

T H E

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I.—THE LITERATURE OF MISSIONS.

THE SUPREME QUESTIONS OF THE HOUR.

[EDITORIAL.—A. T. P.]

As we study missions we are more and more convinced that the defect in our methods is radical. There is something wrong, and it reaches down to the very foundations of our system; otherwise there would be a greater and grander onward march and a more speedy and glorious success. Let us be honest with ourselves and with God, and handle this subject with ungloved hands.

The supreme questions of the hour, in respect to missions both at home and abroad, are these two: How can missions be *prosecuted* vigorously and efficiently? How can missions be *supported* generously and systematically?

1. As to the *prosecution* of missions as an enterprise of the church. Any worldly man who is considering the question of his calling in life from a purely secular point of view will ask four subordinate questions:

1. As to the *character* of the business he proposes to pursue: its honesty and honorableness, its effect on his own physical, mental and moral well-being. 2. As to the *opening* for such a business: whether there is room for it, where he proposes to prosecute it, and a reasonable prospect of its success. 3. As to the *profit* of such a business: whether whatever capital he has can be best invested in that particular way, as to quick and safe and large returns. 4. As to the *associations* of such a business: whether they are like to be congenial, helpful, stimulating, harmonious, and especially if a partnership in business involved in the proposition.

Missions must be regarded as *the business* and the only business ever divinely committed to the believers as individuals and as a collective body. "Follow me, and I will make you FISHERS OF MEN." No other calling is legitimate unless it is in harmony with this; any other calling is legitimate if in it we may abide with God and carry on God's work. Let every believer get this fixed in his mind and heart: what-

ever his employment may be, his business is saving souls, or more exactly stated, bearing witness for Christ. He is responsible not for results, with which he has nothing to do, but for his work as a herald of good tidings.

Now apply to this life-vocation the four tests heretofore stated.

1. The character of such a business is of the most exalted possible order. Beside it everything else, however lustrous, dims and pales. The most colossal schemes of human enterprise are small beside this which embraces the whole world and reaches forward into a limitless eternity! What is all making money to making a human being god-like? What is all the triumph of art in comparison to modeling of character? It is architecture, painting, sculpture, poetry and music, all in one, and elevated to a spiritual sphere! Consider such a life business in its effect on the *worker*, the heroism of endeavor and endurance, self-sacrifice and self-oblivion to which it inspires; the atmosphere of influence with which it surrounds character, the transfiguring halo with which it invests common mortals—nay, the transparent spirituality which refines away all the grossness of materialism and carnalism. Go read of Ziegenbalg and Zinzendorf, Krapf and Schwartz, Carey and Moffatt, Martyn and Morrison, Dober and Duff, Harms and Eliot—the illustrious host who have burned with the quenchless fire of missions—and tell us where will be found the like of such characters? Where the glory and joy of such reward?

2. The *opening* for such a divine vocation is especially inspiring, for it is purely of God. Fifty years ago the world was like the sealed jar in the tale of the genii. Now the seal is broken, and forth in the form of a colossus that strides from pole to pole comes the gigantic opportunity that challenges us to make it our servant to do our bidding in great achievement. Again we hear Prince Albert thunder out, “*Final out God’s plan in your generation and do not cross that plan, but fall in unto your own place in it.*” Has God a plan in this generation? If so, what is it, and how am I to know it? By every sign and signal God has shown the men of this generation that his purpose is the *immediate evangelization of the world*. Behold him, while the church is yet asleep, arouse here and there a heroic soul to dare to go, like Jonathan and his armor-bearer, to attack the strongholds of the enemy. Behold him, when the church is yet but half awake, go before the little missionary band, and as they shout the gospel message at high walls and closed gates he makes the barriers fall and within thirty years flings wide the two-leaved portals of every leading nation on the globe to the entrance of the gospel. He who doubts providential interposition in missions is blind. Nothing like it has ever occurred in human history. The cleaving of the Red Sea or Jordan, the tumbling of Jericho’s walls, the defeat of Amalek, were not as conspicuous miracles as the opening of modern doors of access to all people, because these modern miracles

have been on a larger scale and repeated through a half century. Obstacles are out of the way that were as broad as continents, as high as the Himalayas, and as hard as adamant. Facilities of approach have been provided in a succession of discoveries and inventions unparalleled in history—the mariner's compass, steam, the telegraph, the printing press, all the new machinery of human progress can be made available to carry us and our instrumentalities to these open gates and occupy the vast fields of labor. And besides all these openings God has by his grace so proved and approved the work that a whole series of miracles of another order may be seen following up the wonders of his providence by even greater wonders of his grace in the transforming of souls and even of society. Men have seen the deserts blossom as the rose, with the excellency of Carmel and Sharon ; instead of the thorn the fig tree ; instead of the brier the myrtle tree ; the obvious planting of the Lord—God's own husbandry—that he might be glorified.

3. The *profit* of such a business as winning souls, who can estimate it? There is another capital to be invested besides the capital of money. Brains as well as brawn, mind and morals, gifts and graces, time and talents, acquisitions and accomplishments, the inherited and gathered riches of human character—knowledge, love, speech, life—tell us, young man, young woman, you who wish to serve your own generation by the will of God, where will you find such opportunity for the investment of your intellectual, moral and spiritual capital? Do you want to make your life tell for God and man? Do you want to wield a sceptre of far-reaching and deathless influence? Do you want to multiply yourself a thousandfold, to make your tongue and your pen a redeeming factor in human history? Here is your chance. On our border lands of civilization new empires form in a quarter of a century. A desert tract to-day is a hamlet to-morrow, next year a thriving village, within five a flourishing city, within ten a radiating railroad center, within fifteen a capital of a new state, and so on, marching with gigantic strides to the imperial control of vast territories with teeming population. The clay is on the wheel ; you may go and sit at that wheel as the potter and mould that plastic society, now in the crude lump, into vessels for God. Here are old empires now opening to a new civilization ; the Orient welcoming the Occident, asking for the western schools, manners, inventions, and taking with them the western faith because it is inseparably interwoven with the western civilization. Here is a new set of conditions, such as the world now sees for the first time : nations like Japan asking you to come and teach them, casting away hoary superstitions and effete faiths to take whatever you will bring, and in danger of taking something worse than what they cast away in the craving for something new and fresh. While you hesitate the devil pushes his army of skeptical and infidel teachers and books into the new openings and threatens to sow the tares before the Lord's people get in the

wheat! While you are looking about at home, waiting for something to turn up, you are losing the greatest opportunity for the investment of your mental and moral capital ever offered to the sons of men! You can shape a nation, perhaps a continent, anew before you die!

4. The *associations* of such a business are nothing less than divine. Human companionships of the most ennobling character, but beyond and above all the rest, fellowship, partnership with God! "*Lo I am with you always*" is a promise that can be enjoyed only by those who at home and abroad are engaged in the work of missions. The assurance is the divine reward and encouragement of the herald of the gospel, the cross-bearer, the witness. The business you are invited to take as your vocation, employed, engrossed, absorbed the Son of God. It drew him to these foreign shores, it made him to assume our nature and become of kin with us, learn our language, and suffer our cruelties and scorn, and fall a martyr, that by his blood he might buy the way for us to heaven! Christ Jesus was the pioneer in foreign missions, the first Christian martyr and the leader of the host of heralds. Partners who share work share profits. No man hath forsaken all to go on this errand for Christ and with Christ who receives not a hundredfold here and now, and in the world to come both the *gift* of eternal life and the *fruit* of his toil, which is the added wages for his work. Tried by this fourfold test, this business overtops all other in its claims and in its charms! Those who have heartily undertaken it would not exchange it for all the honors and dignities and coffers and crowns of earth. They prefer the fiery furnace, with the Son of God as a companion, to the throne of a world without him. The very self-denials of the work are an attraction, since they imply a fellowship with his sufferings; to be crucified with him is only next in bliss to being glorified together.

Such are some of the motives to the immediate and energetic prosecution of the work of missions. It is but too obvious they have never yet grappled with the convictions, affections and consciences of the bulk of disciples. Think of it. It is now 1850 years since Jesus ascended, his last message being, "Go ye into all the world and preach the gospel to every creature." For fifteen centuries the church lost sight of her duty, until she even disputed and denied the obligation itself, and sneered at the few fanatics who would obey the great commission; and now after all this millennium and a half of lost time, worse than lost, while the world has been gaining on us, outstripping us, vastly outnumbering us, until the task of evangelization seems like an impossibility, we still send only about 5,000 missionaries into the whole field and spend only about \$10,000,000 a year on the work, while in this country alone \$100,000,000 are spent every three months on popular amusements alone, and many times that sum every year on strong drink! The Christian churches, counting only the evangelical and reckoning only the more intelligent and consecrated members, could

put one million workers in the field by giving to the Lord's special work one out of thirty church members, and could put at their disposal \$1,000,000,000 yearly by laying aside systematically one-tenth of the average income of those members! Are we not justified in saying that there is something radically wrong about the methods in which our missionary enterprises are prosecuted, or rather are *not* prosecuted? The church is but just half awake, rubbing her eyes from her long sleep; they need to be washed with the milk of the word and get fully open to the duty, the privilege, the opportunity of modern missions. Never was such a business, never such an opening, never such returns, never such a divine partnership possible to the children of God! Let the church wake up and gird herself for the work and win, and seeing her white-plumed leader in the van of the fight, press on to get by his side and bear the flag of the cross to the summits of the citadels of the enemy!

I. But as yet we have not touched, save in passing, the other grand factor in this problem of missions, namely, their *systematic and generous support!* This is even more shameful than the lack of vigor and enterprise in pushing the work itself. To think of crippling foreign missions and home missions too by withholding adequate support from self-denying servants of God already on the field; obliging them to *retrench* when every voice of God sounds the word, "*expand*," compelling them to hesitate and halt in the very face of such magnificent opportunities; begrudging them the pittance which keeps them from starvation, and belittling their heroism by showing a lack of appreciation! This is the crown of our dishonor.

We take up the latest printed appeal of the Presbyterian Board of Foreign Missions, as an example. The brethren that are in charge of this work we know—know intimately—and we dare affirm that there is not a more capable, conscientious, careful body of administrators of such a trust anywhere to be found than the four men who as secretaries conduct this work in behalf of a church of nearly 800,000 members, and representing more wealth than any other like number of Christians in this country, with perhaps one doubtful exception. At the last general assembly in Omaha it was determined in view of the loud calls of the foreign work that at least one million dollars should be raised this year, which is only about one and one-third dollars per member, or a little over one-third of a cent. daily! The secretaries, notwithstanding this enthusiastic vote and the imperative needs of the work, did not venture to lay out the expenditures upon any such scale in advance; and yet, with but two months left to finish the fiscal year, again they trumpet forth their note of alarm, that unless the church they represent redoubles its fidelity and increases its gifts, this year cannot close without repeating the disaster of debt! In this appeal these brethren will say: "This Board is not a producing capitalist. It can assume no obligations of its own. It is only a board of trust for

the receipt and disbursement of whatever the churches may give for their great work of foreign missions. But the Board is so circumstanced that its grants must be made or pledged in advance. The general assembly, instead of ordering a halt, called for more than \$200,000 advance. The actual pledges made by the Board in June last were far short of the amount which the assembly named, and yet even at that lower figure, there will be a heavy debt unless a more adequate supply of funds shall soon appear!"

And such appeals as this have been chronic. Year by year, not only this Board but other similar societies have been compelled to appeal to their constituencies importunately and repeatedly to help them out of the slough of debt. On the one hand they are distressed by the needs and openings of the vast field abroad, and on the other hand by the slow, sluggish movements or lack of movements on the part of the church at home! Pity, indeed—shame, indeed—if we are to be *embarrassed by the very opportunity* that God gives us; if we dare not ask for other open doors because we cannot enter those now open; if we dare not reach out a helping hand to those who entreat us for aid, because our hands are now more than full; if we dare not ask for more workmen because we do not know what to do with those now offering or even already on the field!

We deliberately say, after much thought and prayer over this matter, that something is radically wrong in this matter of the financial support of missions. Our methods are either unscriptural and unspiritual, or else they are defective in their application. God certainly does not need our money; it is for our sake that he uses us as almoners of his gifts. We need the discipline of unselfish giving, and the church will never grow in the grace of giving until she recognizes the fact that no believer ever puts God under any obligation by the most "munificent donation," as though "*he needed anything.*" We must from the bottom rebuild both the science and the art of giving. We must learn for ourselves and teach others, that

1. It is a *privilege to give*, rather than a duty. To scatter is to increase, to give is to get. The richest growth comes by the most heroic pruning. It makes one comparatively omnipotent and omnipresent to use money aright—multiplying his power and his presence a thousand-fold.

2. The *giver can sanctify the gift*, however small or insignificant, by his unselfishness and magnanimity of motive. A cup of cold water in the name of a disciple cannot lose its reward. It becomes a great gift by a great motive and spirit in the giver. Whatever is done in His name is divine. Give what you can, when you can, where you can, but give it cheerfully; give a cup of water, a mite, a kiss, a word, a smile, grandly, nobly, as a disciple. That way of giving swells the gift, and God will use it grandly.

3. The *altar sanctifies* the gift. Put on God's altar as such, the humblest offering acquires dignity. We should study to give discriminatingly, to the worthiest objects, not carelessly or indiscriminately. Money may be thrown away and lavishly wasted on nothings, while the greatest objects appeal in vain for our aid. Where can be found any altar so sacred as that of missions? The Lord himself laid himself on that same altar, the first grand whole burnt-offering, and any gift laid there is made divinely sacred by his sacrifice.

4. God values the little gifts from the many more than the greater gifts from the few. For the church to depend upon large donations from a comparatively few is not God's way. It is bad alike for the many and for the few. The many learn to lean on the few, and the few become self-complacent and self-righteous as though the progress of the church depended on their munificence. God's way is not that other men be eased and a few burdened, but that there be equality, *i.e.* a sharing of responsibility according to ability. "Organize the littles," make many little rills unite in one great river. The Women's Boards both teach and illustrate this lesson: they have gone straight on, giving more and more, and yet the immense sums they gather are all the aggregate of small and regular gifts.

5. *Giving does us little good* until it comes to the point of downright self-denial. The tithe system may answer for the *minimum*, but never for the *maximum* of our gifts. It is obvious that one hundred dollars from a man whose income is a thousand is a very much larger proportion than is one thousand for him who gets ten thousand, or ten thousand for him who has one hundred thousand a year. In one case the man has 900, in the next 9,000, and in the last 90,000 dollars left for his own expenses. The fact is that all these *mathematics* of giving are sadly, radically misleading. The *ethics* of giving reach higher, but we need some higher plane than either. Shall we call it the *aesthetics* of giving? We need to apprehend the beauty of giving. It is the highest of the fine arts. We ought to be enamored of it as of the most æsthetic productions of the artist, the sculptor, the architect, the musician. Then giving will not need to be *urged*; there will be rather need of restraining the people from bringing, as Moses did. The man or woman who learns to give in the right spirit forgets all about the duty, in the privilege, and the absence of life's necessities would bring no such distress as to be cut off from this *luxury*. To illustrate and enforce this truth, we add to this article a few facts from history and biography. First, we recall a fine tribute of Bishop Coxe to one of his old parishioners, Mr. Lee:

"He was an instance of *religious principle and system* as regards tithes and offerings. For years it was his habit to set apart a most liberal portion of his income as the *Lord's portion*. Hence giving was to him a great pleasure and a mere act of stewardship. If an object struck him as a good and valid claim on *him* he said, 'My only task is to reckon how much of the *Lord's*

portion should go to this object in view of others. Hence,' said he, 'the visit of a good man to solicit aid is a source of pleasure to me. I say to him, If you have a good cause I've something for you; you must help me to judge how much.' Sometimes he would say to one calling on him, 'I've *money* for you, but this morning I've *no time*; please state the case in few words, and if I find it a just claim on me I'll gladly do something; only, I am sorry to say, I can give but *five* minutes to the matter.' Often, in such case, the five minutes would send the laborers away \$50 or \$100 richer, and *cash in hand*. Once a solicitor said, 'Mr. Lee couldn't give me anything this time, but he told me why so kindly and so satisfactorily that his very *refusal* has done me more good than some men's contributions.' At a crisis in the early history of St. John's church he came to me and said, 'If they will go on and pay the debt I will give \$5,000.' I said, 'You can't afford it.' He answered, 'I intend to sell my house and live in a plainer one till I make it up.' *And he did so!* When Christmas came he enabled me to give a Christmas turkey to every one of my poorer parishioners. Henry IV. of France, who wished that 'every peasant in his kingdom might have a chicken in his pot every Sunday,' did far less than Mr. Lee *by way of personal sacrifice* to make the poor man's heart rejoice over his Sunday meal. When prevented from attending the Board of Missions he would send a *check* equal to what would have been his expenses in attending. 'I can't go, but *that* will do more good than my presence.'"

Next, we remind our readers of the famous story of the origin of *The Order of the Iron Cross*. Frederick William III., the father of the present king and son of the great Frederick of Prussia, was the providential prompter of a simple and sublime *testimonial of the pure patriotism* of his subjects and their readiness to come up nobly to the help of their country in the time of its greatest distress. At the call of their king to pour their gold and silver ornaments into the public treasury and to receive in their stead iron ornaments of the same form, the people cheerfully and nobly came forward, stripping themselves of their bracelets, necklaces, rings, brooches, crosses, earrings of gold, and jewels, casting them into the treasury, and receiving only in exchange similar articles, beautifully worked in bronze and bearing the inscription, "*I gave gold for iron, 1813.*" Hence arose the "Order of the Iron Cross." What an interesting instance of the confidence of subjects in the wisdom and valor of their king! And how impressively does it demonstrate their patriotism and willingness to make any sacrifice for the liberation and glory of their country! They were ready to surrender all their luxuries for the relief of their oppressed nation. Hence, as long as the war lasted, gold ornaments were never worn, and the beautiful Berlin bronze ornaments became more admired and more highly prized throughout Europe than were the most costly jewels before the war.

What if the disciples of Jesus would but form a new Order of the Iron Cross, and cheerfully sacrifice their superfluous ornaments to supply the needs of his poor, destitute ones! We should not know what to do with the money! And yet our sacrifices would not have touched our

necessities or even our comforts ; we should have got only so far as the women when they gave their burnished metal mirrors to make the brazen laver.

Our last illustration shall be the story of Princess Eugenie and her jewels. Eugenie of Sweden has a name already immortal for her self-sacrificing, sympathetic friendship for the poor and suffering. It is now many years ago that she was ordered by her physicians to go to an island off the coast for her health. On that island she found a large number of wretched cripples, many of them hopelessly incurable. She could not be happy until she had done something for their relief. She devoutly prayed God to put into her own heart his own thought about the matter and show her his will concerning this thing.

Then the thought came into her mind which has now made her famous. She would build a home for those poor cripples, where they might have loving nursing and sisterly care. Their number was so great that the house must be large and costly, and she knew not how to raise the necessary funds. Then another thought came into her heart. She wrote to her brother, the king, asking his consent to sell all the crown jewels that belonged to her and to use the proceeds of the sale for God. The letter was baptized in tears and hallowed with many prayers that the king would accede to her request.

At first he thought Eugenie must be crazy. These jewels were heir-looms ; they had come down to her from past generations. Who had ever heard of such a preposterous notion, that a royal princess should part forever with her precious family treasures to build a hospital for cripples ! But there was one phrase in her letter that her brother could not forget. Her whole plea was "*for Christ's sake.*" And at last he wrote a reply giving his consent. The princess, happy in the sacrifice, sold her jewels and finished and furnished the hospital.

And not only so. Her sublimest gift was the gift of herself. Into the home she had built she went day after day, God's ministering angel to those deformed and loathsome cripples. One day a poor woman, at whose bedside day after day she had thus been a visitor, was drawing near to death. Eugenie had been wont to sit by her, holding her hand and pleading with her to accept Jesus as her Saviour. And now as the last hour had come she raised herself in bed, bent over the princess' hand, and caressing it said, "*Lovely princess, I bless the Lord for sending you to this island, for but for you I never should have learned to love Jesus and my soul would have been lost.*" Then she fell back and expired, but the hand of Eugenie was covered with the tear-drops from those dying eyes. Eugenie looked down at her hand, saw those grateful tears glistening upon her hand in the sunlight, and lifting her eyes to God said, "*O my Saviour, I sold my jewels for thee, but I see them all restored, and how much more beautiful they are than when I formerly owned them !*"

Let our giving to missions be wholly reconstructed. Let us awake to the fact that we have not yet *begun* to learn the divine lesson of self-sacrifice. Our luxuries must be surrendered in view of the destitution of a perishing world—yes, even our comforts, our very necessities must be diminished and sacrificed in the face of the extremities of those who must perish for the want of bread.

THE OPPORTUNITY OF THE AGES.

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

INDIA is the home of one-sixth of the human race. Reaching from Cape Comorin, within eight degrees of the Equator, north 2,000 miles to the peaks of the Himalayas, and from Afghanistan through 1,800 miles to Indo-China, we have a country inhabited by 252,000,000, and equal to about one-half of the area of the United States.

The people are not homogeneous. There are forty languages spoken in India; many are very ancient and polished. The Sanskrit, in which the Védas were written, rivals even the Greek in fullness, power, and beauty, and is still the language of ritual in all India, being to the Hindus all that Latin is in the Romish Church. The people are as different as their languages; not of one cast of countenance, not of one ethnological descent. The religion of the people of India is one—Brahmanism or Hinduism—with the exception of the descendants of the Mohammedan invaders of some seven centuries ago. Of these, 40,000,000 remain in India still, and are Mohammedan.

Let me remind you what Brahmanism or Hinduism is. Their ancient Védas, the most ancient of which is believed to have been written about the time of Moses, teach, in the main, a true conception of God and man and sin and sacrifice. But though they have these ancient Védas and these purer ideas of God, there came later the teaching and the practice of polytheism and idolatry, until what once was light in Asia has become darkness.

As the purer religion of the Védas degenerated, their purer morals gave place to sensuality, corruption and vice. As a physician I have treated many thousands of patients, from the Rajah to the beggar, and I say that there is no such thing as purity or virtue among them. And I have this from the confessions of their best men, that "there is not a family that is not tainted with the impure disease." Honesty in dealings is scarcely known, and is not expected in trade. And although their Védas, poets and sages call on the people to maintain truth as their choicest heritage, yet there is no truth among the people. A common proverb among the Telugus is, "If a man tells the truth, the town will soon become too hot for him." I was once preaching in a Telugu city; said I, "You Hindus tell a lie as often as you tell the truth." "What, sir!" said a Brahman right before me, "do you

say that we Hindus tell a lie as often as we tell the truth?" "Yes," said I, intending to stand my ground. "Sir," said he, "we Hindus tell ten lies for every truth we utter." That time he certainly told the truth.

Hinduism has two chief bulwarks in this generation: caste and the endowed temples. Caste is a religious distinction. It is not a social distinction, but one of birth; for Brahma created each caste by a different creation, they hold. The Brahman claims that he is holier than the rest, and if we yield to caste we must allow him to say to the rest, "Stand by thyself, for I am holier than thou." If we give place to caste, we can no longer proclaim, "As in Adam all died, even so in Christ shall all be made alive," for they hold that there were a dozen Adams. Caste is so firmly rooted that I have known of a Brahman that died by starvation when there was food placed by his side, because that food was cooked by one of a lower caste. "Better die," said he, "and reach heaven, than eat that food and live, and lose caste and lose heaven." Caste, then, is the adamant chain which Satan has wound around these people to hold them back from embracing the truth.

The second great bulwark which supports the system is its myriads of endowed temples. They dot every hilltop and every plain, endowed in former ages with rich lands—the choicest of the fields. All the revenues of those lands go to the support of the priesthood, who carry on the ceremonies of the temples. If Christianity prevails the Brahmans will cease to reap those revenues. By this craft they have their wealth, and they lock arms to defend their ancient system against the missionary. I had a discussion in the Mysore country, in a city where no missionary had been before, with the chief priest of that region, the president of their theological seminary, where were seventy young Brahmans studying under him for the priesthood. He, surrounded by his disciples, had come to meet us in the market-place, and the discussion lasted hour after hour. He had been pushed to the wall; but darkness coming on he said there was no time to discuss further then, but he would renew the discussion the next evening.

At noon the next day, when all the people were indoors at their mid-day meal, he stole out of the northern gate of the city, and, coming around through the rice fields and behind the trees to our tent, asked if he might come in and let down the curtain. "Certainly." "Is there any one within hearing besides yourselves?" "No; all our people are away at their dinner." At once his whole mien and appearance changed. "Sirs," said he to us, "what you said yesterday was utterly unanswerable. I did the best I could to defend my own position, but I am not going to meet you again. What you said is so pure, so holy, so good, it appeals so to the highest needs and desires of men, that it seems as if it must be divine, it must be true. At all events, it

is a better religion than ours. But, sirs, we Brahmans cannot afford to let you succeed. Look at our position. We reap the rich revenues from all these temples. We are treated as demigods by the people. At every festival we receive rich gifts. We are looked up to and worshiped. But let your system succeed, which teaches that there need be no human mediator between God and man but Jesus Christ, and we Brahmans drop from our high pedestal down to the level of what we are worth, and you know what that means as well as we do. We Brahmans can't afford to let you succeed. We have got to fight you." And fight us they do.

How then is such a system, defended by the power of caste and of an endowed priesthood, to be overcome? We missionaries try to follow our Master in the oral proclamation of the gospel to the people, carrying it to them in the highways and the byways, in their towns, their villages, their hamlets; at their markets and their fairs. We take our tent and pitch it by some central village, and preach in that and each of the surrounding villages within a radius of say three or four miles, reaching perhaps forty to eighty villages, before moving on. We mount upon some platform and gather the people together, and preach to them of Christ and his salvation. In our part of the country we gather them by the voice of song. The eighteen millions of Telugu people are a very musical people, and their language is a language of poetry and song. They have old tunes by the hundred, weird and sweet and pleasant, which they have sung through twenty generations in the praise of their gods. We, anxious to seize the devil's choicest weapons to thrust him with, take these tunes of theirs and marry them to Christian words, and set them afloat again through the country in tracts with the gospel message put into their style of poetry, and adapted to their choicest tunes. They, curious to see how the new words fit the old tune, will often sing until they sometimes sing the gospel message into their understanding, and the love of Christ into their hearts. And on in the night, mingled with my sleep, I have been conscious of hearing songs of redeeming love sung by Hindus who had that day, for the first time, heard of the Redeemer, Jesus. Thus with preaching and with song and with tract and Scripture scattered as we go, do we canvass the country sowing the seed of the kingdom, and the seed is taking root.

We are reaching the people also by medical work. Many of us are physicians as well as ministers. We have gathered in thousands from all the villages around simply by the knowledge that if they came their diseases would be healed. They have come from thousands of towns and villages in all directions. They hear the Bible read; they hear the proclamation of the gospel of Jesus Christ; they listen as we raise the voice of prayer to him who made us and who can save us; they go back to their homes; they take with them the tickets on which are

printed a concise statement of Christian truth, and thus the truth is being scattered where we have never set foot.

Our schools present the truths of Christianity. Heathen pupils come to them with the understanding that they will study what the Christians do. Every one of them studies the Bible, and so we initiate the young into the pure teachings of the religion of Jesus; and we have girls' schools now, which are filled with the highest caste of Hindu young women. They all read the Bible, learn our Christian hymns, study our catechisms, and come to a knowledge of the truth in these schools; and thus we are reaching the secluded zenanas everywhere. Then we have our Anglo-vernacular schools, high schools and Christian colleges, with which we reach young men preparing for the universities and help them on their way through those. In every one of these schools the Bible is studied as a text-book in each class every day. In December, 1883, I received a very singular petition from Váyalpád, the county town of the adjacent county. There were no Christians in that county. The petition was brought by a special messenger and signed by the chief men, not one of whom was a Christian. They petitioned me to receive under my charge the Anglo-vernacular school which they had established the year before for teaching their sons, and to *introduce the Bible as a text-book in every class every day.*

Much surprised at the tenor of the request, I went out at once to see them and see if they were in earnest. A meeting was summoned of all interested in the school. I read this petition to them. I said: "If this school is placed under my charge, it will be my aim to present the highest truth that man can conceive of to all the pupils. With that understanding, do you wish me to receive the school? The head master of the school, a Brahman, not a Christian, but who had himself been educated in a mission school, spoke first, telling of what he had learned in that mission school, how he had learned to reverence the Bible, and how anxious he was that these, his pupils, should be under biblical instruction. By experience he knew what the Bible did for one, even though he did not become a Christian. Then a native judge, the judge of four counties, spoke. He was a high-caste native gentleman and finely educated. His speech was so remarkable that when I reached home I wrote it down in English. He said:

"I was not educated in a mission school, but I have many friends who were and who studied the Bible daily in school. I have witnessed its effect upon their lives. I have read the Bible myself privately a great deal. I have come to know the pure and beautiful morality it inculcates. Nothing in our Védas can compare with it. Let your sons study the Bible. They need not become Christians; *but if you want your sons to become noble, upright men, put this school under the charge of the missionary and have the Bible taught in it daily.* I have but one son. On him all my hopes are centered. I am able to send him where I please for his education, but I want him to be a noble, earnest man. I have therefore sent him to the Madras

Christian College, and there he studies the Bible with the missionaries every day."

By unanimous vote the school was placed under my charge. The Bible from that day was introduced in every class, taught by our catechists, and as I examined the school from month to month before I came home I found there was no lesson learned with more avidity, no examination passed better than in the Bible. Thus are we reaching the young men of India. But they seek, as did this Hindu judge, to obtain the morality of the Bible, the nobility of character which its precepts give, without embracing Christianity. They forsake their old religion. They neglect their ancient scriptures. They sip at the fountain of the Bible, but alas, they do not take the Jesus of the Bible to be their Saviour. Fearful danger lies before them.

Thirty-five different missionary societies laboring in India, with their 658 ordained missionaries, have been diligently working, sowing the seed and preparing for the harvest. The Scriptures in twenty-five languages have been scattered throughout the hundred thousand towns and villages of India. These gospels have gone into ten thousand villages where there is no missionary, no native assistant, and not a Christian. We have indeed made the people dissatisfied with their own system, but we have not yet given them Christ. Said a Brahman to one of our missionaries visiting that village for the third time in ten years :

"Sir, you come just often enough to make us dissatisfied with our old religion. You shake our faith in our ancient gods. You do not come enough to explain your religion to us, so that we can intelligently embrace it. Either keep away entirely or come and bring us to your God and Saviour."

And there was truth in what he said. The mass of intelligent men all through India have lost faith in their old religion, and now Satan comes in to reap the harvest. They are dissatisfied with their ancient system, and he brings in the books of John Stuart Mill, Herbert Spencer and Huxley, and men of that class—yes, and of Bradlaugh and Mrs. Besant, and of Voltaire and Thomas Paine. The writings of these are scattered all through India, and presses run night and day casting off pages by the million for the poisoning of these awakened Hindu minds. Anything opposing Christianity, no matter how vile, will be published by them and scattered through the country broadcast. The whole nation is on the eve of coming out of Hinduism and going into—what?

"Sir," said a Brahman priest to me, "I have never seen a missionary. I have never seen your Vêda. But one of our townsmen went to your hospital and was cured, and brought a little ticket which you give your patients, on the back of which was printed a statement of your religion. That is all I have ever seen. He told me what he had heard of your preaching at the hospital. That is all I have ever heard of your religion. We Brahmans have been reading that gospel ticket. It has shown us that Hinduism is not the complete soul-satisfying system that we imagined it to be by pointing out a nobler

way. We have talked it over. Sir, Hinduism is doomed. It must go by the board. Now I have come eighty miles to ask you, What are you going to give us in its place?"

I tried to tell him of the pure religion of Jesus Christ, which we were going to give them in the place of Hinduism; and as I talked with him, said I to myself: "Am I telling this man true or false? Are we going to give to these teeming and now awakened millions—are we going to give them the religion of our Jesus? Or are we going to awaken them and dissatisfy them with their own system and then leave them to drift out into skepticism or rationalistic deism or black agnosticism? That is what they are drifting to, and that does not interfere with their caste and the enjoyment of the revenues of the Hindu temples. Shall we let them go out into that realm of darkness? Shall the ruins of Hindu temples be built up into temples for Satan, or into temples of the Most High God?"

THE TIME FOR ACTION.

There is a "tide in the affairs of men" in matters spiritual as well as temporal. That tide in India is now at its flood. If it recedes, the advantages that we now have will never again be offered. There is not a province where Hinduism stands firm on its ancient basis. There is not a caste or a creed whose ranks do not show gaps made by those who have deserted them and enlisted under the banner of King Immanuel. The thirty-five missionary societies now in India are coming together for one conflict. The strategic points have been gained. Plans for the final attack are matured. The enemy are weakening and are dispirited. Already do we see them on their citadels prepared to let down the flag and surrender if a vigorous assault be made. But, alas! our forces on the field are still too weak to make that assault.

But can the men and the sinews of war for this stupendous battle be obtained? When Lincoln, in the early days of the war, issued his call for 75,000 volunteers, the cable told us that the roll of 75,000 was filled; that word had to be sent out to stop the enrollment, as so many more offered. Then the men and women of the North said, "Send them into the field. We will raise the needed funds." And right royally was the promise fulfilled.

We must have an army of 75,000 to conquer India for Christ! The privates for the army we will enlist there. We must have 5,000 "West Point officers" within five years to lead that army. They must be men from America and Europe, trained for the conflict in the older Christian lands. There has been no greater inspiration in this century than the springing forward within the past twelve months of 2,500 young men and women in America enrolling themselves thus as volunteers to go to the front if God shall open the way. "Is it possible for the church to send out and support such a great number of new recruits?" That question is born not of faith, but of fear. Behold God's triangle!

He has created the opening by his marvelous providences. By his Spirit he has called for these volunteers, and they have responded. The apex of the triangle only needs the funds. The silver and the gold are the Lord's. God's triangle is never incomplete. *In the name of our Immanuel, I ring out the call for 5,000 volunteers for this glorious warfare!*

There are in India 60,000 young converts to be trained for the work. They have not the life, the energy, the spiritual earnestness for the work of saving other souls that we have longed to see in them. Their piety, their endurance under persecution, their devotedness to Christ, we do not question. But they have not inherited the capacity for organized vigorous effort. They do not know how to touch their fellows. We need in India the life, the fire, the method, which the Y. M. C. A.'s are giving to the young men in America. We need organized effort all along the line.

In our great cities in India there is abundance of material to work upon and to work with. Our colleges, our universities, our schools, all give abundant scope. Send us out one of the best-trained General Secretaries, trained in the school of failure as well as in that of success, that we may know that he will endure. He need know no language but English, for his labor should be given to laying the foundations all through India, not among the people of one language, and for such work the English is sufficient. Let him be a man of experience, of spiritual power, of hopefulness, of tact. With him send us five younger men to be general secretaries in the five capitals of India—Calcutta, Madras, Bombay, Allahabad, Lahore. They will need to learn each the principal vernacular of his presidency.

When out upon a tour in 1879, in a county where there was not a Christian, a native official, high in office, in caste, in social position and in wealth, sent a message to me saying that he would like to come and see me privately for the treatment of an ailment. I found that he had some trifling ailment, the treatment of which was dispatched in a few moments; he had used the little ailment merely as a cover to talk with me about Christianity. He said to me in substance:

"Sir, I am not a Christian. I am still regarded as a devout Hindu. I still perform enough Hindu ceremonies to avoid suspicion. But in my heart I dare not deny the claims of the Bible. *I see the power of Jesus Christ in the lives of his followers so distinctly that I cannot deny his divinity.* He is not yet my Saviour. Caste, wealth, position, family, all hold me back. But even now I never allow him to be spoken against in my presence. I have long been reading the Bible in secret. The more I read of Christ and ponder over his life and teachings, and the power to conquer sin that comes from embracing his religion, the more do I feel that in the end I shall have to accept him at any cost as my personal Saviour. But how can I do it and bring ruin upon my family?"

That was six or eight years ago. He has not yet come to the Saviour; and there are thousands in this position all over India. They are not

being reached. They need not polemics, but a loving, feeling presentation of the gospel of Christ.

Five hundred years before Christ, India was groaning under Brahmanical sacerdotalism, priestcraft, polytheism, idolatry, and caste. Buddha arose as a reformer. With the modicum of truth which he presented to them, teaching them that there was one God, that no human mediation was necessary between God and man, that all men constituted one brotherhood, that service for others was man's highest glory, he fired his disciples with zeal, and they went forth with him to conquer India to their new-found faith. Kings became the nursing fathers of the new religion. A prince of the royal house of Magadha, with his associates in the work, went down through India, and crossed to Ceylon, and all Ceylon was converted to Buddhism. Other disciples went around the northern end of the Bay of Bengal and converted all Burmah to Buddhism. They entered Siam, and all Siam and its monarch embraced the faith. These Buddhist missionaries, climbing up the ascents of the Himalaya Mountains, went through Nepal, and all the Nepaulese became Buddhists. They went over into Thibet, and Thibet became and remains Buddhist. They passed on into Siberia; into China, and two hundred millions of its people embraced their faith. They crossed over to the island empire of Japan, and the standard of Buddha was planted there.

Let this history be to us a prophecy and an inspiration. Give us the men and all the agencies God has put in our power, and we can, by God's blessing, bring India to Christ within this our generation. The Hindu converts will repeat the history of the past; but with new zeal, aided by a power that Buddha's disciples knew not. Again will they sweep through Nepal and Thibet. Again will they traverse Siberia to its northern limit, and sweep over northern China, conquering not for Buddha, but for Christ. The Mohammedan population of India, thus converted, will sweep northward and westward through Arabia and the Turkish Empire, and joining with the missionary forces already at work bring their coreligionists to Christ. The Japanese, now so rapidly and grandly enlisted under the banner of Christ, having then through their vigorous home missions completed the conversion of the islands of Japan, will sweep across through Korea and on through Siberia, to meet the advancing Hindu army of Christ. And the Chinese contingent, starting northward from Canton and Swatow and Amoy and Foochow, gathering force from the other coast missions and the Inland Mission, will complete the conquest of China, and all Asia will have been brought to Christ. Then upon the high mountains in Eastern Asia will those three armies meet, and together plant the royal standard of King Immanuel, and from those united hosts will go up the shout, "Hallelujah! for the Lord God omnipotent reigneth."

THE MIRACLES OF MISSIONS.—No. III.

[EDITORIAL.—A. T. P.]

THE "WILD MEN" OF BURMAH.

WHEN the missionaries first landed in Burmah they were not even aware of the existence of the Karens or Kárians or *wild men*, a rude race inhabiting also Siam and parts of China, dwelling in jungles and mountainous districts, and numbering from 35,000 to 40,000. They reckon themselves by families, and though a family should number hundreds of souls it has but one house. Their government is primitive and patriarchal. They wear but little clothing, generally a long sleeveless shirt of coarse cotton. It is now sixty years ago since these obscure people were discovered by the Baptist missionaries. They were oppressed and virtually enslaved by the Burmans.

While their Burman oppressors turned proudly away from the cross, and clung the closer and the more resolutely to the follies and absurdities of their atheistic idolatry, these humble people emerged from their obscure hiding places and not only heard the simple message of the gospel with a strange gladness, but bore the tidings from village to village till hundreds had been baptized and added to the church of God. Wherever the missionaries went the good news had preceded them, and in even the most remote, retired, and untraveled quarters they found some who, like Simeon, were waiting for more light and prepared for its reception. Side by side with preaching went the mission schools. By lessons in language and science, as well as in the faith of Christ, these devoted men and women sought to lead the young from the vanities, idolatries and superstitions of their ancestors, and displace the doctrines of Gautama by the teachings of Jesus. The printing press was also brought into requisition. Within ten years after the mission was begun founts of type were prepared in each of the Karen dialects, and thousands of copies of books, tracts and portions of the Scriptures were published. The natives speaking the several languages soon learned to print them and became valuable helpers both in producing and distributing the issues of the press.

It may be worth while to trace at least the grand outline of this wonderful history of modern gospel triumphs. When in 1828 Mr. Boardman removed from Maulmain to Tavoy there lived in his family a middle-aged man who had been a slave till the missionaries themselves purchased his freedom. Already a convert to Christianity, soon after their arrival in this stronghold of Gautama with its two hundred Buddhist priests, this poor Karen was baptized. His name was Kho-Thah-byu. He was the first Karen convert; his turning to Christ was the turning point in the history of the degraded race to which he belonged,

and the work begun in his transformation was the auspicious forerunner and foretaste of a success which has in all Christian history scarce any superior or even equal as a demonstration of divine power. These "wild men," upon whom even the Burmans looked down with haughty contempt as servile inferiors, weaker in body and mind than their oppressors, the victims of intemperance and disgusting vices, were cruelly trodden under foot and virtually enslaved by the Burmas, who forced them to till the land, pay exorbitant taxes, and do all kinds of slave labor. To escape their persecutors they became half-nomads, wandering into remote and inaccessible regions that they might not be kidnapped and reduced to bondage. Though they had some crude belief in deity, and a future state with its awards, they had neither a definite religious faith and form of religion nor a priesthood. Yet these were the people whose unbounded enthusiasm in receiving the gospel has proved that none are so low that the good news may not at once reach to their deep degradation and accomplish their moral uplifting and utter transformation. Soon after Mr. Boardman settled at Tavoy, Ko-Thah-byu brought to him several Karens of the city. This first convert not only evinced a true and deep interest in Christ, but a passion for other souls that proved how the degraded pagan may not only be converted, but take up the work of winning souls with avidity and constancy.

At one of the Karen villages, twelve years before, a traveling Mussulman had left a mysterious book, which he told the Karens was sacred and entitled to divine honors. The superstitious party who had charge of it knew nothing of its contents, but wrapped it in muslin and encased it in basket-work of reeds covered with pitch, like the Nile cradle of Moses. The mysterious book became a *deified object* and religiously venerated. The keeper himself became a kind of high priest and sacristan combined, and it was vaguely believed that a treasure had been sent them from above which some future messenger would claim and explain. When Mr. Boardman came to the village he was visited by the guardian of the holy book to ask concerning its character. He could give no opinion till he should examine the book. So the keeper of it returned to his own village and came back after several days bearing the revered book and followed by a numerous train of interested people, all eager to know Mr. Boardman's verdict concerning this unknown volume. The wrappings were removed, and an old, torn, worn-out copy of *The Book of Common Prayer and Psalms* was revealed. It was an Oxford edition in English. Mr. Boardman, like Paul at Athens, told the people they were, in their way, very religious, but their devotion was misplaced. They had been ignorantly worshipping an unknown god, and he took opportunity now to declare to them the message of the true God. "That book," said he, "is a good book, and teaches of the true God in heaven." The docility of the

people was amazing. These Karens seemed to feel the sin of having given to a mere book the homage due only to God, and during the two days of Mr. Boardman's stay received with deep interest his instruction. The aged keeper of the book saw that his office and dignity were at an end and laid aside his sorcerer's fantastical dress and wand which had been for twelve years the sign and sceptre of his authority and influence.

In 1831 Mr. Boardman yielded to solicitation and began to visit the Karen villages, accompanied by the devoted Kho-Thah-byu. First of all they went to the village of Tshick-Koo, the repository of the "sacred volume." The journey was through a country where the very hills and mountains were monuments of idolatry—every height was crowned with a pagoda.

Three days' journey brought him to Tshick-Koo, where he not only found a cordial welcome, but a *zayat* had been built in anticipation of his coming, and it was large enough to accommodate the whole population of the small village. There at once he preached, Kho-Thah-byu being his interpreter to such as were ignorant of Burman. Not only was he heard gladly, but some stayed all night at the *zayat* to hear him and the next day crowded about him with presents, and at the end of the second day *five came forward to receive baptism*, one of them the old sorcerer himself. Wherever he went he was received with great hospitality and frequently found candidates for baptism who had first heard of Christ from the lips of Kho-Thah-byu. This itinerant experience of ten days determined him to form a grand plan of comprehensive missionary operations, embracing preaching tours among the villages and establishment of Christian schools.

In 1829 the famous Tavoy rebellion scattered the little band of Karen disciples, broke up the schools and destroyed the mission premises, but when Mr. Boardman returned the fugitives came back from the jungles and new power attended the preaching of the word. There were those verging upon old age who traveled fifty miles by hard and perilous paths to apply for baptism. Kho-Thah-byu went often over the mountains to bear the gospel message, and from these distant homes, some of them on the borders of Siam, there came to the missionaries Karen inquirers who had been first reached by these disciples, who, scattered abroad, went preaching the word. On one occasion Kho-Thah-byu brought back forty of his countrymen.

Mr. Boardman's health gave way and he saw that his end was near. These simple Karens in the villages roundabout, fearing that he would not be able to visit them as he had promised, came to Tavoy and bore him on a cot upon their shoulders to the *zayat* they had built for his use on the banks of a beautiful stream, where the sloping mountain-sides were lined with Karen villages. There he found about fifty candidates for baptism. With the aid of Rev. Mr. Mason and native dis-

iples the dying missionary examined the candidates, and at the sunset hour his cot was placed by the riverside and the first Christian baptism ever known in that district was celebrated in that mountain stream by Mr. Mason. This was Mr. Boardman's "closing scene"—fit close to the labors of a devoted missionary. They attempted to bear him back to Tavoy, but he died on the way, and his tomb is in the midst of what was once a Buddhist grove and beneath the shadow of a ruined pagoda. Its simple marble slab bears an epitaph which reminds us of Christopher Wren's memorial in St. Paul's cathedral, "If you seek his monument, look around you."

The next prominent stage in this wonderful work among the Karens was the gathering of these scattered converts from the villages into a community by themselves, in order that they might be provided with schools and other means of religious culture and growth quite impracticable in their scattered condition. This docile people accepted Mr. Mason's proposal, and about the year 1833 actually abandoned their homes, and a site was chosen for a new Christian town. It was the site of a former settlement known as "the ancient city," but only tradition of its former condition survived. The new settlement was called *Malali*, city of love, almost the Karen equivalent for Philadelphia. Fifteen years wrought there marvelous transformations: there might be found, forty years ago, a flourishing church, Christian schools, and a happy, harmonious people, their nomadic habits having given way to a settled life of trade, industry, and agriculture. Heathen vices had already been displaced by neatness, cleanliness, decency and order. They began to support not only their own families but their own schools and the institutions of the gospel. The history of the wonderful changes wrought by the gospel among the "wild men" of Burmah we cannot trace further. Both in manners and morals, in manhood and household life, the Karen became unrecognizable after the gospel had touched his mind and heart.

When Mr. Mason in 1832 visited the fields of the beloved Boardman's labor, he came to the villages under the jurisdiction of *Moung So*, the chief, who early sought the missionaries at Tavoy, and he beheld with astonishment the changes already wrought. Hear his own words: "I no longer date from a heathen land. Heathenism has fled these banks. I eat the rice and potatoes and fruit cultivated by Christian hands, look on the fields of Christians, and see no dwellings but those of Christian families. I am seated in the midst of a Christian village, surrounded by a people that love, talk, act, and in my eyes look like Christians!" And this was over fifty years ago.

At Dong-Yahn the lamented Eleanor Macomber, in December, 1836, found the poor Karens, slaves of drunkenness and all the most loathsome vices of heathenism. With the aid only of two or three natives she maintained at her own dwelling daily prayer and Sabbath worship

and opened a small school. Before the close of the first season twelve Karens, rescued out of their low and degraded paganism, were baptized and formed into a church of Christ. By September of 1837 native preachers were in charge of the church and schools, and Dong-Yahn was the seat of a flourishing Christian community, from which over a wide district crowded with Karens the light and life of the gospel was extending. Her influence on the women and girls was such that scarce a home in the numerous villages of the jungle had not felt the power of her Christian womanhood to uplift and transform female character; and when in 1840, after less than four years of labor, she was called to her reward, the wilderness had already begun to bloom like Eden and the desert like the garden of the Lord. Persecution broke out, and the poor victims fled in every direction, but they held fast their faith, and like primitive disciples preached it when scattered abroad.

Among the most fascinating stories of missions is this triumph of the Christian faith in the wilderness of Burmah. It was propagated by Karens, who themselves had only just heard it and had scarcely learned to read the Gospels—men “persecuted and despised by cruel priests and superstitious despots”—yet that gospel took possession of hundreds of Karen hearts and homes and lifted a whole people to a new plane of domestic and social life and started them on a new career! What hath God wrought!

But the work thus begun has grown with a rapidity seldom paralleled. In 1878 the fiftieth anniversary of the conversion of Ko-Thah-byu was kept by jubilee gatherings and the consecration of the Memorial Hall that bears his name. The Karens themselves built it for school and other mission purposes at a cost of fifteen thousand dollars. It represented twenty thousand then living disciples, converted from demon worship, maintaining their own churches and schools, besides twenty thousand more who, in the faith of Jesus, have died and gone to be with him in glory.

At the dedication of this Hall four veteran native Karen pastors and hundreds of others were present. The hall measures 134 feet on its south front, 131 on the east, and 104 on the west. It has a splendid audience room 66 by 38 feet, and with a fine gallery. Along the east side is carved in Karen, “Behold the Lamb of God,” etc., and on the west side, “These words . . . thou shall teach diligently unto thy children.” What a work may this hall see done in fifty years to come!

He who would realize what the gospel has done for the Karen slaves must go and stand on that “gospel hill” and see Ko-Thah-byu Memorial Hall confronting Shway-Mote-Tau pagoda on an opposing hill, with its shrines and fanes. Here is the double monument of what the Karens *were* and *are*. Burmah has not only taken her stand among the *givers*, but in 1880 ranked third in the list of donors to the Baptist Missionary Union, only Massachusetts and New York outranking

her! Burmah gave \$31,616.14! and of this amount the *Karen churches gave over \$30,000!* Fifty years ago in idolatry, now an evangelizing power! And not content with this, they set about raising another \$25,000 to endow a normal and industrial institute! Their liberality puts to shame the so-called benevolence of our Christians at home. We give out of our abundance; "the abundance of their joy and their deep poverty abound unto the riches of their liberality."

In the Government Administration Report for British Burmah for 1880-81 there is a glowing tribute to the American Baptist missionaries, followed by the statement that there were then attached to their communion "451 Christian Karen parishes, most of which support their own church, parish school and native pastor, and many of which subscribe considerable sums for missionary work." The report adds: "Christianity continues to spread among the Karens, to the great advantage of the commonwealth, and the Christian Karen communities are distinctly more industrious, better educated and more law-abiding than the Burman and Karen villages around them. The Karen race and the British Government owe a great debt to the American missionaries, who have, under Providence, wrought this change among the Karens of Burmah."

In connection with these gospel triumphs the name of that first Karen convert can never be forgotten. First in the Burmese Empire to embrace Christianity, afterward pastor of Maubee, for many years he preached the gospel to his despised and oppressed countrymen. The servant of Christ, the apostle of the Karens, whose conversion was the pivotal point in the history of a whole people, was a poor degraded Karen slave!

Sau Quala was one of the first converts among the degraded Karens. From the lowest state the gospel raised him, with a rapidity that no *civilization* ever knew, to a noble Christian manhood. His first impulse was to tell others of Jesus. He helped to translate the Bible into the Karen tongue, for fifteen years guided the missionaries through the jungles, and then himself began to preach and to plant new churches. In *one* year he had formed *nine*, with 741 converts; in less than three years the nine had grown to thirty, with 2,000 converts. He did his work without salary, and when the English Government offered him a position, with large compensation, he at once declined, though his poverty was such as prevented him from taking his lovely wife with him in his missionary tours! This one man, whom no bait of money or position or personal ease could win to leave his holy and unselfish work, is an unanswerable proof that a power higher than man works in Christianity. And yet there are those who "do not believe in missions!"

WOMAN'S WORK FOR MISSIONS.

[EDITORIAL.—A. T. P.]

PAUL writes to the Philippians of those "women which labored with him in the gospel;" mark the phrase, "who labored with me in the gospel"—*συνηθλησάν*—were my *co-athletes, fellow-gladicators*, as though the life and labor of the gospel were an arena and they were his fellow-combatants, destined to the crown of life!

God fitted woman constitutionally for a high service in the gospel. Woman is pre-eminent above man in her sentimental, emotional and religious nature, and so it is that she holds the very keys of the domestic sanctuary in the opportunity to form youthful character. She has marvelous capacity for teaching and for endurance. She is especially fitted to care for, sympathize with and reach her own sex. Hitherto in our denominational schemes she has been quite too much neglected and her work almost altogether ignored. But now the time has come when her capacity and sagacity, her intelligence and her consecration, bid fair to constitute her the leader of the modern missionary host. When we think of Augustine and his mother Monica, Chrysostom and his mother Anthusa, Basil of Caesarea and his grandmother Emmelia, Gregory of Nazianzen and Nonna, Theodoret and his mother, no marvel that Libanius, the pagan rhetorician, exclaimed in amazement, "What women these Christians have!"

Let us not forget how much woman can do for the rising generation by fostering in them a spirit of consecration to the work of God in evangelizing the world. The Scriptures* tell us to whom the world and the church are indebted under God for the labors of Timothy: "I call to remembrance the unfeigned faith that is in thee which dwelt first in thy grandmother Lois and thy mother Eunice"; "from a child thou hast known the Holy Scriptures." Here is the double secret: not only a pious education, but a pious ancestry transmitting *an aptitude for a religious life*, almost as though faith and devotion of soul to Christ were become hereditary, like the curse of a sinful character.

Put in contrast to the exclamation of Libanius what Napoleon said: "France is lost for want of mothers." There was a boy at Athens, according to the old story, who used to boast that he ruled all Athens, and when asked for he said, "Why, I rule my mother, my mother rules my father, and my father rules the city." But there is a reverse side to this statement. The mother shapes the character and influence of the child, the child determines the future man and woman; and so in the hands of the mothers God puts the character of the whole generation that in thirty years is to give shape to society. As we trace

* Comp. 2 Tim. i. 5, and iii. 15.

great rivers to their sources we find a point in every stream where by the palm of the hand you may divert the current to any direction. At that point in the stream of human life God puts the mother.

We wish, however, to magnify especially woman's work for the conversion of woman in pagan countries, and in the organization of her own sex in Christian lands for missionary effort. Let us remember that she can especially understand and appreciate the condition of her own sex, and the elevation to which the gospel of Christ has brought her and can bring her degraded sisterhood elsewhere, and again that she alone can have access to the women of pagan countries. The severe restrictions of the seraglio, harem, zenana, forbid a man to approach Eastern wives and mothers, even in capacity of a physician. There are perhaps four hundred million women who, if reached at all, must be reached by Christian women.

Jerome in his letter to Ctesiphon says that Simon Magus founded his heresy by the help of Helena, a prostitute. Nicolaus of Antioch, the founder of all impurities, led about troops of women. Marcion also sent in advance to Rome a woman for his greater pleasure. Apelles had Philumena for a companion. Montanus first corrupted Prisca and Maximilla with gold and then polluted them with heresy. Arius, that he might deceive the world, deceived first the sister of his prince. Donatus was aided by the fortune of Lucilla. The blind Agape led the blind Elpidius, and Galla was allied to Priscillian, and Justinian and Theodora were associated.

Even so has God ordained woman's work for the conversion of the world to be the great auxiliary to man's endeavor.

A student at Auburn inquired, "Shall I go to the heathen married or single?" Dr. Eli Smith replied, "By all means, married. 1. Because a single man must depend on another missionary's wife for home comforts, etc., which is unfair. 2. Because the question is not whether he shall take care of her, but she of him. 3. Because a single man in the East is looked upon as corrupt. 4. Because woman proves the equal, if not the superior, of man in Christian work." He might have added, Because nothing more influences the heathen mind than the exhibition of what Christianity makes woman and home life.

Woman's work in the conversion of the world may be considered from four points of prospect.

1. The womanly nature and character.
2. The relation woman peculiarly bears to Christianity.
3. Woman's identification with her own sex in pagan lands.
4. Woman's opportunity and responsibility in the education of children.

Woman sets us the example of self-sacrifice. The Roman maidens gave their tresses to make bowstrings for the Roman soldiers, in the second war with Carthage. The Tyrian girls gave their long locks to

be woven into cables to defend the city against Alexander. The women of Ephesus contributed their jewelry to restore Diana's temple. From the day that the hosts of women gave their polished metal mirrors to be cast into the mould for the brazen laver for the tabernacle, women have been our examples in the heroism of self-denial.

Woman's nature gives predominance to love. Now religion is more than anything else a matter of the affections. Although there can be no holy living without first a basis of conviction or belief, there may be this basis without any structure of godly character resting upon it. Not until the heart is touched by the truth and our love responds to our faith does true union with God begin, and the building of a renewed nature surmount the basis of belief. Hence when the affectional nature predominates we may naturally expect to see the noblest developments of piety. From the beginning of Christ's ministry until now women have been largely in the majority in the number of the followers of Jesus, and distinguished alike for their service and their suffering in his cause.

The elements of womanly character, therefore, indicate her peculiar fitness to co-operate in the conversion of the world. She is confessedly prominent and pre-eminent in her sentimental, emotional, affectional and religious nature.

St. Elizabeth of Hungary, before she could read, used to go into the castle chapel and bow before the crucifix and place her little golden crown before the thorny crown. Whatever power woman may manifest in intellect, and whatever prominence she may exhibit in purely intellectual faculties and functions, no one will deny that her affectional and emotional nature is especially rich and exuberant.

Women have been pre-eminent in literature, like Martineau, Brown-ing, Brontë, Beecher, Edgeworth; in art like Hosmer and Bonheur; in science like Somerville and Mitchell; in humanity like Patton and Nightingale; but the pre-eminence of women in direct and indirect missionary work is greater than all. The life of Harriet Newell has made many a missionary. Mrs. Grant and Fidelia Fiske in Persia, the three Mrs. Judsons in Burmah, Mrs. Krapf in Africa, Mrs. Bushnell at the Gaboon—these are a few specimens of the heroic women who have thrilled the world by the exhibition of their consecration.

The woman of Samaria gave an early example of woman's power as a preacher. What preaching that was! Evangelical, experimental and consistent, earnest, simple, practical, effective. True, she was uneducated and unordained. She inquired of Jesus, then told of Jesus, and so brought to Jesus, directly and indirectly.

Great is the service rendered by woman in the evangelization of mankind. From the very beginning of Christ's ministry we find women following closely in his footsteps, ministering to him of their substance and sympathy, love and devotion. At his death there stood by his

cross the three Marys—Mary his mother, Mary wife of Cleophas and mother of James and Joses, and Mary of Magdala ; and Salome wife of Zebedee, and many other women who came up with him from Jerusalem. And again at the sepulchre we find two of the Marys and Salome very early in the morning bringing spices and ointments for his embalment.

Subsequent to Christ's ascension we shall find woman still prominently engaged in spreading the conquests of the cross.

Acts ix. 36 : At Joppa there lived Tabitha or Dorcas, a woman full of good works and alms deeds which she did, and at whose bedside stood all the widows weeping and shewing the coats and garments which she had made for the poor while she was with them ; and so abundantly did God recognize her service to the saints that Peter was sent to restore her to life. Acts xvi. 13 : When Paul visited Philippi he went out of the city on the Sabbath day by a river side, where prayer was wont to be made, and spake unto the *women* which resorted thither.

There it was that Lydia, the seller of purple cloths from Thyatira, heard the word, whose heart the Lord opened, and who, after her baptism and that of her household, manifested such a grace of hospitality, saying, "If ye have judged me faithful to the Lord, come unto my house and abide," constraining Paul and Timotheus and Silas.

The last chapter of Romans is a chapter of farewell messages. Twenty-seven persons are mentioned particularly and by name, with special salutation and commendation. Of this number *nine* are godly women. "Phœbe, our sister deaconess of the church at Cenchrea, who hath been a succorer of many, and of myself also ;" "Priscilla, my helper in Christ Jesus," who with her husband Aquila actually took Apollos, who though converted, eloquent, and mighty in the Scriptures, was a raw recruit, and "expounded unto him the way of God more perfectly ;" "Mary who bestowed much labor on us ;" "Junia, of note among the apostles." Chrysostom regards this as meaning of note *as one* of the apostles.

Paul describes the good works of the godly woman : "If she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work" (1 Tim. v. 9, 10). All this both evidences Christianity and advances it ; the pious discharge of motherly responsibility, the exercise of Christian hospitality, the ministry of humble service to the weary and afflicted—all this constitutes a method which the humblest woman can follow for the furtherance of Christ's gospel. A modern example of fellowship in missionary service may be found in a Vermont mother, following her son Henry in all his work in the missionary field with her prayer, becoming a participator in every visit, discourse, and journey, about four weeks after.

Well may woman be devoted to Christ. Christianity was the first

great step in her elevation to her true rank and place. Even Judaism treated woman with comparative contempt. The Talmud abounds in insulting references to the female sex, classing women with slaves and idiots. Whoever will read such works as "Women in Persia," by Laurie, or "Woman in India," by Rudolph, or "The Women of the Arabs," by Jessup, can see what woman is and always has been, independent of the uplifting power of the religion of Christ. Well might woman, when apostles fled, the danger brave, last at the cross and earliest at the grave of Christ, for all that she is in *social* position as well as spiritual hopes she owes to Jesus.

We are sometimes told that it is civilization, not Christianity, that has rescued woman from degradation and elevated man in morals. It is a great mistake. When Rome was in her highest state of civilization she was in her lowest stage of morals. China has been a civilized nation for centuries, but the Chinese women have no educational facilities and no social status above that of a slave; the girl babies are heartlessly murdered and the wife and mother is a mere chattel. No; *civilization* without Christianity is incapable of purifying man or elevating woman. Christianity is the great purifier and elevator. Let us thank God for it, seek more of it, and rejoice more in it.

Woman's work for the conversion of the world is a natural result of her conscious indebtedness to her Saviour and his salvation. Woman feels her indebtedness to Christianity for what she is. Man owes to the religion of Christ all that he is spiritually as an heir of heavenly hope. But woman owes even her *social* and *domestic* dignity and liberty to the gospel. Independent of the influence of Christianity, what has she been everywhere and in every age? The slave, the tool, the victim of man. Education even in the Garden City of the Orient was the badge of the courtesan. Degradation and thralldom were the universal law of her condition. When Christ condescended to be born of a woman and call a Jewish maiden mother, he elevated her sex to a new dignity; henceforth her social progress began. Paganism had treated her with contempt, as it does still. You insult a Turk by inquiring after the welfare of his wife and daughters, and to bury a female child alive carried no twinge of suffering to a parent's heart.

Tryphena and Tryphosa and Persis still labor much in the Lord. They love his service and the service of souls. God bless the women of this day of missions for their widespread effort to inform the mind, inspire the heart, move the conscience, in the direction of missions! It is now held that the new version of the Old Testament gives a clear authority for women's foreign missionary societies by its rendering of the eleventh verse of the fifty-eighth Psalm: "The Lord giveth the word; the women that publish the tidings are a great host." Their separate organizations are not twenty years old, yet they have overspread the earth. The great uprising of young men and women,

unprecedented in human history, who knows how far it is traceable past all the nearer impulses to the remoter cause—the training at the knee in the nursery. Go forward, godly women! God has given you the rare gifts and graces, the emotional, affectional fervor, the warm sympathy, the heroic sacrifice. Penetrate the harems and zenanas of the Orient; set up your schools and touch the child heart; build up the Christian home in the very centers of pagan, Mohammedan and papal superstition and degradation. Gather your dimes till the mites make the millions; scatter your tracts till the knowledge of the facts has penetrated even the lowliest home and humblest heart. Leave the stereotyped methods behind while you devise larger and more liberal things. The Lord is with you. May he give you yet more abundant grace and wisdom and success!

In 1883-84 the following list of women's organizations was published by Mr. Wilder. It might now be greatly enlarged:

Woman's Union Missionary Society, New York. Organized in 1861. Income, \$44,779.

Woman's Foreign Missionary Society, Philadelphia. Presbyterian. Organized in 1870. Income, \$138,778.

Woman's Board of Foreign Missions, New York. Presbyterian. Organized in 1870. Income, \$43,219.

Woman's Presbyterian Board of the Northwest, Chicago. Organized 1870. Income, \$59,754.

Woman's Presbyterian Board of the Southwest, St. Louis. Income, \$3,646.

Woman's Baptist Missionary Society, Massachusetts. Organized in 1870. Income, \$63,424.

Woman's Baptist Foreign Missionary Society of the West. Chicago, 1871. Income, \$30,419.

Woman's Board of Missions of the A. B. C. F. M., Boston, 1869. Income, \$137,949.

Protestant Episcopal Woman's Auxiliary, New York, 1871. Income, \$18,179. Boxes, \$131,617. Freedmen and Indians, \$30,363.

Woman's Foreign Missionary Society of M. E. Church, New York, 1869. Income, \$143,199.

Woman's Missionary Society of M. E. Church South, Nashville, 1878. Income, \$52,652.

Woman's Missionary Society of M. P. Church, Pittsburg. Income, \$2,135.

Woman's Board of Foreign Missions, Reformed (Dutch), New York, 1875. Income, \$20,573.

Woman's Missionary Association of the U. P. Church, Dayton, Ohio, 1875. Income, \$9,689.

Cumberland Presbyterian Board, Evansville, Ind., 1879. Income, \$8,860.

Lutheran General Synod's Woman's Home and Foreign Missionary Society, Baltimore, Md., 1879. Income, \$18,325—for two years.

Woman's Board of Missions, Church of the Disciples, 1875. Income, about \$14,000.

Woman's Missionary Society of the Evangelical Association, 1884, Cleveland. Income, \$1,220.

Free Baptist Woman's Missionary Society, Danville, N. H. Income, \$5,712.

Woman's Foreign Missionary Association of Friends. Income, \$3,000.

Woman's Foreign Missionary Society of Presbyterian Church in Canada, Toronto, 1876. Income, \$10,381.

Woman's Baptist Foreign Missionary Society of Ontario, Toronto, 1877. Income, \$2,500.

We add a selection as in the line of this paper:

"Woman occupies a conspicuous place in the primitive church. This will be evident if we simply mention some of the feminine names which appear in the New Testament records: Anna, Apphia, Chloe, Claudia, Damaris, Dor-

cas, Elizabeth, Eunice, Euodia, Joanna, Julia, Lois, Lydia, Martha, Mary of Bethany, Mary of Magdala, Mary of Nazareth, Mary of Rome, Mary the mother of Mark, Mary the wife of Cleopas, Persis, Phœbe, Priscilla, Rhoda, Salome, Susanna, Syntyche, Tryphena, Tryphosa, etc. Moreover, there are many women on whom the Lord bestowed signal favors, but whose names have not come down to us; for example, Peter's mother-in-law, the widow of Nain, the daughter of Jairus, the woman with the issue of blood, the Canaanite mother and daughter, the woman with the eighteen years' infirmity. Once more, there are the many anonymous women who tried, in one way or another, to serve the Lord Jesus; for example, the woman at Jacob's well, the penitent adorer in Simon's house, the widow with her two mites, Pilate's wife, the wailing women on their way to Calvary, the praying women of the upper chamber, etc. Indeed, it may be doubted whether any secular history so small as the four Gospels was ever written in which the womanly element so largely prevails as in the life of Jesus the Christ.

"Nor is this surprising. For, first, woman's distinctive temperament makes her, if one may so say, a natural believer in Jesus Christ. He is emphatically 'the seed of the woman.'

"Not she with traitorous kiss her Saviour stung,
Not she denied him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at his cross, and earliest at his grave."

"Secondly, woman owes an incalculable debt to Jesus Christ. His birth marks the turning point in woman's history. Hitherto, as in heathen countries to this day, she had been the victim of man's caprice, cruelty, lust, scorn and tyranny. Even the Hebrews themselves, although taught from the beginning to reverence woman, had been wont to regard her as man's handmaid rather than his equal; in fact, a Jewish morning prayer prescribes that a man shall bless God for three things, namely, that he was not born a Gentile, a slave, or a woman. But when the fullness of the time came, and God sent forth his Son to be born of a woman, as well as under the law, then was woman herself emancipated and restored to her paradisaic equality with man. Henceforth, at least in the realm of the spiritual life, there was to be neither Jew nor Greek, neither bond nor free, neither male nor female; for all are one in Christ Jesus. It has been so ever since; wherever Jesus Christ has been best known, there woman has been most honored. Woman owes everything to the Son of Mary."

D A V I D B R A I N E R D .

[EDITORIAL.—J. M. S.]

HAVING sketched the Life and the Character of this extraordinary missionary saint, it only remains for us to touch upon the matter of his expulsion from Yale College and vindicate his memory from the aspersion cast upon his good name by that unjust and cruel act, and offer a few remarks suggested by his life and experience.

His expulsion was as high-handed a measure as the annals of college discipline can produce. Viewing it even from this distance of time, it fills us with amazement and indignation. If we were a member of the Faculty of that venerable institution, we would not rest until that iniquitous measure was expunged from its records.

Sure we are that no unprejudiced mind, possessed of the facts of the case on which the act was based, as carefully stated by President Edwards and also by Brainerd himself in his journal and letters, can come to any other conclusion than that the college authorities erred in expelling him in the first instance for so slight an offense; erred in inflicting the severest academical punishment in their power for a word spoken in confidence to two or three college mates and intimate religious friends with no malicious intent; that they erred again in refusing to accept his very humble and penitent confession and restore him to his standing; and again erred by their strange and relentless persistency in refusing the request of a large number of the most distinguished clergymen in the colonies, that Brainerd might be allowed to take his degree with the class from which he was expelled the year before. Had his alleged offense been tenfold more serious than it was, we cannot see how their conduct in this instance could be justified, especially in view of the peculiar circumstances of the case and the fact that the offending party had made a prompt and manly acknowledgment. But the offense in fact was a *trifling* one, and one that the offended tutor and the faculty of the college ought not to have laid to heart or made a serious fuss over. If the authorities of Yale or of any other college in the land *to-day* should expel a student for such an offense, a cry of shame and indignation would ring throughout the land.

The offense consisted of two particulars: The first a hasty and foolish remark, reflecting on the piety of one of the tutors, made in private to two or three fellow students and overheard and reported by another student who happened to overhear it. The other item was in going to a religious meeting in the town when the college had forbidden attendance on such meetings. *That was the whole of the offense.* It seems scarcely credible to us in these days. The *last* item must be ruled out. For no college rulers had a right, legal or moral, to enact such a rule. It was a high-handed assumption of power, and was a fling at the promoters of the great religious Revival which then agitated and divided New Haven and many other parts of New England. And whether the other offense—the words applied to tutor Whittlesey—were true or false, there was, as all must admit, a great deal to excuse or palliate the offense in the spirit and occurrences in the life around him at the time the words were spoken.

A great religious movement was then on foot. Whitefield and other apostles of the new evangelism had fired the hearts of multitudes. Excitement ran high. The revival had shaken the town of New Haven and the mass of college students had come under its power, Brainerd among the rest, who entered into the work with all the intensity of his earnest nature. "Ministers of long standing," and churches without number, were divided in regard to these "New Lights," as they were

called. Extravagances and evils, according to President Edwards' testimony, mixed with much that was good. A censorious spirit was rampant. Whitefield himself publicly judged and denounced ministers of standing and experience, and many leading churches also, for their supineness or opposition—so much so that the pastor of Northampton, while sympathizing with the movement and throwing the great weight of his example and preaching in favor of it, deplored the excesses of intemperate zeal, and specially exposed and condemned the censorious and self-righteous spirit which characterized a portion of its promoters. Even Whitefield himself he censured and personally rebuked!

Surely, when old and staid ministers—ministers of learning, piety and recognized standing—were led away for the time being from the meekness and sweet gentleness of Christ, and in speech and manner, in preaching and praying, implied that all who were not of their way of preaching and praying—all who cast not out devils after their fashion—all who failed to enter heartily into their measures, or who dared to oppose them, were hypocrites or graceless professors—the young and zealous sophomore who had caught the contagion and entered into the excitement and took an active part in the revival, which changed the character of the college and numbered many of its students among its converts, might have been pardoned the hot, thoughtless words spoken in private concerning the lack of piety in one of the tutors who had just been “pathetically” praying before the students! What college law was broken? What was there in the nature and extent of the offense to call for college discipline? Were there not many palliating considerations in the times and in the circumstances of the case? Would not a reprimand have been all that the offense called for? On what principle of justice or fairness could they visit upon him, a student too of blameless virtue and exemplary piety, condign punishment, blast his future prospects and consign him to disgrace, so far at least as their action had effect? Fortunately it did not seriously injure the character of Brainerd, even at the time, or lessen the high esteem in which he was held by his friends, while it served to rally to his support many of the most eminent ministers of his time, and called forth great sympathy and interest in his career, not only over all New England, but also in New York, New Jersey and Pennsylvania. And God so overruled the matter that, beyond all question, it was one of the chief causes which led to the establishment of Princeton College.

The first point suggested by these memoirs that is worthy of careful consideration by all the friends of missions at the present time relates to the *methods and the machinery of missionary operations*. We do not propose to discuss this important and vital question here, but simply to note the example of this eminent Christian and missionary and the results of his labors.

Brainerd literally obeyed the ascended Lord. He went forth with the Bible only in his hands. He gave himself to prayer and to the preaching of the Word of God, to catechetical instruction, to direct efforts to convert souls and train them for Christ. He at once began to *preach* to these untutored, uncivilized, degraded barbarians the central truth of Christianity, the cardinal doctrines of the Christian system—the very same doctrines which Jonathan Edwards then preached in Northampton, and which Dr. John Hall preaches to-day on Fifth avenue in New York City—and he preached them with the same distinctness and discrimination and directness and urgency and application; and the same results followed! He had to preach through an interpreter. He labored under a thousand disadvantages. But he honored God's word, God's method of saving sinners, and he preached and prayed with faith in the efficacy of the gospel and the Holy Spirit's power; and the effect, the fruit, was the same at Kaunaameek, and Crossweeksung, and at the Forks of the Delaware, as at Northampton, and in New York City, and in primitive times.

Have we not, in these days of weak faith and decay of spiritual life, departed quite too far from the *apostolic idea and practice* in our missionary endeavors? Are we not making organizations, schools, civilizing influences, machinery, and merely human devices, altogether too prominent? Is not the natural, if not the inevitable tendency of such a policy to unduly exalt the *human* element at the expense of the *divine*? And is not the effect to weaken our hold on God, to lessen the felt necessity of prayer and the Holy Spirit's omnipotent energy? Is it not precious time lost? are not energies wasted? and is not the time of harvest delayed?

Christ understood perfectly the conditions and necessities of the case, and the nature and adaptability of the gospel to its end, when he commissioned the disciples to go and teach all nations. And we know how the disciples understood his message, and how they obeyed it; their one uniform and universal method among Jews and Greeks and Romans, alike among barbarians and in civilized communities, was to preach Christ and him crucified, and to organize and gather the converts into Christian churches on the simple basis of the gospel. They knew nothing about our modern theories and accessories. We do not find the slightest trace of any of these modes or machinery in the primitive church's effort to evangelize the world. And human nature is the same to-day as then; and the condition of the heathen world is essentially the same. And yet we have drifted into a totally different method. We have come virtually to put civilization, education, preparation, before and in place of the gospel. It is not "the *foolishness of preaching*" so much as it is the perfection of appliances and constructive agencies and civilizing forces that is the church's main reliance to-day for the evangelization of the world, both nominally Christian and heathen!

The Indians to whom Brainerd ministered were exceedingly ignorant; their social and moral condition was of the lowest order. They were simply savages. And yet the gospel, as preached and expounded to them by this single young isolated missionary, whose heart was all aflame with the love of God, and who spent hours every day on his knees in prayer, was made mighty through faith in God for their salvation. The grace of God achieved in four short years among that degraded race as signal and as glorious a triumph as it achieved under Whitefield and Edwards among the civilized and educated whites. No one can trace the history of God's converting and transforming grace at Kaunau-meek and Crossweeksung—note the operation of gospel truth and of the Holy Spirit's influence on these ignorant and degraded sinners, and especially such manifestations of power and grace as are recorded in Chapter X. of Brainerd's memoirs—and doubt for one moment the sufficiency of the gospel in the hands of the Spirit of God, when wisely and faithfully preached in faith and with importunate prayer, to transform and elevate any people, however depraved and degraded. O for the simplicity, the faith, the whole-heartedness, the reliance on the teachings of Christ and "the witness of the Spirit," which characterized the early Christians, and which characterized the life of Brainerd! *The church must yet come to this*, or the "millennial" age, for which she has prayed and waited so long, will prove only a pleasing dream. May a renewed study of the life and example and achievements of this illustrious missionary help to bring it about!

A second remark. Brainerd and his co-workers on the same field—Eliot, Horton, Sergeant and Edwards—really *solved for us in theory the Indian Problem*, and we have been almost a century and a half in finding it out! Had the work which they began among and in behalf of the aboriginal tribes of North America been continued and prosecuted to its legitimate end; had the policy which they clearly marked out and inaugurated in their treatment of the Indian race—viz., honest dealing, evangelization, education, teaching the industrial arts—had this Christian policy been recognized and pursued by the United States Government and people in their subsequent dealings with them, what untold millions of treasure had been saved the nation! what bloody wars and frightful massacres had been averted! The long dark record of injustice, cruelty, perfidy, treaty-breaking—the strong oppressing the weak, high-handed unrighteousness in the sight of Heaven and the civilized world—had not been written.

At length, blessed be God, the truth which these missionary pioneers clearly perceived and exemplified in their teaching and lives begins to dawn upon the American mind. The gospel of Jesus Christ, the church, the ministry, the school, Christian society and civilization, are coming at length to be recognized, by the Christian church at least, as the only

forces and methods to settle this perplexing question, which has so long overmatched alike the wisdom of statesmanship, the resources of military genius and power, and the humanities of philanthropy.

If our Government, which has so strangely blundered and so grievously sinned in the past in its Indian policy, will now at least keep its hands off and not suffer evil-minded or pig-headed officials in our Indian Bureau to perpetrate monstrous stupidity and outrageous interference and injustice at the dictation of political intrigue; if the policy and trend of our missionary efforts in behalf of the Indian established by Eliot and Brainerd and Edwards, and kept steadily in view ever since by those who have sought their elevation, shall not be interfered with, the practical solution of the Indian problem is nigh at hand.

We bless God to-day for such a noble life, for such a saintly character, and for such an example of Christlike sacrifice and toil in the glorious cause of human redemption as we have been contemplating. That life, that character, that example are calling to us to-day—calling by the printed page which perpetuates his wondrous, burning testimony; calling by those earnest soul-wrestlings and prayers, which God witnessed and heard in the American wilderness five generations ago; calling by those displays of almighty and regenerating grace which he was the occasion and the instrument of displaying among the heathen and savage tribes of this new world; calling by the tongues of prophets long dead, by the sacrifices and the triumphs of modern missions, and by the hopes and expectations of the church of God, to awake out of sleep and take hold of the work of the world's conversion in dead earnest! The appeal is made to us, of this generation, as truly as though an angel were flying through the midst of heaven summoning the sacramental host of God's elect to be up and doing, to go up and possess the land, to thrust in the sickle and reap, to "stand and see the salvation of God." The prayer of the church for more than eighteen hundred years has been, "Thy kingdom come, thy will be done, on earth as it is in heaven." And the apocalyptic angel has joined in the grand chorus, "Even so come, Lord Jesus! Amen." The souls under the altar that were slain for the word of God are crying, "How long, O Lord, holy and true!" The earth groaneth and travaileth in pain for her redemption hour. The nations which sit in darkness stretch forth their hands unto us and are struggling upward toward the light. There are signs too in the heavens, and commotions on the earth, and stately steppings of almighty power and converting grace in the providential world, which plainly indicate that Christ the Lord is speedily coming to take to himself his great power and assert his kingdom over all and establish his millennial reign on the earth.

The *preparation* of long ages is now complete. Prophecy has closed its testimony. The promises are world-embracing. Discipline, wait-

ing, training, developing, laying foundations, have had their day and done their assigned work. The time for ACTION has now fully come—the time for a combined assault on the kingdom of darkness, the time for a grand aggressive movement all along the line. The trumpet is sounding to the charge! In the name of the Lord of Hosts, lift up the banner of righteousness and fling to the breeze the all-conquering standard of our Immanuel. Long since the church had her marching orders: “Go ye into all the world and preach the gospel to every creature!” Why hesitate? Why wait for other manifestations?

Young men and maidens! can you look on the stirring scenes which this world presents to you to-day—the world in which the Eternal Son of God has planted the cross, the symbol of omnipotent love and divine sacrifice, by which he is to conquer and reign over a redeemed universe—can you view these scenes and events and not long to participate in the glorious struggle and the glorious conquest? Ye Brainerds and Henry Martyns and Careys and Judsons and Livingstones, ye Harriet Newells and Mrs. Judsons, this is the day for such as you to come to the front and assert your mission and fire the heart of the sacred brotherhood with flaming zeal, holy enthusiasm, and a self-denying spirit—the day to emulate the faith, the heroic spirit, and the sublime self-sacrifice of Paul and Peter and John and the other primitive disciples.

We are approaching the close of the nineteenth century; and what a century it has been, especially the latter half of it, in the way of change, development, progress, achievement! Stirring events are transpiring before us every day. Divine providence is writing history with a rapidity and on a scale of magnitude unparalleled in the past. And have these things no *significance*? Have you no personal interest in them? Is not God speaking in them all to you, to me, to every disciple with loud and solemn voice? And especially the *young men* of this generation, are they not “brought to the kingdom” at a momentous crisis in the world’s history? Is not human life to-day, measured by its opportunities, its responsibilities, its possibilities, worth a hundred lives in ages gone by? Did ever a generation have such opportunities to distinguish itself in the grand march of human events? Was ever such a cry heard from so many lands, and from the isles of the sea—from India and from Africa, from China and Japan and Mexico—from so many races and nations and peoples and tongues, saying, “Come over and help us,” as *now* resounds throughout Christendom?

If we will not respond to these wondrous providential calls—these calls of the Spirit of God, these calls of a groaning and perishing world, going up day and night to heaven like the sound of many waters—we shall be thrust aside, and the kingdom, the work, the honor and the victory will be given to others. FOR, CONVERTED TO THE LORD JESUS CHRIST this world will be. God has purposed it. Prophecy proclaims it with a thousand tongues. Divine promises without num-

ber are the pledges of it. All the instrumentalities and facilities necessary to its accomplishment are ready. All over the earth prayer is continually ascending for the hastening of the work. Christianity was never such a living power in the world as it is to-day, despite the unbelief and wickedness of the times. The Anglo-Saxon race—the race of progress and dominion, the custodian of Christianity—which numbered but 7,000,000 when the Pilgrim Fathers replanted Christianity on these western shores, numbers to-day 100,000,000, and is marching on to universal supremacy; while the achievements of the last seventy-five years in the missionary field are on a scale of grandeur unparalleled in the history of the church, not excepting even the apostolic period. A few decades of years will decide the momentous issue; will flood the earth with supernal glory, or witness the going down of the sun of human hopes in a night of darkness that shall have no morning!

THE POLITICAL SITUATION IN JAPAN.

[For prudential reasons the writer of this interesting paper prefers not to give his name, but we assure our readers that it comes from a source which entitles it to the highest consideration.—Eds.]

THE Japanese follow the West in politics as in all else. Already there are two parties, with leaders, organs and programmes. For years the strife has been hot; it will reach a crisis in 1890. Both parties profess their devotion to Western ideas and civilization; the strife is as to the European country that shall furnish the political model. Shall the new parliament be German or English in its powers? The Imperialists are in power. They command all the forces of government—the public purse, the army, the police, the signature of the Emperor. The Liberals are in opposition. They have neither public power nor wealth, and must depend upon enlightened sentiment. The extreme radicals are supposed to place some reliance on dynamite.

The Liberals state their case somewhat as follows: For some years after the revolution of 1867-68, which resulted in the overthrow of the Shogun and the re-establishment of the rule of the Mikado, the men of new Japan acted in harmony. All agreed that Western civilization must be adopted, and all desired complete reform. Great things were accomplished even in politics, and a constitutional development was begun that would eventually place Japan abreast of the most advanced of the free kingdoms of Europe. There was complete freedom of the press and platform, and both were widely used for the enlightenment of the people. Local self-rule was, to some extent granted, and both town and provincial assemblies were formed. A national parliament was promised. So far there was agreement. But dissensions arose. Some of the statesmen thought the pace too fast for safety. Absolutist tendencies became manifest, and a desire to replace the feudal despotism with a powerful and centralized imperialism. Some of the Liberals

protested, and were silenced or forced to resign. Thenceforth the development of the new imperialism was more rapid. In 1876-77 was the Satsuma rebellion, led by General Saigo. It was not directly connected with liberalism and was personal in its origin, but its repression was followed by stringent political measures. One by one the political rights already granted were curtailed or abolished, and an open tyranny was established. Freedom of the platform and of the press was overthrown. Political meetings were broken up by the police, and public speakers were hurried off to prison at the will of petty officers. The privacy of the mails was invaded, and spies entered the homes of suspected Liberal leaders. The press was intimidated or bribed, justice was corrupted; there was false imprisonment of political opponents and no hope of redress. The powers of the local assemblies were so reduced that men of position refused to enter them. The governors of the provinces were given great powers, and became the mere creatures of the Tokio executive. The police and army were strengthened and force became the ruling policy. Taxation became more and more oppressive, the administration was grossly extravagant—in short, all the evils of political tyranny followed. The government has finally agreed to establish a parliament in 1890, but it will be a parliament with little power to benefit the people, since every change during the past ten years has been in the direction of centralization and personal government. The events of December, 1887, are only the last in a long series, and show that the right to petition has ceased to exist. The ministry stands between his Majesty and the people, and the most moderate petition is refused a hearing. Nobles and men influential in the restoration of the Emperor are denied all access to him if their politics displease the men in power. The Liberals sum up their charges in an adjective and call the government Russian.

The Imperialists are ready with their reply. The men in power are not reactionists; they are not tyrannical nor intolerant. They are the very men who have been most instrumental in the advancement of Japan. All the progress of the past is owing to their wise statesmanship. They are not even conservatives; they are leaders of young Japan. In other lands governments are goaded to reform by public sentiment, but here reforms have been in advance of popular demands. The nation follows, the government leads. The story of the past fifteen years is the all-convincing evidence of good faith. It must not be forgotten that a few years ago Japan was feudal, and even now the ignorant people know nothing of politics. Surely England is too advanced to be a safe guide at once for Asia. Men who can lead Japan from Asiatic feudalism to German constitutionalism in a single generation are not tyrants. Progress is as rapid as safety will admit. The promise of a parliament in 1890 is enough to satisfy all reasonable men. The leading Liberals are carried away with crude ideas of English poli-

tics. They have no experience of practical government, and have no notion of its responsibilities. The radicals are dangerous and must be repressed. If the press and platform were not controlled, the people would be inflamed by irresponsible politicians. Most of the people are content, and the agitators are only a handful. It is better to repress a few and thus preserve the peace. Certain of the radicals plot, and men who play with edged tools must not complain if they are hurt. The government is repressive only as freedom is abused to the injury of the people.

Missions have nothing to fear from either party. The present government is friendly and has afforded every protection to missionaries. It has shown its good feeling in very many ways. It regards the Christianization of Japan as inevitable and as a part of the adoption of Western civilization. It naturally desires that religious work be kept wholly distinct from politics. The Liberals are not less friendly. Some of their leading men are already professed Christians and all desire the rapid extension of the religion of Christ.

The severely repressive measures of last December are used as an argument to strengthen the position of those men who are opposed to the abolition of extra-territorial rights in Japan. It does not seem to us that the question is involved at all. The argument is that the government is irresponsible and not to be trusted. An imperial rescript can change the laws without notice, and there is no guarantee that the modern system of legal procedure will endure.

The objection would have a show of force were there any party in the empire desirous of re-establishing the old system of Asiatic and feudal Japan. Extra-territoriality is justified when Europeans dwell in barbarous and hostile lands. In China and Turkey the system is necessary if foreigners are to dwell in those lands at all. In China judicial procedure is crude and cruel, and in Turkey the Christians have no rights that Moslems are bound to respect. When foreigners first went to Japan the same system was the necessary condition of residence. Now all is changed; the law is no longer Asiatic, but has become European, and no one desires a return to the old ways.

The men in power rightfully refer to the history of the past years as proof of their earnestness in the adoption of Western civilization. And as to guarantee, the treaties will be guaranteed by all the safeguards of treaties made between strong and weak powers. There is no danger that the stability of the laws, that are the very reason for the abolition of the present extraordinary rights, will be endangered. The Japanese proposals guard our rights in fullest measure. Certainly no debate within Japan as to the European model that is to be accepted there can justify the treaty powers in refusing a simple act of justice. As Americans we naturally sympathize with liberal politics and regret absolutist tendencies. But much as we prefer England to Germany, the questions at issue now in Japan in no wise alter the fact that foreigners in Japan should henceforth submit to Japanese laws.

THE MISSIONARY CAUSE.

[One of the most powerful appeals ever made in behalf of missions was recently made by Canon Liddon in St. Paul's Cathedral, London. We give a few extracts from it.—Eds.]

“IF when Christians had been free to do their best for their Master's cause, missionary enterprise has at any time slackened, it has been because the real nature of the claims of Christ has been lost sight of. Missionary enterprise is at once wasteful and impertinent if the Christian religion, instead of being necessary for every child of Adam, is only suited, we will say, to the Western world at a particular stage of civilization. And if all religions are partly true and partly false, and the choice between them is to be settled, not by recognizing any universal necessity of man or any decisive proof of a clear mandate of God, but by considering what is called the ‘genius’ of a particular people, then Christianity has been mistaken in a vital manner and from the very first. If we have not lost part and lot in the spirit of St. Paul we should not deem the antiquity and vast empire of Buddhism, or the aggressive and more modern religion of the false prophet Mahomet, any reason which should deter us from doing what we may to rescue races, some of them more highly endowed by nature than ourselves, from the tyranny of these and other errors. Be the genius of these people what it may, we, like St. Paul, are debtors both to the Greeks and to the barbarians; we owe the gospel to them, but especially do we owe it to that loving and gracious Saviour, who, without any claim or merit of ours, has called us out of darkness into his marvelous light, and has bidden us go into all the world and preach the gospel to every creature.

“It is urged that missionary work, like charity, should begin at home. ‘Look at your great cities!’—so an anonymous correspondent wrote only last week—‘Look at London before you busy yourselves about the needs of distant populations.’

“A religion issuing from the mind and heart of the Universal Father must be adapted to the needs of every one of his rational creatures; and to say that there are any stages of their development for which it is less adapted than some false creed which would fain support it is to deny that our Lord Jesus Christ is what he claims to be—the Saviour of the world. But are those who thus object to Christian missions always and entirely sincere? Is it not the case that when the church takes their advice and is enabled to restore *Christian faith and life in a particular English parish, district or diocese*, to something like a primitive standard of fervor and excellence, she is apt to be cautioned against thinking too much of any such success, while two-thirds of the world are not Christians? And yet if we ask them to help Foreign Missions they plead their absorbing interest in Home Missions! To such critics we cannot afford to listen. Time flies, and our Master's bidding is plain and imperative. Some of you will remember an occurrence which took place during the Second Punic War. It has often been referred to as showing how from very early days the Roman people possessed what is called the instinct of empire. When the victorious Carthaginian general, Hannibal, was in the heart of Italy, and threatening Rome itself, the Senate dispatched a fleet and army to Spain that they might, by laying siege to Saguntum, deal a deadly blow to Hannibal in his rear; and this bold venture was abundantly justified by the result. Now every heathen land is the Saguntum of the Christian Church, and if it be true that some spiritual Hannibal is ravaging possessions which had long owned her sway, or even

threatening ruin in this or that of her ancient homes, still she owes the gospel of salvation to all the world.

"It is sometimes said that England best does her duty to heathen lands by conferring upon them the blessings of civilization, by which is meant all those material improvements in human life which European science and industry have so largely multiplied. Certainly it is not my duty or my inclination to depreciate these great advantages; but, unhappily, our civilization is accompanied by an alloy of evil which we cannot ignore. We cannot forget what has been the moral meaning of the sale of some British drug, or of the arrival of a British ship's company at a pagan port, or of the methods of capitalists in savage lands. There is no need farther to lift the veil. All those who have looked into these matters must know that England owes a debt to more pagan lands than one, not merely that of the glorious gospel, but also some sort of moral reparation for evils which those who bore her name have too often carried with them into pagan lands and homes.

"I ask you to give your generous support to the Society for the Propagation of the Gospel. . . . With a history that now approaches the completion of its second century, it has necessarily done more than any other body for the expansion of our portion of the kingdom of Christ . . . and you will not, we feel sure, be found wanting in an effort which must command the sympathy of every man and woman who sincerely believes that through our Lord Jesus Christ alone is there real approach to the Father of spirits."

THE DESERTED MISSION.

PROF. HENRY DRUMMOND of Glasgow, in a lecture on "The Heart of Africa," before the American Association for the Advancement of Science, gave a striking illustration of the peril which besets missionary life in that deadly climate. As his boat swept along the beautiful Lake Nyassa he noticed in the distance a few white objects on the shore. On closer inspection they were found to be wattle and daub houses built in English style and whitewashed. Heading his boat for the shore he landed and began to examine what seemed to be the home of a little English colony. The first house he entered gave evidence of recent occupancy, everything being in excellent order, but no human form was to be seen or human voice heard. The stillness of death reigned. He entered the school-house. The benches and desks were there, as if school had been but recently dismissed, but neither teacher nor scholars were to be seen. In the blacksmith shop the anvil and hammer stood ready for service, and it seemed as if the fire had just gone out upon the hearth, but no blacksmith could be found. Pushing his investigations a little further he came upon four or five graves. These little mounds told the whole story and explained the desolation he had seen. Within them reposed the precious dust of some of the missionaries of Livingstonia, who one by one had fallen at their posts, victims of the terrible African fever. Livingstonia was Scotland's answer in part to the challenge which Henry M. Stanley gave to the Christian world to send missionaries to eastern equatorial Africa. When that intrepid explorer, after untold hardship, had found David Livingstone, and during months of close companionship had felt the power of that consecrated life, he blew the trumpet with no uncertain sound to rouse the church to her privilege and responsibility in central Africa. But it was not till the death of the great missionary explorer that the land which gave him birth resolved to send a little army of occupation to the region which he had opened to the Christian world. On the 18th of January, 1875, at a public meeting held in the city of Glasgow, the Free,

the Reformed and the United Presbyterian churches of Scotland founded a mission to be called Livingstonia, and which was to be located in the region of Lake Nyassa, the most southern of the three great lakes of central Africa, with a coast of eight hundred miles. Although founded by the churches just named, it was understood that it was to be regarded as a Free Church mission, the others co-operating with men and means as opportunity offered or necessity required. The choice of location was most appropriate, not only because Dr. Livingstone had discovered that beautiful sheet of water, but because he had requested the Free Church to plant a mission on its shores. The first company of missionaries, which included also representatives of the Established Church who were to found a separate mission in the lake region, after immense toil and severe hardship, reached the lake via the Zambesi and Shiré rivers, October 12, 1875. They selected a site near Cape Maclear as their first settlement, and as soon as possible put into operation the various parts of the mission work they had been commissioned to prosecute—industrial, educational, medical and evangelistic. From the first the mission met with encouraging success, becoming not only a center of gospel light to that benighted region, but also a city of refuge to which the wretched natives fled to escape the inhuman cruelties of the slave-traders. As the years rolled on, however, it was found necessary to remove the main work of the mission to a more healthful region on the lake, hence the desolation seen by Prof. Drummond, the work at Cape Maclear being now mainly evangelistic and carried on by native converts. The mission still lives and comprises four stations, one of which is situated on the Stevenson Road, a road constructed at a cost of \$20,000 by an English philanthropist, and intended to promote communication between Lakes Nyassa and Tanganyika. An additional station is soon to be occupied in the uplands southwest of Cape Maclear.

It is still the day of small things with the mission so far as tangible results are concerned. In the annual report submitted last May but one organized church is mentioned, with a roll of nine communicants. The missionaries write in a hopeful spirit, however, both as to their work and their health, and the friends of the mission at home are encouraged at the outlook, and have recently completed arrangements by which the support of the work for a third term of five years is assured. They are not discouraged by the fact that already some \$200,000 have been spent upon the mission, exclusive of the expense of constructing the Stevenson Road and of efficient help rendered without compensation by the African Lakes Company. They are determined to push forward in the noble work of evangelizing the lake region of Central Africa. Livingstonia, therefore, so far from being a deserted mission, gives promise of being a power for good to the dwellers by Lake Nyassa who are sitting in the region and shadow of death.

II.—ORGANIZED MISSIONARY WORK.

Missionary Society of the Methodist Church (Canada).

REPORT for 1886-87 (sixty-third annual report), being the thirteenth year from the union of the Wesleyan Methodist Church of Canada, the Wesleyan Methodist Church of Eastern British America, and the Methodist New Connexion Church, and the

third year from the union of the Methodist Church of Canada, the Methodist Episcopal Church, the Primitive Methodist Church, and the Bible Christian Church.

“The General Board of Missions submits this report with feelings of devout gratitude to the Head of the church, who has crowned the work

of the society with abundant blessings, and with cordial acknowledgment of the liberality with which the fund has been sustained. Having now passed the \$200,000 line, it is hoped that the church will make this the starting point for a grand onward movement, and the board suggests that the motto for the present year shall be, 'A REVIVAL IN EVERY CONGREGATION, AND A QUARTER OF A MILLION FOR MISSIONS.' The religious reports for the past year are full of interest and encouragement. In almost every department there has been substantial growth, and there is a spirit of hopefulness about most of the reports which promises well for the future."

After a very full and detailed statement of operations, covering some 350 pages, the following summary is given :

INCOME FOR THE YEAR ENDING JUNE 30, '87.	
Toronto Conference, including missionary districts	\$46,588 71
London Conference	16,270 02
Niagara Conference	24,690 41
Guelph Conference	18,146 63
Bay of Quinte Conference	19,169 05
Montreal Conference	32,707 18
Manitoba Conference	5,403 42
Nova Scotia Conference	11,687 03
New Brunswick and Prince Edward Island Conference	7,985 16
Newfoundland Conference	5,104 10
Legacies	1,868 30
Legacies omitted from Mission Rooms List: 1. Rev. Wm. Shaw, devise acc., 1 year's interest	18 00
2. Duckworth legacies, Brantford.	20 00
Donations on annuity	1,500 00
Indian Department	9,047 98
For Japan	1,103 00
Miscellaneous	677 35
	<u>\$202,052 34</u>
Deduct unpaid subscription, Toronto district, 1885-6.	\$15 00
Deduct amount charged to miscellaneous income acc. in error	163 00—
	<u>178 00</u>
Balance brought down, surplus	\$201,874 34
Balance, net deficit	\$12,588 19
	<u>999 22</u>
	<u>\$13,587 41</u>

EXPENDITURE.

Toronto Conference, including missionary districts	\$52,960 57
London Conference	9,872 66
Niagara Conference	4,308 54
Guelph Conference	9,454 60
Bay of Quinte Conference	10,219 56

Montreal Conference	22,485 80
Manitoba Conference	23,628 13
Nova Scotia Conference	5,930 10
New Brunswick and Prince Edward Island Conference	6,569 23
Newfoundland Conference	10,647 93
Mount Elgin Industrial Institution	3,125 23
Sundries	16,182 16
Cost of management	8,942 53
Total expenditure	<u>\$189,286 15</u>
Balance, being excess of income over expenditure for the year	\$12,588 19
	<u>\$201,874 37</u>
Balance, deficit June 30, 1886	\$13,587 41
Balance brought down, net deficit	<u>\$999 22</u>

The General Baptist Missionary Society.

THIS small but venerable society made its seventy-first annual report June 29, 1887. It sustained a great loss in the death of Rev. John Buckley, D.D., their senior missionary, after more than forty years of devoted service. His death is greatly lamented, and it is proposed to raise a "Buckley Memorial Fund" for a twofold object: 1. The support of a native minister; 2. The establishment of a scholarship in the Mission High School.

The chief mission of this society is in Orissa, a district containing over 9,000,000 souls.

The general statistics of the mission, March 31, 1887, were as follows:

English missionaries (male and female)	17
Native ministers	23
Ministerial students	3
Mission stations	16
Mission chapels	14
Mission churches	9
Church members	1,300
Total native Christian community	3,300
Baptized since the commencement of the mission	2,162

FINANCES.

The committee are concerned to report that the debt, which at the commencement of the year was £696 17s. 7d., now stands at £1,197 9s. 10d.

The total disbursements for the past year have been £8,147 4 6
The total receipts for the past year have been 6,949 14 8

Leaving a balance due to the bank of £1,197 9 10
Thus the balance due last year of £696 17 7

Has been increased this year by £500 12 3
This difference arises from a de-

creased income and an increased expenditure, the latter having been occasioned by sending out a new missionary, by extra payments on account of passages, by grants for printing Scriptures and tracts, and by grants for schools. For some years, however, the ordinary expenditure has been in excess of the income, hence the balance against the society has gradually increased.

Southern Baptist Home Mission Board.

THE work of the board during the past conventional year has been as follows :

Missionaries.....	251
Places occupied.....	822
Baptisms.....	3,923
Received by letter.....	2,319
Total additions.....	6,242
Sunday-schools reported.....	318
Teachers and pupils.....	13,031
Churches constituted.....	119
Houses of worship built.....	62
THE EXPENDITURES	
Have been for missions.....	\$86,827 05
Our missionaries have raised for houses of worship built upon their fields of labor.....	35,270 15
Total.....	\$122,097 20

This sum represents actual work done for the Baptists of the South.

The board calls for an increase of 50 per cent. on the receipts of last year.

"God has so enlarged the sphere of our labors that nothing less than this will enable us to do what is imperatively demanded of the board."

The Switzerland Methodist Conference.

THE German and Switzerland Conference of the Methodist Episcopal Church was organized in 1856. At the conference held in Zurich, Switzerland, June 24-30, 1886, the conference was divided into two conferences, one to be known as the Germany Conference and the other as the Switzerland Conference.

The last session of the Switzerland Conference was held in Berne, Switzerland, April 23-27, 1887, Bishop Ninde presiding.

The statistics reported showed there were 4,638 members, an increase of 238; 996 probationers, an increase of

97; 4 local preachers; 180 Sunday-schools, with 935 officers and teachers and 12,255 scholars; 25 churches valued at \$207,652; 4 parsonages valued at \$24,175; present indebtedness on church property, \$101,832. The collections had been \$576 for missions, \$88 for church extension, \$35 for Sunday-school Union, \$40 for Tract Society, \$44 for education, \$37 for American Bible Society, \$68 for Women's Foreign Missionary Society, \$7,404 for pastors, presiding elders and bishops, \$254 for conference claimants.

Foreign Mission Work of the Reformed Church in the United States.

OUR Board of Foreign Missions celebrates its year of jubilee in 1888. Ten years ago we had no mission in the foreign field, but we carried on the work of evangelization by giving Rev. Benjamin Schneider, D.D., and our means to the American Board of Commissioners for Foreign Missions. In the year 1878 the Spirit of peace began a gracious work in our venerable General Synod at Lancaster, Pa., which gave us, among other precious results, our present promising foreign mission in Japan. A comparison of our men, means and results with those of other boards furnishes abundant reasons for praise and encouragement.

Rev. Ambrose D. Gring is the senior missionary of our church in Japan. His recent return to America has had a very refreshing influence on our people. The Reformed Church in the United States forms a part of the Union Church of Christ in Japan. We have three principal centers of operation—Tokio, Sendai, Yamagata.

At Tokio the work is mainly evangelistic. The church owns a very handsome parsonage at 23 Tsukiji, and supports the Bancho and Nihon Bashi Missions.

At Sendai we have a flourishing girls' school, with 70 pupils, and also a theological school for the training of young men as evangelists.

The students are doing good work for the Master, some thirty souls having already been won for Jesus through their personal efforts. A large school building and residences for the missionaries will be erected on a large lot during the summer. The native Christians have recently purchased a fine Buddhist temple, which will be used for church purposes and for the training school.

At Yamagata the Rev. J. P. Moore is acting as professor in a native co-operative boys' school, with three Christian native teachers. The school work here promises to be a great success. One hundred and fifty students will attend the spring term. The citizens wish to raise \$30,000 for the school and make it one of the best in the north of the empire.

A congregation has already been organized which will become the center of a number of out-stations.

Statistics.—Number of married missionaries, 4; lady teachers, 2; native preachers and helpers, 13; churches and out-stations, 16; communicants, 1,000; receipts for the year 1887, \$2,000.

ALLEN R. BARTHOLOMEW,
Secretary.

Wesleyan Missionary Society.

THE seventy-third annual meeting of this society was held in Exeter Hall, London, May 2, 1887. It was an occasion of special interest, not only because of the advent of a national Jubilee but also because it closes a "century of missions." When the society published its first report in 1818 it had 82 missionaries in charge of 109 stations, with 23,478 enrolled members. The income from ordinary sources was £18,434. At the close of 1836 the society reported 64,691 members, under the care of 306 missionaries, assisted by 1,955 paid agents and 3,156 gratuitous helpers. These were grouped in 180 circuits. The total income of the society from all sources was £75,526. The expenditure exceeded £70,000, and there was in the hands of the treasurers more than £11,000. Every-

thing gave promise of further advance. During the fifty years now closed five connections of mission churches have been formed under the jurisdiction of no less than eighteen annual conferences.

The missions of 1837 are to-day represented, as nearly as can be ascertained, by 1,959 circuits, 10,919 chapels and preaching places, 2,592 ministers and missionaries, and 430,247 members.

The society operates in almost every part of the world. In 1836 the expenditure of the society was 4½ per cent. of its expenses in Europe; 12½ in Asia; 11¼ in Australasia; 17 in Africa, and 38 in America and the West Indies. During 1886 the corresponding percentages were: Europe, 15½; Asia, 27½; Australasia, 0; Africa, 21; America and the West Indies, 5¼.

The gross income for 1886 amounted to £135,259. In addition to this £7,922 was received and disbursed by the ladies' auxiliary, and is not included in the general treasurer's account. Total amount for the year was £143,182 (\$715,910).

FINANCIAL REPORT.

HOME RECEIPTS.		£.	s.	d.
Mission House donations, subscriptions, etc.		3,864	13	11
Home districts, including England, Wales, Scotland and Zealand	£. s. d.	82,957	3	0
Ditto, Christmas offerings		6,655	14	5
Ditto, juvenile associations		11,149	0	1
		100,791	17	6
Less expenses and rewards		6,239	16	7
		94,552	0	11
Hibernian Missionary Society, including Christmas offerings		4,833	18	7
Dividends on investments		5,529	10	6
Interest on centenary grants		720	0	0
Lapsed annuities		2,600	0	0
Legacies		12,760	10	9
Loans repaid		139	0	9
Indian Famulo Fund, for orphanages		445	15	3
Rent, Centenary Hall		50	0	0
From Stratton Extension Fund for the Transvaal		1,500	0	0
Total home receipts		126,095	10	8
FOREIGN RECEIPTS.				
Mission Districts auxiliaries		6,663	1	3
Total ordinary receipts		132,758	11	11

EXTRAORDINARY RECEIPTS.						
Contributions for special missions in Upper Burmah, Central Africa, China, India, etc.	£.	s. d.			£.	s. d.
	1,431	1 7			6,353	6 5
Ditto, for St. Vincent Hurricane Distress Fund	165	4 10				
Total income	£125,259	18 4				
PAYMENTS.						
General expenditure	133,145	10 1/2				
On account of special missions, etc.	1,590	6 5				
Ditto, Ladies' Auxiliary Com- mittee	250	16 10				
Total	£134,992	18 5				
			To which add the excess of aver- age on legacies carried to Lega- cy Reserve Account			
			Total expenditure	141,345	19 10	
			From which deduct ordinary and extraordinary receipts for the year	135,250	18 4	
			Leaving a deficiency on 1886 ac- count of	6,086	1 6	
			To which add the debt of 1885	4,682	18 5	
			Leaving a total deficiency of	£10,768	19 11	

Presbyterian Church in Canada,*

FROM the report made to the Thirteenth General Assembly, held at Winni-
peg, June 9-17, 1887, we glean the following items:

FOREIGN MISSION FUND—WESTERN DIVISION

		<i>Receipts.</i>			
Balance from last year		\$3,256	20		
Total receipts for year		49,817	13		
Balances		2,906	43		\$55,981 76
		<i>Expenditure.</i>			
I. Northwest		\$9,710	73		
II. Formosa—					
Salaries and expenses, hospital, etc.		22,523	37		
III. India—					
Payments	\$16,606	00			
Miss Oliver, outfit, passage, etc.	1,030	00			
Miss Wilson	800	00			
Misses McKellar and Fraser	600	00			
Rev. R. C. Murray, special	50	00			
		19,286	00		
IV. New Hebrides, Trinidad, etc.—					
From W. F. M. Society, 1885-6	\$600	00			
do. do. 1886-7	800	00			
On account of Rev. J. Gibson's salary	972	22			
		2,372	22		
Chinese work on Pacific Coast		64	00		
Jonathan Goforth		10	00		
Expenses of committee, secretary and convener		910	54		
Printing and advertising		46	30		
Proportion of general expenses and salary of agent		620	00		
Balance of interest		228	60		
Interest per Mrs. J.		210	00		
					\$55,981 76

It is gratifying to report that the receipts for the several schemes of the church have been in almost every case in advance of last year's receipts.

We subjoin a comparative statement of receipts for the last three years:

	1884-5.	1885-6.	1886-7.
Home missions	\$31,060 10	\$32,276 46	\$32,331 90
Stipend augmentation	22,459 94	23,721 28	30,574 38
Colleges	8,499 88	8,404 99	5,057 91
Foreign mission	35,773 71	38,881 70	40,817 13
Widows' Fund	4,685 41	4,065 77	4,863 37
Rates	1,994 20	2,241 50	2,301 65
Aged and Infirm Ministers' Fund	5,658 59	+ 10,026 39	7,630 07
Rates	1,292 08	2,087 43	1,910 45
French evangelization	6,347 41	7,138 05	8,839 01
Manitoba College	‡ 3,120 11	3,000 40	3,372 84
Assembly Fund	3,190 49	3,237 07	3,300 87
Total	\$127,087 02	\$135,081 62	\$150,910 08

* The report is so elaborate and embraces such a variety of subjects, that it is difficult to give in brief space an intelligent view of the Assembly's mission work.—*Eds.*

† This amount includes several special contributions and donations.

‡ These amounts do not include the amounts received at Montreal or Halifax.

FOREIGN MISSIONS—EASTERN DIVISION.

By total receipts.....	Cr.	\$16,303 34
To balance duo May 1, 1886.....	Dr.	\$719 64
" total expenditure.....		16,497 40
		17,217 04
Balance duo treasurer.....		\$853 70

III.—CORRESPONDENCE and GENERAL INTELLIGENCE.

An Appeal to the Churches from Student
Volunteers for Foreign Missions.

It is our desire to place before the churches some of the reasons which have led us to decide—

1. *First and foremost, our Lord's command*, "Go ye into all the world and preach the gospel to the whole creation." Does "go" mean stay? And does "preach the gospel to the whole creation" mean keep repeating that gospel to a few while two-thirds of our race have never heard the name Jesus? Instead of regarding the world as the field, have we not been practicing "high farming," cultivating certain sections to the highest degree, and allowing the vaster tracts to go to waste? Has not the church said of each succeeding generation, "Send the multitudes away?" Or, at best, has it not, in response to the words of the Master, "Give ye them to eat," continued to feed the first three or four rows over and over again, allowing the masses beyond to die of starvation?

2. *Because the needs of the foreign field are so much greater.* Our heart's desire and prayer to God for America is that it might be saved, but we go because the need abroad is a thousand-fold greater. This is so in some countries from a purely numerical standpoint. In the United States there is one minister to 700 people; in China one ordained missionary to 1,000,000. Of the 200,000,000 of Africa, 149,000,000 have not been touched by Christian teachers. The United States has 80,900 preachers, while India, with five times the population, has but 700 ordained missionaries.

Says one: "But two thousand two hundred have offered to go." "What are these among so many?" China alone would swallow them up, and adding them to her present force, including the native ordained ministers, there would then be but one man to 175,000 people. If you would get an approximate idea of what that means, eliminate from the United States the great mass of her Christian institutions, her schools, hospitals, churches—the church and S. S. worker—in a word, take away her whole Christian atmosphere. Throughout the length and breadth of the land scatter but 343 ministers with a few thousand converts and adherents, and you have China in miniature.

Do not fear that our country will be depleted; for only one and three-tenths per cent. of our

ministry go to the foreign field, and out of each 100,000 communicants in America only twenty-one go to the foreign field.

3. *The reflex influence of foreign missions on the spiritual life of the home church.* Many minds ask the question, Does not this uprising mean a decline in the work at home? A prominent evangelist of our country, when asked what he thought of it, replied, "I rejoice, for it means revival at home." The week of prayer was suggested by missionaries in India. Though carried out with reference to foreign needs, the first week in January has become a time of spiritual awakening at home.

The missionary movement, starting among the students of Cambridge University, was followed by floods of blessing in Great Britain. The foreign missionary work started by Pastor Harnis of Germany resulted during the remaining seventeen years of his pastorate in a continuous revival at home and the addition of 10,000 to that one church. Two divisions of the Baptists in the United States were about equal in membership; after seventy years the anti-missionary section had 45,000, while the missionary Baptists numbered two and a half millions. Truly, "the religion of Christ is a commodity, of which the more we export, the more we have at home." "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, and it tendeth to poverty." Let it be our earnest prayer that there may be such an outlet of men and money from this country as shall lead to an inlet of blessing from heaven.

4. *Because of the "present crisis."* The fields are white, the harvest must be gathered at once or be lost. Are we alive to the fact that the hosts of evil are rushing forward to gather these golden sheaves? The Mohammedans are at work in Africa. Thousands of the aborigines are yielding to them because Islam appeals to the sensuous and is propagated by the sword. If we delay, the present difficulties of evangelization will be at least doubled. For "Mohammedanism, so far from being a stepping-stone to Christianity, is one of the very strongest fortresses of unbelief. Converts from Mohammedanism are comparatively few." A missionary who has labored twenty-six years in India says: "India is now ready for our work, and if this crisis is not met by the church at least two or three generations will pass before an equal opportunity can again be offered."

From Brazil the word comes: "This land is

ready; thousands would accept the gospel if they only had preachers." One writes concerning China: "A thousand missionaries are worth more if sent now than ten thousand ten years from now." As for Japan—it is melted and ready for moulding. *What shall the mould be? Christianity or infidelity?*

5. *The whole world can be evangelized in the present generation.* "Let us go up at once and possess it; for we are well able to overcome it." The Earl of Shaftesbury says: "During the latter part of these (eighteen) centuries it has been in the power of those who hold the truth, having means enough, having knowledge enough, and having opportunity enough, to evangelize the globe *fifty times over.*" Listen to the dying words of the veteran missionary, Simeon H. Calhoun: "It is my deep conviction, and I say it again and again, that if the church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man." But mark more recent testimony. It is given by one hundred and twenty missionaries in China, representatives of twenty-one Protestant societies. They say, "We want China emancipated from the thralldom of sin in *this generation.* It is possible. Our Lord has said, 'According to your faith be it unto you.' The church of God *can do it* if she be only faithful to her great commission." This statement comes from missionaries who are acquainted with the discouragements, who know the difficulties.

Money is wanted for this work. There is need for the millions and for the mites. All cannot go, but all can give. There are two colleges in Canada—Knox and Queens—Princeton College, New Jersey, three theological seminaries in the United States; each has decided to support a graduate in some foreign field.

Are there not enough churches, each of which will give enough money to support at least one of these men? Eighty-five people each contributing twenty-five cents a week will pay the salary of a missionary and of his wife. Thousands of churches, Sunday-schools, young people's societies, and Young Men's Christian Associations can support one, two or three missionaries apiece—if they will. Single individuals can each hold a representative abroad. A student about to be admitted to the New York bar has pledged to support a friend as soon as he enters the foreign field. Can you not yourself give enough money to support at least one missionary?

Is there one law of self-denial for the missionary disciple and another for the disciple who "stays by the stuff"? Is it a time for Christians to hoard money? Is it a time for thinking only of society and fashion, for spending money on rich eating and dressing, while the world is waiting for the gospel and the eyes of the dying are fixed on us?

Is it not a time for close economy, for handling our substance as stewards of God? Out of every dollar given to the Lord's work we spend ninety-eight cents at home. "The heathen are

dying at the rate of a hundred thousand a day, and Christians are giving to save them at the rate of *one-tenth of a cent* a day." Every tick of the watch sounds the death-knell of a heathen soul. Every breath we draw, four souls perish, never having heard of Christ.

You may help us also by prayer. "Helping together by prayer." Oh for some five hundred Elijahs, each one on his Mount Carmel crying unto God! Then we should soon have the clouds bursting with showers. "There shall be *showers* of blessing." "I will pour . . . *floods* upon the dry ground." . . . Oh, for more prayer, more constant, incessant mention of the mission cause in prayer, and the blessing will be sure to come.

We have received the following letter from Rev. John Crawford, pastor at Morristown, N. J.:

Dear Editors: Will you give us in THE MISSIONARY REVIEW the present status of Pastor Harms' mission work? In "Praying and Working" I can find no sequel to Fleming Stevenson's account, and Harms' work is a wondrous inspiration for us pastors. Indeed, Dr Stevenson's course in promoting missionary interest at home, as a campaigner for that cause, has greatly aroused me. But I can find very little of detail concerning him. In my conference I have been trying to engage some of the men as lecturers in "missionary concerts." If we could hear of such work as Stevenson's we would be much quickened. With great relish for THE REVIEW on its new departure.

REPLY.

The Hermansburg Missionary Society's last report to which we have access was that of 1886. Rev. Louis Harms, its originator, died in 1865. Rev. Egmont Harms is now secretary, and may be addressed at Hermansburg, Germany. The income of the society was, in 1886, \$48,500; it employed 219 missionaries and native helpers, of whom 40 were ordained Europeans, 50 laymen and 42 women, likewise Europeans; and 25 were native ministers and 62 native helpers. There were 4,680 native communicants and 12,120 baptized persons. Two hundred and sixty communicants represented the gain of the year. South Africa is the chief field of this society, and the work is principally among the Zulus. Mission work is however prosecuted in India, Australia and New Zealand. The society feels the need of the remarkable inspiration communicated to its

work by Louis Harms. He was a very uncommon man; it is no disparagement of his successors to say that his enthusiasm was contagious. His fire burned so bright and hot that every one about him took flame. He was one man among a million. It is a marvel that the work survived at all when it lost such a head. But it will ever stand as a proof and illustration of what one man can lead one church to do, composed of the middle class, representing little if any wealth. It was all accomplished by faith, prayer, gathering of the littles, and self-giving.

Letter from Mrs. J. O. Braag, Gen. Sec. of the American McAll Association.

I SEND you a few items regarding the McAll Mission, taken from letters just received from Paris. Perhaps the one thing for which we are the most thankful is the intelligence that ten new stations have been opened lately in the provinces. These stations are very nearly self-supporting, the mission being responsible for the rent of the halls only. The French pastors and their people provide the speakers, pay the running expenses, etc. This seems like a long step in advance.

A letter dated Paris, Jan. 3, 1888, says: "The work this winter has surpassed our expectations. We have never had so large and so good audiences, and never such signs of regeneration and salvation being wrought in the halls. . . . At Bonne Nouvelle we have lately adopted the plan of asking all friends who wish to be privately talked to concerning their souls to remain after the meeting Tuesday evening. There are always as many as 25 or 30 young men who remain, and 60 women. The sight which the hall presents from 9 to 10 o'clock is beautiful." . . . At Rue Royale we are also much encouraged. The hall is more than full on Sunday afternoons. (This is the street leading from the Place de la Concorde to la Madeleine.)

"In general it may be said that there seems to have been a wonderful outpouring of the Holy Spirit in the mission, as the renewed consecration of the workers and many conversions testify."

Buddhist Literature.

[Note from Prof. W. C. Wilkinson.]

READERS who may like to take a fresh taste of the real quality of Buddhist literature at its best have now a new opportunity to gratify themselves. Mr. L. Allan Goss, inspector of schools in Burmah, has translated from the Burmese version of the Pali text the "Story of Wethan-da-ya," a Buddhist legend. This has been

illustrated by a native artist. It is produced handsomely in a small volume by the American Baptist Mission Press at Rangoon. A copy has been, through the courtesy of the translator and superintendent of the press, Mr. F. D. Phinney, sent to Prof. W. C. Wilkinson, who is advised that copies of the volume may be had from Scribner & Welford, importing booksellers in New York.

Off Duty.

THE missionary is also a man. He has his moments of relaxation. It may seem to afford readers an idea of how much a missionary's life may resemble the life of his brother minister at home if we print here a list of books lately given, by the way, in private correspondence by a missionary in India, that he had been reading as a diversion and replenishment of his mind. We simply print the list as throwing a light of reality on what to the imagination is often a dimness of romance:

"I am to-day reading 'Charlotte Brontë,' by Laura C. Holloway. We have been reading 'Sartor Resartus,' 'A Tale of Two Cities,' 'French Revolution,' 'Never too Late to Mend,' 'Heart of Midlothian,' 'Vanity Fair,' 'Woman in White,' 'Mrs. Browning's Poems.' To-day I received Dr. Smith's 'Modern Church History.' I notice that Dr. Fisher is publishing a Church History."

From Rev. J. Hudson Taylor.

CHINA INLAND MISSION,
LONDON, Feb. 17, 1888.

DEAR DR. PIERSON: I have not yet had the pleasure of seeing your January REVIEW, but have had a card from your publishers telling me it is out of print and will be forwarded later on. The February No. came to my hand yesterday, and though only able to glance at it hastily I feel profoundly thankful that such a periodical has been brought out.

My friend Mr. Reginald Radcliffe of Liverpool tells me he has mentioned to you the probability of our being able to pay a hasty visit to the States, and perhaps to Canada, together. I think that I shall very likely come over in time to attend Mr. Moody's Northfield convention, and bring with me a clergyman—a member of the Church of England—who is shortly going to China, and who, like myself, will be refreshed and helped by coming in contact with our brethren in America who are animated by the same spirit.

I presume we shall see you at that convention or otherwise, and if any suggestions occur to you that would be helpful to a stranger and also helpful to the missionary cause, I shall be very thankful to receive them.

From our most recent intelligence from China the water is retiring from the flooded districts, partly from lessened influx and partly probably from improved egress into the Yellow Sea, and the Imperial Government is most manfully and nobly coping with the distress.

The spiritual progress of the work in China is very encouraging, and we are grateful to God for answers to prayer, the 103 new missionaries having gone out during 1887, and our income having been raised as we asked God, and anticipated by £10,000.

Letter from Dr. A. P. Happer.

CANTON, CHINA, January 31, 1888.

DEAR EDITORS: The statistics of the missions in China have been partially made up for the year 1887. These show the missionary workers in China to be 489 men, 320 wives, 231 single women, in all 1,040, of whom some 400 are ordained ministers. There are 175 ordained native ministers, 1,816 native workers as preachers, colporteurs, Bible women and teachers of schools. There are 32,260 adult church members, 13,777 pupils in Christian schools. The contributions amount to \$38,236.

These statements compared with those of 1886 show the *increase* to be as follows: Of men missionaries, 43; of wives, 4; of single women, 74, making 121 in all. Of native ordained ministers the increase is 35; of native assistants, 20. The increase of communicants is 4,200; of pupils in schools is only 198; of contributions is \$19,602, which sum is double the amount of contributions the preceding year, and is more than \$1 for each member.

These statements will be gratifying to all the supporters of missions and call forth thanksgiving to God for his rich grace and mercy. It is to be noticed the great increase in the number of foreign laborers; this is much greater than in any previous year, and of this increase it is to be remarked that 74 are single women, nearly double the number of the increase of men. They everywhere find ready entrance to the homes of the teeming millions of women and girls who are in all the darkness of heathenism; there is room for hundreds more of Christian laborers in this populous empire.

Let the churches consider these facts and arouse themselves to the greatness of the work to be done. In the year 1842 China was partially opened to the introduction of the gospel by the treaty England made with China at the close of what is known in history as the opium war. It was still more fully opened to the gospel in 1858, at the revision of the treaties with Western nations, when toleration to Christianity was granted and missionaries were permitted to propagate the gospel in all parts of the country, natives to profess it and to assist in its propagation without hindrance, according to the stipulations of the treaties. It is now 46 years since God in his providence opened this populous land to his people, thus preparing the way for them to carry out the command to "go into all the world and preach the gospel to every creature." In obedience to his command there are now some 400 ordained ministers here laboring for this object. If we accept the recent statement of the population of China proper to be 382,000,000, as given by the secretary of the Russian Legation

in Peking, then there is one ordained minister to every 950,000 people.

In 1842 the population was estimated to be 370,000,000. On this supposition, notwithstanding the immense loss of life by wars, rebellions, famine, and pestilence, there has been an increase in the population of 32,000,000.

The statistics above given state the number of church members to be 32,260, which may imply that the members of their families number say 150,000. It may be supposed that two or three millions of the people may have such a knowledge of the gospel as would enable them to accept of Jesus Christ as their personal Saviour, and that a larger number have some knowledge of Christianity. On these suppositions the efforts of the Protestant churches during these 46 years to propagate the gospel has not been sufficient to reach *one-third* of the increase of the population during these years.

The accepted time for the life of one generation is 33 years. During these 46 years more than one whole generation of the population of China has passed away. If then the efforts of the Protestant churches have only reached *less* than one-third of the increase of the people, and a whole generation and more has passed beyond all human effort to reach them, when will the present measure of effort by the churches fulfill the command of our Lord and Leader to preach the gospel to every creature? May the leaders of God's sacramental hosts devise the means for carrying out these orders of the Captain of our salvation, and may all the lost follow out these plans to a complete accomplishment of the work, and until the knowledge of God cover the whole earth even as the waters cover the sea!

Letter from Rev. G. W. Chamberlain.

SÃO PAULO, BRAZIL.

I HAVE read with much pleasure and profit your editorial on the "Apparent Waste of Missions," in the March number of THE REVIEW. Simonton, our first missionary to Brazil, was perhaps the most able man that our church has ever sent to Brazil. He died after seven years' services, at the age of 33, when he seemed to be indispensable to our work. Yet he lived to see three churches begun—Rio, São Paulo, and Brotas. To-day these three have a membership of 491, 47 of whom were added on profession of their faith last year, an increase of over 10 per cent. They contributed toward their own support last year the sum of \$3,300.00. The Presbytery of Rio, which was composed at the time of Simonton's death of these three churches, has now on its roll thirty-three. This year they will at our next annual meeting, in combination with the fourteen or fifteen churches of the Southern Presbyterian Church Brazil Mission, form the Synod of Brazil, and enter, 21 years after Simonton's death, upon an era of self-propagation and increasing self-support, whose results in the next 21 years it is difficult to forecast. At São Paulo, where Simonton died in 1867, we now

publish the *Imprensa Evangelica*, a weekly religious paper, of which he was the first and ablest editor; a monthly *Missionario Juvenil* (organ of the young people's missionary society of the church and school at Sao Paulo), self-sustaining, and third, *Revista das Missões Nacionais*, edited by one of our native ministers on behalf of the Society of National Missions—self-sustaining and stimulating by its monthly reports all the churches of the presbytery to self-support. The school which I began in 1872 as a parish school has grown from a primary to a school of over 200 pupils, embracing normal classes of both sexes and a department for training our theological students. We have eight native pastors (two others have gone up to the General Assembly of the First-born), and several candidates under care of the presbytery. The Synod of Brazil will have on its roll the names of at least 12 native ministers, besides 21 foreign missionaries.

Bhaisdehi, Betul Dist., Cent. Prov., India.

January 24, 1888.

EDITORS OF MISSIONARY REVIEW. — I praise God that he has led you to take up the work which dear R. G. Wilder was compelled to lay down. May he grant you grace and spiritual power to do mighty things for Christ's glory in the responsible place in which he has placed you!

I am thankful that you have started a "fund" to send THE MISSIONARY REVIEW OF THE WORLD to the 3,000 young men and women in the United States and Great Britain who have devoted their lives to the missionary work.

I hope that you will also start another fund to send THE REVIEW to all missionaries now actually laboring among the heathen who are not able to pay for it. As a rule, among this class are laborers in self-supporting missions and so-called independent or faith missionaries. There are also beloved brethren under some or all of the boards who on account of the demand for the education of their children or other demands are not able to pay for THE REVIEW, though they would much like to have it. One way to sustain the zeal of this goodly army of young men and women who have devoted their lives to the mission cause is to keep the fire of devotion and enthusiasm burning in the hearts of the laborers already out in the harvest field. God bless you and wondrously endue you with power from on high! Yours in Christ,

KORKOO MISSION. ALBERT NORTON.

Christian High School of Siam.

[Letter from Rev. J. A. Eakin.]

EDITORS OF MISSIONARY REVIEW. — In the opinion of the missionaries in Siam and also of the Pres. Board of Foreign Missions, the time has come to found in Siam a school which will ultimately grow into a first-class educational establishment for that country. The government schools which have been established there have done a good work in exciting a popular demand

for education, and in furnishing a number of excellent text-books in the Siamese language. They are, however, mainly used for fitting native young men for positions as clerks and translators in the government service. They are not available for the training of teachers of good education and ability, nor for the preliminary education of native ministers. It is believed that a suitable institution of the kind here suggested would receive extensive patronage from wealthy Siamese princes and nobles, as well as from the king himself, whose gifts in aid of Christian education have been frequent and liberal. It is not intended at present to expend a large sum of money in organizing an institution beyond the present demand, but it is proposed so to organize it that it shall be able to keep pace with the needs of the people, and in time to become an institution like Robert College in Constantinople, doing efficient work for the country of its location.

It is proposed to establish a Christian high school in Siam for the purpose of giving native young men a plain, practical education, such as will fit them for usefulness in any honorable employment, but especially with a view to prepare them for teaching, with the ultimate design of raising up a native ministry which can be supported by the people. It will be a school for the training of native Christian workers. In undertaking this work it is not considered advisable to erect buildings in the outset, which would require nearly two years of valuable time, but rather to rent the necessary buildings for the present, expecting that after the school has made a reputation and its work has become favorably known, a more desirable location can be obtained, perhaps as a gift from the king, and considerable aid can be secured in the way of contributions from Siamese gentlemen of wealth and liberality, and from foreign merchants residing in Bangkok.

The school is to be organized under the care and control of the Presbyterian Board, which will have charge of all property belonging to the school, and direct the general policy to be followed and the expenditure of the funds contributed, being assisted by a board of advisers residing in Siam. The Bible will be a text-book for all classes. Daily studies in both Siamese and English will be required of all students, translating each language into the other. In addition to this the course of study will include instruction in mathematics and the natural sciences, mental and moral philosophy, and normal methods of teaching, being similar to the course given in our best normal schools, and equivalent in mental discipline to the course in a first-rate classical academy.

It is estimated that \$15,000 will be sufficient to establish this institution on a permanent basis, with a prospect of becoming self-supporting after a few years. It is proposed to raise this sum in advance, and to place it in the hands of the Presbyterian Board, to be expended by them in sending out and supporting three teachers

and providing the necessary equipments for the school. Of this sum \$10,000 has already been secured, mainly in large contributions, and it is hoped the remainder will soon be offered, so that the work may be begun as soon as possible. This board has elected Rev. J. A. Eakin, who was for four years a teacher in the King's school in Bangkok, to be principal of the Christian high school, and authorized him to solicit funds for this purpose. The board also cordially recommends this school to the churches as a suitable object for memorial offerings during the centennial year, and the Executive Committee of the Centenary Fund have placed it on their list as one of the special causes for which contributions are requested.

There are special reasons for urging the beginning of this enterprise at the present time.

1. The Siamese are entirely dependent on the Presbyterian Church of this country for the knowledge of the gospel. No other denomination is laboring for their evangelization.

2. The present missionary force is altogether insufficient. In Siam proper there are only four ordained missionaries and four or five native preachers for a population of six million souls.

3. The situation of affairs in Siam is remarkably favorable for the successful planting of such a school. The king has promised to establish a system of national schools throughout the country. He has intimated his willingness to employ Christian teachers in these schools. Here, then, is our opportunity to prepare Christian young men for this work, and so mould the future education of the entire kingdom. The opportunity is ours now. It will soon pass away from us unless it is improved. Contributions may be sent to Rev. J. A. Eakin or to the treasurer of the Board of Foreign Missions, marked for the Christian High School of Siam.

Have Not I Commanded Thee?

[Letter from Miss Grace E. Wilder.
Concluded from p. 285, April No.]

ONE has said, "Where our Father has written out for us a plain direction about anything, he will not of course make an especial revelation to us about that thing." Doubtless in his great love he does help our weak faith by special providences. But God forbid that we insist on a special providence before we obey such a clear revelation as that to carry the gospel to every creature.

Some are saying, My concern should be, not the conversion of souls, not the evangelizing of this world, but the doing God's will, accomplishing his purpose for me. Does not this imply that his purpose for me is an exception to his revealed purpose for his children? Did the early Christians make a mistake that all interpreted God's will to be the extension of Christ's kingdom? In the space of a year the Thessalonian church made the gospel known through the region of Macedonia and Achaia. Is this ambition

rather than God's will? "Herein is my Father glorified that ye bear much fruit."

But has not God for each child that sense of nearness to him which comes from special direction? God does send special impressions, but should we lean on these except as confirming God's word? Is not what we term a special call simply God's hand reaching down to help us to acknowledge our "high calling in Christ Jesus?"

If in Christ Jesus should we not find our missionary call as easily as the Crown Prince finds his heirship to the throne? If challenged for our right to seek a missionary life, we can perhaps point to the hour or circumstance through which we realized our high calling, but if not this, directly to our high calling. "He that winneth souls is wise." "Follow me." "I come to seek and to save the lost." "Ye shall be my witnesses, both in Jerusalem and in Judaea and Samaria, and unto the uttermost parts of the earth." Accepting this Bible missionary call, we can extend it and say to a brother Christian, "It is your privilege to be a missionary just as much as mine." "Let him that heareth say come." It is your privilege to seek a neglected field, unless hindered. "Go ye into the highways and hedges." This choice will not diminish daily guidance or nearness to God. A fixed purpose to enter Canaan was the reason of the guiding pillar and cloud. Those who lean hardest and are asking God to shape every hour of life must be those who believe that the Christian's calling is to carry life to those in the shadow of death. This conviction leads to close walking with God. "Go" and "to" (Matt. xxviii. 19, 20) were linked by Jesus.

Oh that the spirit of God may so fill us that we shall seek Christ's last command, ye have it our chief desire to "preach the gospel to the meek, to bind up the broken-hearted, and bring deliverance to captives." We shall then, like a certain young man, be willing to burn the implements of our former pursuits. We shall, like him, follow even when a prophet says, Go back. Three times was the temptation repeated, but every time the young man answers, "As the Lord liveth and as my soul liveth I will not leave thee." Is this fixedness of desire rewarded? When they had passed over Jordan Elijah says, Ask what I shall do for thee? "Let a double portion of thy spirit be upon me," was the young man's request.

His desire must stand still another test. "Thou hast desired hard in asking, nevertheless, if thou see me when I am taken from thee it shall be so unto thee." This condition involved not only intense desire but a firm purpose. He must keep watch constantly. The great failure of Elisha—the power with which he performed twice as many miracles as Elijah—was conditioned upon eager seeking for his Master's spirit.

Our prize is the mind of the Lord Jesus and the power of the Holy Spirit, by which we are

to do greater works than he did. The condition of our receiving it is, "Go ye into all the world and preach the gospel to every creature."

A Remarkable Letter from Siam.

[The following was written and published by us in another magazine some months ago, but is worthy of a place in this Review. We give it only in part.—Eds.]

The past fifteen days have been busy and joyful ones for the missionaries at Petchaburi. The king of Siam, with hundreds of princes, ministers of state, nobles and soldiers, has been in our city, the king resting in his palace on the top of a mountain, one mile from our home; the plains below covered with soldiers and followers in camp, the river in front, above and below our home, filled with crowded boats. We have had daily preaching of the gospel to good audiences, and at night through the scripticon, Bible pictures have drawn large crowds to hear the life of our Lord. Our homes, schools and hospitals were visited by princes and nobles, who encouraged us in our work, some of them in a very substantial way.

We could not help noting the contrast between now and former days. Not many years ago, when the king passed along the highways, the people were compelled to fall upon their faces and did not dare look upon his Majesty. Now the king rode out to the villages and through the streets, halting now and then to speak with the people. Crowds greeted him along the way, and large companies visited him daily at the palace. His Majesty had many kind words for them. On one occasion about two hundred aged women sought him at the palace, carrying with them offerings of fruits, sugar, sweetmeats, flowers, etc. The king received them kindly. Addressing one old lady, he said, "Well, grandmother, when your king comes to visit the province, are you filled with fear or does it give you joy?" The old lady answered, "Your Majesty's visit fills us with joy. Why, before your Majesty arrived we took three meals a day, but since your arrival we have been so happy that we take but one meal a day, and are satisfied." The king laughed heartily and replied, "If that is the case I shall come frequently." His Majesty sent these (as well as all who sought him) away rejoicing over liberal gifts from his hand.

Shortly after his arrival the king rode through the streets, and on noticing our little school-houses expressed his joy, and inquired of the prime minister of Siam and the governor of Petchaburi as to the extent of the school work, number of pupils, how it was sustained, etc. These officials having visited our schools were able to give the king considerable information. The next day the royal physician visited our hospital and inspected it. That night he reported to the king, who intimated that he would be glad to have a report from the missionaries regarding their work, its needs, etc. We therefore prepared reports, and they were presented to him, and on the following day he, through his

prime minister, summoned Dr. Thompson and his medical assistant, Rev. Mr. Cooper, and the writer, to an audience. It was a glad day for us and an important one in the history of this mission.

After ascending the mountain we were invited to seats in a hall occupied by several princes, among them the Minister of Education, the king's private secretary and the Minister for Foreign Affairs. We were hardly seated before the princes began to question us regarding the Christian religion and the nature of our mission. They put many searching questions about the creation, atonement, forgiveness of sins, miracles, future life, etc., thus giving us a good opportunity to preach Christ to them. One of the princes stated that he was a reformed Buddhist, that he discarded the supernatural from Buddhism, and that he did not regard Buddha as a god, but simply a great teacher, and received only his moral teachings. We learned from the prince that this view is rapidly gaining adherents in Siam. Our conversation lasted for one hour and a half, and was enjoyed by all. After this pleasure we were conducted to the palace and met at the door of the drawing-room by the king, who, after grasping our hands, warmly invited us to chairs, and at once began questioning us regarding our work, relieving us of no little embarrassment, and showing us that instead of being summoned to a formal audience we were to have a familiar talk on mission work. The king at first expressed his gratitude to Dr. Thompson for the surgical aid given the marines who were injured by the gunboat explosion, and then for his medical work among the people, assuring him of future aid and urging him to carry on the work to the best of his ability. He then told us of his joy at seeing and hearing of our schools over the city, asked many questions concerning our plans and told us of his plans for a system of public free schools for his country, which he hoped to establish at an early day.

He then called the Minister of Education, and told him that if the missionaries should apply for text-books or other aid for the mission schools in Petchaburi, he must grant them freely. Then turning to us he said: "I wish to place your schools—as to aid from the government—on a plane with the government schools." We expressed to him the gratitude of the Board of Foreign Missions for liberal aid and encouragement received from him in the past, and also for the liberty granted the missionaries in their labors. The king replied, "During our reign we always have encouraged and will in the future encourage the American missionaries, being fully persuaded that you are deeply interested in and laboring for the good of the people." His Majesty then bestowed upon Dr. Thompson a handsome silver medal, to his medical assistant a well-filled purse, and the Rev. Mr. Cooper and the writer beautiful presents, saying, "These are tokens of my appreciation, and they will serve to keep this occasion in remembrance." After taking us each by the hand and wishing us success in our work, he withdrew.

But this was not all. The king's private secretary handed us two letters—one from the queen addressed to the ladies of the mission, and one from the king addressed to the gentlemen. The former read as follows: "Her Majesty the queen has been informed of the work of the lady missionaries in the girls' school and of your desire to establish a home for aged women. This work has produced great joy and gratitude in her Majesty's heart, and it is her pleasure to grant the sum of sixteen hundred licals (\$960) to aid you. Her Majesty prays that the work may be carried on free from difficulties, and ever prosper." The king's letter read as follows: "His Majesty the king has been informed of the medical mission work in Petchaburi, and deems it a great pleasure to aid in this department of your work. His majesty feels that it is proper to uphold this work, because it is one of vast benefit to his people. He therefore takes pleasure in granting the sum of twenty-four hundred licals (\$1,440) for the purpose of enlarging your hospital buildings. His Majesty asks that you labor to complete this work, and that it may be firmly established and ever prosper." Thus the day brought us the good wishes of the king and \$2,400 to help in the Master's work.

GENERAL INTELLIGENCE.

Africa.—The opening of Central Africa to commerce is working great changes among the people. They are rapidly laying aside their native clothing, arms and implements, and adopting those brought in from civilized lands. People that four years ago asked the traders for beads, trinkets and brass rods, now ask for guns, cloth and—rum. The Hakka or highland people of Kwangtung province, China, furnish more literary men to the National Academy than any other class. They are the people in Southern China who do not bind the feet of their women, and their character is vigorous and independent. The American Baptist Missionary Union has a mission a few years old among this interesting people.

— Bishop Taylor Criticised. A brother by the name of Waller, who joined Bishop Taylor's Congo mission in the capacity of cook for the steam yacht, has returned to this country and attained notoriety by allowing himself to be "interviewed" by the secular press, and giving out that he was not suitably provided with necessaries of living for himself

and family, and otherwise animadverting on Bishop Taylor's scheme, which he adjudges to be a failure and a folly. We have not much occasion to discuss the case now, as it has been largely presented by the secular and religious press, but we doubt if this brother's testimony is worth so much notice. Discussion of methods is generally wholesome, and this may "provoke" to good works. Certainly there are formidable obstacles to Bishop Taylor's plans, but it is rather early to summon them for judgment.

China.—Professor Joseph Edkins of the Educational Department at Peking, and one of the foremost authorities on the language and literature of China, has traced an interesting connection between the Persian and Chinese calendars. Instead of fire, air, earth, and water, the Chinese hold to five elements, omitting air, and adding wood and metal. The system of five elements has not been discovered in India or Babylonian archæology, but is the basis of the Persian calendar, in which five angels, corresponding with the spirits of the five elements, preside over the months and over the days of the week. The date of its entry into China is referred to the Hia dynasty, or about 2100 B.C., so that Persia must stand for one of the prehistoric Bactrian empires. During the Chow dynasty, one thousand years later, the Chinese had an increased knowledge of the elemental philosophy, and elaborated it to suit their own counting and their own tastes. But the modern Chinese calendar was not completed till 140 B.C., when the route to the Caspian was opened, and King Fang, the philosopher of that period, received clearer ideas of the Persian system than had previously been known in China. The fitting of the five elements to the months and days, which is characteristic of the Persian and Chinese calendars, was not expanded to its modern fullness in China till 140 B.C., after which

followed the construction of the annual calendar as now established in the empire.

England.—Fifty Years of the British and Foreign Bible Society.—At the late anniversary of the British and Foreign Bible Society, the president, the Earl of Harrowby, in his address from the chair, referred to the progress of the society's work within the reign of Queen Victoria. The story is most cheering:

"Fifty years ago our receipts were £100,000, now they are nearly £225,000. Fifty years ago that great test of the interest taken in this noble work—the auxiliary societies—amounted at home to 2,370; now they are over 5,300. If there is any proof of the spread of the interest taken in the circulation of the Bible, that is one. Abroad you had 200 auxiliaries and branches fifty years ago. You have now 1,500. Fifty years ago, what was the issue of the Bible and portions of it from this great society? The annual issue was 600,000; now it is about 4,000,000. The cheapest copy of a book half a century back was issued at about two shillings; now the price is sixpence. The cheapest Testament then was tenpence; the cheapest now is Lord Shaftesbury's, and the price is a penny. And that not done by any grinding of the people who produce these works. In how many tongues and languages were the Scriptures circulated fifty years ago? In 136. That figure is actually doubled, for now they are circulated in 280. Fifty years ago 14 fresh languages of Europe had been honored by Bible publication. Now the Bible has been published in 12 fresh languages in Central Asia and Siberia, 12 in India, 14 in China and Mongolia, 19 in the Pacific, 30 in Africa and 30 in America. That surely is a most marvelous record.

India.—The town hall lecture of Keshub Chunder Sen used to be the event of January in Calcutta. Last Saturday Mr. P. C. Mozumdar gave

the annual address. A large company of native gentlemen were present, together with one European and less than ten European gentlemen. Oratorically the lecture was labored and the sentences labyrinthian. Theologically the lecture was pantheistic, theistic, and occasionally Christian. His views of God were in harmony with the gospel according to Spinoza. On the question of sin he was more orthodox, declaring that Theodore Parker erred in saying "every fall is a fall upward." Mr. Mozumdar's plan of salvation is opposed to Matthew the Evangelist's, but in harmony with Matthew the peculiar son of a well-known Arnold of Rugby. The lecturer spoke of the ills of idolatry and the "demon caste." For this we praise him. He frankly confessed that the present state of his branch of Brahmoism in Calcutta was "anarchy," and affirmed all the evils of hatred, jealousy, falsification, etc., of his people. We regret this fact, but do not think that Mr. Mozumdar's closing invocation to our Saviour and all the prophets of his pantheon can stem the tide that has set in. Theism has no conservator but Christianity. Hindu or Brahmo pantheism is only refined or figurative idolatry.—*The Indian Witness.*

—British rule in India has not resulted in the removal of the hateful customs which prevail in reference to marriage. Parents continue to contract marriages for their children. One bad feature of such marriages is illustrated by the story of two sisters in a zenana school at Serapore. These girls resemble each other, but one has ugly scars on her face which disfigure her. It is said that the father intends to repeat Laban's fraud on Jacob. The expectant bridegroom will be told by his parents that the bride is all he can desire (they will have seen the scarless sister); but when the marriage actually takes place the disfigured girl, duly veiled, will be seated at the lad's side, and not till too late to draw back will he see her

face. Of course, as Leali was hated, so will this Hindu girl be when she becomes a wife. No government, however paternal, can succeed in insuring happy marriages, but the wrong we have instanced ought not to have the semblance of the sanction of British law.

—A Hindu Husband's Creed. The Hindu idea of marriage is curious. A man both day and night must keep his wife so much in subjection that she by no means be mistress of her own actions. If the wife have her own free will, notwithstanding she is of superior caste, she will go amiss. A woman shall never go out of her house without the consent of her husband, and shall pay proper respect to her husband's father, the spiritual guide and her guests, and shall not eat until she has first served them with victuals (if it is medicine, she may take it before they eat); a woman shall never go to a stranger's house, and shall not stand at the door, and must never look out of the window. If a woman, following her own inclinations, goes whithersoever she chooses and does not regard the words of her master, such a woman shall be turned away. If a man goes on a journey, his wife shall not divert herself by play, nor see any public show, nor laugh, nor dress herself with jewels or fine clothes, nor see dancing, nor hear music, nor sit at the window, nor ride, nor behold anything rare or choice, but shall fasten well the house door and remain private; and shall not eat any dainty victuals, and shall not view herself in a mirror; she shall not exercise herself in any agreeable employment during the absence of her husband.

—The Ramabai Association. The learned Sanskrit woman, Ramabai, has for a year or more attracted public attention in this country. Ramabai was baptized in the Church of England. She is one of three high-caste Brahman women who have been known to make their way to America. She is very desirous to

undertake a humanitarian work for the relief of Hindu child-widows. She does not propose to do this on any pronounced Christian basis, as she thinks that would be fatal to the attempt, in the present state of Hindu prejudice. She seeks to found and sustain a school and home at a cost of \$25,000, and estimates that \$5,000 will meet the expenses of fifty scholars. At a public meeting in Boston, Dec. 13, an association was formed to assist her, and a constitution drawn up under which friends might co-operate, and an organization was effected. Among the officers we find Rev. Edward E. Hale, D.D., Rev. Phillips Brooks, D.D., Miss Frances E. Willard, Dean Rachel L. Bodley, M.D. A board of nine trustees, aided by an advisory board in India, controls all business matters. "Ramabai circles" are being formed throughout the country. The corresponding secretary is Miss A. P. Granger, Canandaigua, N. Y. Of the benevolent intent of this society there can be no question. It distinctly disclaims being a missionary movement.

Mexico.—The General Assembly of Evangelical Missionaries in this republic, held in the City of Mexico January 31 to February 9, 1888, was attended by nearly one hundred missionaries—male and female—representing eleven different Protestant churches. Many visitors were also present, besides six of the eight invited speakers from the United States. The meeting occupied six nights and three whole days, and included social reunions, devotional exercises, written essays, oral discussions, sermons, and addresses. The subjects embraced in the programme covered many points of prime interest and importance to the evangelization of this country, and were ably treated in the essays and discussions. Work was assigned to fifty persons, nearly all of whom met their allotments, and many of those who had no specific tasks took part in the exercises and discussions. The following sta-

tistics were presented, which will be read with interest: All of the States of the republic occupied except Campeche and Chiapas; number of centres of operation, 86; congregations, 393; ordained foreign missionaries, 48; assistant foreign missionaries, 44; foreign lady teachers, 43; whole number of foreign workers, 123; native preachers ordained, 81; native preachers unordained, 65; native teachers, 96; other native helpers, 49; total native workers, 273; grand total of foreign and native workers, 442; church societies, 177; communicants, 12,135; probable adherents, 26,967; training and theological schools, 10; pupils in same, 66; boarding schools and orphanages, 15; pupils in same, 503; common schools, 71; pupils in same, 2,187; total under instruction, 2,492; Sunday-schools, 199; Sunday-school teachers and officers, 367; Sunday-school scholars, 4,187; total membership of Sunday-schools, 5,306; publishing houses, 8; papers issued, 10; pages of all kinds of religious literature issued since establishment of presses, 49,471,295; church buildings, 73; approximate value of same, \$257,900; parsonages, 39; approximate value of same, 93,260; educational buildings, 16; approximate value of same, \$147,200; value of entire publishing outfit, \$39,500; total value of all missionary property, \$599,251; churches and chapels built without aid from Home Boards, 16; receiving partial aid, 19; martyrs, 62; native preachers, sons of former workers, 2; foreign workers, sons and daughters of missionaries, 3; foreign workers, sons and daughters of ministers in the home field, 9.

South Pacific.—At a recent meeting in London, Rev. W. Wyatt Gill, a missionary from the South Pacific, gave a statement of work there and its results. His work since July, 1851, has been among eleven islands of the Hervey group. He spoke of the condition of the natives at the time—of their love of revenge and human

sacrifices, of the blood feuds that existed among them, of the rule followed by all of keeping alive two children, and no more, in every family, and of the whole aspect of life as something fearful. All this has been changed through the influence of Christianity. The spiritual work has been most interesting. To see a people who once were cannibals partaking of the Lord's Supper has been truly delightful. At the New Year's gathering it has been the custom for all the members of the church at Raratonga to assemble together for worship. Looking around upon this gathering, the family history of all known to him, he had seen the bread administered by one to a man whose father that man had murdered, or the reverse. The work of evangelization in these islands has been done almost entirely by the natives whom it has been Mr. Gill's object to train for this purpose. It is wonderful what they have done. *Hundreds have sacrificed their lives to carry the gospel to their brethren. Sixty of Mr. Gill's own church have been killed while acting as missionaries.*

—**French Policy in the South Seas.** France is quite liberal in religious matters at home, but she has a very different policy for her colonies. In her colonial policy she is almost as intolerant as Spain; indeed, quite so. It is true that the Spanish governor of Ponape, one of the Caroline Islands, seized and imprisoned, on the most absurd charges, a missionary of the American Board; but the governor-general promptly gave the missionary redress and removed the offending official. What French intolerance is capable of was seen a few years ago in the case of Mr. Shaw of Madagascar, and has been illustrated more than once in the Loyalty Islands, over which, unhappily, the French protectorate has been extended, since missionaries of the London Society began many years ago to make Christians and civilized beings of the savage popula-

tion. The Loyalty group lies between New Caledonia, the French penal colony, and the New Hebrides, where French influence has been asserting itself to the discomfort of the missionaries, and with the manifest intention of seizing the islands. Happily, English protest has prevented this. On Maré, one of the Loyalty group, the Rev. John Jones of the London Missionary Society has been laboring since 1853. He has wrought a wonderful work among the natives, and is one of the most popular men in the Western Pacific. Mr. Jones has, by order of the governor-general, been expelled from the island. This is the news which his society has received. There are no particulars, but it is thought that the expulsion was caused by his protest against the introduction of convicts from New Caledonia into Maré. Two years ago Mr. Jones's church and schools were closed by a decree of the governor, but they were reopened by permission of the French consul at Nouméa. There are Catholic priests on the island, and they have, it is said, been waging a religious war against Mr. Jones. It may be that their influence has helped to bring about Mr. Jones's expulsion. Whether English influence will be so exerted as to secure his reinstatement is a matter of doubt.—*Methodist Review*.

Siberia.—A Judæo-Christian movement has begun in Siberia, analogous to that which for two or three years has been proceeding at Kischnieff, in Southern Russia, under Joseph Rabinowitch. It owes its institution to a Polish Jew, one Jacob-Zebi Scheinmann, who, on the ground of utterly false accusations, was banished to Siberia in 1874. He settled at Irkutsk, where he set up in business, and at the end of five years found himself in possession of a certain competency. In his native land he had heard about Jesus Christ from one of his friends, the late David Levinsohn, and the indirect occasion

of his banishment was his having roused the wrath of his coreligionists by declaring on a public occasion his belief that the Messiah came in the time of the second temple. This conviction doubtless remained rooted in his heart, but does not seem to have become a living power within, until one day at Tomsk, where he had gone to meet his family, he found a tract containing Rabinowitch's confession of faith. He at once entered into correspondence with the writer, and procured more of his writings. These were read by some thirty of the Jews at Tomsk, and Scheinmann expounded to them what the Talmud and other Jewish books say about the Messiah. "The scales," he says, "fell at once from their eyes." In the letter in which this passage occurs, Scheinmann asks Rabinowitch for a New Testament, only one copy of which he had ever seen, and which no one in Tomsk knew what it was about! All the books and tracts which were sent to him, except the New Testament, he distributed among his brethren in Siberia and Poland. And there is reason to think that they are being read to good purpose. Schienmann seems to be devoting his energies to the propagation of his new ideas. He has published several letters, in one of which he calls upon the Jews to "take up the New Testament, the true *Thora*, which Jesus, the Son of God, and our Master, has taught us, and give yourselves to the study of it day and night." The New Testament is being read by the Jews as it never was before.—*Chronicle of London Miss. Society*.

—The Oldest Missionary Journal. The present volume of Periodical Accounts relating to the missions of the church of the United Brethren will complete the century of their issue. In 1790 the first number of this oldest of missionary journals was "presented to all that pray for the coming of the kingdom of Christ and take an active share in its prosperity." Since then successive vol-

umes have followed at intervals of about two and a half years, until more than thirty now stand side by side. In anticipation of the approaching hundredth year of the issue, the latest volumes have increased from ten to twelve quarterly numbers. The present one will therefore (*d. v.*) extend over three years, and its last number will be published in December 1889, so that a new volume will commence in 1890, the centenary year of the venerable publication.

—A Missionary Training School in Philadelphia has been opened at 4045 Ogden street by Mrs. W. B. Osborn, a former missionary in India. It is conducted on the basis of faith and prayer, and aims to put a course of preparatory study within the reach of the humblest and poorest who are seeking to go abroad as missionaries.

—Mission Repository. In compliance with a resolution adopted by the last Maryland Baptist Association, there has been established in Baltimore a

Bureau of Information, where magazines and leaflets on all fields and by all evangelical denominations are kept for consultation and sale in cheap form. A catalogue of these publications, with their prices, can be had on application by enclosing 5 cents in stamps to Maryland Baptist Mission Rooms, 10 E. Fayette st., Baltimore.

—Prize for Essay on Missions. One of the recent graduates of Hanover College offers to the students a prize of \$25 for the best essay on "The Relations of Missions to the New Civilization in the Orient." This prize will be continued for at least two years.

—Missionary Intelligence. Two thousand secretaries of district missionary meetings are now furnishing the daily and weekly papers of the country with missionary intelligence. Never was such an amount of information distributed as is being sent forth now.

IV.—INTERNATIONAL DEPARTMENT.

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

Islam in West Africa.

THE writer had the good fortune when in Sierra Leone, West Africa, some ten years or more ago, to have a letter of introduction to Muhammad Sanusi, who presented him with an illuminated manuscript, written by himself, of an original Arabic composition by Sheikh Omaru-al-Haqq, a native of Futah Toro, West Africa. It is an acrostic poem, with preface on the letters contained in verses 9, 10 and 11 of the 63d Sura of the Quran. Being on a tour along the West Coast of Africa, partly with a view to study local Muhammadanism, as far as opportunity might allow, this interview and contribution were specially valued. Little incidents of this nature, and a peculiar good fortune in falling in

with those who were authorities on this subject, such as Rev. Dr. Blyden, then professor in the Liberia College, and Archbishop Crowther of the Niger, enabled him to collect what was then and is still esteemed valuable information on this subject, just now attracting attention afresh.

The measure of Moslem bigotry and fanaticism did not seem to be equal in all parts of the coast. Bishop Crowther said that in conversation with Moslems along the Niger, on which river lies a portion of his diocese, and where, as on some of its lower tributaries, he has become familiar with Moslems, he had never met with a stern opposer of Christianity among them. He could not say whether this was because of their apprehension of the purer

moral teaching of the Scriptures, or because they were ill informed concerning the Quran, and surprised to find how much more the Christian missionary knew of it, than they themselves. He said he had in a number of instances given the Christian Scriptures to Moslem chiefs and moulvis, but never met with an obstinate disputant of his teachings in connection with the present. The Emir of Nupe accepted from him an Arabic Bible in the presence of his courtiers, and a copy was sent through him to another king. The head messenger of the Emir solicited a copy like that given to his master. He also presented a Bible to an old priest, keeping an Arabic school at Lokoja, who had solicited it a long while previously, but to whom it had not been given through fear that it was his purpose only to put the book to poor use, by taking scraps of the paper and writing on them some verses of the Quran and selling them for superstitious uses to the people. The native preacher under the Bishop read selections from the Arabic Bible to merchants who came to certain trade centers to sell ivory.

Bishop Jayne of the Episcopal Church had added similar testimony. He said that the Moslem priests are found all through Central Africa, from the borders of Egypt to the Atlantic Ocean, zealously prosecuting their mission, yet exhibiting none of the bigotry and fanaticism usual to Islam.

Rev. Mr. Day of the Lutheran Mission at Muhlenburg said that Moslems of the Mandingo, and Vei tribes frequently came to his house and spent hours in reading the Christian Scriptures for the purpose of comparing them with the Quran. The Liberia College has distributed copies of the Scriptures among Moslems of the north and northwest portions of Liberia and beyond, toward Boporo and Musardu, and found no disposition to reject them. How far this willing acceptance of the Scriptures or the

purchase of them, establishes less bigotry than elsewhere we do not say. The Moslems of India do this from a variety of motive; sometimes with a view to endeavor to prove their corruption and disagreement with the Quran. The Wesleyan missionaries about Sierra Leone have made a somewhat vigorous attempt to reach the Moslem community in that quarter, and at the time of which we write, had just held a soiree with them on an appointed evening, when seventy Moslems were present. Working among them was a Rev. Mr. Schafira, a Jew who had been under instruction in Palestine with the view of becoming a rabbi, and after his conversion was educated in the Missionary College at Islington, England. Many Moslem chiefs had called upon him, and a large number of Arabic-speaking Moslems from the interior purchased Bibles of him. Dr. Blyden informed us that many Moslems came from a long distance in the interior for the purpose of learning of Christianity in its relation to Islam. In November, 1870, one came to him from Kankan to interview him, bringing a manuscript copy of the Quran and many other elegant Arabic manuscripts. Kankan is nine days from Musardu and six from Footah.

In some other localities the bigotry is objectionable enough. A missionary at Lagos said, that whenever in preaching they speak of the sonship and divinity of Christ, the Moslems present cease not to repeat the Sura of the Quran which says, "God does not beget, neither is he begotten." He affirmed that the priests were diligent to keep the people from listening to their preaching, advising them in their public services to avoid the Christian missionary, and refused to hold conversation with them, considering them enemies. An active controversy among them the year previous, respecting the authorship of Jallaloddin's Commentary on the Quran would have resulted in bloodshed but for an appeal to the Lagos

Government. Rev. Mr. Picot, the account of whose journey to Kumasi is more thrilling than Stanley's of his travel over the same route, says he met a Moslem priest at Houssa who said his native place was Stamboul [Constantinople], and that he had been traveling two years, all of which time had been occupied in reaching Houssa. He conversed freely about the nature of the road, and the countries through which he had passed, and entered into a vigorous defense of Muhammedanism.

That the Quran is studied in towns from seventy-five to three hundred miles from Monrovia, and by the Veis and Mandingos much nearer, is well accredited. At Boporo, Mandingo, and other places many travelers testify that the muezzin calls regularly five times a day to prayers, and it is not to be called in question, that mosques are to be found from Senegal to Lagos, but they are not to be imagined to be fine specimens of Moorish architecture, modeled after St. Sophia of the Levant or The Pearl at Delhi. The Moslem is too zealous to wait till he can construct an elaborate edifice, and often his "mosque" on this coast, is not distinguishable from his ordinary house of bamboo, wattled and lined with mats, covered with its thick straw thatch. Still it is his "mosque," because it is set apart as his place of prayer. Such is the mosque as found in Liberia.

Dr. Blyden informed us that during his travels in 1872-73, on the exploring expedition for the Sierra Leone Government, in every large pagan town he found one intellectual Moslem acting as prime minister to the chief and directing his policy. He learned that the chief advisers of the King of Ashantee are Moslems from Sokoto, and this was true also of Dahomey. The Rev. James Johnson, now archdeacon, a native clergyman of the West Coast, thought Muhammedans were numerically increasing about Sierra Leone, and that three-

fourths of the additions were from conviction and not by natural increase by birth-rate.

The African Moslems appear to be great travelers. Dr. Blyden met at Toto Korie a young lad, born in Mecca, while his mother was on a pilgrimage at that place. Newly-converted Moslems often go from the desert of Bornou or Lake Tchad, to the great collegiate mosque at Cairo, and return. They go long distances for the purpose of securing education. One young negro Moslem is told of, who was accustomed to send orders to Trübner of London for books, who went two hundred and fifty miles to be instructed. A copy of the Quran was found in the interior which proved to be of Liberia origin. It was written on coarse folio leaves of a ledger, such as is used in the custom-houses. It was written by a negro. It was imperfect, commencing with the 19th Sura. The Muhammedans appear to have srewdly stationed themselves in influential towns near the coast, and generally in those commanding the trade from the distant interior. They have succeeded in impressing the people that their religion is peculiarly adapted to the African. A missionary who had been laboring in the interior for two years said that on urging Christianity he met with two common answers: first, that Christianity was good for "Merican man," but no good for "country man." The other came from Moslems, that "Christ is the white man's Saviour; Muhammed is the black man's." To what extent Islam has proven a blessing to the West African negro, is quite too large a question to discuss in a fragmentary way, and the testimony gathered by the writer can itself only be considered fragmentary.

One should be slow to disparage any agency which ameliorates the cruelty or the degradation of any portion of mankind, yet after the most assiduous inquiry made of missionaries, merchants, sailors, explor-

ers, among Europeans of several nationalities and negroes of several tribes, the writer reached the conclusion that the balance between the blessing and the bane of Islam in West Africa as compared with those of fetishism or Christianity had not been struck. As to the demoralization of the natives by rum, there seemed to be much testimony that many non-Moslem tribes, like the Pessahs and Barline people, were not more given to the use of intoxicating liquors than were the Moslems about Musardu, and even among those like the Kabyles of North Africa.

It is claimed by some along the coast, that the Moslems work with wiser adaptations to native prejudices, customs and idiosyncrasies than the Christian missionaries do, and their success is quoted in evidence of the statement. But Islam has been for a thousand years gradually spreading over the northern half of Africa, and has held the country of these Mandingos since the days of the Norman conquest, and that of the Foulahs and of Lake Tchad for six hundred years, yet there are large tracts not conquered by it to this day. Mr. Boswell Smith speaks in his "Mohammed and Mohammedanism" of "whole tribes laying aside devil worship or the immemorial fetish, and springing at a bound, as it were, from the very lowest to one of the highest forms of belief;" but from facts learned all along this coast, that seems to be quite a rhetorical statement. After more than a thousand years of effort to subjugate these pagan tribes, the Bornous, Fulahs, Mandingos and Jaloofs, who profess Islam, have done little more than abandon some of the rites of paganism, while their belief in some superstitions is said to be intensified. A Moslem negro offered for sale to the writer, a large silver locket or box, said to contain selections from the Quran, to be worn as a charm to ward off evil. The gree-gree does the same thing for the native African,

and his fetish may become bewitched and powerless. It can be befooled. He will whip it and throw it away or exchange it for a better. The inevitable gree-gree may be seen everywhere, hung on doors or trees to secure good crops. Only the rich can afford a good many. Anything may become a fetish, and the Moslem offering his superstitious charms simply asks the negro to substitute Quran Suras as a fetish, for tigers' teeth, cats' claws or alligators' scales. The Quran fetish becomes the most popular because supposed to be the most powerful. But all that, leaves the heart of African heathenism untouched. Rev. Mr. Picot makes special mention of these men in the journal of his visit to Coomassie. When he found one of these Moslem teachers, with his manuscripts and his beads, he asked if he was not ashamed to be deceiving the people by giving them these scraps of paper, telling the people they were capable of protecting them against evil. The man suddenly pretended not to understand the language spoken, but the people made sport of him, and he confessed his deception. As to the unity of the godhead taught by Islam, that is an article of faith from end to end of Africa among the entire negro population, and this compounding with the superstitions of existing heathenism, or overlaying it with another without any improvement, does not look much like Mr. Smith's description, of the African laying aside the immemorial fetish and springing at once to the highest form of religious belief.

Muhammedanism, if it has added any to the limitations which the African's poverty imposes in most cases to the practice of polygamy, has in effect left it in principle and practice intact. Rev. Mr. Adcock, Wesleyan missionary on the river Gambia, properly put this part of the case for the whole coast, when at a breakfast meeting in London he said :

"We have no difficulty in getting members. The difficulty is to keep them out of the church."

We could have thousands of members if we would allow them to come in with a wife on each arm, and many other things which we do not permit. We never have to refuse the sacrament because people do not believe in the personality of the devil; they believe in it a great deal too much."

Affairs in Japan.

BY REV. H. LOOMIS, AMERICAN BIBLE AGENT, YOKOHAMA.

ONE of the many encouraging and delightful features of Christian work in this land, is the unity of spirit that prevails among all the followers of Christ.

The prayer of Christ is being answered here in the manifestation of a oneness of heart, so that even those of different folds mingle together as one flock and followers of the same Shepherd. As evidence of this, a social meeting was arranged for all the theological students in Tokyo. It was held in a sort of park near the center of the city, which is a popular place of resort for all classes of people. A meeting was recently called in Tokyo by the various pastors, in which the question for discussion was, "What is the present need of our respective churches?"

A monthly meeting for prayer and conference was arranged; it was well attended and exceedingly profitable. At the recent gospel meeting held in Tokyo under the auspices of the Episcopal mission, were Bishop Bickersteth of the English church, Rev. Dr. Verbeck of the Reformed mission in America, Rev. Mr. Honda of the Methodist church, and Rev. Mr. Hashimo of the Congregational or Independent body. As Bishop Bickersteth was unable to speak in Japanese, he was assisted by a Presbyterian interpreter. It is reported there were one thousand persons present. At a similar service recently held in Nagoya the speakers represented the Protestant Episcopal and Methodist Episcopal, the Reformed and the Presbyterian churches. The general influence of such unity is most beneficial to all, and demon-

strates to these heathen, the secret and strong power in Christianity that binds together all who truly love and serve our Lord Jesus Christ.

Much to our astonishment there has recently come a proposition from Mr. Joyama, the former president of the Imperial University, to place all schools of the middle grade under the care of Protestant missionary bodies.

The reforms and improvements which have been inaugurated by Mr. Mori, the Minister of Education, have been important and helpful, but the claims on the government are so many and varied that it is found impossible to do all that is felt to be needed. In this emergency it is urged that suitable preparatory schools would be found, by calling in the aid of the missionaries and giving them the charge of this branch of educational work. This is a mere suggestion, but it comes from one who knows of what he speaks, and whose opinion will have weight in the minds of those who are to decide such matters. Possibly such a thing is not wholly feasible even should it meet with the approval of the proper Japanese authorities. It would involve large expense on the part of the missionary bodies, and at present none of them seem to have surplus funds, even if there was a willingness to devote their income to an almost distinctively educational work. But the suggestion is an important indication of what has been accomplished by the missionaries in this land in the work of education. Of course no such proposal would have been made had not the work hitherto done attracted the attention and won the approval of those who are best qualified to judge. Mr. Joyama is not an avowed Christian, and has therefore no religious bias that would lead him to take this step. The proposition shows the confidence that the leading men in Japan have in the character of the missionaries, and of their ability to conduct such a work even better than the Japanese themselves.

It will not surprise us if we see in the future a flocking of the young men of Japan to the Christian schools as the most desirable place to secure a complete and thorough education. There is no question but what the future of Japan depends on the training which the present generation of scholars receives.

There is a most blessed work now going on in the various schools, especially in Yokohama and Tokyo. At the Ferris Seminary forty-five converts are reported among the girls with no extra effort or excitement, one after another has come out boldly and joyfully on the Lord's side. On a recent Saturday it is said that more than fifty letters were sent by these new converts to their homes and friends in all parts of the land, asking permission to profess their faith in public, and pleading with one and all to repent of their sins and follow the Saviour. In the Methodist Protestant school there has also been great interest of late, and on a recent Sabbath forty-five persons received baptism.

In the school at Ayoma, in Tokyo, there are seventy-four applicants for baptism. The students have become so aroused that they have for some time gone out into the streets and preached to the people and distributed tracts. At another of the mission schools in Tokyo there has been a general awakening and twenty of the scholars asked for prayers at a single meeting.

The churches also have been aroused and are at work as never before. At many of them special services are being held; not only are sinners being converted, but those who have been visited by their brethren aroused to a new zeal.

Music and Missions.

THE subject of music, as related to the work of the foreign and native missionary, seems to lose none of its interest. Professor Tourjée of the Boston Conservatory of Music wrote

to missionaries on a number of foreign fields, to secure an expression of opinion on the importance of musical training as a part of the preparation of persons for service abroad, and received such responses as to lead him to make most liberal proposals to missionary boards, or to intending missionaries themselves, for special education at his institution, in any or all branches of music. This paper was presented at the meeting of the International Missionary Union last August, and a general discussion was entered into, which gave a good deal of information to those present. Perhaps nothing was more striking than the diversity demanded by the several fields of labor in the character of the music to be used. Rev. Mr. Chandler of South India, said three courses were open to the missionary: First, to teach the English system, which imposed no end of labor in teaching. Second, to translate hymns and sing them; but in India the people knew nothing of our scale and nothing of harmony, and even the reduction of native airs to notation had to be done by ear, and then they could not get them as the natives did. If the natives tried to sing in parts in harmony they went through together if they started together, but whatever difference obtained at the start was maintained to the end. The third method, which he thought the best, was to use native tunes and metres.

Rev. Mr. Nicholls, Baptist, of Burma said the natives there learned English music very quickly. Rev. Mr. Stanley said in Northern China there had been no extensive attempt to use native tunes. The Chinese scale was unlike that of Europe, and our instruments were not adapted to their music, which was in minor chords mainly; yet in the boarding-schools the pupils learned our music very creditably. Mrs. Culbertson spoke of Chinese girls learning our tunes, and singing as they strolled, Moody and Sankey hymns. Dr. Barnum said in Turkey the natives read

ily adopted our tunes and caught the airs of the military bands.

The *Indian Evangelical Review* for October, 1887, had an excellent article on "Hindustani Hymns and Hymn Writers," which will be considered as contributing much of interest to the general subject. Rev. John Chamberlain of the English Baptist Mission was the first to enter this field, by the publication of a volume of Hindu hymns still sung after 70 years. Following him was Rev. Shujaat Ali, a native preacher, whose hymns "will be sung for many years to come." Rev. John Parsons, another Baptist missionary, "became famous for his vernacular hymns, especially *Bhajans*, which are still widely sung and are full of poetic fire." Rev. John Newton, Sr., now of Lahore, the oldest missionary in India, was the first Hindustani hymn-writer among the American Presbyterians. Rev. Mr. Janvier and Rev. Mr. Ullman are also noted for their large contributions to Indian hymnology. Several other societies have contributed through their missionaries, original hymns and translations. The author of the article says that Mrs. J. E. Scott of the M. E. Mission of North India, has been at work for two years on a book of native tunes and hymns. He further says:

"Munshi Shankar Dyal, literary assistant in the Methodist Publishing House in Lucknow, has written at least one hundred *ghazals* (hymns), many of them of a high order, several of which have found their way into various hymn-books. One of these is sung more frequently in the Christian congregations of the Methodist mission than any other native hymn, and yet this interesting writer, whose literary productions (the product of his spare hours) are found so acceptable, breathing throughout a truly Christ-like spirit, is as yet a Hindu. He admits that at heart he is a Christian, and those who know him best are convinced that illuminating grace has reached his soul. For twenty years or more he has given all his time and strength to the preparation of Christian books in the vernacular; evidently he is not far from the kingdom of God."

And now we learn that a "Dictionary of Hymnology" is in course of preparation, which is to contain

an article intended to show how great a work has been accomplished by missionaries, in the introduction of Christian hymnology among the various nations of the earth, and for this purpose Rev. W. R. Stevenson, M. A., Carrington, Nottingham, England, wishes answers to the following questions from all mission fields:

"(1) Please state to what part of the mission field your answers refer, and the language or languages there spoken. (2) What hymn-books have been prepared for the use of the converts? About how many hymns do they contain? By whom were they prepared, and when? Where are they printed? Are the same books used elsewhere, or by the missionaries of any other society, so far as you know. (3) Are the hymns chiefly translations or originals? If translations, by whom were they translated? If the original, who were the authors? If possible, kindly give the first lines in *English* of the principal translated hymns. (4) Are our English metres and tunes used? Do the lines rhyme as with our hymns. Please address reply to Rev. W. R. Stevenson, M. A., Carrington, Nottingham, England."

Bulgaria.—We cannot fail of sympathetic interest with Bulgaria. It is an old battlefield of Asia and Europe, and hard soil for missions, with forces that would grind them as between the upper and nether millstones, but it is a vast strategic point for Christian work as well as for the soldier and the statesman. It must be taken and held for God. The people are a noble stock, and though troubled about political existence now, they are as likely to yield results to Christian toil as any branch of the Slavic race, and they are admirably situated to be a leading Christian power among their ninety millions of brother Slavs. In less than seven years this race of Slavs became a nation of freemen, with power to govern themselves. They set themselves to crush brigandage, and they did it completely in East Roumelia and almost completely in Bulgaria.

The Rev. D. C. Challis of Bulgaria calls our attention to the stamina, strength, and promise there is for Bulgaria, as illustrated by the action of their national assembly. He says:

"The serious and businesslike manner with which the Bulgaria National Assembly, lately adjourned, addressed itself to the work in hand is a striking instance of coolness under fire. A glance at the list of laws enacted during the late session shows the presence of no mean legislative ability, and the published reports of the discussions show that nothing was done by force or the abridgment of the freedom of speech. The most unpractical and cranky members were free to express their opinions and cast their votes.

"Among a large number of enactments of general importance we notice the following: A law authorizing a subsidiary nickel coinage of 3,000,000 francs. A law for the disposition of cases pending in the courts of Eastern Roumelia at the time of the annexation. A law for the suppression of brigandage, granting the government extraordinary powers in cases of necessity. A press law guaranteeing full freedom with responsibility, and providing for the speedy trial of offenders. A law authorizing a loan of 50,000,000 francs (\$10,000,000). A special credit of twenty millions to pay off the debts of Eastern Roumelia. A special credit of 370,000 francs for the preliminary survey of new railroad lines. Many other measures of importance were passed, all pointing to the fullest possible realization of the provisions of this liberal constitution."

In his address on closing the session, Prince Ferdinand expresses the highest satisfaction with the "loyal and patriotic co-operation of the assembly" and the "tact, intelligence and devotion of the ministry." Cut off from the recognition of the "powers" by their "illegal" position, and themselves the bone of the fiercest contention, the Bulgarians quietly attend to their business and defeat the intentions of their enemies by presenting an example of good government on a system almost purely democratic.

Delegates to the London Conference,

REV. WILLIAM KINCAID, D.D., Bible House, New York, Secretary of the American Committee of the General Conference on Foreign Missions, informs us that our English brethren are making generous provision to entertain all regularly accredited delegates during the continuance of the Conference, June 9 to 19. Delegates may expect to hear from the London committee on this subject in due time.

He also says: "Societies that have not yet appointed delegates, but still hope to do so, will confer a favor by taking action at the earliest convenient date. It is important that the list should be completed and be in the hands of the committee as soon as possible. The requisite credentials will be sent in proper season.

"Special attention is called to the request of our English brethren that 'earnest and continued prayer be offered in behalf of the proposed conference,' and to the suggestion of the American committee, in this connection, that interdenominational meetings be held throughout this country to inform the Christian public with reference to the conference and awaken interest in it. Such meetings, with great success, have been held in New York; may they not be planned for throughout the whole land?"

The delegates from American societies, so far as reported to Dr. Kincaid, are as follows:

Presbyterian Board of Foreign Missions—Rev. F. F. Ellinwood, D.D., Secretary.

Foreign Missions of the Presbyterian Church—Rev. M. H. Houston, D.D.; Rev. W. M. Murkland, D.D.; Rev. J. A. Lefevre, D.D.; Rev. R. Christen Deovies, Esq.

Board of Foreign Missions of the Reformed Presbyterian Church—Rev. D. McAllister, LL.D.; Rev. D. McFall, Mr. A. Alexander.

Board of Foreign Missions of the Reformed Church—Rev. T. W. Chambers, D.D.; Rev. W. J. R. Taylor, D.D.; C. L. Wells, Flatbush, N. Y.

Board of Foreign Missions of the Reformed Church—Rev. D. Van Horn, D.D. Alternates, Rev. C. L. Weiser, D.D.; Rev. S. G. Wagner, D.D.

American Board of Commissioners for Foreign Missions—Rev. A. C. Thompson, D.D.; Rev. Judson Smith, D.D.; Elbridge Torrey, Esq.

American Missionary Association—Rev. A. F. Baird, D.D.

American Baptist Missionary Union—Rev. John N. Murdock, D.D.; Rev. A. J. Gordon, D.D.; Hon. Eustace C. Fitz.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church—Rev. William S. Langford, D.D.

Missionary Society Methodist Episcopal Church—Bishop W. F. Mallahan, D.D.; Rev. J. N. Fitzgerald, D.D.; John M. Phillips, Esq.

Home and Foreign Missionary Society of the African Methodist Episcopal Church—Rev. Wm. B. Derrick, D.D.; Rev. D. P. Roberts, M.D.; Prof. Philander Outland. Alternates, Rev. C. T. Shaffer.

Board of Missions Methodist Protestant Church—Rev. F. T. Tagg.

Missionary Board Free Methodist Church—Rev. B. T. Roberts, Rev. T. B. Arnold.

American Bible Society—Rev. E. W. Gilman, D.D.

Chicago Training School for City, Home and Foreign Missions—Wm. E. Blackstone, Esq.

Washington City Bible Society—Rev. A. W. Pitzer, D.D.

Foreign Missions Southern Baptist Convention—Rev. H. A. Tupper, D.D.; Hon. J. L. M. Curry.

Woman's Foreign Missionary Society Presbyterian Church—Mrs. William Dugdale, Mrs. Arthur T. Pierson.

Woman's Board Cumberland Presbyterian Church—Mrs. A. H. Stephens.

Woman's Board of Reformed Church—Mrs. W. J. R. Taylor.

Women's National Indian Association—Mrs. Amelia S. Quinton, Mrs. Geo. D. Boardman, Miss Mary L. Bonney.

Woman's Board, Congregational—Miss Abbie B. Child, Mrs. A. C. Thompson, Mrs. Geo. W. Coburn, Miss Carrie Borden.

Woman's Foreign Missionary Society of Iowa Meeting of Friends—Mrs. Elizabeth Hutchinson.

Delegates at Large—Rev. Geo. E. Post, M.D.; Rev. A. T. Pierson, D.D.; Rev. Geo. D. Boardman, D.D.; Rev. Wm. M. Taylor, D.D.; Correllin Vanderbilt, Esq.; Rev. Daniel Dorchester, D.D.; General Clinton B. Fisk.

DR. IMAD-UD-DIN is the first native of India who ever received the title of Doctor of Divinity. The *Punjab News* has the following interesting incident: "Recently the Rev. Moulvie Imad-uddin, D.D., was asked by a rich and influential Mohammedan to come and see him on important business. When he reached the place he was very cordially received and hospitably treated. After some time the business was broached. His host took him into an inner room. There he found about forty Mohammedan gentlemen, including some Moulvies and well-to-do influential persons. They carefully shut the door, and having taken every possible precaution against interruption and eaves-dropping, they said to him, 'Now you are alone with us and God. We charge you by the living God, to whom you will one day give account, answer our questions truthfully. The Lord judge you if you deceive us.' The Moulvie said, 'God is my witness. Ask, and I will answer truly.' They then said, 'We see you are a man of learning and worth. Why did you become a Christian?' 'For the salvation of my soul,' the Moulvie replied. 'Could you not find salvation in Islam, O brother?' 'No.' 'Tell us why not.'

"Dr. Imad-ud-din then preached Christ Jesus to them. They listened attentively, and only interrupted him now and then to ask pertinent questions. He stayed three days, and each day was spent in converse about the things of Christ. When he left they all showed him great honor, embraced him and said, 'God bless you and be with you. Now we know that whatever you have done you have done, not for the sake of gain, but with a pure heart, for the sake of what you believe to be truth.'"

V.—MONTHLY CONCERT OF MISSIONS.

Burmah and Siam.

BURMAH contains about 3,000,000 of people and is rich in resources, both vegetable and mineral. Here, as in Hindustan, God permitted British arms and diplomacy to establish an Anglo-Indian empire, controlling the seaboard from the mouth of the Ganges to the Malacca strait, but unlocking this land also to the gospel, which here found a field for special triumphs. The article on another page of this issue gives an account of the work among the Karens.

The Burmese are Buddhists, and their religious faith is purer from admixtures than that of the East Indian and Chinese; there is not as much picture-worship as in China, and the monks are more faithful to their vows of poverty and celibacy.

About the close of the last century the state religion branched off into

two sects; one held a kind of *pantheism*, believing the godhead to pervade all nature and life, but especially the Buddhists; the other sect rejects the doctrine of the metempsychosis, cloister system, etc., worships one spirit supreme and all-creating (Nat), and holds to a life beyond death with weal or woe according to the works of the departed. These heretics were burned by the king, but were reported numerous though worshipping in secret.

The empire of Burmah reached its apex of glory in the eleventh century; in the sixteenth the state was rent into several warring factions. Alompra, founder of the present dynasty, restored the empire to something like its former territory and prestige. But the British have since then, in the wars of 1823 and 1852, made it largely a dependency of

Britain. The government is despotic; the *hlwot-dau* or council of state regulates details, and is composed of four ministers and presided over by the heir apparent to the throne, or a prince of the royal blood.

The Burmese courts seldom dispense justice. From the Supreme Council down, every office-holder is a plunderer; the judges are venal, the police powerless; life, liberty and property are at the mercy of the violent and vicious. The farther from the capital the less heed is paid to the king. The provinces near the Chinese border live under two governments, the Chinese and Burmese actually sharing the control. The interior of Burmah is comparatively unknown, the seacoast having been mainly the scene of missionary operations.

The Irawaddy, navigable for 400 miles, is the "Father of Waters," and Ava, made capital in 1819, is the "City of Pearls."

Those who would read a fascinating story of mission labors and triumphs must read Gammell's "History of American Baptist Missions" and the "Life of Adoniram Judson and his Wives." No more thrilling chapter can be found in the entire record of modern missionary labor.

The Burmah Baptist Missionary Convention held its thirteenth annual meeting at Moulmein November 5-7. All the work is encouraging. The convention was preceded by a three-days' conference for prayer. On the last evening of the conference a mass-meeting of all races was held on the Burman Mission Compound, near where Dr. Judson's chapel used to stand. Addresses were given in seven languages—English, Burman, Karen, Shan, Talaigu, Telugu and Tamil. No one of these languages was understood by all present, but a hearty Christian unity prevailed. The Church Missionary Society is supported by the evangelical element of the Church of England, and has the largest income of any missionary

society in the world. This great organization is revising its whole missionary policy, to bring it into line with the demands of the times. The General Committee has resolved: First, not to refuse any candidates for missionary service on the sole ground of the lack of funds; second, to recognize the present methods for the collection of funds; third, to employ more lay evangelists; fourth, to arrange for more meetings for united and special prayer. The Henry Reed Steamboat Company, connected with the American Baptist Missionary Union, raised \$1,056.02 in 1887 for the support of the steamer on the Upper Congo River, in Central Africa; \$1,750 is wanted for 1888. The Equator Station of this mission is farther inland than any other from the West Coast. Baptist missionaries in Assam are laboring among people speaking seven different languages, three of which had never been acquired by a foreigner until the missionaries went there. One station is sixty miles from even a cart-road. Rev. J. E. Clough, D.D., has been laboring on the Ongole field in the Telugu Baptist Mission for twenty-one years. In that time the number of Christians has risen from none to 25,545. More than six hundred converts were baptized in the first eight months of last year. Rev. Kyouk-kai, a Karen preacher of the Toungoo District, Burmah, has been presented with a silver sword by the British Government for his efforts in suppressing the rebels and restoring peace to the district. This is the only case in which such an honor has been bestowed.

SIAM has a territory of about 200,000 square miles, and a population estimated at eight millions. Little has been known of this romantic country in literature until of late. We are now beginning to know something of this second great river basin of the Indo Chinese peninsula, with Bangkok, its capital, the "Venice of the Orient."

Vegetation is abundant and luxuriant, the fruits unsurpassed in variety and excellence, the animal kingdom varied and interesting. The white elephant is the form associated with the appearing of Buddhas and the transmigration of souls, which are believed to be far on their way toward the Buddhist heaven, *Nirvana*. Woman's condition is far above that of her sex generally in the East, and her treatment more affectionate and considerate. Social distinctions are numerous and numerical, 5 representing the lowest slave, and 100,000 the second king.

The sacred literature, in the Pali, is written with a stylus on long slips of palm-leaf, and the 400 principal works embrace 4,000 volumes. The secular consists of about 250 principal works with 2,000 volumes. Of the males, from 80 to 90 per cent. can read, and education is afforded gratuitously at the temples. Buddhism absolutely sways this people. Its sacred fane is among the costliest and finest of the Orient; one, estimated to have cost \$800,000, holds nearly a thousand images of Buddha, the principal of which is 158 feet long, inlaid with pearl and overlaid with gold. The priesthood, now much reduced, once numbered 100,000.

Protestant missions date from the days of Gutzlaff, Tomlin and Abeel in 1828-31, and properly from the settlement of Jones in 1833. A half century ago all foreigners, whether missionaries or merchants, were excluded; now all Christian countries enjoy treaty rights. No country on earth is perhaps more widely open to the gospel, and Providence has especially given to Presbyterian Christians this land to occupy for him.

The American Baptists, who have had a mission there for over fifty years, are now working only among resident Chinese, from whom Dr. Dean in 1837 organized the first church of Chinese Christians in all Asia.

The Presbyterians have but two main stations—at Bangkok and Petchaburi—and two more among the Laos, at Chiengmai and Lakawn. Their entire force, including native preachers and teachers, would number less than thirty workers, who, if their responsibility could be averaged, would each have the care of a quarter of a million souls.

It is a rare opportunity that Siam presents. Contact with Western civilization has embraced Siam in the telegraphic circuit, that thus binds her to the Christian world; the postal system reaches from Bangkok to the bounds of the kingdom. Commerce is developing the exports and introducing imports. Next to the Mikado of Japan, the king is pronounced the most "progressive sovereign in Asia." Himself an educated man, he favors education; more than this, the government has given practical proof of its estimate of the value of Christian missions by giving the land for a new mission station at Lakon. The king subscribed \$1,000 for a hospital building. A series of friendly acts shows the attitude of the royal court toward the work of the mission.

This new and liberal policy was inaugurated by the government in 1851, when a new king took the throne. He reigned for seventeen years, was a scholarly gentleman, who had been taught in languages and modern science by a missionary of the American Board; and under his successor, the present king, the influence of Protestant missionaries with the government, as we have seen, has not waned. An official document, under royal sanction, testifies to their intelligence, integrity and personal worth. It acknowledges the debt of the Siamese to them for teaching them to read and speak the English tongue, and says: "The American missionaries have always been just and upright men; have never meddled in the affairs of government, nor created any diffi-

culty with the Siamese; have lived with the Siamese just as if they belonged to the nation; " and furthermore this document affirms the high standing of the missionaries in the respect and love of the government.

When this young king, by a sad accident some years since, lost his wife, his brother came to the missionaries for a copy of the New Testament, and gave as a reason for the request that the king had *lost faith in his own religion*; that he could find nothing in Buddhism to console him in his great grief. It might cost the king his crown, or even his life, to renounce the state religion, yet this bereaved monarch flies to the Christian's Bible for the solace that his pagan creed cannot supply! Siam may be much nearer to becoming a Christian nation than we think! The additional fact should be put on record that the first zenana teaching ever attempted in the East was by missionary women, in 1851, among the thirty wives and royal sisters of the king of Siam.

THEME FOR A GRAND MISSIONARY
SERMON.

Isaiah xvii. 1-7.

THE Messiah is here set forth as the servant of Jehovah, upheld by his almightiness, his elect, the object of his delight, the subject of his Holy Spirit's unmeasured indwelling and outworking.

His special mission is to the Gentiles. He shall not cry as in helpless grief, nor shout as in boastful glory. He shall perform his service in the quietness of a divine confidence and certainty of result.

The bruised reed and smoking wick seem to me to refer to the golden candlestick, whose branches were called reeds; and so regarded this verse may refer to the *church*, which even in her periods of spiritual decline he shall not forsake. When her branches are bruised he will not break them off, and when her lamp burns dim he will not quench it, but by his patient, loving discipline heal her schisms, repair her breaches, and

breathe new life into her expiring flame, so that her light may shine clear and far.

The fourth verse is open to a similar construction, and may be translated, he shall not burn dimly nor be bruised; and then the thought throughout is beautifully consistent.

Christ finds his church with branches bruised and lights dim, and by his corrective judgments he makes her capable of a powerful testimony to the truth. But we are to look up from a fallible, imperfect body of disciples to an infallible and perfect Head and Lord; he cannot be bruised and broken, nor does his light ever become dim or threaten to be extinguished. He shall not only correct his church by chastening judgments, but by punitive judgments destroy the wicked and set up his throne upon the earth. And for his law the isles shall longingly wait and Ethiopia shall stretch forth imploring hands.

God has called *him* to be the justifier, and holds his hand and keeps him; he has entered into covenant with *him*, and that covenant is as sure as the word and oath of God can make it. Christ shall be a light of the Gentiles, though the church's lamp may at times seem to be going out and her testimony be almost quenched. He shall open blind eyes, release imprisoned souls, and those in the shadow of death. We do not claim that this is a precise, exact and scholarly exegesis of this passage, but we believe a careful study of the Hebrew will satisfy any student that the drift of this paragraph is not ordinarily apprehended; that the hope of missions is here shown to be the infallible covenant of God; not the golden candlesticks, but He who walketh in the midst of them; not the efficiency and energy of human organizations, but the power and grace of the living, risen, glorified Christ. The word judgment occurs here in three conspicuous connections, and that word always calls attention to *divine* energy of action. God invites

the co-operation of his people, but he is not dependent upon it. He can work in his own way, and sometimes by mighty judgments he both brings an unfaithful church to see her duty and a rebellious world to bow and submit to his law. The whole outline of missions is suggested in this passage in Isaiah—the outline of missionary history and of the divine philosophy of missions.

It is also particularly noticeable that a conspicuous change in prophetic terminology occurs at chap. liii. of this prophecy. The servant of the Lord is a phrase which occurs frequently up to chap. liii. 11 : the Messiah who represents the true Israel, the holy seed of God, the indestructible germ which assures continuity to Israel's life, who restores moral order. But though this title occurs nineteen times in chaps. xli. to liii., after the eleventh verse of chap. liii. it disappears. "*My righteous servant shall justify many.*" Now his work as servant is done. He has suffered the just for the unjust to bring us to God. He has justified many and made *them servants of God*. They now take up the work he has laid down, and fill up that which is behind of his sufferings. And so after this, as in chap. liv. 17, we have the new phrase, "*servants of the Lord,*" which occurs ten times from chap. liv. 17 to lvi. 14. The servant of God now sows his seed, and it is a numerous seed. The servant of God is multiplied a thousand fold (Rom. v. 15-19). He ceases to suffer, and in the former sense to serve, and his spiritual offspring take up service and suffering for his sake. They go into all the world, and as witnesses testify and as martyrs die for him and his cause, until he comes again, and then service and suffering are merged into triumph and glory, and the new heaven and earth, wherein dwelleth righteousness, take the place of this sin-cursed and sorrow-stricken world, and chaos is once more displaced by cosmos.

SUGGESTIVE PARAGRAPHS.

DR. W. M. PAXTON said to his students at Princeton Theological Seminary as to the signs of a call to the foreign field :

I. *Desire.*

In general, when the Lord wants a man to do a certain work, he puts into his heart a strong desire to do it.

"I have long observed that God puts certain proclivities in men's minds," etc. (Albert Barnes.)

II. *Qualifications.*

Many men would make good ministers at home who would not perhaps do for the foreign field, *e.g.* :

1. One must have some faculty for acquiring a foreign language.

2. A man must be good-tempered enough not to quarrel with his brother missionaries. Scores of troubles have arisen from this source. Bad temper is easily developed in a missionary field, especially in a bad climate. Above all, don't take a bad-tempered woman. A man who is to be a missionary must not have a curious, prying or gossiping disposition. He needs especially to mind his own business.

3. Must have aptness to teach and patience in imparting knowledge even to those of a low grade of capacity.

4. Must have good health, and his physical constitution should be adapted to the climate where he labors. Every man must have a physician's certificate—*e.g.*, one with a torpid liver should not go to a very hot country like India or Africa, nor with weak lungs to a land unfavorable for pulmonary weaknesses.

III. *Opportunity.*

This means that providence will open the way when God has a purpose in a man's life. There may be an insuperable objection—*e.g.*, an aged and dependent mother, etc.

—**Dr. Barnardo**, the English philanthropist, has now the largest family in the world cared for by any one man. It numbers 2,233.

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

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

—Dr. Elmslie, an American missionary, who has been stationed for some time among the Zulus west of Lake Nyassa, has sent home the first book printed in Nbungoni language. The book was issued from the press of a neighboring mission station called Blantyre. It contains the Decalogue, passages from the Psalms, Proverbs and the Gospels, with fourteen hymns. Much is expected from the book, as the Nbungoni language is intelligible to a large number of the tribes.

—The Royal Niger Company has determined to impose a tax of fifty per cent. upon all spirituous liquors landed within its territories. Total prohibition is impossible, as the river is free to all trade under the Berlin Treaty; but this tax will limit the supply. The company has been endeavoring to induce the government to negotiate with other powers for a uniform duty on spirits all along the West African coast for 2,500 miles.

—American Board. For the first six months of the financial year the total receipts were about \$75,000 in

advance of those of the preceding year for the corresponding period, of which amount about \$30,000 was from donations and \$48,000 from legacies.

—The French Government and Missions. Rev. John Jones, a leading missionary of the London Missionary Society, has been expelled from the Loyalty Islands by the French Government. The directors of the society have given to the press the details of the outrage from Mr. Jones's own pen, and now publish them in their own periodical, *The Chronicle*, for March:

"Mr. Jones has been summoned home by telegram to meet the Board, whose future action will be determined upon after his arrival. In the mean time, suffice it to say that they sympathize deeply with their missionary in the wrong he has sustained, and regard him as the subject of harsh and unjust treatment. He has been expelled not so much on account of his Protestantism, as on that of known friendliness to the islanders, and as being a sturdy representative of earnest British Christianity, a type of man the French Colonial Office is not partial to."

India.—They write from Kolapoor that it is wonderful the joy the native Christians show at seeing the Wilders, mother and daughter, after an absence of thirteen years, and that Miss Grace talks Mahratta (or Marathi) "like a native."

—The Lutheran Missionaries in South India have long had a German synod, but in June, 1887, their first Tamil synod met, composed of delegates of the churches (which have hitherto had a very loose connection with each other), of all the native ministers, and of three missionaries, together with the Senior of the mission. The synod is to meet triennially. Tanjore, as being the most central station, was chosen as the first place of meeting.

—July 1, 1883, was the bicentennial anniversary of the missionary Zie-

genbalg, the first foreign missionary of the Lutheran Church. It was therefore resolved to build a handsome memorial church at Shiali, on the southeastern coast of India, some six leagues south of Tranquebar. This was dedicated last July.

—The North India Methodist Conference met at Cawnpore on the 4th of January. The reports presented were full of encouragement. The native Christian community now connected with the conference numbers 9,226, of whom 5,675 are adults. There has been an accession during the year of 832 adults by baptism. Of these 27 were from Mohammedanism, the rest from Hinduism. Inquirers are not reported, yet these are so numerous that if the missionaries desired only to swell their numbers, 2,000 persons could be baptized at once. One native preacher, the Rev. Philemon, ordained by Bishop Ninde a year ago, has since baptized 211 persons. The conference greatly needs a staff of good colporteurs. There are 23,913 scholars in the schools.—*Indian Witness*.

—Netherlands India, that is, the India under Dutch rule, possesses a population of 27,000,000. It stretches from Atcheen, in Sumatra, to New Guinea. Among these 27,000,000 there labor 70 missionaries, 36 of whom are Dutch, the rest being Germans, principally from Barmen, and subsidized by the society at Amsterdam. Besides these there are 24 "helpers," who are in government pay and labor only among the nominal Christians. These 94 agents (including helpers) are distributed as follows: In Java, 24; in Sumatra, 19; in Mias, 5; in Borneo, 7; in Celebes, 11; in Sumba, 1; in Timor, 1; in Rotti, 1; in Wetter, 1; in Buru, 1; in Ceram, 2; in New Guinea, 5; in Gilolo, 2; in Sangi, 3; in Talan, 2; in Saparima, 2; in Amboyna, 4; in Ternati, 1; in Letti, 1; in Haruku, 1.

—According to the Census (1885-86) there were in Neth. India Malay-an race native Christians, 235,070,

of whom no fewer than 115,361 were in Ninnahassa, or Celebes, the whole population of that island being 138,026. In Dutch Timor there are 33,015 nominal Christians, with only one government helper and no missionary. The Dutch Government has no objection to missionaries of other nationalities working, as the Germans do, in its possessions; and the Rev. J. B. Cook of Singapore, who sends us the above information, is very urgent that British Christians should come to the help of these multitudes of Mohammedans and heathen.

—Commercial Value of Missions. Take the following figures, vouched for by competent authority: The commerce of the United States with the Sandwich Islands alone in 1870 was \$4,400,426, while in the same year the whole amount expended in foreign missions by all denominations in this country was \$1,633,801. "The cost of the Sandwich Islands missions," says Dr. Anderson, "up to 1869—that is, for fifty years, and during the whole period of its dependence on the Board—was \$1,220,000. The profits of our trade with the Sandwich Islands for 1871 was \$600,964—more than half of all that was expended on the mission during fifty years."

—Pope's Jubilee. The gifts to Pope Leo, at the late Jubilee, exceeded \$10,000,000 in articles of value, besides as much more in cash. The United States outstripped every other country, and no greeting was perhaps more cordial than that of the *New York Independent*!

Madagascar.—Rum! *The British Weekly* says: "Rum and the gospel" have reached Madagascar in the same boat. The official *Chronicle* of the London Missionary Society, in announcing the safe arrival of the Rev. A. G. Shaw and Mrs. Shaw at Tamalave, and the hearty welcome given to them by their old friends, adds that they shortly afterward left in the coasting vessel which had taken them across from Mauritius.

It "was partly laden with rum, the stench of which filled it from stem to stern, and accommodation on board was of the most meager description."

Persia.—The Persian missions have been more richly blessed during the past year than ever before, both in the accessions to their churches and in the general prosperity of their work, while as to opportunities for the extension of the work they seem literally without limit.

—Reformed Dutch Missions. The treasury of the Reformed (Dutch) Board of Foreign Missions is becoming seriously burdened. It is maintained at present by the use of the credit of individuals. The receipts of October were twice those of October, 1886. Since that statement such a decline of income has occurred as to cause increasing anxiety. The receipts of December, usually a fruitful month, were much below those of recent years.

South America.—The William Taylor Transit Fund and Building Fund Society has a self-supporting work in South America, begun eight years ago, embracing four well-established missions in Chili and property in churches, parsonages and schools worth about \$100,000. There are incipient church organizations, one with a membership of thirty-six, and there have been about 3,000 pupils in these schools, with from 600 to 1,000 children under tuition now. The schools are patronized by the most influential classes, from the President of the republic down. There are also stations in Brazil. These foundations, say the officers of the society, have been built up largely within the quadrennium now closing, and more missionaries and larger premises are called for.

—Spanish Armada. In May next it will be 300 years since the "invincible armada" met with the beginning of those disasters which terminated with its destruction, and it has been proposed in England properly to celebrate the anniversary.

Syria.—The good tidings come 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.

—The Y. M. C. A. in Evangelization. Mr. L. D. Wishard is about to undertake a tour of the world in the interests of the Y. M. C. A. Eighteen associations are now established on foreign missionary soil—Japan, Turkey, India, China, Persia and Ceylon. There are 300,000 in India speaking English, and 60,000 Christian young men, and 100 government schools from which the Christian religion is excluded, but where the undenominational Y. M. C. A. could enter.

—The Eleventh Triennial Meeting of the Young Men's Christian Associations of all lands is to be held in Stockholm August 15-19. A special rate has been secured to London and return by the new steamer City of Berlin, of the Inman line, sailing from New York July 21; the return tickets are available from Antwerp by the Red Star line, as well as by the Inman line steamers from Liverpool. Special rates between London and Stockholm. Friends in England extend an invitation to a special steamer trip along the Norwegian coast before the meeting. There will be a trip provided which will include all expenses of the journey from New York back to New York, covering about seven weeks, the cost of which will be \$300. Particulars can be obtained from Geo. A. Hall, State Secretary Y. M. C. A., Twenty-third street and Fourth avenue, New York.

Zenanas.—The needle of a missionary's wife was the instrument God used to give access to Oriental zenanas. A piece of embroidery wrought by her deft fingers found its way to the secluded inmates of a zenana. If a woman could do such work as that

other women could learn under her instruction; and so, with the cordial consent of the husband, this Christian woman was welcomed to the inside of his home; and as she taught his wife the art of embroidery she was working the "scarlet dyed in the blood of the Lamb" into the more delicate fabric of their hearts and lives.

—The Church of England Zenana Society is the most enterprising society of its kind probably in the world. It has 83 missionaries, with 445 Bible women and other agents locally en-

gaged; four normal schools with 123 pupils, and 133 other schools with 5,411 scholars. Last year 2,364 zenanas were regularly visited. Financially it received 19,497 rupees in government grants, 7,916 rupees in fees, and 18,953 rupees locally subscribed. Its home receipts during the year amounted to \$118,185. Of 14 missionaries recently sent out by the society, 3 were self-supporting, 4 draw no salary, 2 have their salaries paid by their friends, and 5 only are chargeable to the society.

VII.—STATISTICS OF THE WORLD'S MISSIONS.

The Comparative Cost of War and of Missions. Dr. Fed. Garlanda, in an unusually able article, has recently measured the military strength of Europe at the dawn of 1888.

The Italian standing army presents a total of over 871,000, of whom over 250,000 are in actual service, and 17,800 officers; the *milizia mobile* and the *milizia territoriale* being added to the others, we have a grand total of 32,248 officers and 2,475,533 men. The navy includes 235 ships.

The French army can in case of war summon to her aid over 2,000,000 men and a navy of over 400 ships. Her yearly expenditure on navy alone is \$46,000,000.

The land forces of the German Empire consist in time of peace of 19,264 officers, 468,409 men, with 84,091 horses. The artillery has 364 batteries, 47 of which have six pieces each, and 317 have four. In time of war those 317 batteries have also six pieces, bringing up the total to 2,184 guns. In case of war Germany can muster 1,753,000 men of the standing army and 993,000 men of the *Landwehr*. The *Landsturm* numbers 3,955,000 men. Altogether about 6,000,000 men. Her navy contains about 200 ships.

The Austro-Hungarian Empire can command nearly 44,000 officers and 1,532,296 men, with 207,034 horses, and a navy of 106 ships.

The English army has now under arms 218,569 men, with 22,242 horses, and 624 guns. The navy is equal to the combined navies of France, Germany and Austro-Hungary, embracing about 700 ships.

The Russian Empire could bring into the field over 2,500,000 troops, and a navy of over 300 ships. Turkey and Spain could muster over 1,000,000 more, and 200 vessels. In other words, the combined armies of Europe could bring into the field over 16,000,000 men and cover the waters with 1,400 vessels of war, many of them of the most destructive sort.

The total annual expenditure for the war and navy departments of these governments is said to reach the enormous sum of \$906,000,000. These governments are also immensely in debt, yet the political situation is such as to require increased armaments. They cannot go to war because they have not the financial credit to extend their indebtedness.

The total annual interest upon European indebtedness is about \$1,070,000,000. Hence the people are burdened with high taxes.

All this it costs simply to be prepared for international conflicts in Europe.

Now look at the cost of actually carrying on the Lord's war for human redemption by the universal

church! We have put into the entire foreign field, including men, women and native helpers, considerably less than 50,000 laborers, and we expend about \$10,000,000 yearly; so that Europe alone has 333 times as many soldiers, and spends 900 times as many dollars each year as the en-

tire church of Christendom can muster in men and money for the Lord's war of the ages!

How would these figures be changed if the Christian church should but appreciate her opportunity and her responsibility—the perils and possibilities of the critical hour of history!

Women's Foreign Missionary Societies.

[The first in the field was the Woman's Union Missionary Society, organized in the City of New York in January, 1851. In 1885 more than twenty foreign missionary societies of ladies existed in the United States. The following table we copy from Dr. Dorchester's "Christianity in the United States," showing that *over eight and a half millions of dollars* have been raised by these women's societies in this brief period of time.—Eds.]

	Date of organization.	Auxiliaries.	Bands.	Missionaries.	Bible readers and teachers.	Schools.	Pupils.
FROM REPORTS FOR 1885.							
Union Missionary Society	1851	52	141	49	...	78	2,881
Congregational Board	1853	120	97	99	99	219	...
" of Interior	1853	1,275	...	43	35	58	...
" of Pacific	1873	50	25	4	...	...	...
Methodist Episcopal Church Woman's Board	1859	3,670	...	59	225	213	5,722
" South, Woman's Board	1878	1,406	514	10	6	21	522
" Protestant Church Woman's Board	1879	102	20	2	1	1	47
Presbyterian Woman's Board	1870	1,327	1,213	124	102	152	...
" of the Northwest	1870	1,506	...	61	48	98	...
" of New York City	1872	102	113	7	15	3	53
" of the Southwest	1870	459	259	31	62	47	...
Baptist Woman's Board	1877	284	...	14	...	...	...
" of the West	1870	1,180	528	27	57	169	4,019
Southern Presbyterian Church Board	1871	1,393	327	35	107	147	1,666
United Presbyterian Church of North America Board		369	...	...	...	...	...
Cumberland Presbyterian Church Board	1879	469	...	...	...	...	...
Reformed Presbyterian Board		589	...	...	...	...	...
Friends' Foreign Missionary Society	1851	9	...	...	...	...	...
Reformed (Dutch) Church Board	1875	190	...	...	...	...	...
Protestant Episcopal Church Board	1871	43	...	...	...	...	...
Free Baptist Foreign Mission Board	1873	193	49	7	...	...	...
Mite Society of African Methodist Episcopal Church		...	...	...	...	...	...
United Brethren Board	1875	303	86	6	9	5	175
Disciples' Foreign Missionary Society		454	54	...	...	...	...
Lutheran General Synod	1870	302	29	2	20	11	...
Total of 26 Women's Missionary Boards		15,806	3,454	578	785	1,142	15,165

TOTAL RECEIPTS OF WOMEN'S FOREIGN MISSIONARY BOARDS.

	Date of organization.	1850 to 1860.	1870 to 1880.	1881 to 1886*	Aggregate.
Woman's Union	1851	\$119,827	\$473,221	\$240,687	\$1,026,237
Congregational, East	1853	20,435	68,334	841,781	1,550,410
Congregational, West	1853	...	369,394	270,440	450,303
Methodist Episcopal	1859	...	502,346	1,066,283	1,661,535
Presbyterian, Philadelphia	1870	...	667,304	692,765	1,359,169
Presbyterian, New York City	1870	...	164,194	208,771	374,965
Presbyterian, Northwest	1870	...	207,580	371,005	578,585
Presbyterian, Albany and Troy	1872	...	45,341	55,165	100,506
Baptist, East	1870	...	281,100	378,753	659,853
Baptist, West	1871	...	104,841	160,191	244,031
Protestant Episcopal	1871	...	67,278	115,005	182,283
Reformed (Dutch) Church	1875	...	35,369	110,613	154,972
United Brethren	1875	...	15,000	69,755	84,755
Methodist Episcopal, South	1878	...	20,319	232,144	252,463
Total		\$140,322	\$3,436,301	\$4,384,419	\$8,571,700

NOTE.—There are about a dozen other woman's boards very recently organized, a statement of whose receipts we have been unable to obtain. Most of the above receipts are included in those of the various denominational boards, but not all.

* In a few instances the receipts are limited at 1885, and in a few others 1887 are included.

The following table is condensed from one prepared by Rev. Henry Loomis, agent of the American Bible Society at Yokohama. The Society for the Propagation of the Gospel Mission declined to give statistics, and the figures for this society are partly approximate. In the column for contributions the yen is equal to 75 cents gold. Two columns, for which we cannot make room, giving statistics of churches wholly or partly self-supporting, show that of the 41 connected with the American Board 33 are wholly, and the remaining 8 are partially self-supporting. The progress of the past year, as indicated by this table, is most cheering.

Statistics of Missions and Missionary Work in Japan for the Year 1887.

Missions.	Year of arrival in Japan.	Male missionaries.	Unmarried females.	Missionaries (wives not included).	Stations.	Out-stations.	Churches.	Baptized adult converts, 1886.	Members.	Theological schools.	Theological students.	Native ministers.	Unordained preachers and helpers.	Native contributions, in yen.
American Presbyterian Church.....	1853	14	21	35	6	35	55	1,688	6,859	3	44	34	43	16,533
Reformed Church in America.....	1859	10	3	13	3	19	7	88	454	1	5	3	41	709
Union Presbyterian Church of Scotland.....	1874	3	..	3	1	6	1	207	408	1	1	..	7	1,085
Reformed Church in Japan (Native)	1874	3	..	3	1	19	13	207	408	1	10	3	7	1,209
Reformed Church in the United States.....	1879	4	1	5	3	5	2	200	500	..	..	..	..	300
Presbyterian Church in the United States.....	1885	4	2	6	3	2	1	300	500	..	..	..	..	300
Woman's Union Missionary Society.....	1871	..	5	5	2	5	7	..	..	..	..	..	..	..
Canadian Presbyterian Church.....	1871	3	5	8	2	2	1	..	..	..	..	..	..	..
American Protestant Episcopal Church *.....	1871	3	4	7	2	21	11	..	..	..	..	..	..	..
American Episcopal Society.....	1839	11	4	15	2	12	13	..	..	..	..	..	..	..
Church Missionary Society.....	1853	7	2	9	2	8	2	..	..	..	..	..	..	..
Society for Propagation of Gospel.....	1871	8	12	20	4	22	10	..	..	..	..	..	..	..
Society for Promoting Female Education.....	1850	8	12	20	4	22	10	..	..	..	..	..	..	..
American Baptist Church.....	1850	2	1	3	1	1	1	..	..	..	..	..	..	..
English Baptist Church.....	1850	2	1	3	1	1	1	..	..	..	..	..	..	..
Disciples Church.....	1882	2	1	3	1	1	1	..	..	..	..	..	..	..
Chinese Church.....	1882	2	1	3	1	1	1	..	..	..	..	..	..	..
A. B. C. F. M.....	1859	28	21	49	8	102	41	..	..	..	..	..	..	..
Independent Native Churches.....	1859	28	21	49	8	102	41	..	..	..	..	..	..	..
American Methodist Episcopal Church.....	1853	18	15	33	11	41	2	823	5,653	1	64	25	15	+ 15
Canadian Methodist Church.....	1872	18	15	33	11	41	2	100	855	1	64	25	15	+ 12,769
Evangelical Association of North America.....	1872	3	4	7	2	9	2	845	2,852	2	37	23	82	3,205
Protestant Methodist Church.....	1870	3	4	7	2	9	2	+ 270	1,012	1	15	5	13	1,500
American Methodist Episcopal Church (South).....	1884	5	4	9	2	25	12	169	1,177	1	6	4	..	250
Gen. Evangelical Protestant (German Swiss).....	1885	2	..	2	1	1	1	64	125	1	4	..	2	75
Society of Friends, America.....	1885	2	..	2	1	1	1	30	76	..	8	..	5	43
Yulartian Church.....	1885	1	..	1	1	1	1	30	35	..	..	..	5	37
Yulartian Church.....	1887	1	..	1	1	1	1	..	15	..	..	..	..	17
Total 1887.....	148	103	233	60	316	321	..	5,020	19,829	14	216	102	191	41,571
Total 1886.....	128	87	215	50	211	193	..	5,040	14,815	11	169	83	166	26,866
Increase, 1887.....	20	18	38	10	105	28	..	1,280	5,014	3	47	9	25	14,705

* Statistics to June 1. + Approximate.

Methodist Episcopal Mission in Argentina, Uruguay, Paraguay, and Vicinity.

A HALF CENTURY of mission work in South America was closed in 1887. It was begun by no less a man than John Dempster, followed in succession by William H. Norris, Dallas D. Lore, Goldsmith D. Currov, William Goodfellow, and Henry G. Jackson, all men who had made their mark in the service of the church at home before coming to South America, and who proved after their return, by still more eminent services and successes, that it was no fault of the workers that the work in South America did not meet impatient expectations. The difficulty was in the field, and not in the men. Not till 1882, when the mission was reinforced and backed up by a policy of aggressive evangelization, were there satisfactory results secured. The work of 1882-87 prospered all along the line. We give the statistics of the mission for 1887, for which we are indebted to the *Gospel in all Lands*, which gives an interesting history of the mission.—Eps.

STATISTICS OF THE MISSION, 1887.		U. S. missionaries.	U. S. missionaries, Wom. For.	U. S. missionaries, Wom. For. Miss. Society.	Other workers of Wom. For. Miss. Society.	Other ordained preachers.	Other unordained preachers.	Other teachers.	Other helpers.	Members.	Probationers.	Adherents.	Adults baptized.	Children baptized.	No. of theological schools.	No. of teachers in same.	No. of students.	No. of day schools.	No. of day scholars.	No. of sabbath schools.	No. of sabbath scholars.	No. of sabbath scholars.	No. of organs.	No. of churches and chapels.	Estimated value of churches and chapels.	No. of halls and other places of worship.	Parsonages or "homes."	Parsonages or "homes."	Estimated value of parsonages or "homes."	Value of orphanages, schools, hospitals, book-rooms, etc.	Collected for missionary society.	Collected for other benevolent societies.	Collected for self-support.	Collected for church building and repairing.	Contributed for other local purposes.
Montevideo and its Dependencies.....	2	..	27	4	1838	..	10	229	291	2,700	6	46	1	10	21	950	15	830	1	\$9,000	13	1	\$500	..	\$183	\$11	\$547	\$458	\$652						
Buenos Ayres and its Dependencies.....	2	..	..	..	211	..	4	221	275	2,410	..	76	..	..	8	815	8	565	2	46,000	6	1	16,000	..	390	10	6,626	1,600	1,906	
Rosario and its Dependencies.....	1	2	8	2	8	914	80	158	2,650	2	182	..	..	..	5	337	14	405	2	9,000	18	..	\$14,000	..	63	65	2,239	3,800	645			
Total.....	5	2	32	6	37	3,28	546	724	7,450	8	304	1	110	34	2,132	31	1,740	19	5	\$94,000	32	2	\$16,500	\$14,000	\$626	\$86	\$9,472	\$5,856	\$3,213						
Last report (1875).....	4	3	22	3	20	3,4	319	437	4,600	4	185	1	8	22	1,904	32	1,604	7	5	64,000	31	1	10,000	14,000	419	444	5,763	2,931	2,950						
Increase in two years	1	1	10	5	8	10	..	9	100	20	20	4	119	..	..	2	12	..	..	..	1	1	\$500	..	\$107	\$3,719	\$2,867	\$263		

Receipts of the Foreign Missionary Societies of the United States from the Origin of Each*

SOCIETIES.	1810 to 1819.		1820 to 1829.		1830 to 1839.		1840 to 1849.		1850 to 1859.		1860 to 1869.		1870 to 1879.		1880 to 1889.		Total: 1810 to 1889.		
American Board C. F. M.	\$162,430	\$684,247	\$1,684,731	\$2,550,277	\$3,140,811	\$4,519,112	\$5,242,137	\$4,483,112	\$2,432,877	\$2,327,239	\$2,327,239	\$2,327,239	\$2,327,239	\$2,327,239	\$2,327,239	\$2,327,239	\$2,327,239	\$2,327,239	\$2,327,239
American Baptist Missionary Union	43,750	81,471	591,230	769,265	1,061,608	1,429,149	2,753,977	3,773,887	4,883,241	5,744,533	6,744,533	7,744,533	8,744,533	9,744,533	10,744,533	11,744,533	12,744,533	13,744,533	14,744,533
Methodist Episcopal
Protestant Episcopal
Presbyterian Board
Southern Baptist
American Foreign Church Union (chiefly foreign)
Reformed Church (Dutch) with A. B. C. F. M. until 1857.
Evangelical Lutheran
Evangelical Association
United Brethren
United Presbyterian
Southern Presbyterian
Reformed Presbyterian
Disciples
Free-Will Baptist
Methodist Episcopal, South (partly estimated)
Total	\$206,210	\$745,718	\$2,885,830	\$5,087,922	\$8,427,284	\$12,020,713	\$21,422,121	\$19,028,980	\$73,074,151	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

* Note.—Add to the above \$2,501,707, received by Woman's Foreign Missionary Societies, known not to have been included in the receipts of the parent boards, and we have a total of \$73,575,858. There are also some smaller boards which are not included, because the data cannot be obtained. Complete returns from 1881 to 1887 would make about 21,000,000, or an average of THREE MILLIONS annually.

† In a few cases the earlier receipts have not been ascertained.

‡ This period comprises eleven years.

§ Several are for 1881 to 1890.

¶ For many years the New School Presbyterians contributed to the American Board of Christian Foreign Missions, but not since 1870.

§ Formerly more largely foreign than of late years.

¶ Estimated by a leading official of that denomination. Since 1880 the figures include other Lutheran bodies.

Receipts of the Home Missionary Societies of the United States from the Origin of Each.*

SOCIETIES.	1830 to 1839.	1830 to 1839.	1850 to 1859.	1860 to 1869.	1870 to 1880.†	1881 to 1887.	1880 to 1887.
Presbyterian, Old School Board.....	\$105,643	\$394,482	\$1,012,281	\$1,190,657	1,843,314.327	\$3,666,186	\$18,384,850
" New School Board.....	724,281	1,107,852	612,658	1,178,017	8,119,584	2,847,210	11,586,891
American Home Missionary Society.....	65,173	1,746,063	1,975,878	1,975,878	2,907,635	2,505,848	11,164,539
Methodist Episcopal Domestic.....	63,010	660,426	1,576,714	3,011,100	1,827,724	1,187,904	4,762,136
Protestant	108,181	320,613	463,204	754,507	517,600	1,333,158	1,103,945
American Church Missionary Society.....	.....	.....	453,097	453,097	517,600	1,333,158	1,103,945
Reformed Church (Dutch).....	31,661	64,297	130,400	202,584	308,516	217,148	963,042
American Baptist Home Mission.....	134,584	243,444	441,702	1,149,161	2,330,585	2,256,656	6,556,142
Seaman's Friend Society †.....	94,697	172,138	254,914	430,766	689,796	378,234	2,020,535
American Missionary Association †.....	.....	51,112	421,249	1,829,624	3,743,113	2,237,567	9,302,665
Evangelical Association \$.....	.....	48,000	126,000	248,000	380,000	630,616	1,626,616
United Brethren \$.....	.....	.....	88,304	322,201	693,291	494,225	1,568,521
Southern Baptist Domestic.....	.....	.....	266,376	495,020	958,279	455,399	1,601,256
Young Men's Christian Associations †.....	.....	.....	908,000	7,384,218	6,773,082	7,830,000	22,165,000
Disciples.....	.....	.....	84,410	186,801	650,078	410,500	1,372,702
United Presbyterian Church.....	.....	.....	.....	117,728	369,661	296,890	853,352
Southern Presbyterian Board.....	.....	.....	.....	.....	457,683	485,788	1,076,149
(umberland Presbyterian (last 9 years).)	.....	.....	.....	.....	103,900	184,734	384,021
Free-Will Baptist.....	.....	.....	.....	.....	.....	103,900	373,827
Meth. E. Church, South (estimated).)	.....	.....	.....	.....	.....	1,061,495	4,061,495
Lutherans.....	.....	.....	.....	.....	.....	221,905	747,835
<i>Freedmen's Aid Societies: †</i>	.....	.....	.....	.....	.....	.....	.....
Methodist Episcopal.....	.....	.....	.....	.....	**\$903,918.	951,403	1,845,312
Presbyterian.....	.....	.....	.....	.....	†1,503,671	763,356	1,207,037
United Presbyterian.....	.....	.....	.....	.....	††124,284	176,556	300,840
Aggregate.....	\$233,826	\$2,342,712	\$8,082,354	\$8,080,109	\$21,015,719	\$21,272,154	\$27,556,673

NOTE.—The above is by no means a full exhibit. The Reformed Presbyterians, the Reformed German, the Moravian, the Protestant, Free Wesleyan and African Methodist churches, the Disciples, the Christians, the Adventists, and, in short, all denominations to which home missionary work which cannot be tabulated in any form. * The earliest receipts of some boards cannot be ascertained. † United in 1860. ‡ Chiefly domestic. † Including Christian Commission. ‡ The Freedmen's work of most churches is included with the Domestic Mission work. ** For thirteen years. †† For eleven years. ††† For fourteen years.

—Dr. Worcester's "Christianity in the United States."