Szechuan, that he has "already found an open door to several official families in this great city, and a goodly number are attending the dispensary twice a week. There is a church of thirty members here, and

we are hoping for much blessing." Dr. Pruett, of the same mission, writing also from Ch'entu, says: "We have opened a new house for our mission in this city near the Manchurian garrison, and so are having crowds of visitors. The gospel is being preached, and I am seeing patients twice a week."—*China Medical Missionary Journal.*

—One of the best provisions recently made by the Chinese Government is that which requires every foreign missionary to hold a passport from his own government, declaring his nationality. French officials have affected to assume a protectorate over all Roman Catholic missionaries of all nationalities and their converts. This has been found to have more of the French flavor than the Chinese taste requires. It is now proposed to deal with men according to nationality and to recognize them under their own proper colors. This is an important step in the right direction.

—The great Island of Hainan, off the south coast of China, is the newest of the Presbyterian missions. For the first time in the history of missions its people hear the gospel.

—Referring to the work in Shantung Dr. Arthur H. Smith of Pangkiachwang writes to the *Chinese Recorder*:

"The work of the English Baptist Mission at Tsing Chu Fu in Central Shantung deserves to be better known that it may be much more carefully studied. The modesty of its founders and their indefatigable industry have prevented them from appearing in print; yet here is a mission composed for many years of but two missionaries and a native pastor, which, within thirteen years from the baptism of its first convert in this region, has two elders, eight stewards, about sixty country stations (each with its own leader), above 1,500 members (with additions, after eighteen months' probation, at the rate of about 100 per annum), contributions averaging half-a-dollar a member, a central theological school, a central school for boys with numerous country schools, a respectable Christian literature of its own creation, and only five persons receiving foreign pay—the native pastor and four evangelists—three of whom are assigned to the regions beyond. 'No cash and no consul' has been the motto of this mission from its inception; and while it has experienced the same obstacles as

all other aggressive Christian work, its results are well worth careful examination. The work of the Baptist Mission is exceptionally compact; and now that the mission has received a great number of new recruits, it is looking toward the opening out of new stations to the west."

—In the city of Pok-lo, on the Canton East River, a Confucian temple-keeper received the Scriptures from a colporteur of the London Mission, became convinced of the folly of idolatry, and was baptized by Dr. Legge. He gave up his calling, and set to work among his acquaintances and friends as a self-appointed Scripture reader. He would go through the streets of the city and the country round with a board on his back containing some text of Scripture. So successful was he, that in three years' time about 100 people were baptized; and so mightily grew the word of God and prevailed, that surprise and hostility were excited, and a fierce persecution broke out. The Christians were driven from the villages, and their property was plundered. The colporteur was seized, and twice within forty-eight hours dragged before the *aterati* and called upon to recant. This he refused to do. He was therefore tortured by being suspended by the arms during the night. The next morning he was brought forward in an enfeebled state, pale and trembling, for a second trial. The officials and mandarins were cowed into submission by the gentry; but this brave old man was still firm in his resolve to cleave to his Bible and Christ, and expressed a hope that his judge would some day embrace the new doctrine. This was more than they could tolerate, and, like the judges of Stephen, they ran upon him with one accord and killed him on the spot by repeated blows of their side-arms, and threw him into the river. Thus perished the first Protestant Christian martyr in China.

Cuba.—The Baptist movement in Cuba is wonderful, as all things are that are begun by the Lord without the planning of men. Rev. A. J. Diaz, the originator of the work, the "Cuban Paul," was himself converted by a Christian nurse who read the Bible to him while he was sick in New York. The one bright and hopeful spot on the Island of Cuba is this

Baptist mission, sustained by the Home Mission Board of the Southern Baptist Convention. In January, Dr. Tichenor, the Secretary, Mr. Adair, the Treasurer, and Dr. McDonald, visited the mission. Mr. Diaz was ordained at Key West, Fla., December, 1885. In the month following the first Baptist church was formed in Cuba, with him as pastor. After two years there are six Baptist churches and twelve preaching-stations in and about Havana, each having a Sunday-school. The church-members number 1,100, the scholars 2,000, and the congregations 5,000. There is also a church at Matanzas. The churches are all crowded, people standing at the doors and windows. The people seem to have lost faith in Romanism. There is need of a meeting-house in Havana and in other places. Mr. Diaz and his brother, and his mother, and many of his laborers, seem remarkably raised up for this work.

India.—A Brahmin writes to a Madras paper on the decay of Hinduism. He says, "Hinduism is a corpse, out of which the life has fled, and yet it is a living force." The writer explains these seeming contradictions by showing that the moribund, inextensive creed is still able to perform ceremonial functions. The late tour of the Madras governor was marked by continued demonstrations, in which prayers for the protection of temples and the preservation of their tithes formed the chief part. The Brahmin writer thinks that the "cream of Hindu society" regards their old faith as dead. He mentions caste as the only saving element in Hinduism, and thus refers to the difficulty felt by all friends of reform:

"Another cause of the survival of the strength and integrity of Hinduism is the intellectual inconsistency and moral cowardice of the generality of the so-called reformers. Mighty as they are in feats of words, carried on in a foreign language—which consequently gives an exaggerated notion to foreigners of their earnestness and courage—they are in practice the tame followers of orthodox priests and ignorant women. But this state of things cannot last forever. The disciples of Spencer cannot always dwell in peace and amity with the followers of Shankaracharya. The dense ignorance of the masses will melt away before the spread of education.

The opposition to reform will daily become weaker and weaker. The ranks of the progressive party will be swelling day by day. The courage inspired by increasing numbers will do what constitutional courage—rather the want of it—has failed to achieve. The fate of Hinduism is therefore sealed, although it will be some time, probably a long time, before that consummation takes place."—*Indian Witness*.

—**Discouraging Facts.** An Indian Brahmin has lately published a tract on infanticide, in which he shows that the murder of 12,549 infants has been made public during the last fifteen years. This, we are told, represents only a fraction of the murders committed.

—**Brahmins Searching the Scriptures.** "We could mention some twenty or thirty places in which Brahmins have formed themselves into *sabhas* (societies) for the sole purpose of studying the Bible. No missionary has the *entrée* to their meetings, and their existence is not talked about outside. Yet their questions come to us, sometimes anonymously, always secretly. During the last month the writer of this has sent answers to more than a score of such questions—all of them serious, and many of them very acute. They were answers, not to an individual, but to various bodies of Brahmins, and would receive due discussion. Even in the monasteries of this land, and by some of the high-priests of Hinduism, the Sanskrit Bible is to-day a book anxiously studied."—*The Harvest Field*.

—The number of foreign missionaries, European and American, laboring in India, Ceylon and Burmah, is estimated at 689. Native laborers, ordained and unordained, are counted by the thousands, while the number of baptized Protestant Christians is reckoned at 500,000. Medical missions are a powerful ally. Zenana mission work is a godsend to millions of women in India. A royal lady in India sent to Queen Victoria a petition in a locket, asking for medical relief for thousands of women in India. The Countess of Dufferin, wife of the Viceroy of India, learning of this appeal, has established training-schools for nurses among the native ladies. Joseph Cook says :

"Between Cashmere and Ceylon, according to an authentic and most recent official statement, there are 21,000,000 widows, and half of these were never wives. Even under the rule of a Christian empress, paganism makes the condition of India yet so desolate that it is a common

remark among the Hindus that the old form of immolation by fire was preferable as a fate for a young woman, or even for an old one, than widowhood. Distressing beyond our conception must be the life to which suttee is a blessing; and yet suicides are occurring in India almost every week, prompted only by the terrible sufferings incident to enforced widowhood. Who can remedy these terrible mischiefs endured by women in Asia except female medical missionaries? They are wanted all through India. They are wanted in large numbers. They are wanted for zenana work, for teaching, for all kinds of instruction in mission schools and secular establishments of various kinds. An angel from heaven itself, as has often been said, would not be welcomed in Hindu zenanas more cordially than a well-instructed female physician."

Japan.—Japan is not only growing spiritually and intellectually, but is pushing ahead commercially at a rapid rate. Recent statistics show surprising results. For instance, a trade of \$95,000,000 last year nearly doubles that of 1880, which was \$51,000,000. In 1878 there were nine miles of railway, which have been extended to 151 miles. Eleven railway companies were started in the year 1887, which also gave birth to 111 large industrial companies in three cities alone. Two important naval stations have been formed and are being fortified, and the first modern waterworks in the empire were completed in October last. With the exception of these last works everything has been done by native skill and native capital alone. This is not a bad record for a country where the feudal system was in full swing twenty-five years ago.

—Protestantism in Japan. According to the statistics for 1887, there are at present working in this empire the representatives of twenty-four missionary societies. Seventeen belong to the United States, four to England, and one each to Canada, Scotland, and Switzerland. Japan has proved such an attractive and promising field of labor that the number of societies is greater than one would expect in view of the comparatively recent date at which the land was thrown open to Christian effort. Of course, the number of workers varies greatly. Three have but one man each; while one has forty-nine male and female workers, not including the wives of the missionaries. The sum total of foreign workers is 253.

Six missions have combined the results of

their labors in the "United Church of Christ in Japan." This body includes all the Presbyterian and Reformed Churches, save the Cumberland Presbyterians. The Congregationalist Mission has decided to join this union, thus making it the most extensive of all the Protestant bodies in the empire.

The total Protestant membership shows a gain of five thousand over the figures for 1886; a grand gain, and yet how painfully small when we consider the thirty-five millions still without the fold. These figures, however, by no means indicate the limit of Christian influence. Japan is being permeated with Christian truth, and we trust the time is not far distant when the empire shall be thoroughly reached with the gospel.

Christianity is not persecuted, and its most vigorous opponents, the Buddhist priests, use infidel arguments against it in their public lectures, trusting more to modern 'free thought' and materialism than to the ancient Buddhist teachings for their weapons of offense against the new way that is putting their craft in danger.

HAOKODATE, JAPAN. GIDEON F. DRAPER.

Jews.—[*The Indian Evangelical Review* for April contains a valuable article on "The Jew." We give extracts from it which are of a most hopeful character.—EDS.]

"Have we any indications that the Christian religion is having any impression upon them? I think there is every evidence that a great work is being commenced in this direction. There are many agencies at work to this end, and amongst the number is the London Society for the Promotion of Christianity amongst the Jews. Its name defines its object, and its efforts are wide-reaching. This society was conceived in 1809, when there were but 35 believing Jews in all England. In 1813, H. R. H. the late Duke of Kent, accompanied by members of Parliament and other high officials, in the presence of thousands of people, laid the first stone of the Hebrew Episcopal Chapel and Schools in Palestine Place, London. Since then the work has gone steadily on. The late Earl of Shaftesbury was deeply interested in it, and for 39 years only once failed to take the chair at its anniversaries. The society employs 140 agents, consisting of 24 ordained missionaries, 25 lay and medical missionaries, 44 school teachers, 47 Scripture readers, colporteurs, and other lay agents. Of this number 89 are Christian Israelites, and 17 ordained ministers of the Church.

"In very many places the Jews are anxious to hear the word of God as explained by the missionaries. In a Jewish paper in London, whose sole object is to oppose Christianity, the editor tells his readers that they 'cannot afford to lose great numbers every year,' that 'they (the Jews) are being caught in the net,' they are most anxious to attend mission halls, etc.

"In Paris, last March, Mr. Mamtuch undertook

as an experiment the giving of Christian lectures for Jews exclusively twice per week in different parts of the city. Up to the time of his report they had been increasing in interest and attendance.

"At one of the society's anniversaries in Birmingham recently 400 Jews and Jewesses were present, and gave also liberally for the work of the society. Dr. Cassel, who has been at work in Berlin five years, reports 60 baptisms, 20 of which took place last year. The *Haibrat*, a Jewish organ, is our authority for saying that in Vienna 248 Jews were converted last year to Christianity. Recently the Rev. Canon Bell made this statement: 'Ten days ago I was in Amsterdam, and went into the Portuguese synagogue, which is one of the finest in the Netherlands. There are in that city 50,000 Jews. And a few years ago there were only a few Christian Jews there, now they are counted by hundreds, and the work of conversion is going on rapidly.'

"The movement of Prof. Delitzsch of Leipzig is a wonderful step towards the conversion of the Jews. In nine of the German universities he is starting a movement for mission work amongst the Jews, and already over 300 students of the universities have enrolled themselves as members of a special school for training to this end.

"With no mention of the name of Joseph Rabinowitz, who was a lawyer and a Jew, but who has been converted to Christianity, I must close. He has given up his profession and preaches 'Our Brother Jesus.' It was his independent study of the Scripture which led to his conversion. He is exerting a wide-spread influence."

Madagascar.—"As is well known, on the death of Radama I., one of his widows, an adopted child of his father, but by no means a chief member of his seraglio, succeeded in usurping the crown, which she confirmed to herself by murdering nearly or quite all her husband's family. She assumed the name of Ranavalona I. Radama II., her son, whose brief reign succeeded hers, is plainly established, by the date of his birth, to have been illegitimate. The evil woman has succeeded in establishing her own race, though not her own descendants, upon the throne in place of the line of her husband. But her family has become what she most hated, a Christian dynasty. She seized the throne in 1828 and died in 1861, having reigned just a generation. We all know what followed—the expulsion of the English missionaries, and the scenes of cruel and

heroic martyrdom, resembling those lately enacted in Uganda, under the young tyrant Mwanga. Mr. Shaw sums up it thus: 'Ranavalona I., who has been compared by some to the worst of the Roman emperors, to Nero or Caligula, and by others called the Malagasy Catherine II., whom she resembled in her vices, without having any of the redeeming qualities of that empress, commenced a religious crusade against Christianity. All kinds of inhuman cruelties were practiced upon the converts, and many of those of the highest rank suffered death or imprisonment for their determination to serve the true God. Some were burned, others buried alive, others scalded to death, some speared, and others cast from the rock on which the capital is built, and dashed to pieces in the valley below.'

"The missionaries were gone, but had left behind them the Word of God, the blood of the martyrs, and the presence in the furnace of Him whose form was that of the Son of God. Therefore, as a Swedish magazine has lately summed it up, the church of a few hundreds which went under the cloud came out of it a church of 37,000, and has now increased, including in the term all the avowed adherents of Christianity, to a church of 400,000. Of these the major part, that is, the Christians adhering to the London Society, which first brought Madagascar the gospel, present, according to the Annual Report for 1887, the following statistics:

Principal stations or districts.....	29
Out-stations.....	1,138
English missionaries.....	27
Female missionaries (not including wives).....	4
Native ordained ministers.....	828
Native preachers.....	4,595
Church members.....	61,723
Native adherents.....	290,418
Schools.....	1,043
Scholars.....	97,891
Fees.....	£589 19 5
Local contributions.....	£2,410 17 11

—*Rev. C. C. Starbuck in Andover Review (June).*

Scotland.—The Scotch churches are afraid their large mission-stations

on Lake Nyassa will be cut off from civilization, owing to the demands made by the Portuguese. These stations, and a great trading establishment besides, were founded on the faith of invitations from the British Government, and have flourished to an unusual degree. They are now threatened, on the one hand, by the Arab slave-catchers, who are in full energy again, and on the other by the Portuguese, who claim the right of imposing any duties they please on the Zambesi, and of annexing a strip of territory right across Africa. If these claims are allowed, the stations must be broken up; but the English Government is unwilling to disallow them, because it is essential for the progress of South Africa to purchase Delagoa Bay, which the Government of Lisbon will not sell without territorial compensation. The position of the churches is a most painful one, made so by the temporizing policy of the English Government. Certainly it would be a calamity to concede to the Portuguese the right of closing the access of the South African colonies into the interior of Africa. There is trouble, if not war, in that matter in the future.

Turkey.—One of the most successful missionaries in Oroomiah is a blind Armenian from Harpoot, Turkey. He knows the Bible thoroughly, and, riding on a miserable little donkey, which is led by a one-eyed, deaf man, he goes boldly from village to village preaching the gospel. His blindness protects him, and the people crowd to see the wonder—a blind man reading.

—Dr. Jessup, of Beirut, writes that "the Sultan of Turkey has set his seal of imperial approbation upon 32 editions of Arabic Scriptures, allowing them to be sold, distributed and shipped without let or hindrance." Of the books issued by the Beirut press, 290 have passed under examination in Damascus by the government officials, and have received authorization.

Telugus.—In 1878, 2,222 Telugu converts were baptized in one day.

It was done by six administrators, though only two baptized at one time.

—It is said that Dr. Luther F. Beecher, then pastor of the church in which the anniversary meetings were held, first applied the term "lone star" to the Telugu Mission. In the debate on the question of abandoning or re-enforcing the Telugu Mission, Dr. Beecher very earnestly advocated abandonment. He said:

"The commercial horizon is dark and threat-

ning. The shrewdest business men tell me that they cannot foresee the future, but it looks dark. It is a time rather for taking in sail than for putting on more sail. This mission is, at best, but a 'lone star,' with no prospects of multiplication," etc., etc.

This was probably the origin of the name, caught up as it was by the advocates of re-enforcement. Dr. Smith's poem was written in the evening after this speech of Dr. Beecher, and appeared in the next morning daily.

"Shine on, Lone Star, thy radiance bright,"

III.—INTERNATIONAL DEPARTMENT.

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

The Opium Curse in China.

BY THE REV. JOHN LIGGINS, ASBURY PARK, N. J.

IN a recent speech in London, Mr. John Bright referred to the opium war which England waged with China in language of emphatic condemnation. He said:

"I am sure scores of times in the year, when I am enjoying the beverage which we get chiefly from China, I am shocked to think of the barbarous cruelty with which we have treated that people, who, so far as all Europe is concerned, are the most peaceful people in the whole world. You know that the beginning of the war was opium, the compelling of the Chinese to admit a drug which they did not wish to admit, which they thought hurtful to their people, and which they had a right to exclude, but which we forced upon them."

Remarking upon this statement, the *Friend of China* says:

"The whole story of the opium question is told in these few graphic words. We hope Mr. Bright will co-operate with our Parliamentary friends in the further measures which it is necessary to take in order to relieve England of complicity with the odious traffic."

The abominable trade was begun by Warren Hastings and other agents of the East India Company, and England's opium wars with China, which as Dr. Arnold of Rugby, Mr. Gladstone, the Earl of Shaftesbury and other eminent Englishmen have said, are among the most infamous in history, were instigated and fomented by this dishonorable com-

pany, which was abolished thirty years ago amid the contempt of the civilized world. In many respects there was a great change for the better when India was brought under the more direct rule of the Queen and Parliament, but, alas! the greatest iniquity of all, the enforced opium traffic with China, was continued by the Indian, and sustained by the Home Governments, because of the large revenue derived from it.

The iniquitous trade has been of incalculable injury to China, and a most formidable obstacle to the Christianization of that empire. It has also caused much demoralization and misery in India, as the opium vice is spreading there also. It has also worked much injury to India in other ways. It causes, or increases, the periodic famines, owing to the perversion of such a vast area from food crops to crops of poison, and the government traffic shocks the moral sense of the better class of Hindoos.

The greatest and best of all the Earls of Shaftesbury, in 1881, unequivocally condemned "the position of a great imperial government manufacturing the opium, selling the opium, and entering in all the details of retail dealers. It is," he said, "a nefarious traffic, and a national abomination."

The terrible evils of the vile traffic, and the very formidable obstacle it is to the Christianization of China, continue to be referred to by travelers and missionaries. The distinguished Miss Gordon Cumming, in her "Wanderings in China," Vol. II., page 307, says:

"We all know the sequel, and the story of the two utterly unjustifiable wars whereby Christian England not only forced unwilling China to legalize the import of the drug which is ruining millions of her people, but (like a schoolmaster exacting the price of his birch-rod) compelled her to pay heavy war indemnities. In short, in the matter of the opium trade, England has acted precisely like one of those hateful flies which alight on some fat and comfortable caterpillar, and despite its vain struggles, deposit in its luckless body the eggs whence in due time hatches a crop of vile maggots, to prey on its vitals.

"The British official conscience has lulled itself, Cain-like,* with the assurance of having no responsibility in the destruction of Chinamen, while gaining a solid advantage in the revenue of about nine million pounds sterling, which has annually enriched the Indian treasury from this source. So year after year Britain has turned a deaf ear to every remonstrance from luckless China, or from those who seek her weal."

The editor of the *Missionary Herald*, in a recent number, says:

"The deep resentment existing in the minds of many Chinese against foreigners, on account of the opium-traffic, is well shown by an incident narrated by a member of the China Inland Mission, who reports having found one day, in a large house, three women sitting together, smoking their pipes—one an old lady in her ninetieth year. As soon as this old lady caught the name of Jesus in the conversation she arose and, coming toward the missionary, said: 'Do not mention that name again! I hate Jesus! I will not hear another word! You foreigners bring opium in one hand and Jesus in the other!' Later, taking the book from the hand of the missionary, she read a few sentences, but seeing the name of Jesus, she contemptuously shut the volume, saying: 'Take it away! Take it away! I do not want your opium or your Jesus!' Can anything be sadder than having our holy faith thus connected, though wrongly, in the minds of the Chinese with a vile traffic?"

The Rev. J. Hudson Taylor, M.D., the founder and principal director of the China Inland Missions, and who has traveled very extensively in China, said, at the Mildmay Conference, London, in June, 1887:

* "Am I my brother's keeper?"

"We were listening yesterday to a description of the horrors of the slave trade—of the untold multitudes who must have perished before reaching their destination. But, having labored many years in China, my solemn conviction is that all the misery and pain and suffering caused by the slave trade are not equal to the wrongs inflicted upon China by the opium traffic. That may seem a strong thing to say, but it is not at all too strong. I could not possibly describe the incalculable misery which I have witnessed as a result of this curse which we introduced into China. As a medical missionary I have been into many homes where people were endeavoring to kill themselves by taking opium, to escape from the greater evils they had brought upon themselves by the habit of opium smoking. If you love your country, pray God that He will raise up a standard against this horrible, awful curse, and that He will deliver us from the guilt of it."

The Lady Dufferin Movement.

We have been studying with some care what is known as the "Lady Dufferin" medical movement in India, and are led to caution medical women, who desire to devote themselves to medical missionary work, from entering this service without a careful study of its character and aim, and the limitations which will be imposed upon them as evangelists. The movement is, so far as we can detect, after the uttermost stretch of Christian charity, purely *humanitarian*. As such we have only kind words for it, though we believe it might have been made much more than that, and we feel regret that it was not so made at outset. The objects for which "The National Association for Supplying Female Medical Aid to the Women of India" was formed are classified in the Third Annual Report of the "Countess of Dufferin's Fund," published January, 1888, as follows:

"I. *Medical Tuition*; including the teaching and training in India of women as doctors, hospital assistants, nurses and midwives.

"II. *Medical Relief*: including (a) the establishment, under female superintendence, of dispensaries and college hospitals for the treatment of women and children; (b) the opening of female wards, under female superintendence, in existing hospitals and

dispensaries; (c) the provision of female medical officers and attendants for existing female wards; (d) and the founding of hospitals for women where special funds or endowments are forthcoming.

"III. *The Supply of Trained Female Nurses and Midwives* for women and children in hospitals and private houses."

This, practically, is a medical service for women exactly the counterpart of the Government's system of medical provision for men which has obtained all over India, and is purely a secular, though certainly a benevolent enterprise. It will not hinder and may help medical missionary work indirectly. But if any young Christian women, graduated in medicine or as nurses, zealous to do evangelistic work in connection with their profession, think of responding to the demand for persons skilled and trained for medical work in the Dufferin system, we must caution them against so doing without carefully weighing the rule of that association which says, "*No employee of the Association will be allowed to proselytize, or interfere in any way with the religious beliefs of any section of the people.*" If this does not absolutely debar them from speaking on religious subjects to their patients, and practically from carrying the gospel to hospitals or homes, it is not easy to discover how the English language can be made to inhibit such deeds.

We in nowise depreciate the countess' scheme for the relief of suffering, but from the distinctively missionary stand-point it is not an arena affording scope for the medical missionary. Dr. Sarah Seward was engaged as a medical missionary at Allahabad, India, and lent her aid for awhile to the countess' association, but withdrew from it, and said, through *Woman's Work for Women* :

"I gave up the Dufferin work in October (1887); they could not hamper me, as I was distinctly promised that I should not be fettered, but they wanted that all assistants paid by them should come under the non-

religion clause, so, as soon as I could do it quietly, I closed it up."

The Indian Witness says, "There was not the slightest use for the Indian Association or Lady Dufferin's committee introducing the clause they did"; and *Medical Missions at Home and Abroad* asks, "Why this never-ending fear on the part of our Indian Government to acknowledge essential Christian rights, the right of Christian missions, the right of individual Christian confession?" "May a Christian," it asks, "come under any such bond? May a Christian woman say, 'I promise that, working among dying women, my lips shall never be opened to offer them, in Christ's name, the gift of eternal life?'"

The greater anomaly here arises from the fact that this movement derived its initial inspiration, ensample and hope of possible success, from Christian medical missions by women to women, and these had met with no obstacle on account of religion, but were successful to such extent that they were not equal to the demands made on them. Woman's medical work among heathen women is distinctly and divinely Christian, and yet this association divorces it from its acknowledged source.

A Great Obstacle in India Removed.

It is with unusual gratification that we learn that the British Government is to discontinue its relation with a system of camp-regulated licentiousness in India. It is some time since the moral sense of Great Britain rose in its might and condemned the Government system of licensed lust that had obtained in the British Isles. But the State regulation of this iniquity was not discontinued in the army of India; and it has recently been exposed as singularly monstrous, facts having been brought to the knowledge of the Christian public of England which have exasperated them intensely.

Mr. Alfred S. Dryer, who became widely known a few years since when he exposed the continental traffic in English girls, went to India with the intent of opposing the system for regulation of harlotry among British soldiers, and has been revealing, as far as regard to common decency would allow, something of the state of things he found. *The Christian* of London has from time to time published diagrams to illustrate Mr. Dryer's letters, and the effect of the agitation has been to stir the moral and religious sentiment of Great Britain to demand, not merely a modification, but the out-and-out abandonment of the connection of the State with licensed prostitution. We have read these published letters during several months past, and had purposed lending the force of our utterance, and possibly of American petition against this abomination, but are happy in the tidings that such action on our part has been rendered unnecessary; at least we hope the cablegram means so much.

A great public meeting to demand from Lord Cross, the Indian Secretary of State, the instantaneous and unconditional abolition of the system of State-provided vice in India, was held in Exeter Hall, on Friday evening, May 18, under the auspices of the Gospel Purity Association. Mrs. Josephine E. Butler, and several members of Parliament were supported on the platform by missionaries, clergy and ministers of all denominations. The bishops of the Indian Empire had strongly memorialized the Indian Government against the continuance of this iniquity, and 300 missionaries joined in the petition to Parliament for its abandonment.

The specific character of the government regulations, such as that the number of women should be "sufficient," that the women should be "sufficiently attractive," that they be "young women," and the repeat-

ed demand for "more and younger women," together with the fact that these women were not found to volunteer to meet the military demand, and as a consequence had to be hunted and procured through the exercise of direct official force, only intensified the righteous indignation of the British Christian public. At the meeting in Exeter Hall, Rev. Hugh Price Hughes moved the following resolution:

"This meeting, representing all sections of the Church of Christ, learns with deep and burning indignation that the India Office, after having been forced to admit the authenticity of a terrible official document known as the Circular Memorandum of June 17, 1886, issued by order of the Commander-in-Chief in India, giving authority to obtain attractive-looking harlots, and plenty of them, to provide houses of ill-fame, and other abominable suggestions of a kindred nature; this meeting is astounded to learn that the India Office proposes simply to suspend, instead of utterly to repeal, the system under which such atrocities are perpetrated, and this meeting pledges itself to carry out, both in this country and in India, an agitation for repeal till repeal is gained."

He said there was no nonsense about the resolution:

"Requisitions for the class of women referred to had been made by various commanding officers, and one, the officer in command of the Connaught Rangers, had asked the Commander-in-Chief to request the cantonment magistrate to give all possible assistance to procuring them. Let them imagine what that meant in a country where there was no constitutional government. Not only so, but in at least one part of India a sort of recruiting officer had been appointed for the purpose who was to receive a capitation grant on the victims brought in."

It is not necessary, as we now judge, to enter more largely into the subject.

If the British Parliament, on June 5, responded to the demand of British moral sentiment and unconditionally repealed all legislation licensing and regulating a great system of iniquity which the British army had inaugurated and which was spread from end to end of the Indian Empire, that is something for Christian gratulation, though rejoicing be still tempered with a sense of indignant shame that such a system was

ever contemplated, much less enforced for an hour. This has been a great obstruction to Christian work in India. And the horrible anomaly of State-procured women to pander to the base passions of British soldiers in State-provided harlot's houses, in juxtaposition with a State-provided Christian Church, is an effrontery of devilry that human history has not often equaled. Thank God! it is to be no more. Missionaries like those of Seetapore, who have been compelled to pass such quarters on their way to preach Christ's gospel to heathen women, must have had the courage of an infinite faith in the discharge of their duty.

Sturdy British moral sentiment has again set an example that will lend new fire and force to all who are struggling with giant iniquities. "Men of thought and men of action" will shout, "Clear the way!" Another "brazen wrong" has "crumbled into clay!"

Bum and the Native Races.

THE General Assembly of the Presbyterian Church, held in Philadelphia in May, spoke in the following unmistakable way about the drink traffic on the Congo and amongst other uncivilized nations:

Whereas, The exportation of intoxicating liquors to heathen lands has become a most alarming hindrance to the civilization and Christianization of the inhabitants thereof, and as this traffic is assuming such proportions in the great Congo Valley of Africa by virtue of an international treaty in which our own Government is a party; therefore

Resolved, That the Assembly views with shame, horror and apprehension the progress of this traffic by civilized nations with ignorant and heathen lands; that this Assembly unite, as far as possible, with other churches in an effort to induce Christian Governments to abolish and prevent the horrible practice of carrying intoxicants into the uncivilized nations of the world, and that a committee be appointed to lay this whole matter before his Excellency the President of the United States, with the request that he would present the facts to Congress, and ask that such steps may be taken, with the least possible delay, as will free us, as a Christian nation, from all complicity with this ruinous traffic, especially as regards the treaty concerning the Free Congo State.

We do make some headway. The Royal Niger Steamship Company has for some time been increasing the

stringency of its regulations against the importation of liquors. In April, 1887, they prohibited their importation entirely into about one-third of their territories. In May, 1887, they made a further regulation imposing penalties on the payment of wages in spirits throughout the whole of their territories. The matter of the decadence of these native races and the destruction of commerce among them in consequence of the introduction of European intoxicants has at last forced itself upon the British Parliament, and on April 24, when Mr. McArthur moved in the House of Commons, "That this House, having regard to the disastrous physical and moral effects of the liquor traffic among uncivilized races, as well as the injury it inflicts on legitimate commerce, is of opinion that Her Majesty's Government should take steps to suppress the traffic with natives in all native territories under its influence or control, and that whenever self-governing powers are granted to crown colonies, stipulations should be made for the effectual protection of the natives against the sale of strong drink."

In supporting this, he said that England did not alone conduct this trade. During 1885 more than 10,000,000 gallons of the vilest spirits were sent to Africa, of which England sent only 311,384 gallons, Germany 7,823,043 gallons, and others smaller quantities.

He said that they at home had some

"protection in the Adulteration Acts, but in warm countries, inhabited by races unaccustomed to such liquors, the natives had, with the exception of Madagascar, no protection whatever; there was no supervision, no examination, and the drink sold was so bad that it speedily decimated and destroyed them. This traffic was bringing about wholesale murder in the Islands of the Western Pacific over an extent of 3,000 miles of coasts. In Africa the picture was almost as dark. The consumption of strong drink was increasing and leaping rapidly to the demoralization and destruction of the native races. No doubt, in parts of South Africa the

Government had not complete control, but in other parts they have full sway, and in some of those places the natives fared as badly as at the Cape Colony. Once the passion for brandy was roused, it became insatiable, and the natives were destroyed. A native king wrote begging that the traffic might be stopped. If not, his people would have to abandon their town, and go into the desert to escape from the white man's brandy. He believed we were morally bound to protect the natives over whom we had been called to govern. Even the motive of self-interest ought to induce us to take such a course, because to a manufacturing country it was of the utmost importance that we should have a wide range of customers, and the native races would, if protected against this evil, become valuable customers. He recollected hearing the late Dr. Moffat, who labored so long and so successfully in Africa, state that when he first went to Bechuanaland there was not £ worth of British manufactured goods sold in that district, but before he left tens of thousands of pounds worth were sold annually. And this is the case where Christian civilization extends."

Sir Edward Kenneday, in supporting the resolution, said the thought is that

"contact between Europeans and the native races must necessarily result in benefit to the latter. It ought to be so. If the proper influences were brought to bear and the evil influences were kept away, it would be so; but to a great extent we defeated our own objects by introducing among those races that which was not for their good, but for their harm. The African especially had a tendency to be corrupted. In addition to making large quantities of his favorite native drink, the African acquired a liking for the rum and gin which were imported by European merchants in large quantities. The result was that he became careless of everything else, and had no money left to purchase the manufactures of Manchester. Mr. Joseph Thomson and Sir Richard Burton had showed that Africa would even be the gainer if the country reverted to the old state of slavery and the importation of liquor was given up. There were difficulties in the way, but similar difficulties were overcome by Wilberforce and Sir Fowell Buxton in overthrowing the slave trade."

Grover Cleveland's Present to the Pope.

We say "Grover Cleveland," rather than His Excellency the President, because it is claimed on the occasion of his sending a gift, a very appropriate one, by the way, to the Pope on his jubilee that he acted in his individual and not in his official capacity. The distinction, however, is quite too nice for the Italians, either Romanist

or Protestant. and the latter are quite indignant that either Grover Cleveland or the President of the United States should have sent a gift which indirectly was a recognition of sovereignty.

A correspondent writes us from Italy as follows :

"I wonder if you are interested in European, in Italian politics. Of course we here follow them with interest. From remarks that I sometimes see in our home papers, I note that our Italian politics are often sadly mixed up and misunderstood. It is, of course, a difficult thing for American journalists to have a just idea of conditions here, just as it is difficult for Italians to form a just conception of our ways. Of course, the Pope and his jubilee have occupied a prominent place in the eye of this public, but I think it must be conceded that it has not been the success that was hoped for. It would seem that the Pope hoped by its means to make some advance toward the regaining of the temporal power, and he must have been disappointed in the very guarded tone of the communications from those monarchs from whom he perhaps expected most efficient aid. But he no doubt flatters himself greatly on the attentions received from Protestant rulers. You will have noticed, I do not doubt, that he celebrated his jubilee New Year's morning. I wonder if the papers on the other side of the sea remarked the fact that the miter which he wore on that occasion was the gift of the Emperor of Germany, and the chalice which he used was Queen Victoris's gift. In our English prayer-meeting during the week it was commented on that two Protestant rulers should have furnished so symbolic gifts for that occasion. Italian newspapers commented on the fact. But that which occasioned most surprise, and was perhaps most commented on by Italian journals, and most deeply regretted by Protestant Americans

resident here, was the fact of a gift from the President of the United States. They may say what they like about its not being sent by him in his official capacity, that the Secretary of State knew nothing of it, and as much more as they please, but that was an occasion when the man could not separate himself from his office, and before the eyes of the world it was not Mr. Cleveland, but the President who sent a gift to the Pope.

"In marked contrast is the action of the Italian government in regard to the Mayor of Rome. He is a devoted and bigoted Roman Catholic, and just before the New Year went to call on the Pope, expressed his salutations and those of the city. It was said that he went in his private capacity, not in his official relation. The action was not ordered by the municipal council, nor the subject considered by them, and they held it was distinctly his private act; but the government at once declared that on such an occasion the man could not separate himself from the official, and that a government officer might not perform such an act, and *promptly demanded his resignation!*

"The Italian Government has sent no gift to honor the Pope's jubilee. She knows the foe she has within her borders. I wish our own loved America would wake up to a realization of what an enemy to all her institutions she harbors with a certain calm indifference. The Pope makes a very gracious reply to the gift of the President, but to me the words seem to contain a threat, a moral purpose, which he and the Jesuits have never surrendered. One of the Italian papers had this item on it not long ago: 'King Oscar of Sweden is the only sovereign who has not taken part in the festival of the papal jubilee. He replied to the committee for the jubilee that the participation of a Protestant prince in rendering homage to the Roman Catholic

pontiff seemed to him illogical.' When will our Protestant nations recognize that it is not only illogical, but that it is dangerous?"

Recent Church Action on Missions.

THE General Conference of the Methodist Episcopal Church, at its last session, had some very significant action concerning its foreign missions, a part of which interests the general Christian public. Two tendencies have been manifest for some few years past. One looking to the preservation of the foreign mission-fields in organic relation similar to that which obtains in this country, and to the erection of a world-wide Ecumenical Methodist Episcopal Church; the other looking to the ultimate autonomy of the great divisions of the foreign church, in alliance and closest sympathy with the home church. The latter view obtained more fully in the action of this General Conference, and the Methodist Episcopal Church of Japan was authorized to effect a union with other branches of Methodism in that country, and to erect the Methodist Church of Japan. A part of the action is as follows:

Resolved, 1. That this General Conference will not interpose any objections to the Japanese Methodists declaring themselves independent of the Methodist Episcopal Church, provided they unite with one or more of the other Methodist Churches in Japan.

2. That whenever it shall be made evident to the Bishop in charge of Japan and to the Board of Managers of the Missionary Society that it is the desire of the Methodists of Japan to be so declared independent, and whenever arrangements satisfactory to said Board of Managers and Bishops shall have been made, securing the real estate in Japan of the Missionary Society of the Methodist Episcopal Church, the said Bishop and Board shall proceed to make all the arrangements necessary to the independence of said Church and its union with the Canada Methodist Mission or any other Methodist missions in Japan.

3. That in case, during the present quadrennium, the Methodist Church of Japan shall be created in harmony with the spirit and purposes of this action, the General Missionary Committee and Board may continue, under proper regulations, appropriations and payments to the work in Japan, and that our people in this country be encouraged to continue to manifest their interest in the evangelical, educational, publishing and other work in that country.

4. That our mission in Japan be advised, in the first place, to earnestly seek a union with all the bodies of Methodists in Japan, that they may unite together in laying the foundations and establishing the discipline of the new church.

The same tendency was manifested by the definition of the powers of a Missionary Bishop as co-ordinate with those of the General Superintendents (the other Bishops) within his particular field; and by the erection of "India and Malaysia" into a Missionary Episcopate, with Rev. James M. Thoburn, D.D., as Missionary Bishop.

Another important adjustment was made by providing for the organic relation of missionary work which had developed somewhat out of the usual order, under Missionary Bishop William Taylor of Africa, and the "Bishop William Taylor Transit and Building Fund Society," who have hitherto conducted what are known as "self-supporting missions." The following was adopted :

Resolved, 1. That the Missionary Bishop for Africa be and is hereby authorized to continue his efforts to extend the Methodist Episcopal Church in Africa on the plan of self-supporting missions.

2. That we direct that all property acquired in the prosecution of the self-supporting mission plan, be held by and for the Methodist Episcopal Church.

3. That the Missionary Board be advised to appoint a standing committee on self-supporting missions conducted on this plan.

4. That missionaries employed and churches organized under this plan shall be entitled to the same rights and amenable to the discipline of the church the same as missionaries and churches in other fields.

5. That Missionary Bishops in charge of self-supporting missions be instructed to report annually to the Missionary Board the condition of all self-supporting missions, including the number of missionaries, the number of stations and circuits, and the number of communicants in each; and a financial exhibit of all receipts and expenditures.

6. That the Argentine Republic, Uruguay, the Southern province of Brazil, Paraguay and Chili be organized into an annual conference, to be called the South American Conference.

7. That the General Missionary Committee be requested to organize the Portuguese stations in Northern Brazil into a mission.

8. That the name of the Liberia Conference be changed to Africa Conference, its boundaries to include the whole of Africa.

The General Assembly of the Presbyterian Church adopted the following :

"That we recognize the advantages of co-operation and union already secured in foreign fields, and approve the continuance of the same, according to the advice of preceding assemblies.

"That in accordance with the suggestion of the Board, we recommend that a visitation of the missions by the Secretaries be made not less frequently than once in ten years, and not more frequently than once in five years.

"That the first Sabbath of November be ob-

served as a day of prayer, when all our churches and Sabbath-schools and Christian homes may unite in speech and song and prayer and service to deepen interest in, and consecration to, the work of giving the gospel to the heathen world.

"That the week following this Mission Sabbath, or some other week soon succeeding, be devoted to "simultaneous meetings" at centers of influence within the bounds of the respective Synods, for which Synodical or Presbyterian Committees shall make provision, inviting the co-operation of the Secretaries of the Board and the different missionary agencies in the respective fields. Such an arrangement made and carried into effect by the Synod of New Jersey last year was greatly fruitful.

"That we enjoin upon pastors and church officers a wide dissemination of the current literature of missions, that the people may keep pace with the mighty movements of our time, and may realize the possibilities of power and victory before the church, assured that a sustained and large-hearted Christian liberality must be conditioned on intelligence, and that a swift step through God-opened doors is the only loyal answer to the order of the King.

"That we make not less than a round million dollars as our joyful offering to God this coming year for laying at the gates of our beloved Zion this golden and matchless opportunity to possess much land for Christ."

—Signs of the Times in India. Rev. T. J. Scott, D.D., writing from Bareilly, India, says: "The two most notable points in India to-day are, first, a remarkable stir among Hindus to get Government to interdict the killing of cows, or rather of the cow kind. The movement began with the new sect of the "Arians," as they call themselves. A second phase of the times is a growing alienation between Moslems and Hindus, partly over the cow question and partly over the National Congress movement which is very generally headed by Hindus. The National Congress meets annually and means more of India for the natives. Moslems fear that it means more of India for Hindus, hence their opposition to it. The Congress is a native movement."

—In a missionary sermon, Rev. W. L. Watkinson of England lately dealt with some considerations touching missions with which we are familiar in general literature, and some of the recommendations of critics. One of these was that we should attend to questions within our own borders and let the great world of paganism alone. The scientific reason assigned for this was, that in this world there was a

law permanently active, by which degraded tribes are carried forward to the utmost civilization and refinement, and that we should stand by and let this internal force operate. Then, little by little, debased peoples would be lifted to the level of an accomplished and noble civilization. Upon inquiry, however, as to whether this was an explanation of the whole question, we are told there is also another law, not of evolution, growth and development, but a law of degradation, by which noble organisms are carried backward to simplicity and utter debasement. Now, when we look within the circle of Christendom, we find the law of development, we find peoples slowly approximating to a magnificent ideal; but outside that circle we see the law of degeneration—magnificent civilizations going back, great peoples becoming more ignorant and corrupt. This law could only be arrested by bringing into the midst of the race the superhuman wisdom and inspiration of Christian doctrine and faith. These critics say the Christian church should let the pagan world alone. Do they let it alone politically, educationally or commercially? Not for a moment. As we say, if these are good, supernatural faith is better than all. Christianity made us what we are, and maintains us at the dizzy height at which we stand; we cannot afford to let the pagan world alone, because it will not let us alone. If we do not civilize the pagan world, it will demoralize us. During the last fifty years there has been a revival in Europe of Oriental philosophy. Where do the notions of nihilism, atheism, and pessimism come from which today work so disastrously in our literature and life? From the East; and unless we convert the East, it will convert us. Mission work is great, but we are on the winning side, and may remember the words of the Italian poet, who saw the thorn, all winter long, intractable and fierce,

and yet at last it bore roses upon its top.

—ANENT the criticisms that Christian missionaries present a too spiritual view of religion to barbarians, and that they would make greater progress by withholding part of the truth, read the following:

"But men say to-day, 'Cannot you accelerate the progress of Christianity?' And they recommend us to modify our doctrine. Max Müller says—and he has to a considerable extent sympathized with missions—that evangelical Christianity can never hope to triumph in India. What Christianity do they require? A purified Christianity—that is, a Christianity from which you have eliminated the Incarnation, the Atonement, the Resurrection, and the Future; and that purified Christianity would commend itself to an intellectual race, and we might count our converts by thousands instead of tens. What must we say to this? Did we triumph in Egypt with an emasculated Christianity? The apostle Paul went to a most refined people, and they listened to him, and when he came to the resurrection of the dead some mocked. What did the apostle do? Did he go to the race with a "purified Christianity" after that? No, with perfect consistency he continued to declare that Christ died for our sins according to the Scriptures, and how He rose from the dead, and will come again to judge the earth in righteousness. We aim not at civilization—that is a sweet accident—but we aim at the spiritualization of the race, and when we look into history we can say with Paul, only with greater emphasis, 'We are not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.' Then they say we must modify the moral standard, Christianity is too exalted, and if we will only accommodate the ethical claims of Christianity to the weakness of mankind we shall have ten thousand converts where to-day we have only ten. But God will not make the hair's-breadth of a compromise with sin. Men outside say: Bring the law down to the race; Jesus Christ says to His Church: Bring the Church up to the law, and take an eternity to do it. They also say if we want to get on faster with Christianity we must revise the methods, begin with an intermediate system, and so find our way little by little to the magnificent doctrine of Christianity. But the Bible teaches us that we can take the pure truth to the most debased peoples, and they have a faculty for its immediate recognition. The teaching of Christ is that the lowest man has a faculty for the highest, and the common people hear Him gladly who spake as never man spake. We have every reason for encouragement, and although we speak of the slowness of it, truly we may feel that its progress is marvelous."

IV.—THE MONTHLY CONCERT OF MISSIONS.

PAPAL EUROPE.

It is one of the wonders of the ages that changes so radical and revolutionary should have taken place in Europe. In the age succeeding the Council of Trent, Papal Europe embraced the oldest and grandest of monarchies: the German Empire as the political and military center; France as the intellectual and social center; Spain and Portugal as the "center of expansive force"; Italy as the historical and ecclesiastical center of all. Papal Europe then represented all the old, polished languages and every great historical city, ancient university, and every influential nucleus of letters, art and civilization, except those developed after the Reformation.

In Luther's era Rome held Europe in her firm grasp. Great moral and political revolutions have cut off England, Scotland, Holland, Denmark, Sweden, Prussia, and part of Germany and Switzerland; and even the countries that have not thrown off allegiance to the Pope have undergone great change. Papacy has lost beyond calculation or restoration, and in nowhere more surely than in Italy itself. "Papal Europe" has now a different meaning; Protestantism has been, and is, steadily gaining in numbers, wealth, prestige and in power—intellectually, morally, politically and spiritually.

The *balance of power has been actually reversed* since 1789. At the period of the Reformation, Spain and Portugal and Austria were the dominant powers in Europe. Spain, that made England quake at the terrors of her "Invincible Armada," had three times, perhaps six times, the population of England; now England, after all the millions she has sent to colonize India, America and Australia, has still twice the population of Spain. During fifty years, from 1825

to 1875, England gained 119 per cent.; Prussia, 72; Austria, 27; France, 12; or, taking excess of births over deaths: if France be represented by 1, Austria by 5; but Prussia by 6, and Britain by 8! In 1825 Protestant population was to Papal as 3 to 13; and, in 1875, as 1 to 3.

The transformations in Italy are incredible to one who has not witnessed them. Where two-thirds of the people could not read or write, education is now compulsory. Where the very conscience of the people seemed paralyzed, and the sense of personal responsibility and accountability dead, we have seen the church party in Rome opening numerous schools, issuing cheap literature in large quantities, establishing soup-kitchens, relieving poverty, and informing ignorance. Where the Pope swayed with an absolute scepter, Pius IX. was a prisoner in the Vatican, bewailing the loss of temporal power; and it is obvious to the world, if not to the College of Cardinals, that even the spiritual scepter is very loosely held, if not already broken. The Pope will never again make emperors bow as penitents before him, or torture heretics in the dungeons of the Inquisition.

The ignorance which is the mother of superstition is giving way before the intelligence that is the handmaid of faith and devotion. In fact, as to the *Papacy*, we mark a grand crash in the whole wall which has shut out the Bible and the pure gospel from the people. It is like the falling of the ramparts of Jericho before the trumpet blast of Joshua's hosts; and wherever the army of God faces Romanism, every man may march into the breach straight before him and take the city.

We can hardly credit it that Protestant churches and Protestant

schools are multiplying within the walls of the Eternal City; that Rome itself is open to the circulation of the Bible and the preaching of the Cross; that under the shadows of St. Peter's and the Vatican Protestants may not only worship unmolested, but carry on the work of evangelism; that the Bible carts roll out of Madrid, and in the very Spain whose name is the historic synonym of the Inquisition the people should so clamor for the Word of God that copies cannot be printed fast enough to meet the demand; that in France, that right arm of the Papal power for centuries, land of the exiled Huguenots and of awful St. Bartholomew, both French Chambers order elimination of priests and nuns from government schools within five years; and the greatest work of popular evangelization ever known should now be in progress, and the government aid and encourage the McAll stations as the best possible *police* to restrain and reform that mercurial people, whose very blood, like the Irishman's, is quicksilver.

Savonarola's dying cry was, "O Italy, I warn thee that only Christ can save thee! The time for the Holy Ghost has not come, but it will!" What if that martyr of Ferrara could have seen Italy's history from 1848 until now! Where in 1866 a Protestant preacher was expelled for preaching, twenty years later Leo XIII. says to his cardinals, "With deep regret and profound anguish we behold the impiety with which Protestants freely and with impunity propagate their heretical doctrines, and attack the most august and sacred doctrines of our holy religion—even here at Rome, the center of the faith and the zeal of the universal and infallible teacher of the church!"

What we may now see or have seen in Italy and Spain and France, is but a type of what to a greater or less extent is true of all lands held under the nominal control of the Papacy.

The "twelve hundred and sixty" days of dominion seem to have expired. No man can foresee the changes that within ten years may yet take place. There are many indications that there is to be a *Reformed Catholic Church*, on a great scale, in which those who within the Papal communion hold to evangelical truth shall find a refuge from companionship and complicity with error and heresy and iniquity. Rev. W. T. Bainbridge, whose "World Tour" did so much for missions, met in Asia many Catholic priests who seemed to have been influenced by the accompanying evangelical missions; and there are many signs in the British Provinces and in our own Republic that Roman Catholicism, in close contact with Protestantism and remote from the Papal centers, is being essentially modified by such contact. The future may show us a great exodus from Rome, of those who "come out of her that they be not partakers of her sins nor receive of her plagues." Nay, even a reconstructed church, that casts off the ceremonies of the sepulcher and comes forth in a new life of purified faith!

SUGGESTIVE PARAGRAPHS.

God's Hand in Our History.—In 1588 Great Britain did not possess a foot of land on this continent. France and Spain possessed all. In 1688 Spain owned vast tracts of North and South America, and was in effect still supreme. France claimed much, and her possession seemed secure. France, Spain and Portugal carried out the behests of the Pope wherever they hoisted their flag. There was no toleration of Protestantism. It was about two hundred years ago that France claimed the St. Lawrence and the whole territory which it drains, and also the Mississippi valley down to the Gulf of Mexico, and westward to Texas. In 1788 France and Spain still held much territory, though their grasp upon the continent was much

less secure. By this time all Acadia and Canada was lost. And now, in 1888, Spain does not control an acre of Continental America, and France has not an inch of territory on the main-land of North America, and very little in South America. At this moment Great Britain and the United States possess all North America, with the exception of Mexico and a few small "Central" American States. As a result, we have free institutions, free churches, a free press, the Bible and the public schools.

Progress in India.—The progress and success of modern missions is not only encouraging, but indeed marvellous. Considering the number of persons employed in foreign missionary work, the achieved success is greater than in the home field. The *Christian Guardian*, in referring to Sir William Hunter's paper read before the Society of Arts, in which he bears strong testimony in regard to the rapid progress of Christianity in India, gives the following statistical facts of much interest:

"In 1851 the Protestant missions in India and Burmah had 222 stations; in 1881 their stations had increased to 601, or nearly threefold. The number of their congregations or churches had, in the same period of thirty years, multiplied from 267 to 4,160, or nearly fifteenfold. In the same way, while the number of native Protestant Christians increased from 91,091 in 1851 to 422,822 in 1881, or fivefold, the number of communicants increased from 14,661 to 138,254, or nearly tenfold. The progress, therefore, is not only in numbers, but also in pastoral care and internal discipline. The chief means by which these enormous increments have obtained has been the larger use of native agency. A native Protestant Church has, in fact, grown up in India, capable of supplying, in a large measure, its own staff. Instead of twenty-one ordained native ministers in 1851, there were, in 1881, 575; and the native lay preachers had risen from 493 to the vast total of 2,850."

This is but one field of missionary effort, yet it gives us a sample of what is being done, and the progress that is being made to win the world to Christ.—*Methodist Recorder*.

TEXTS AND THEMES.

Darkness and the Shadow of Death.

ISAIAH ix : 2 : "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

A divine description of the condition of people without the *gospel*: "WALK in DARKNESS"; "DWELL in land of DEATH-SHADE."

The thought grows intense as it proceeds, and the terms more emphatic: from *darkness* to *death-shade*; from *WALKING* to *DWELLING*.

Darkness is coupled with *distress*. (Cf. chap. viii : 21, 22.) Walking in darkness is especially distressing and perilous. Men dread to be overtaken by a moonless, starless night in mountain passes and gaping crevasses or unknown districts. The very gloom seems to be oppressive and perilous.

These people to whom the prophet refers, however, *DWELL* in darkness; they are not simply *traveling through*, in which case the *night* itself is transient, and the *journey toward light*. But *DWELLING in darkness* as a permanent abode.

Death-shade implies darkness most *profound and unbroken*. Compare the *Egyptian plague* of darkness of three days' duration. (Exodus x : 21, 22.) "Darkness that might be FELT," as though something tangible in that pall of gloom.

Some idea may be formed of this plague, which was next to the last and only surpassed by that in horror and terror. Darkness profound and permanent means not only no *LIGHT*, but no heat and no life. Vegetable life thrives only in light. So animal life. Shut a man in utter darkness, and you drive him to madness or suicide. Hence *shadow of death*. Literally, death-shade, such as in the place of the dead or *SHEOL*, implies a certain fatal quality *in this darkness*, tendency to destroy all true life.

Man's condition, independent of

God's interposition, is one of *intellectual, moral and spiritual* NIGHT.

1. Darkness of *ignorance*. Even highest culture may leave sublimest realities unknown. Athenian wisdom went side by side with ignorance of God. "The unknown God." And so of immortality, even *Plato* could but muse and surmise. Godlessness leads to intellectual apostasy. The most brilliant minds have crowned folly with wisdom's diadem, and said in their heart, "There is *no God*." Systems of philosophy have left God out, as *Humboldt* did from his "*Cosmos*."

2. Darkness of idolatry.

Ps. cxv : 8 : "They that make them are LIKE UNTO THEM." Idols are helpless, dumb, stupid, powerless; the effect of idolatry is to bring idolaters into similar condition. This is illustrated by the history of Polytheism. Men began by worshiping grandest objects—sun, moon, fire; then silver and gold representations of men, etc.; then wood, stone, down even to gree-gree and *fetich*.

Idolatry opposed to *religion*. (See *Paul* on *Mars Hill*.) Opposed even to REASON. It is itself consummate FOLLY.

Isa. xliv : 15, 16, 17, 18, 19. A man manufactures a deity out of the log, part of which he uses to *warm his body* and *roast his food* !

The African takes mud, makes an idol, bakes it in the sun, stands it up against a tree, and WORSHIPS mud that would be regarded filth on one's garments.

This is not only so among the more degraded. The children of *Israel* made a golden calf at *Sinai*, afterward at *Bethel* and *Dan*.

The late King of *Siam* was an educated man, an astronomer, etc., yet he gilded an image of *Buddha* daily, made of cast-iron, the same material from which his cooking utensils were made—the "RESIDUE \pm GOD."

This is only a type of the intellectual, moral and spiritual degradation of heathen people. They become

indifferent to VICE, even to *nakedness*. But it is not the indifference of innocence, but of iniquity and abandonment.

Atheists in *Siam* have no hope but of a higher transmigration. The soul may go into the *white ant* or *red ant*, *buffalo* or *elephant*. Priests in temples preach to Siamese in *Chaldee*, a language none understand.

The annual license for gambling-houses in *Bangkok* is several hundred thousand dollars, and gambling saloons numbered by thousands.

3. The darkness of moral estrangement and alienation. "*Evil*, be thou my *good*," is the last expression of iniquity. This is the very shadow of *death*: when a man is left to consume himself by his own *vices*.

If these lost souls were in the pit of perdition, it would be too late; but they are not yet hopelessly, remedilessly lost. Some of them "have seen a *great light*"; have received *knowledge* of GOD and of SELF. *Life* and *immortality* have been brought to LIGHT, and with *light* has come *warmth*: LOVE, life.

It is not enough to see the light—as men have walked in darkness, they must, when they see the light, walk in it.

Thousands who see in the light, yet strangely grope in the darkness; outwardly dwelling in land of the light of life, they still actually live in the *death-shade*! All history demonstrates that no mere intellectual progress can prevent spiritual death.

The *Canaanites* seem to have been the principal *inventors*, yet among them wickedness appears to have conspicuously abounded. The two civilizations moved side by side, thus early in history demonstrating that no intellectual activity could insure the elevation or prevent the degradation of the race, independent of religion.

He who said "Let light be, and light was," and dispersed the deep darkness when as yet light was not born, repeats that grand miracle in a moral sphere. (2 Cor. iv : 6.)

V.—PROGRESS AND RESULTS OF MISSIONS : MONTHLY BULLETIN.

—The American Board of Foreign Missions reports the death of the Rev. J. W. Smith, M. D., a missionary physician at Koloa, Sandwich Islands, in the seventy-seventh year of his age, and forty-sixth of his work. Six new missionary families are needed for the Madura Mission in the next six months. The mission field embraces 10,000 square miles; with a population of about 2,000,000, divided into twelve districts. Thirty-six churches have been gathered with 3,000 members, and a nominal membership of over 12,000. The dedication of a church is reported at Shuchi, near Kyoto, Japan, and wide openings at Kumamoto. Among the Indians of Mexico the doors are opening, and the calls are coming faster than ever. Among the Zulus a great work is going on, and reinforcements are earnestly asked for, as three of the laborers have been in the field thirty-nine years. In their West Central African Mission, Mr. Currie of Bailrudu and Mr. Sanders of Bihe, have explored the regions north and north-east of their stations, hoping to find a favorable site for a new station. In the Central Turkey Mission a delegation of Armenians came to the missionary at Zeitoun with a petition, signed by forty heads of families, begging to be enrolled as Protestants. This was increased afterwards to sixty-five.

—Pure Literature. "Much stress was laid at the eighty-ninth annual meeting of the Religious Tract Society, over which Lord Balfour of Burleigh presided, at Exeter Hall, on Friday evening, on the work which this great organization has accomplished in the diffusion of pure and interesting, as well as religious, literature. The whole number of its issues last year was over 76,000,000, and since the formation of the society 2,602,390,390, which have been published in 107 languages and dialects. During the twelve months the outlay amounted to 41,708*l.*, the Chairman remarking that the profit in the trade transactions entirely covered the expenses of management, so that all the contributions were devoted to missionary objects. The Rev. J. Piper, for thirteen years a missionary in China and Japan, gave illustrations of the value of Christian books and tracts among the dense populations of those lands, a large proportion of whom are readers. In Japan English was the vehicle of European civilization, and the works of

Bacon, Mill, Darwin, Huxley and Herbert Spencer were read. Agnosticism was spreading, and the speaker asked for Christian effort to provide an antidote to its influence. The Rev. Eynon Davis, who boasted that there was not one atheistic book published in Welsh, and the Rev. Canon Fleming strongly commended the 'Present Day' series of the society's publications, intended to meet the modern forms of unbelief. Sir Harry Verney also spoke and expressed a warm interest in the cause."—*London Times*.

Africa.—Additional intelligence has been received concerning the conflict on Lake Nyassa between the English Consuls and missionaries of the Scotch Free Church and the Arab slave-traders. Dr. Kerr Cross wrote, January 27, that both Consul Hawes and Consul O'Niell advised the missionaries to leave the country for six months and return with more guns and plenty of ammunition; others felt that any absence would mean the abandonment of the mission, and would encourage the Arabs, with the consequent discouragement of all native allies. It was finally agreed that the members of the African Lakes Company and Dr. Cross should fortify themselves at Chirenje, and that the consuls should go to the coast and send to the besieged men such reinforcements as were needed. This was done. The native chiefs adhere to the mission and are bitterly hostile to the Arabs. It appears that it is but a small section of the Arabs who have engaged in these slave-trading raids. Dr. Cross is perplexed as to what course he shall take. Hitherto he has taken no part in the fighting, offering his services to all as a surgeon, and he hopes to maintain this position, and to show that the mission means peace. Unless the station is attacked and defense is necessary, he will take no offensive measures. At last accounts the African Lakes Company, which is a commercial and philanthropic company, engaged in the work of opening the region about Lake Nyassa, had received telegraphic information that Karonge, a station on the northwest coast of the lake, had been reoccupied, but that the Arabs are still hostile, and an attack is apprehended.—*Miss'y Herald*.

—The Transit and Building Fund Society of Bishop Taylor's self-supporting missions makes a financial report for the last four years, or from July 1, 1884, to March 24, 1888. It shows total receipts of \$153,341.24 in the four years, of which \$993.16 remain on hand, and the rest has been expended, partly for the South American work, but chiefly in Africa.

Algiers.—On the 20th of November, 1887, in the suburbs of Algiers, was opened the first Presbyterian church of Northwestern Africa. The beautiful edifice of freestone and marble is the gift of Sir Peter Coats to the Synod of the United Presbyterian Church of Scotland.

Arabia.—The Keith-Falconer Mission in South Arabia is at last fully equipped. Dr. Paterson, the new medical missionary, is in charge, with Mr. Lochhead as his assistant. The committee asked the Rev. W. R. W. Gardner, who had volunteered for Africa, to go to Aden as an ordained missionary; and Mr. Gardner, who will be presented to the Free Church Assembly, with great self-denial gave up long-formed plans to carry on Mr. Keith-Falconer's work.

Assam.—The Christian Santals who have settled in Assam have begun a mission of their own among a native tribe, the Metsches.

Bolivia.—Bolivia, which has an area of 500,000 square miles and a population of 2,000,000, is without a single Protestant missionary. Two American teachers, encouraged by Bolivian gentlemen and recommended by the Presbyterian Board of Missions, expect soon to establish a school in La Paz, the capital.

Cuba.—The Southern Baptist Board has sustained a mission in Cuba, which it characterizes as one of the most remarkable works of modern missions. In little more than two years since the organization of the first church, 1,100 have been baptized. Nine native preachers have been engaged. Daily schools as well as Sunday-schools have been established. The interest of the people is shown by their contributing \$4,610 in one year. The report says that almost one-half the population of Havana are in sympathy with the mission, and that nearly half the

dead of Havana are buried in the Baptist cemetery. It is stated that eight thousand persons have applied for membership in the churches, though many of these are ignorant of the true qualifications for church membership.

France.—The annual meeting of the *Société des Missions Évangéliques*, held in Paris, April 19, was supplemented by a second gathering at their *Maison des Missions*, April 22. Full and delightful services are reported. The recent religious awakening in connection with their mission among the Basutos of South Africa furnished matter for special rejoicing and gratitude. The number of candidates for baptism at Morija had risen by the first of March to nearly four hundred. Among the February baptisms was that of a sister of Moshesh, the Basuto king, long since dead. She is more than a hundred years old. One of the native helpers says that he has never heard any one speak of her love to the Saviour like this woman. Last February a large and fine industrial school building was dedicated at Outing, which has been wholly built by the apprentices of the school without cost to the French Missionary Society.

As to the financial situation of the Society, says their *Journal*, "the report is good, but ought to be better." The general expenses amounted to 288,495 francs, and the deficit of the year was 5,476 francs.

Greece.—In Greece the Government permits the free distribution of the Scriptures, and protects the colporteurs. The gospels in the original (old) Greek are used as a reading book in the higher classes of the primary schools. Gospel preaching is yet on a limited scale, owing to the lack of qualified preachers.

India.—Malayalam Mission, Travancore. From the annual report for 1887 in connection with the London Missionary Society, we see that this mission, which commenced in 1838, and is now under the charge of the Rev. Samuel Ma-teer, has a district with an area of about 632 square miles and a population of 253,280, congregations numbering 46 with 7,241 adherents and

1,026 church members, 55 schools and 1,710 scholars, and that the native contributions during 1887 amounted to 2,382 rupees. The gospel has been proclaimed by both European and native agency; evangelistic services have been held; Bible women have faithfully labored among the women; the medical mission has actively carried on its operations; and the services of the press have been engaged, issuing magazines, handbills, etc.

—The Marathi Mission of the American Board has increased its list of communicants from 707 to 1,776 in the last thirteen years. The number who can read has doubled in the same period, and there has been decided growth in spirituality and morals.

—The Lutheran missions among the Tamils of South India amount to 14,000 adherents, 22 European missionaries, 12 ordained natives, 6 candidates, 56 catechists, 241 teachers, 149 schools and 3,653 scholars.

—At the last Calcutta missionary conference, Mr. Ball said:

"The most cheering thing in our work to-day is the demand for the Scriptures. A Hindu doctor bought 100 copies of the Gospels recently to distribute among his friends; and a still more extraordinary fact is that a Hindu priest has bought some Bibles and given them away. The missionaries who have attended *metas* this year report an unprecedented sale of Bibles."

—Dr. Baumann of the Church Missionary Society recently asked a well-known Brahman in Calcutta if he ever read the Bible. The man looked at him, and then replied, "I have read the New Testament 83 times, and the Old 27."

—In the college and schools in connection with the Free Church of Scotland mission at Madras there are about 1,800 students.

—In Ceylon many high-class Buddhists have joined the Salvation Army, and two stations have been formed.

—It is stated that the Maharajah of Darbhanga, of Bengal, has given \$25,000 for a hospital and dispensary in connection with Lady Dufferin's medical work. His gifts for benevolent purposes the last eight years reach fully \$1,700,000.

Jews.—Dr. Somerville of the Free Church of Scotland is having extraordinary success in his evangelization mission to the Jews of Austria. His meetings in Vienna were crowded, and a strong impression was made, as at Prague.

—On Christmas eight Jews and

Jewesses were baptized in Christ Church, Mount Zion, Jerusalem. This is the largest number ever admitted into the church there at one time. Several other candidates are awaiting baptism. The three daughters of Joseph Rabinowitz, the leader of the Hebrew Christian movement in south Russia, have lately been baptized.—*Presbyterian Journal*.

—A German paper states that "at Vienna last year 363 Jews became Christians," and another paper says that "at no period since the first century have conversions from Judaism to Christianity been so frequent as they are at present."

Madagascar.—In fourteen years 700 Protestant chapels have been built in Madagascar, making the present number 1,200. There are 8,000 Protestant communicants, and all the churches are self-supporting. The Queen recently attended the opening of two Christian churches at Ambokinanga.

Japan.—The different Presbyterian and Congregational churches in Japan, feeling the need of union, have been in correspondence upon the subject, and have reported favorable progress. A constitution has been formed by a joint committee of seven missionaries and thirteen natives. The matter will now be left to the action of the churches.

—The English and American Episcopalian missionaries agree to cooperate, and will educate their clergy in one theological school.

—Native converts in Japan, with average wages of less than twenty-five cents a day, contributed last year \$27,000 to mission work. During the year, 3,640 adults were baptized, making a total membership of 14,815. There are now 193 organized churches, 64 of them self-supporting, 93 native ministers and 169 theological students.

Mexico.—According to statistics, there are in Mexico, including all evangelical workers and work, the following elements and agents for evangelizing this people: 86 centers of operation, 393 congregations, 43 foreign missionaries, 44 unordained foreign workers, 43 missionary ladies, 31 ordained native preachers, 65 unordained native preachers, 96 teachers, 49 other helpers, 12,000 communicants, 503 pupils in graded schools. Besides this, we have ten Protestant papers, and several presses that are actively engaged in scattering religious literature over the land.

Altogether, there have been issued 50,000,000 pages of religious literature in Spanish since Protestantism first entered Mexico. There are 10,000,000 inhabitants in Mexico; this gives them five pages of religious literature each. The value of mission property is nearly \$600,000.

Poles.—It is estimated that there are over 700,000 Poles in the United States. They are almost universally Romanists, are very clannish, and can be reached only by a native ministry. Mission work in their behalf is but just now receiving the attention of Christian societies.

Roman Catholic.—The activity and success of Roman Catholic missions in the East should not be underrated. The total working force of the papacy in China proper, Korea, Japan, Manchuria and Thibet (suzerainties of China), Indo-China and India, is 2,440,481 baptized persons, 2,639 missionaries and native priests, 7,293 churches and chapels, 4,469 colleges and schools, with 112,359 scholars, and 76 theological institutions, with 2,746 students. In Syria, of the 700,000 people accessible by missionaries, more than one-half recognize the Pope of Rome as their spiritual head, and Jesuits are found in full force. In fact, Protestant missions in Syria closely resemble missions to Roman Catholic countries. At the same time, Protestantism there has proved strong enough to elicit the active propagandism of the Romish church. When the Arabic Bible of Drs. Smith and Van Dyke was completed and scattered through Syria, the Jesuits accepted the implied challenge, and, going back to the original Hebrew and Greek Scriptures rather than to the Vulgate, they produced an edition of the scriptures in three volumes, and in the choicest and most literary Arabic; a strange proceeding on the part of a church which practically denies its own Douay version of the Scriptures to its people, and one entirely self-defensive. This edition of the Scriptures has been fully circulated, and has been the means of bringing many to the truth; and when Protestantism opened its school and its college at Beirut, it was closely followed by Romanist high schools and the Jesuit college at Beirut, which are now full of pupils, Rome evidently means business, both in eastern and western Asia.

—We are always glad to see any-

thing like reliable estimates by Roman Catholics of their strength in pagan lands. We regard with interest therefore the following figures quoted from the Madrid Directory, 1888, apparently with approval, by *Les Missione Catholique* :

"There are in India and Ceylon 1,235,631 Catholics, besides 586,386 under Portuguese patronage, 1,722,017 in all. Adding 1,191,955 in China, Indo-China, Japan and Corea, there appear to be 2,913,952 Catholics beyond the Indus."

This seems remarkable. We can believe it to be near the truth. It is important to remember that Roman Catholics count all their adherents of whatever age; also, that they have been at work in Eastern lands for centuries. When these considerations are kept in mind, the results will strike one as proof of wonderful weakness. Only three millions in all Eastern Asia, and they without the Bible, without religious literature, without a native priesthood, and without the power to propagate their own faith, but still under foreign tutelage as much as their ancestors were three centuries ago! Surely Romanism is not conquering the Asiatic world!

—Out of a total population of 1,549,000 in the Province of Quebec it is shown that there are 1,475,000 people professing the Catholic faith, directed by one cardinal, two archbishops, seven bishops, one apostolic prefect, and 1,546 priests and religious. There are 957 churches, 23 seminaries and colleges, 232 convents and 69 hospitals. The different ecclesiastical districts into which the province is divided, are peopled as follows, by Catholics: Quebec, 729,000; Montreal, 619,000; Ottawa, 137,000. In the Diocese of Quebec there are 666 priests, 400 churches, 108 convents, 18 seminaries and colleges, 25 hospitals and 1,927 schools.—*St. Louis World (Catholic)*.

Persia.—In the old Nestorian mission of the American Board, more converts have been made during the last year than in any previous year of the history of the mission. During last winter's revival, which was conducted wholly by native pastors, there were over 500 inquirers. Of the 79 students in the college at Oroomiah, 70 are Christians.

Zulu.—Two hundred and thirty-two Zulus were baptized in the Herrmannsberg Mission among the Zulus last year. There are now 1,529 Zulu Christians.

VI.—EDITORIAL NOTES ON CURRENT EVENTS.

Our Indian Mission Schools.

THE late General Assembly of the Presbyterian Church appointed a committee to confer with the President with reference to the order of the government virtually prohibiting teaching in English in our mission schools. The committee have promptly discharged the duty assigned them. The President desired to "have submitted in writing such changes as would be acceptable to the Assembly." This was done on a personal visit to Washington, and the result is given by Dr. Thompson, Moderator of the Assembly, in a letter to Dr. Field of the *Evangelist*. He writes:

" . . . He [the President] gave us full hearing and promised an early consideration. I have to-day received the order in its new form, and it will be gratifying to our church not only, but to all the churches interested in this work, to know that the views of the committee have been fully met by the government.

"The President expresses 'the hope that the conclusion reached, as embodied in the paper herewith sent, will settle the troublesome question.' We believe it will. It conserves the policy of the government to give the Indians a knowledge of the English language as rapidly as possible, and it restores to our missionaries their just right to teach and preach to the Indians in 'the tongue in which they were born.'"

ORDER REGULATING THE INSTRUCTION OF INDIANS.

1. In government schools no text-books and no oral instruction in the vernacular will be allowed, but all text-books and instruction must be in the English language. No departure from this rule will be allowed, except when absolutely necessary to rudimentary instruction in English. But it is permitted to read from the Bible in the vernacular at the daily opening of school when English is not understood by the pupils.

2. In schools where Indian children are placed under contract, or to which the government contributes in any manner, the same rule shall be observed in all secular instruction. Religious instruction in the vernacular may be allowed in such schools, both by the text-book and orally, provided not more than one-fourth of the time is devoted to such instruction.

3. In purely mission schools—that is, in schools toward whose support the government contributes nothing—religious and other instruction may be conducted in the manner approved by those who maintain the schools, provided that one-half of the school hours shall be employed in instruction in English.

4. Only native Indian teachers will be permitted to teach others in any Indian vernacular, and these native teachers will only be allowed so to teach in schools not supported in whole or in part by the government, and where there are no government or contract schools where English is taught. These native teachers are allowed to

teach in the vernacular only with a view of reaching those Indians who cannot have the advantage of instruction in English.

5. A theological class of Indian young men, supported wholly by mission funds, may be trained in the vernacular at any missionary school supported in whole or in part by missionary societies, the object being to prepare them for the ministry, whose subsequent work shall be confined to preaching unless they are employed as teachers in remote settlements where English schools are inaccessible.

6. These rules are not intended to prevent the possession or use by any Indian of the Bible, published in the vernacular, but such possession or use shall not interfere with the teaching of the English language to the extent and in the manner hereinbefore directed.

Practically this settles the matter—for the present. The President "fully met the views of the committee." He could not have been expected to do more. But we do marvel that the committee wholly ignored the PRINCIPLE involved in this whole bungling and extraordinary matter. That is the chief offense; the application of it is of secondary importance. The government assumes the RIGHT to regulate mission schools, and exercises that right in this very "Order." (Read 3d, 4th and 5th items.) "*May* be conducted," etc. "A theological class of Indian young men . . . *may* be trained," etc. Do we live under the Czar or under the stars and stripes?

The committee should have struck at the root of the outrage, and insisted on a repudiation of the principle on which the government has issued every one of its "Orders." The battle may have to be fought over again. Mr. Atkins' place is vacant in the Indian Bureau. It is understood that Mr. Upshaw seeks the place, and if he gets it trouble will break out afresh. Herbert Welsh, Esq., Secretary of the Indian Rights Association, says:

"The real control of the Indian Bureau since the incoming of the present administration has not been so much in the hands of Secretary Lamar, its distinguished nominal head, or Commissioner Atkins, as in those of Assistant-Commissioner Upshaw, a politician of the narrowest type, whose devotion to the spoils system of appointment has brought the gravest scandal upon the Indian service."

Sorry we are that when this im-

portant question was up for adjudication it could not have been settled in a way to put it forever beyond the power of politician, demagogue, or President to reopen it.—J. M. S.

WE take the following from *The Missionary* for June. We share in the feeling of the editor expressed in the first paragraph. Certainly we are departing widely from the practice of the first preachers of the gospel. Is not the condition of things in Japan and China to-day quite as favorable for the direct oral preaching of the Word as it was in any part of the Roman empire in Paul's day? While it is necessary to lay broad foundations for permanent fruits, let the church stick closer to the letter of her divine commission and the example of apostolic days.—J. M. S.

"We have thought for some time that one of the chief dangers of mission work lies in the educational feature, which is allowed often to displace evangelistic efforts. Mr. Du Bose states that out of the hundred and more ordained missionaries in Japan, only thirty, perhaps forty, are engaged in preaching. 'Little work is done in the towns, villages and hamlets. Preachers listen to the siren voice of the native press urging them to teach school.'

"Missionaries in Japan have spoken with admiration of the willingness of the Japanese to listen for hours at a time to the preaching of Christian truth. This happy feature of the work is not confined to Japan. Dr. Mackay, writing from Formosa, says that in preaching at Tek-Cham he had to preach five consecutive sermons before the people would disperse. At the end of each discourse the audience said they would sit there till he spoke again.

"No missionary among the Chinese has reaped a richer harvest from his work than Dr. Mackay. It is interesting, therefore, to see the estimate he puts upon the work of sowing. 'Shall I call the crowds I saw and addressed,' he says, writing of one of his evangelistic tours, 'the kindness, the welcomes, the apparent interest, etc., a great movement, an awakening, a revival? Not so. I have never yet seen here what would be called a revival in the West. I mean in the common acceptation. And I have not seen fruits anywhere during all the past years without *hard, hard* work, and we have no business to look for fruits unless solid, real, hard, genuine work go before. Taking all in all, I never saw such willingness on the part of so many Chinese as during this trip. I never saw such a tremendous reception; never had so

many leave their fields and work to welcome me and attend services. Don't think all such, and a thousand times as much more, will carry me away. Different motives will be at work, and I claim, without any sham modesty, to know something about all these things, and also to take them into account. In one word, don't think these people will be baptized in 1887 or 1888. At the same time it is a glorious, a grand opportunity. Two men came up for 300 hymn-books. If any one should be disappointed at results from all this, I, for one, will not be. I will see what I expect, and if God exceeds our expectations, so much the better, and, at any rate, I will give Him all—all the praise and glory, for ever and ever. This is the region travelled most by me, barefooted, many years ago, when going in amongst the savages."

WE have received from Robert N. Cust, LL.D., one of the ablest leaders of missionary thought and life in London, a "Classified Catalogue of the Missionary Enterprises of all the Protestant Churches and of the Greek Orthodox Church in the World," specially prepared for the recent Missionary Conference at London. It is a work that must have cost him much and patient investigation. It is exhaustive in its fulness. Its permanent value for reference is very great. It is the first attempt to supply a catalogue of this nature, and it deserves general recognition and circulation. The extent of mission organized work, as here shown—the names, respective fields and connections of no less than 223 societies being given—will be a surprise even to the well-informed.

WE have space for only the abstract:

GREAT BRITAIN AND ITS COLONIES.	
Un denominational.....	27
Bishopal.....	25
Methodist.....	0
Congregationalist.....	7
Presbyterian.....	1
Friends.....	2
Bible Christian.....	1
Baptist.....	2
Plymouth Brethren.....	12
Miscellaneous.....	5
Colonial.....	26
	— 113
FOREIGN COUNTRIES.	
Germany.....	30
Switzerland.....	4
France.....	2
Denmark.....	2
Sweden.....	8
Norway.....	3
Russia.....	2
Netherlands.....	14
United States (North America).....	56
	— 110
Grand total.....	223

God is Marching On.

Dr. A. J. GORDON, taking Jacob as a type of Christ, says :

"Our Immanuel has been serving six millenniums for his bride, the church, and the seventh is close upon us in which I expect the marriage of the Lamb ; and because the time is short God seems to be in haste to gather in the guests for the bridal feast.

"For quick results and large returns there was never such an ago before. 'Man's extremity is God's opportunity,' we are wont to say. What if I turn it about and reverently say that 'God's extremity is man's opportunity.' It is such now. He is pushed for time ; He is straightened for help. He will hire in at the eleventh hour if laborers have not come at the first. He will take reformed drunkards and converted gamblers, salvation armies and traveling gospelers, if only His work can be done before the night cometh in which no man can work. It is God's extremity, and therefore man's opportunity. Obligation presses a pound to the square inch where once it pressed an ounce. The Lord is in a hurry, and it becomes us, as never before, to be in haste. We have a magnificent opportunity on this continent, and we have magnificent resources if only we will use them. Let us have done with glorying in our numbers then and give attention to our opportunities. It is not more men, but more *man*, that the Church of God needs for the accomplishment of His work. John Wesley, looking over the needs of a lost world, made the startling exclamation : 'Give me a hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Jesus and him crucified, and I will set the world on fire with them.' Therefore I exhort that we all, and altogether, do these three things :

"*Contemplate.* Lift up your eyes round about, and behold what fields are white unto the harvest, what wide and effectual doors are waiting to be entered.

"*Consecrate.* Boast no more of numbers or resources. For 'It is not by might nor by power, but by my Spirit, saith the Lord.' The meekest man among us with the Holy Ghost resting upon him is stronger than the strongest. Therefore, through all our borders let us fall on our faces and wait upon God anew for the endowment of the Spirit.

"*Concentrate.* Too long have we been using our wonderful prosperity as a magnifying glass for enlarging our own importance and so ministering to our self-complacency. Let us use it henceforth as a burning glass for concentrating our religious influence, and bringing it to bear upon a perishing world, kindling the love of God where now there is only the love of sin and self, so shall we do our part towards setting the world on fire for Christ."

The Great Women's Council.

WHAT a grand power for evangel-

ization and for Christian missions if this array of women reformers and pleaders were all enlisted under the banner of the Cross, and with singleness of heart were preaching the evangel of spiritual redemption ! Woman's organized power in human society is for the first time seen and felt. Henceforth it will be a tremendous factor in the world's thinking and acting. Unhappily, while there is much to rejoice in and hope for in it, no intelligent observer and student of the times can avoid grave fears. At least there is abundant reason for earnest and constant prayer on the part the church for the descent and power of the Holy Ghost upon these countless rallying hosts of female agitators, thinkers and actors in these stirring and eventful times.—J. M. S.

"The International Council of Women, in session in the city of Washington from March 25th to April 1st, makes public announcement that fifty-three different organizations of women have been represented on its platform by eighty-seven speakers and delegates from England, France, Norway, Denmark, Finland, India, Canada and the United States. Of all these organizations but four are of national scope, and three are of national value. The subjects of education, philanthropies, temperance, industries, legal conditions, social purity, political conditions and religion have been discussed. While no restriction has been placed upon the fullest expression of the most widely divergent views upon these vital questions of the age, it is cause for rejoicing that the sessions, both executive and public, have been absolutely without friction.

"It is the unanimous voice of the council that all institutions of learning and of professional instruction, including schools of theology, law and medicine, should, in the interests of humanity, be as freely opened to women as to men ; that opportunities for industrial training should be as generally and liberally provided for one sex as for the other ; and the representatives of organized womanhood in this council will steadily demand that in all vocations in which men and women engage equal wages shall be paid for equal work, and finally that an enlightened society should demand, as the only adequate expression of the high civilization which it is its office to establish and maintain, an identical standard of personal purity and morality for men and women."

Is Christianity a Spent Force? Bishop Huntington of Central New York preached some time ago to the students of Cornell University on the text, "Ye are the light of the world." We append his closing touching paragraph:

"You must be struck with dismay, as I am, at the growth of great iniquities, the recklessness of material ambition, the rivalries of gain, the excess of pleasure, the terrible prevalence of intemperance and lust, the prostitution of law, the abuses of the press, the frightful disproportion of waste and charity in wealth. Where, my brother students, do we take our place? On which side do our uncompromising will and our unflinching courage and our cheerful self-sacrifice tell? We cannot throw up the contest with any despairing excuse that our cause has lost its leader or its nerve. Test it where the night has lasted longest. On the Dark Continent, within less time than it takes you to complete your university course, three pillars of holy fire have opened pathways for the feet of the Lord into the deserts. As I took my text I laid down a famous biography—that of an intellectual English girl, passing in her early years with honor the most advanced mathematical examinations by the papers of Oxford and Cambridge, rapidly mastering many sciences and many languages; a type of our eager modern culture, too, in this, that while these conquests for awhile satisfied her mind, they left her heart hungry with unbelief; yet gradually, rationally confronting all the problems fairly on either side, she rose to a clear vision of the truth as it is in Christ crucified and risen, brought her splendid learning an offering at His altar, and in South Africa, with the heroic love of a missionary to the natives, died 'in the confidence of a certain faith.' Far northward, a volunteer of the Cross from Scotland, vigorous in every attribute of manliness, makes his solitary way into the hiding-places of that Ethiopian idolatry with the burden of its salvation on his conscience, and now the kingdom of heaven is pressing in after him to seek two hundred million souls. Just before he died alone there, he wrote in his journal, 'My Jesus, my King, my Life, my All! Accept me, and grant that before this year ends I may finish my task!' Later still, all over England, on a week-day morning, throngs of worshippers of every class, from the university and the palace to the digger in the ground, gave humble and hearty thanks to God for their grandest soldier, dead, who in those far quarters of the earth fought, commanded, suffered, prayed, and made peace, in the name of the Lord of hosts. These are not signs, my friends, of a spent force, a decaying worship, or an eclipsed faith."

In the address of Bishop Taylor before the Methodist Conference, he says:

"Why not work under the missionary committee? You will ask. My methods are so diverse from theirs that the two can't be mixed up in the same office. . . more than can a coal yard and a milliner's shop. I am informed on high official authority that my methods are wrong, and that I am deceived and deceiving the people.

They would not, could not, be responsible for what they consider my idiosyncracies. What then? Why, down with the brakes! So, instead of freedom at the front, to be led by the God of missions, I would be under the command of good men nine thousand miles in the rear."

"Courteously and strongly said! Maria Theresa lost Silesia and the seven years' war by thinking to manage armies in the field from Vienna. Bishop Taylor evidently thinks a missionary army in Africa cannot be directed at New York by good men 9,000 miles in the rear. It has a look that way."—*Christian at Work.*

The Missionary Language.

THE rapidity with which the English tongue is becoming the common language of the commercial, learned and religious world is noteworthy. Providence is making it apparent that, as the English-speaking nations are to take the lead and be the chief factors in commercial supremacy and in the evangelization of the world, so the English language is to be the vehicle of thought and civilization—in other words is to become the *Missionary Language* of this globe.—J.M.S.

The fact that at the recent National Congress in India all the speeches and proceedings were in English is a striking illustration of the wide diffusion of that tongue. There were gathered at Madras seven hundred delegates from all parts of India, Afghanistan, Nepal, and Sindh. They spoke nine different languages, and the English was the only medium through which the proceedings could be satisfactorily conducted. Great Britain's colonial enterprises have been probably the largest factor in spreading a knowledge of English. It is found also that in countries like Java, where Great Britain has no control, the knowledge of English is steadily growing. Not long ago the French language was the medium invariably employed in all international conferences. At the last Berlin conference, however, English and German, as well as French, were employed. The other leading languages of Europe have gradually been insisting on recognition on an equal footing with French in their proper domain. It was Mr. Canning who led the way when at the foreign office he ordered that certain correspondence, hitherto written in French, should be sent in English. "The time will come," said Bismarck in 1853, "when I intend to have all my dispatches written in German, and when I shall find means to make them understood even in France." He kept his word, and both the English and German tongues have profited by the considerable decline of French as the international language of diplomacy and polite society.—*New York Sun.*

THE universality of the movement which originated and accomplished the great London Conference is shown by the fact, that, while the entire revenue of all Protestant missions is rather less than \$12,500,000 per annum, the societies taking part in the Conference have an aggregate annual income of fully \$10,000,000.