

# THE MISSIONARY REVIEW OF THE WORLD.

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## EDUCATION AND MISSIONS.—II.

BY A. J. GORDON, D.D.

The article under the above title in the August MISSIONARY REVIEW has naturally drawn out not a little comment. For this reason especially we are led to refer to the subject again, and to note how intimately it stands related to some of the broadest questions of missionary policy.

1. Is multitudinism or individualism the true method in missions? The Roman Catholic theory has been: "Bring men into the Church, in order to bring them to Christ;" the Protestant theory has been: "Bring men to Christ, in order to bring them into the Church." It is obvious that, according as the one or the other of these ideals prevails, the order of missionary procedure must radically differ. Education first and foremost, if the masses are to be nurtured into a condition where they shall be fit to be saved by faith in Christ. But is this according to the Divine plan? Is the new birth the graduating degree in the school of Christianity, or is it the matriculation into that school? A volume of sermons lies before us in which this sentence occurs: "From all eternity God has provided for us a place in His Church. *He has brought us into His church in order that we may be saved.* Whether we are saved eventually or not must depend," etc. This the preacher emphasizes as the Catholic theory of salvation over against the Calvinistic. Very well. Then bring the whole multitude into the Church; make the ordinances a drag-net for including entire nations at once within its communion; bring to bear all the forces of civilization for humanizing and elevating the heathen, and so making them ready to receive Christ as their Saviour.

But the primitive practice as well as the primitive precept seems to be against such a conception. The record of the Church's beginnings reads: "And the same day there were added about three thousand souls." Added to whom? Not to the Christian community merely. A parallel statement reads: "And believers were the more *added to the Lord*, multitudes both of men and women"—multitudinism, but through individualism!

The ecclesiastical tens and hundreds gained only through the believing units ; and whether by ones or by thousands, all "*added to the Lord!*" Jesus Christ is the Divine Unit, the one and only Centre of accretion to which all increase is related. Indeed, the phrase "*added to the Church!*" occurring in our common version (Acts 2 : 49) is unknown to the original. "*The Lord added daily* such as were being saved." and "believers" and such as "gladly received the Word" were "*added to the Lord.*" Such is the record in the Acts ; and from it we see how closely related is all growth in the kingdom of heaven to the person of the Saviour. Such a conception as a church standing as a portico to Christ, or as an introductory school to Christ, seems to be unknown to the New Testament.

Now, whether the question under consideration is a vital one or not will appear when we note the fact that several of the most eminent writers on the philosophy of missions regard it as the hinge on which the most important religious crises have turned.

Dr. George Smith considers that the conversion of Constantine, with the subsequent looming up of the ambitious legend, "*By this sign conquer,*" marks the first step in a fatally wrong policy of Christian aggression. "From a purely missionary point of view," he says, "it began a system of compromise with error, *of nationalism instead of individualism in conversion*, which in the East made the Church an easy prey to Mohammedanism, and in the West produced Jesuit missions." \*

Let the reader mark the words which we have italicized : "*nationalism instead of individualism in conversion.*" They contain the crucial question of missionary policy. If we will conform to God's order for this dispensation, and labor for an elective *outgathering* instead of a *universal ingathering* ; seeking individual conversions instead of grasping after national conquests, we shall be found in a way that has always proved safe in the history of missions. The "*In hoc signo vinces*" as interpreted by Constantine and his successors marks a total break with the whole spirit of apostolic and primitive Christianity. The cross indeed ! But "the cross of our Lord Jesus Christ, *by whom the world is crucified unto Me and I unto the world ;*" not the cross emblazoned on banners and inscribed on the *Labarum* moving on for the subjection of the nations to Christianity. The work distinctly appointed for this present time is the gathering of the *Ecclesia*—the called out. Not that we would question for a moment the ultimate conversion of the world. When "that which is in part shall be done away," and "when that which is perfect shall come," then indeed shall our Lord Jesus have dominion from sea to sea, and from the river unto the end of the earth." But the time of this consummation is not yet.

Now, a misconception of the present purpose and aim of foreign missions has undoubtedly had much to do with fostering these large and expensive schemes for educating the heathen about which many thoughtful

\* "Short History of Christian Missions," p. 57.

people are beginning to cherish such grave doubts. Substitute civilization for evangelization as the work of the Christian Church among the heathen, or identify civilization and evangelization as essentially the same, and secular education will come more and more to the front. On the contrary, let the idea be held firmly that the first work of the missionary is to promote individual conversions and gather churches of regenerated souls, and inevitably the work of educating unbelieving heathen will fall to the rear. And for this reason : emphasize conversion and the idea will soon emphasize itself that only converted persons are capable of being thoroughly instructed in the things of the kingdom of heaven. It is written in Scripture and in many forms reiterated that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them." Therefore the obvious conclusion must be : Seek to have men born of the Spirit, that they may be qualified for instruction in the doctrines of the Spirit. There is a saying so true and scriptural that it is worthy of being inscribed over the door of every mission house : "*In man's school the pupil seeks to know in order to believe ; in God's school the pupil must believe in order to know.*" Therefore conversion first and culture afterward.

2. Is affiliation with the State or separation from the State the true method in missions ? It sounds strange to hear a minister in a national church—the late Professor Christlieb, of Bonn—attaching so much importance, as he does, to exemption of religion from government control. In tracing the rise of the missionary spirit in America, he says : "Certainly it was no mere accidental circumstance that a livelier interest in the missionary enterprise began *after the privileges of the State Church had been abolished in New England.*" It was when "*delivered from the encumbrance of State aid,*" he goes on to say, that the American Church first began to rise to the greatness of her obligation to the heathen.

The eminent theologian thus puts emphasis on what it might not occur to us to notice. But those who are acquainted with Christlieb's experience can read into his words even more than he has himself expressed. His high evangelical views won for him the reproach of "pietism," and more than once the "powers that be" came near laying disciplinary hands upon him for this offence. It is always liable to be so. The stipend rarely fails to assert its authority over the stipendary ; subsidies are almost certain, sooner or later, to subsidize. Therefore let missions be on their guard against "the encumbrance of State aid."

The history of primitive missions is instructive at every point, and nowhere more so than here. "When the Church had the least money it had the most might," it has been pointedly said. And we may unhesitatingly add that when it had the least aid from the world it made the most rapid conquests in the world.

Let one read that very informing book, Uhlhorn's "Conflict of Christianity with Heathenism" for many suggestive facts upon this point.

When the Church held most uncompromisingly that her citizenship was in heaven, absolutely refusing to be affiliated with the kingdoms of this world, then it was that she was irresistible in her onward movement. This attitude of the early Christians gave great offence to heathen rulers, who often desired to be friendly to those who stubbornly refused to be befriended by them lest their friendship with the world might prove enmity to God.

Here is the picture which Uhlhorn gives of the victorious Church of the first three centuries: "The coming of the Lord was then believed to be quite near, and this hope dominated the whole life. No provision was made for the long continuance of the Church on earth, and all efforts were exclusively directed toward remaining in the world without spot till the day of Christ's coming." This is the time and this is the spiritual attitude in which Christianity made its most extraordinary advance among the heathen, so that Tertullian could say: "We are of yesterday, and yet have filled every place belonging to you—cities, islands, castles, towns, assemblies, your very camp, your tribes, companies, senate, and forum;" and Eusebius observes that "the saving Word has brought the souls of men of every race to the devout veneration of the God of the universe." Indeed, so rapid and so firm was the progress of the Gospel during the period that Dr. Warneck estimates that "at the end of the first century there were in the whole extent of the Roman Empire at most *two hundred thousand* Christians, and at the end of the third century about *six millions*—that is, about a twentieth part of the whole population" (see "History of Protestant Missions," p. 4).

Yet the faithful historian, after drawing this glowing portrait of the primitive Church, confesses his aversion to the austere bearing toward the world which these "earliest Christians" thus maintained; and after the manner of modern preachers discoursing on the "Church of the future" or "the institutional Church," he thus moralizes: "Not thus could Christianity conquer the world! It must become larger hearted, must go to meet the world, condescend to it in order in this way to conquer. The Church must not remain as it was, it must strip off the guise of the conventicle and become the Church of the people."

This ideal, too, was realized; and a little later on the historian describes the bearing of the "Church of the people." "Christians in the higher classes who had numerous family connections among the heathen did not scruple to attend family festivals in heathen households, and, of course, also to be present at the customary heathen rites." "Some even ventured to accompany their heathen relatives to the games and theatres." It came to be considered wise not to antagonize the heathen usages as heretofore, and the word "discreet" in Titus 2:5 was much dwelt upon. No doubt the proposal for a "congress of religions" would have met with ready favor at this time. The distinction between consecrated and unconsecrated money gradually ceased. So rigid had been this discrimination, that "when the gnostic Marcion separated from the Church, the two hundred

thousand sesterces which he had given at his baptism were returned to him." Now gold was gold, whether stamped with the image and superscription of Christ or of Caesar. Hitherto, "poor persons who had nothing fasted, in order to give what they saved; and sometimes a general fast was appointed in the Church and the proceeds expended for benevolent purposes;" now the wealth of the world began to come into the Lord's treasury. Hitherto "what the Church received it immediately expended; nothing was converted into capital." Now church endowments and hoarded wealth began to be known. "Without letting go the hope of the final advent of the Lord, the Church now entered upon its historical development and its *citizenship on earth*," says the historian. Ah, yes. It is an austere conception: "For our citizenship is in heaven, from whence we look for the Saviour, the Lord Jesus Christ." But the words are a quotation from Scripture; yet, knowing something of the present aversion to the idea which they convey, we must add, in the Saviour's words, "He that is able to receive it, let him receive it." Just here, however, in the assumption of earthly citizenship, was the turning point in history, when the pure and primitive Church swung into the paganzed and apostate Church. If our citizenship is on earth, we may receive tithes and collect revenues from the kings of this earth; we may allow human governments to pay tribute to us. But let us be on our guard against the perils involved in such a course. To swap civilized education for heathen money may be a fair trade, but is it the calling of the merchantmen in heavenly pearls to engage in such traffic? To give secular teaching in exchange for government grants may be an honest transaction, but is the missionary of the cross commissioned for such a business? As a matter of fact, the missionary societies of free churches and established churches alike have fallen into the habit of receiving government grants in aid on the foreign field. The system of secular education among our missions is largely related to this usage. The wrong principle—alliance of missions with the State—has led to what many regard as a wrong result. The principle, therefore, needs serious reconsideration. It was through this principle, gradually and almost imperceptibly adopted, that the early Church, from being "more than conqueror," became more than conquered, since, instead of Christianizing paganism, her Christianity was paganzed. The law of the kingdom of heaven is not the law of the kingdom of earth. The world's motto is, "In union there is strength;" the Church's motto is, "In separation there is strength."

We have been solicitous lest, in saying what we have in these two articles, we might seem to antagonize the work of devoted missionaries whom we are entirely unworthy to criticise and who are far better qualified than we to judge of the questions involved. But from communications already received, we judge that many laborers on the foreign field consider the educational system under which they are placed a yoke grievous to be

borne. We shall publish some of these communications in subsequent numbers of the REVIEW, and we cordially invite contributions from those who take a contrary view of the subject.

We append herewith a portion of an open letter on the question, received from Rev. E. A. Watkins, Vicar of Ubbstone, Suffolk, England, for eleven years a missionary of the Church Mission Society :

Educational work in our missions has now assumed immense proportions, and is absorbing a vast deal of the time of our missionaries, and consuming an enormous amount of the money contributed by the Christian public. The great question for consideration is, whether such time and such money are properly and profitably employed. It is generally assumed that the education of nominal Christian and heathen children is a necessary and desirable work, and consequently it is carried on without any scruple by almost all missionary societies, the China Inland Mission being perhaps the only one which scarcely makes any efforts in this direction. But I apprehend that calm and serious consideration of the subject will tend to cause much doubt as to either the necessity or desirableness of this branch of supposed legitimate missionary labor. No valid objection can of course be raised against direct religious teaching, but it is the teaching of *secular* subjects which is open to grave question. With all seriousness I would ask, Is it right that money contributed purely for the spread of the Gospel should be employed in teaching arithmetic, grammar, geography, and, as in high schools, algebra, Euclid, geology and other sciences? Is it right that the time of the missionaries should be spent in these matters, besides so many hours in the financial and other arrangements connected with the management of their schools?

Various reasons are assigned as a justification of the practice pursued and of the enormous expenditure incurred, and we must assume that such reasons are considered satisfactory by the committees of our missionary societies. Still it might be well to examine them a little. They may, I think, be fairly stated as follows :

1. "*It is of vast importance to lay hold of the children, as our main hope is in the rising generation.*"

This is readily granted ; but to lay hold of them in order to give four, or perhaps five, hours of secular instruction to every one hour devoted to religious teaching is not quite what is commonly apprehended by the statement made. The imparting of secular knowledge, however good and important a work it may be, is certainly *not missionary work*. Each agent who has left his native land to evangelize the heathen may very properly say : " Christ sent me, not to ' teach arithmetic and geography,' but to preach the Gospel."

2. "*Heathen parents would not send their children to Christian schools unless a good secular education were offered.*"

This is true to a certain extent, but not so universally as is assumed, and it applies exclusively to missions in India. But if the parents refuse to send their children we have no further responsibility ; our consciences are at rest, and we have the satisfaction of saving the missionaries' time and the subscribers' money, both of which would then be available for more direct missionary work. Let us imagine a somewhat similar case in another sphere of foreign labor. We will suppose that the agents of a Bible society offer copies of the Word of God to the natives of some popish

country, but that these latter will not accept them unless accompanied by four books of a secular character. Now, would the Bible society be justified in appropriating its funds to the purchase of books, say of history, travels, science and fiction, so that one of each of these should be presented with every copy of the Bible? Would the subscribers to such a society be satisfied that their money should be thus employed? I trow not.

3. "*We could get no government grant unless our schools were efficient.*"

Very true; but if only *religious* instruction is given, the expenses would be so greatly reduced that the government grant would not be needed, while we should have the consciousness of properly applying the contributions received. Several of the missionaries speak with satisfaction of the large grant which they are able to obtain, but if the case were expressed in plain language I fancy it would be something like this: "We have diligently taught arithmetic, grammar, history, geography, drawing, etc., and have gained an excellent report and a large grant, *and all with money subscribed for preaching the Gospel.*" Whether this is a fair ground for congratulation I leave subscribers to judge.

4. "*In our high schools we give such a superior education as is calculated to prepare the pupils for future usefulness in the missions.*"

Exactly so; but how many of those pupils actually engage in missionary work? Is it not a very small proportion indeed? The plan adopted seems very much like beginning at the wrong end. We educate a large number of pupils with the hope of getting a few Christian teachers, but ought we not rather first to select truly Christian youths and girls and then educate them? The school teaching, viewed from a missionary standpoint, must, I think, in honesty be confessed to have proved a *lamentable failure*. In India we have been teaching children for seventy years or more, and it may fairly be questioned whether one child in a hundred whom we have taught has grown up a real Christian. We have labored hard to give a good education, and we have turned out tens of thousands of semi-heathen, semi-infidels, and semi-Christians.

Dealing simply with his own Board, the Church Missionary Society, Mr. Watkins carefully estimates the cost of educating children incurred by the Board on the foreign field. He makes this a total of £59,514, and concludes:

If this estimate be anywhere near correct, we have *more than one fifth of the total expenditure* of the society for 1890 going for education, that total being £247,500. I venture to ask, Is this enormous amount of money well spent? Is it right to appropriate to such a purpose one fifth of the funds annually collected? If it be so, then by all means let us have an addition to the name of the society. Let it be called "the Church Missionary and Educational Society," and then subscribers will have a clear idea of the two separate objects to which they are contributing.

The chief disadvantage would be that probably the funds would be considerably diminished. I fear that many a hard-begged half crown would be either entirely withheld or obtained with even more difficulty than at present if the contributor realized that sixpence of it would go "to teach the poor heathen" arithmetic and geography.

The missionary societies of modern times have gradually become immense educational agencies, and in this respect, whether right or wrong, they certainly differ greatly from the primitive missions. The great apos-

tle-missionary of the Gentiles did not establish "St. Paul's schools" in the cities where he labored, nor did he charge Timothy and Titus to erect and carry on training institutions, though we might perhaps have expected something of this latter kind. But if our missionary societies are justified in spending such vast sums year by year upon mental training, why may they not go a step further and energetically take up *technical education* in all its branches? No one could deny that this would be very useful to the pupils. But where are we to stop? Are we with mission funds to teach all kinds of trades? Are we with those funds to furnish cooking kitchens, and erect carpenters' shops and smithies? Are we with those same funds to train our cleverest boys to a variety of professions? Mission schools, I contend, should far more resemble our Sunday than our day schools. The object aimed at ought to be *Christianity* first and foremost, while whatever little secular education is given should be entirely subsidiary to this one main object.

Let us hear the conclusion of the whole matter. If the governors and committees of our societies will condescend to notice the remarks of one who has the temerity (or as some would perhaps say, the audacity) to attack an old-established and widely extended system, and who will not be thanked for his pains, I would say:

(1) Give, both individually and collectively, careful and prayerful consideration to the whole subject. It is one of vast importance, and ought not to be pool-poohed.

(2) Toss the government grant overboard. It does no more good to the cause of Christianity than the like grant does to our schools in England, where it ignores all religious examination; our supereminently wise rulers in educational matters considering that secular learning without any contamination from Bible truth will turn our boys and girls into moral, upright, and most exemplary citizens.

(3) Give instruction to your missionaries and all your agents connected with schools that their one great aim must be the teaching of *religion*, and that everything else must be entirely subservient to this great end.

I trust that after prayer and consideration the societies will be led to abandon by degrees, if not at once, their present system, and to adopt one of a more God-honoring character, and then we may reasonably hope that the Divine blessing will rest more abundantly than ever upon their labors. Whether such officials will take any steps or not remains to be seen in the future, but I have at least discharged what I conceive to be my own duty, and now I leave the matter in the Heavenly Master's hands.

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## METLAKAITLA, A MARVEL AMONG MISSIONS.—II.

BY REV. D. L. LEONARD, OBERLIN, OHIO.

It is now high time to inquire what was the fruit in evident revolution and renovation of hearts and lives? Well, general quiet, good order, and industry were secured. Visitors were sure to notice with surprise how well clad were these quondam savages at church, for example, where the women were attired in merino dresses and mantles, and the men in suits of tweeds and broadcloth. And as they worshipped and listened, the inbred and proverbial apathy and listlessness of the red man disappeared,



and their countenances took on an expression of intelligence and animation. Especial conscientiousness was generally displayed in careful keeping of the Sabbath. While at Fort Simpson the natives were still all in grossest ignorance, degradation, filth, and moral vileness, here at Metlakahtla, only twenty miles distant, were to be seen instead all the essentials of enlightenment and Christianity. Some Chilcats who paid a visit to the village took home incredible accounts of how they had found a body of "Indians who had become white," could talk on paper and hear paper talk, wore white folk's clothes and lived in houses with windows; had forsaken their medicine men, and no longer ate dog's flesh or killed one another." As early as 1866, as often as the schooner made a trip down the coast, some two hundred letters written by Indians were taken along. Best of all, in 1863 the Bishop of British Columbia visited the mission, spent several days in examining candidates for admission into the Church, the last day busied from eight in the morning till one at night, and found fifty-six who witnessed so good a confession that they were baptized. About a year later fifty-five more were received to fellowship, eighty-four others in 1871, and by 1879 no less than five hundred and seventy-nine adults and four hundred and ten children had been baptized, while also one hundred and thirty-seven couples had been joined in Christian marriage. In 1864 a second mission, with the same general plan as that in operation at Metlakahtla, was started on the Nassa River, and two or three others elsewhere in years following. By this time the work had become so extensive and the burden of toil so heavy that other missionaries were sent to relieve the shoulders of the intrepid pioneer. If space could be spared, several worthy names should be added and narratives of faithful and efficient service.

Of course it is not to be supposed that folly and depravity and evil of divers kinds were wholly absent from this elect community, whose members had so recently been lifted out of the depths of barbarism. Not unfrequently it was necessary for Mr. Duncan to exercise his authority as justice of the peace, and large demands were made on the wisdom and resolution of the council and the courage of the constables. When the law was violated a trial of the accused by his peers followed, and in the most flagrant cases of crime the offenders were publicly flogged by the missionary-magistrate, which punishment, however, because such a stinging disgrace, was so dreaded that it was resorted to but seldom. A much more common penalty was visited on wrong-doers by merely hoisting a black flag over the lock-up, for at that signal of grave transgression everybody at once began to inquire who was the wretch and what wicked deed had he committed, and public opinion soon made it so uncomfortable that he was brought to confession and reformation or else was glad to expatriate himself. But much more trouble came from the neighboring whites and the pagan tribes dwelling in the surrounding region. At an early day our apostle of righteousness had set himself to put an end, so far as he could, to the dreadful slavery he found existing on every hand, among the rest, offering

an asylum to all who came within his reach, so that Metlakahla presently contained quite a large number of those who had fled from their masters. But various chiefs, made furious by the losses of such property at the hands of this fearless emancipator, made determined efforts to retaliate by taking his life. Then the local officials of the Hudson's Bay Company found a sore grievance in the fact that the co-operative store, the numerous industries, and the trading expeditions quite seriously diminished their income, and so took the attitude of opposition, and scattered in all directions all manner of slanderous reports. And since the sale of intoxicants was strictly prohibited in Metlakahla, the deadly hatred was gained of not a few traders along the coast. Several of these were fined and imprisoned for violation of law, and when one was presumptuous enough to defy the authority of this feeble preacher-schoolmaster, his vessel was seized incontinently and burned upon the beach. Another while serving out a sentence in the lock-up was so deeply impressed by the exemplary life of his Christian Tsimshean guard that he was led to true repentance.

After presenting such a thrilling narrative, covering almost twenty-five years of remarkable labors, crowned with success just as remarkable, it is painful to be obliged even to mention a sad calamity which befell the mission early in 1881, which introduced a period of protracted uncertainty, confusion, and strife, and for a time threatened utter overthrow. But, fortunately, it will suffice here simply to suggest that, with probably something of blame on both sides, the troubles were much aggravated by the vast distance which separated between the Church Society and its agent, making communication so difficult and unfrequent, and, much more, that at certain points there seem to have been radical diversity of judgment as to what was wise to do in view of the facts in the case, and also of conviction as to what was right and obligatory. These were among the questions upon which no compromise was found: "Shall these Indians be suffered to remain simply Christians, or must they also receive the stamp of episcopacy?" "Shall their worship be kept simple and free, or shall the entire ritual of the Church of England be imposed?" "Further, is there not the greatest danger that these neophytes, but recently rescued from the depths of savagery, with cannibalism included among their religious rites, and with their passion for strong drink, will be staggered and seriously harmed by the use of wine in the sacrament, and especially when the civil law strictly forbids them to touch intoxicating liquors, and by taking the bread, even in an emblematic way, within their lips, and so 'eating the flesh' of the Son of Man?" And yet more, "that they will rest on baptism for salvation as though it were possessed of some magical power to cleanse from sin and lift to heaven?" Well, it finally came to such a pass that the commission of Mr. Duncan was cancelled. But then this further question was thrust on him and those who under God owed to him their redemption. Should he take his departure and leave them to other guides? With one voice the people besought him to remain, and he

consented. Next and finally : Whose were the land on which Metlakahtla stood, and the improvements ? After months and years of contention, with abundance of provocation to bad feeling, the powers that be decided that the real estate, church, dwelling-houses, and the rest belonged to the Society—at least, did not belong to those who by their toil had created the whole.

Then it was determined to emigrate, to remove altogether beyond the limits of British Columbia, and to seek new homes with stable property rights upon American soil. And, fortunately, the boundary of Alaska was but about fifty miles away. With this project in mind Mr. Duncan, early in 1887, visited Washington, and from President Cleveland received permission to occupy Annette Island, about five miles by fifteen in extent, mountainous in the middle, but with heavy timber and fertile soil about the shores, and at one point a fine harbor. The autumn following the trying exodus was made—for almost all their worldly goods were left behind—and the foundations were laid of New Metlakahita, known on the charts of the coast survey as Port Chester. Aid was received from friends in the East to the amount of some \$12,000, with which were built a steam saw-mill, salmon cannery, etc. By a fire last summer the former was destroyed, but has since been rebuilt, while from the latter a dividend of 15 per cent was gained. Only a few months since Mr. Duncan visited San Francisco to purchase some canning machinery, an organ, and a caloric engine. Though no details have been received, the intelligence comes that February 7th, by another fire, twenty-eight houses were destroyed. In spite of these repeated disasters, both people and leader bear up heroically. The new location is described as most delightful and admirably well chosen ; the population is nearly as large as in the palmiest days ; signs of progress appear on every side, and the future is full of hope.

Surely, in this brief and imperfect statement of facts, evidence sufficient has been set forth to justify the enthusiasm and amazement of all who have visited the scene of Mr. Duncan's labors, or who in any way have become acquainted with the astounding changes brought to pass without, within, in realms material and spiritual, social, intellectual, moral and religious, in life and in character. Well might Lord Dufferin, then Governor-General of Canada, behold the spectacle with surprise and admiration, and declare that he "could find no words to express his astonishment ;" or Admiral Mayne write : "He impressed us as a man out of ten thousand." And Charles Hallock : "Metlakahita is truly the full realization of the missionaries' dream of aboriginal restoration." And N. H. R. Dawson, Commissioner of Education : "The story is one of the wonders of the age, and teems with incidents of surprise and gratification." And Sheldon Jackson : "There are few chapters in missionary history more full of romance or more wonderful." Theodore Christlieb, an authority in such matters, singles out for especial mention "William Duncan, the schoolmaster, a practical missionary genius." And Dr. Gustav War-

neck also, one of our foremost writers upon missions, in his "Missions and Culture," turns again and again to Metlakahla with heartiest commendation for the policy and methods there devised and so successfully pursued, and rejoices that "by the Dominion Parliament they have been accepted for the whole Canadian federation."

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LAZARUS, A TYPE OF ISRAEL (JOHN 11 : 1-44).

BY JOSEPH RABINOWITZ.\*

1. Now a certain man—Israel is not only a nation, but a *certain* nation, the everlasting nation, the Lord's peculiar people, above all nations that are upon the earth—was sick—Israel, as a nation, was already sick when the Lord Jesus Christ came to this world—named Lazarus—Israel in his unbelief is named Lazarus (helpless). Many there are which say, There is no help for him in God (Ps. 3 : 2)—of Bethany, the town of Mary and her sister Martha.—These two sisters may represent the two churches.

2. Mary, which anointed the Lord with ointment, and wiped His feet with her hair—represents the Evangelical Church, and Martha, who was careful and troubled about many things, but not about the one thing which was needful, represents the Roman Catholic Church.

3. Both churches remind the Lord, saying, Lord, behold, he whom Thou lovest is sick—Israel, whom the Lord Jesus loved, is sick.

4. But the Lord assures the churches that Israel's sickness is not unto death, but for the glory of God—that the Son of God might be glorified thereby—for God has not cast away His people which He foreknew (Rom. 11 : 1), and for His servants' sakes He will not destroy them all (Isa. 65 : 9).

5. Now Jesus loved Martha, and her sister.—The Lord loves both churches, the Roman Catholic because she has first received Him into her house, and caused her sister, the Evangelical Church, to sit at Jesus' feet and hear His Word.

6. He abode two days still in the place where He was.—The Lord's day is a thousand years. Israel is sick, and the Lord abides two thousand years in the same churches where He was.

7. Then after that saith He to His disciples, Let us go into Judea again.—The Redeemer will come again to Zion.

8. His disciples say unto Him, Master, the Jews of late sought to stone Thee ; and goest Thou thither again ?—They have crucified and slain the Lord Jesus.

9-11. Jesus answered, Are there not twelve hours in the day !—Whik

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\* An allegorical interpretation of John 11 : 1-44 given in private conversation. This view will strike many as fanciful, if not far-fetched, but the Editor thinks such a man as Rabinowitz entitled to a hearing.

I was in the world, I was the light of the world, and I had to work the works of Him that sent me while it was day ; when I was cut off out of the land of the living the night came, and lasted two thousand years, and no man could work My works—*i.e.*, heal Israel of his sickness. But now I am again in the world, the night is over—our friend Lazarus (Israel) sleepeth ; but I go, that I may awake him out of sleep.

12, 13. Then said His disciples, Lord, if he sleep he shall do well. Howbeit Jesus spake of his death ; but they thought that He had spoken of taking of rest in sleep.—Many think that Israel is dead and will never be brought to life again. Therefore when the Lord says, Israel sleepeth, they take His words in the literal sense, and think if Israel is not dead, if he sleepeth only, he shall do well. But the Lord Jesus knows that Israel is dead and has no life. Israel's life and the length of his days is the Lord his God, and his God is not among his people (Deut. 30 : 20 ; 31 : 17.)

14-16. Therefore says Jesus unto them plainly, Lazarus (Israel) is dead. And I am glad for your sakes that I was not there (among Israel) to the intent ye may believe—that the dry bones of Israel can live, and that ye may know that the Lord does sanctify Israel, when His sanctuary shall be in the midst of them forevermore (Ezek. 37).

17. Then when Jesus came, he found that he had lain in the grave four days already.—At the second advent of Christ, Israel shall have lain in the grave of unbelief four thousand years. Since the day that your fathers came forth out of the land of Egypt unto this day, I have sent unto you all my servants . . . yet they hearkened not unto me (Jer. 7 : 25, 26).

18, 19. Now Bethany was nigh unto Jerusalem . . . and many of the Jews came to Martha and Mary, to comfort them concerning their brother.—Many converts of the Jews which join the two churches comfort them concerning Israel, showing by their own conversion that there is a remnant of Israel according to the election of grace.

20. Then Martha, as soon as she heard that Jesus was coming, went out and met Him : but Mary sat still in the house.—The Roman Catholic Church will probably first meet the Lord at His second coming.\*

21, 22. Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died. But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee.—The Roman Catholic Church flatters the Lord Jesus and worships Him only with the aim to receive through Him worldly benefits.

23. Jesus saith unto her, Thy brother shall rise again.—And what shall the receiving of them be but life from the dead !

24-26. Martha said unto Him, I know that he shall rise again in the resurrection of the last day. Jesus said unto her, I am the resurrection,

\* We give the author's comments as they appear, without change.

and the life : he that believeth in Me, even though he were dead, yet shall he live : and whosoever liveth and believeth in Me shall never die. Believest thou this ?—When Israel will believe in the Lord Jesus Christ, though he were dead, yet shall he live.

27, 28. She (Martha) saith unto Him, Yea, Lord : I believe that Thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary secretly, saying, The Master is come, and calleth for thee.—Then the Roman Catholic Church shall call her sister, the Evangelical Church, secretly, because of her being ashamed of her former superstitions.

29–31. As soon as she heard that, she arose quickly, and came unto Him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her.—The converted Jews, when they shall see the Evangelical Church rising and hastily going toward the Lord, shall follow her.

32. Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died.—The Evangelical Church does not flatter the Lord, but falls down humbly at His feet and weeps, together with the converted Jews, at the death of Israel.

33, 34. When Jesus therefore saw her weeping, and the Jews all weeping which came with her, He groaned in the spirit, and was troubled, and said, Where have ye laid him ?—In Russia ? America ? Argentina ?—And they said unto Him, Lord, come and see.

35. Jesus wept.—Oh Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not !

36. Then said the Jews, Behold how He loved him !—Then all will know how the Lord Jesus loved Israel.

37. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died ?—Many baptized Jews who, like the Roman Catholic Church, consider Israel dead forever, will say, Could not this man, who opened our eyes, etc.

38. Jesus therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon it—a symbol of the stony heart—Jesus said, Take ye away the stone—And I will take away the stony heart out of your flesh (Ezek. 36 : 26).

39. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh : for he hath been dead four days.—To the Roman Catholic Church Israel stinketh as a corpse that has been dead four thousand years.

40. Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God ?—Would the Roman Catholic

Church believe, she would see that the Lord is able to give the dry bones of Israel life.

41-43. Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that thou hearest Me always : but because of the people which stand by I said it, that they might believe that Thou hast sent Me. And when He had thus spoken, He cried with a loud voice, Lazarus, come forth—Awake, awake ; stand up, O Israel ! Arise, for thy light is come, and the glory of the Lord is risen upon thee (Isa. 52 : 1 ; 60 : 1).

44. And he that was dead came forth, bound hand and foot with grave-clothes—made of the Thalmud—and his face was bound about with a napkin—the veil of unbelief—Jesus said unto them, Loose him, and let him go.

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## WORK AMONG THE WOMEN OF EGYPT.

BY MISS ANNA Y. THOMPSON, CAIRO, EGYPT.

The first attempt at work among the women of Egypt, within my knowledge, was commenced by Mr. and Mrs. Lieder, of the Church Missionary Society. They opened a school for girls, as well as boys, in Cairo, and Mrs. Lieder visited to some extent among the people ; but at her death, early in 1868, our American United Presbyterian Mission fell heir to the pupils. Our work was commenced in 1854, and now reaches 189 centres with 3871 communicants, and extends from Alexandria to Assouan, a distance of seven hundred miles.

Miss Whately, of Ireland, founded a school for girls in Cairo in 1860, and for years it was the means of reaching numbers of families as well as the pupils. It has since her death changed its superintendent, and is now under a different system of admission. The Established Church of Scotland has for some years had two schools for girls in Alexandria, and they have done much for the education of European and native children.

The Church Missionary Society sent out workers to Cairo after the Arabi rebellion, and now they have three schools for girls, besides two Bible women. There is, besides these, a lady of the English nobility, who, with a friend and her own Bible woman, visits some of the poor class Moslems.

In Egypt the means used in reaching the women are either by establishing schools for girls or by visiting the mothers in their homes. And when the word " home " is mentioned, how many different kinds could we picture, either of village or palace, Christian or Mohammedan ! The villages are generally reached in our mission by taking a donkey and riding from the central station of the district, or they are reached by the Nile boat *Ibis*. This *dahabieh* has for many years carried different families up and down the

river, visiting one place after another, remaining in some promising place for days at a time, and it serves the missionaries as a refuge from the many little discomforts and drawbacks of native houses. Clean beds, where one can keep out fleas, mosquitoes, etc., are almost a necessity for many people while visiting for any length of time, and simple food, which can be cooked on board, is much more likely to keep the body in good tone than the heavy food cooked with meats, which is set in generous supplies on the very large tray table, around which the guests sit in native houses.

There are many towns where the people are very ignorant, many nominal Christians not knowing who created them, or anything about Christ's work except His name. But there are many little villages where, through the influence of some enlightened man, a teacher has been brought to open a school, and where night meetings are held for the study of the Scriptures. The women do not have equal chances with the men, for only a few have the courage to go contrary to custom and send their daughters to a boys' school; but it is often done, and in a very few places the school boys act as teachers for the women, under the direction of their teacher. The women during the service, too, if they venture to attend, unless there be a regularly built church, do not have a desirable place in which to sit, and sometimes they have to remain outside in a court near the household animals, where only the very zealous ones can see the speaker. And yet in many of our churches, by close attention, these women, with their clinging, blue-black clothes and coverings, know much of the Bible, and can sing psalms from memory in the meetings.

Sometimes blind men or others go about teaching the women, being under the care of the pastor of the congregation. Here I would like to record the testimony of the missionaries whose work it was to spend the winter of 1892-93 going from place to place: "The work among the women is not so deplorable as we are apt sometimes to think it. We have observed that the advancement among the women in the different towns is a fair index of the progress of the Church in those towns. We have seen that in those places where no attention is given the women the meetings are dead or dying."

In 1892 the statistics reported that 74 prayer-meetings were held weekly for women and girls in Egypt, with an average attendance of 1236, of whom 435 are able to lead in prayer. These meetings are conducted either by missionaries or native pastors and evangelists as a rule, and held in the day-time. In Mellawi, a town about two hundred miles south of Cairo, where there are 26 female church-members, there are meetings held which are thus described by Mr. Ashenhurst: "In Mellawi we saw a remarkable prayer-meeting. On last Tuesday night I sat quietly in the church behind the curtain which divides the women's side from the men's side, and listened to the women talking in a prayer-meeting conducted entirely by Egyptian women. There were 32 women squatted on the floor



below the pulpit. They had come out through the dark night to attend their meeting, some of them carrying babies on their shoulders. For a woman to go out at night is an unusual thing in Egypt. Women are not accustomed to sit on chairs or benches; and as they were there alone it was nice to sit flat on the mat. They also in this way could get close together, and thus have the advantage of proximity in prayer, so useful in giving life to a prayer-meeting. I listened eagerly from behind the screen to catch the words of their prayers and their remarks. What a disadvantage it is to be cut off from the main body of a prayer-meeting, either by a screen or by a series of intervening seats! The women knew we were listening, but yet it was natural that they should be less embarrassed with the curtain between us. The subject was "The Living Water," and the remarks were all appropriate and helpful. Though there were no set speeches, about half a dozen women took part in making remarks as they occurred to them, but without confusion or noise. A tone of reverence pervaded the meeting. They seemed to speak from the heart to the heart. It seemed to me there was in this meeting a spirit of earnestness I have never seen in a prayer-meeting among the Egyptians."

In the five missionary centres—Alexandria on the seacoast; Mansoura in the delta near the land of Goshen; Cairo, the capital of the country; in Assiout, a large trade centre two hundred and fifty miles south of Cairo, and Luxor, where are the splendid ruined temples—American ladies have the superintendence of the work, and there is a good deal of system, as to the dividing of the districts and houses among the different Bible women, who give in a report every month of the pupils, lessons, Bibles sold, etc. In the cities there is a larger number of Moslem women reached than in the villages, also Jewish and Coptic women. There were 1082 women enrolled in our mission as taking lessons in 1892. A few of these only had the Bible read to them regularly with explanations, but the majority were learning to read it for themselves, those in the primer being taught verses, Bible stories, the Lord's Prayer, etc. These pupils are generally of the middle classes; but there are some of them in Coptic *beys'* families, and, on the other hand, there are some who live in very poor hovels. In Cairo it has been the custom to have some of the women's meetings from house to house in different districts. Perhaps it will be interesting to hear a short description of one held in a part of Boulac where the huts are owned by those who live in them, but a ground rent is paid to the government, which owns the land. The houses are small, the streets narrow, and the people are of course poor, whether Moslems or Copts, the latter being nearly always from the upper country. Some of the residents are of the baser class, but there are a few of the salt of the earth. Two sisters and their husbands, members of one of our village churches, live in such a neighborhood. The women had been taking lessons, and asked us to have the Tuesday morning meeting there. The house-owners and the immediate neighbors were all Moslems. When we arrived the largest room in

the house had been emptied of its furniture and was filled with women and babies and larger children, waiting for the meeting, or to see those who led it. The women sat on the mat but they had a chair for me, and had covered it with a not very fresh-looking towel—the best they had. The door was open, and a small window near the low ceiling to give air, but the perspiration stood in drops on every face as they sat and listened or tried to quiet their children ; but occasionally one, gathering her coverings about her, would slowly make her way through the crowd to take the little one outside. When we stood at prayer, the religion of the thirty women present could be discerned, for while the Bible women and the three or four Copts stood with me, the Mohammedan women remained sitting. The one who sat nearest me and seemed most eager to listen showed by her painted face and general dress that she was one of those who sit at coffee houses, a disgrace to respectability. There seems to me to be a more general willingness on the part of the poor class Moslems to listen to the truths of Christianity than formerly. This, I think, is owing to the prejudice against Christians being partly removed by the attendance at school of some of their children and the long residence of the American missionaries who have no political interests in the country.

In our mission last year there were 2187 girls in different grades of schools, from the primary one, which is taught by a pupil of one of the higher grade schools, and is maintained and controlled by a village church in a very primitive way, to the schools where Arabic, English, and French are all taught, as well as plain and fancy sewing, and the two boarding-schools, where the girls take part in the different kinds of housework. There are eight missionary societies in Egypt, and three children's ministering leagues in connection with the schools, besides prayer-meetings for the pupils. The success of the boarding-schools is shown not only in the amount of knowledge the girls acquire, but also in the number of school-teachers and zenana workers they have educated, and in their home life afterward. Unfortunately for our teaching work, most of them marry early ; but if our teachers were not asked for in marriage we would consider there must be something about our training unsuitable for this country. When girls' schools were first opened in Egypt the people were afraid to send their daughters lest no one would marry them, but now things are changed, and education is required, or at least desirable.

Our schools reach fewer of the very rich and the very poor than of other classes, for these reasons : The wealthy Moslems generally employ European governesses for their children, or their own religious men (while the girls are small), or they have no teaching. The very poor girls do not care for the confinement of a school-room, or they are needed at home to help with different kinds of work.

The training in the schools has had a great deal to do in making girls able to meet people without such a sense of fear as used to come over them. I have seen large girls in former times get down under their school

desks to hide from women who might come in to the school for any reason. They feared that these women might be out looking for brides, and it was considered only proper to conceal themselves. Much of the hiding behind screens, veils, etc., is not done from choice, but from a desire to keep a good name on the part of the women; and, on the other hand, the men require it, because, so far as their own friends are concerned, they fear derogatory remarks from their acquaintances, and in other cases they feel it is disrespectful to them to have women not conform to the customs.

The question was once asked a native minister what good had resulted to the women from the teaching of the missionaries. The answer was: "Women and girls who attend your schools or the church services learn to understand what is said to them, whether the talk be about secular or religious things. There are many also who live according to the knowledge thus gained. Some do not live up to their religious light, but they make improvements at least in housekeeping." Housekeeping in this country is hard work, from various reasons, in some cases in the cities many families being on the one stairway, and several in one set of apartments. There is a great lack, too, of modern conveniences, and sometimes the poverty of the people keeps them from proper change of clothing and bedding. Want of training by careful mothers, former dependence on slave work, and the tendencies of a hot climate contribute to keep Eastern homes what they are; but there are many improvements, and there is a desire for better things.

There is always encouragement for the workers here, for there are many of God's promises yet to be fulfilled in regard to Egypt, and His word will not fail.

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## MISSIONS IN PALESTINE.

BY ARTHUR W. PAYNE, LONDON, ENGLAND.

Probably there never was a period in the recent history of the Jews when their political future was so much the concern of civilized nations as now. Still more true is it that, at no time since the apostolic age, in the annals of Christian missions was such an interest aroused in their eternal welfare. Any sincere attempt, therefore, to exhibit some important features of work among the chosen people of God in Palestine will merit careful consideration. But in the Holy Land, far more largely represented than the children of Israel, there is found quite a different class, to whom is deservedly applied the title "the worst of the heathen"—viz., the believers in Mahomet. This numerous people, generally admitted to be, of all those of darkened understanding, the most proof against the Gospel, possess a distinct interest for those who, longing for the conversion of the nations with the burden of Dumah, are anxiously inquiring "Watchman, what of the night?"

To sum up the labors of the Protestant Church in the Land of Promise. it may be said that, to both the followers of the false prophet, Mahomet, and to the disciples of the faithful though misread lawgiver, Moses, the truth as it is in Jesus is being carried with signal success. Glancing for a moment at some statistics, which may be taken as representative, we find that in Beirut, the capital of Syria, the seat of a pasha and the northern centre of a very successful work among the Arabs, there are altogether 40 American missionaries assisted by 222 native workers, a proportion which seems highly satisfactory. Over 100,000 publications, including 27,000 volumes of the Scriptures, are annually issued from the press. At the end of 1891 there were 1806 members on the church-roll, 140 of whom were added on profession during the previous twelve months ; so that the Christian community *in toto* amounted to 4750.

Though in the distinctly Protestant day-schools, out of a total of 3090 children there are only 700 boys to 2390 girls, yet, where education is unsectarian, there is an entire reversal of this state of things, the average attendance being 4248 boys as compared with 1839 girls, and to this fact we refer afterward.

About 4750 children attend the 89 Sabbath-schools of the mission, The adult college, including the medical department, has nearly 200 pupils, and relief was administered during the year 1891, through the instrumentality of the medical authorities connected with the mission, to over 15,500 needy cases. From such facts a general idea of the labor may be gained.

But interest in work in Palestine naturally mainly centres in Jerusalem, the city that is accounted sacred by Protestants, Jews, Roman Catholics, Greeks, and Mohammedans alike.

Evangelical Christians, when they learn that all the present circumstances of the Jews tend to prove that God is fulfilling His last promises concerning His chosen people, will feel bound to give heed to the divinely inspired words of the prophet, who cries :

“ Rejoice ye with Jerusalem, and be glad with her, all ye that love her ; rejoice for joy with her, ye that mourn for her. For thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem.”

It will be admitted that there was much reason for joy in Jerusalem when, on last Easter Sunday afternoon, a thoroughly representative company of the Protestant Christians in the city assembled on the spot called Gordon's Golgotha, just outside the Damascus Gate, and heard a stirring address delivered by Mr. D. L. Moody. On that “ green hill far away” were met people of many nations and kindreds and tongues, but all of the one spirit that confesses that Jesus Christ is come in the flesh. Among those who had the privilege of listening to the great evangelist telling forth once again the story of the cross, on perhaps the very spot where that cross was first raised, were missionaries of many denominations, visitors to

the Holy Land from all parts of the world, together with numerous converts from the Jewish and Mohammedan religions.

The major part of both the congregations attending the English and Arab churches in Jerusalem were present, as well as members of the local Young Men's Christian Association and Young Women's Christian Association, while the singing was made exceedingly sweet by a choir of boys and girls from the Jewish and Arab schools. The dispensary, and therefore the medical work among the poor, also had its representatives.

In the morning of the same day on which this meeting took place many of those who afterward assembled to hear Mr. Moody had been present at the bright service in the church on Mount Zion, when the resurrection of our Lord was commemorated with every accompaniment of joy by a hearty and reverent congregation. It is especially interesting to note that no human figures appear in the decoration of this church, which was erected for the use of Jewish worshippers, the reason being that such decoration would be offensive to Hebrew converts, so strong is their aversion to any thing approaching idolatry.

The Young Men's Christian Association of Jerusalem, which was recently started, has two small rooms in the building of the government postal office just outside the Jaffa Gate. Here I attended a Bible reading, at which all present were English-speaking people. There is a special section of this institution for Arab converts, of which the first dragoman I had during my tour in Palestine was a member. It was the custom of this guide during the winter evenings to spend many hours with a fellow member reading the Bible, acquainting himself especially with such portions as would be useful to him in conducting travellers through the Holy Land. He certainly needed to study, for not only did he speak English far more fluently than clearly, but he also was very incorrect in his quotation of Scripture, although he generally seemed able to give the accurate reference to chapter and verse.

The Young Women's Christian Association in Jerusalem numbers about 80 members, with an average attendance at the weekly class of 25 to 30.

The portion of his congregation that seemed most to interest Mr. Moody, however, on the afternoon referred to, was the choir of children from the mission schools, and he felt so stirred by the sight of their happy faces, and the knowledge of the surroundings from which they had been snatched, that he was moved to ask the people present to give an offering which should pay for the education of a boy in the Jewish school. The £30 necessary was without any effort collected.

One cannot help feeling that whatever success missions may have among adults, it is in the many Arab and Jewish schools that the best return for Christian labor will be found. Calling one morning at the Mount Zion school for Jewish boys, under the control of the London Jews Society, I found the scholars hard at work at their lessons. On the slate were the dates of the kings of Judah and Israel and the periods of the

various prophets. This was the history lesson. As their geography and literature are also chiefly found in God's Word, one may gather what a sound religious education these little lads obtain so long as they have a holy familiarity not only with the letter that killeth, but also with the spirit which giveth life.

In another class a pupil teacher was instructing some younger boys in the various prophecies, which were fulfilled in person, of our Saviour, and, all things considered, the youngsters bid fair to have a more robust faith than most Gentiles. The headmaster of the school created a little diversion in their work by making the boys sing to me, and the performance was most creditable.

Being interested in entomology, I was permitted to have half a dozen or so of these lads for two afternoons to render me assistance in hunting for butterflies, scorpions, and vipers. Thus I was brought into the closest contact with them, and very willing and clever helpers I found them. They were, indeed, model boys, full of fun, yet in every respect refined, speaking English perfectly, with the exception of a few Jerusalem idioms.

It was warm work running through the fields of standing barley after the rich varieties of butterflies; so that when our specimen boxes were filled we were glad to sit down under an olive tree in a field a little off the rough, rocky road leading from Jerusalem to Mizpeh, and enjoy a feast on an Arabic sweetmeat called *bukloui*, and some *mishmish*, or apricots, with clear, cool water to refresh us. The lads without exception had Scripture names; and if I remember rightly, Abraham, Isaac, Jacob, Moses, and Eli were among the number. Before we parted I gave them some leaflet extracts from Mr. Spurgeon's sermons, which they received eagerly, for they were quite familiar with the name of the great preacher.

The school authorities speak with joy of the Christian virtues the scholars exhibit, and their generosity may be illustrated by the fact that, when one Sunday morning it was announced in church that the emigrant Jews in Jaffa were suffering from terrible poverty on account of their being unable to obtain work, the boys spontaneously proposed and unanimously agreed to go without fruit (a very important item in the *menu* of a hot country like Palestine) for a week, in order to raise a little money for their less fortunate brethren. The anxiety of the children to be baptized is most marked, and though their desire may be perfectly sincere, yet frequently they are not allowed by their parents to make this open profession, for if permission were granted by the father it would often mean the loss of his occupation, so great is the bigotry of the rabbis.

Some, perhaps many, of the boys in this school, when they are old enough, will go either to the medical and religious training colleges at Beirut, or come to England to get additional education, or enter the House of Industry in Jerusalem, where they can learn various trades.

Bishop Gobat's school, now in the hands of the Church Missionary Society, where Arab boys are trained, situated well outside the Jerusalem

of to-day, is in reality on the site of the old gate of the Mount Zion quarter of the city, and has interesting relics of the Jebusites in its grounds.

Contrasting the average circumstances of Mohammedan children in their own homes with the present position of those in this school, I should think that the happiness of the latter is unspeakably greater than that of most of their fellows in Palestine.

These brown-faced lads, clad in loose blue clothes, themselves the first-fruits of missionary effort there, regularly subscribe to mission work in Africa. Many of them can well afford to do so, as they are the sons of well-positioned gentlemen, for altogether over £2000 is annually paid toward the educational expenses of the children by the parents.

Their headmaster says of them that the love of Christ does quicken their minds and change their hearts. "At night when they go to bed, they give a hearty good-night to their teacher, and then enter their bedrooms and silently undress, and then kneel and pray upon the cold stone floor." One of the boys, the son of a wealthy Moslem, came to the school very badly behaved. "His companions persuaded him to pray to God to give him a new heart," continues the same authority, "and many a time have I seen him kneeling and praying by his bedside before getting in, and I feel sure that some day these prayers will be answered. Before he left he gave great promise of becoming a Christian." However simple this story may seem, it tells of a sincere desire on the teachers' and scholars' part for real spiritual life in their midst.

My last moments in the Holy Land were most happy ones and they were spent at Miss Arnott's school for Jewish girls in Jaffa. It was the Queen's birthday, and in order that they might duly celebrate it, the children had a holiday given them. Many of them were possessed of singularly beautiful faces, and all seemed perfectly healthy and happy as they joined in the English games that were started by the visitors. In their vivacity they seemed to forget the state of the temperature, and romped around the playground at a great rate. We listened to them singing familiar hymns from "Sacred Songs and Solos," and could not help thinking how greatly they had been raised, for their natural condition is very depraved. Although a Jewess has a far better prospect than most women in the East, yet Christianity improves her position immensely.

It has been said of Eastern woman that "she was unwelcomed at her birth, untaught in her childhood, enslaved when married, accursed when a widow, and often unlamented at her death." Among the Mohammedans this is particularly the case, for the girls are never sent to school, nor is it considered necessary that females should visit the mosques or attend any kind of public worship. The consequence is that she is far more easily reached by the missionaries, for all except the very strict followers of the false prophet and rigid Jews consider it unimportant whether their girls are sent to Protestant schools or their wives attend mothers' meetings. Thus the very degradation of woman becomes a decided advantage to her,

for she is able to hear and heed the Gospel far more easily than a man.

Being one day in the house of a rabbi, I remember how proudly he introduced me to his little girl of six years old. While the charming child was sitting on his knee he persuaded her to overcome her bashfulness and show off her chief accomplishment by lisping the words of the Lord's Prayer in English, which she had learned at the Protestant missionary day-school. Now, although the rabbi himself clings tenaciously to his own faith, yet he has allowed his little child to be educated in the hotbed of heresy, as he would consider it. This laxity with regard to the female sex accounts for the vast preponderance of girls over boys in the Protestant schools, to which reference was made when giving the Beirut statistics.

It is true that within the last year or so some steps have been taken to supplant the work of the missionary societies by the supply of schools for girls in a few places by both Jews and Moslems, but as the education given in those under European control is far superior to anything Asiatics can produce, little is to be feared from this movement. Winning the women for Christ is a work of untold value, and such lessons as many of these little girls receive, even those who are not in regular boarding-schools like Miss Arnott's, where their future Christianity is a practical certainty, can never be altogether effaced, and inspiring instances of conversions among them in later years are on record.

Now, turning to quite a different aspect of missionary labor, perhaps there is no part of the field of active service that goes so uncriticised as the medical aid given to those Eastern people who are too poor to pay for a doctor. We saw the working of the Dispensary for Jews at Jerusalem and Safed, and also the splendid hospital for Mohammedans at Jaffa. No traveller in these parts can fail to see the crying need for such institutions, especially with regard to diseases of the eye. Although the Jews are really forbidden in the Talmud to accept of the proffered aid, no rabbi seeks to interfere with the applications of his poorer brethren now.

When I was at Safed, in Galilee, I paid repeated visits to the medical mission quarters. On arriving at the dispensary for the first time, and mounting the platform of the meeting-room, I found that the place was fairly filled with Jewish men, women, and children, most of whom looked very miserable; nearly all, no doubt, were suffering pain. The missionary opened the meeting by reading a part of the Old Testament Scripture in Hebrew, thus gaining the thorough attention of the Jews. He afterward spoke to his audience in German with evident effect. After the service was over, all those present who were suffering came up by turns on to the platform to be examined, and, having had their cases diagnosed, passed on, with orders for the various physics they needed, into the dispensary—a fair-sized chemist shop.

The usefulness of this means of relief for poverty-stricken Israelites is very apparent, and the opportunity afforded of hearing the words of life



and love has been productive of much good result. Scarcely could any more Christ-like scheme of offering the Gospel be found, and few leave, after a course of kindness, with healed bodies, without more or less wounded hearts.

Besides the various Christian movements of which I have written, much private unrecorded and unnoticed work is being done among the Jews, Mohammedans, and Christless Christians or sects of the Romish and Greek churches in Palestine. Many of the most influential of the rabbis at Jerusalem are now wonderfully awakened to the inconsistency of their position, and some of these learned Jews who have of late been constantly conversing with Christian converts, have expressed their desire and asserted their readiness to be baptized. But it is to be feared they hardly realize what their future relations with others of their people mean. What it means when a Jew becomes a Christian can only be understood by those who have experienced the change. I remember hearing from a young Jewess who was early brought to the feet of Jesus what she had had to endure for His sake. At her first confession her parents thought, by severity, variety and continuance of punishment, to bring her to what they considered a right state of mind; but when they found it was a hopeless case, they simply regarded her as *dead*, and gave her no means of support, would not have her live at home. Thus she was literally helpless until able to get a situation as servant to her old school-teacher, the wife of the missionary at Safed. Now, though occupied with a full share of housework, she is doing active service for her Master by endeavoring to lead into the way of life a sweetly disposed lad who has been brought up amid all the errors of the Greek Church.

The extraordinary restoration of the Jews to Palestine which is now being witnessed is causing the founding of a number of colonies in different parts of the land, and these are proved to be the very best of all mission stations. Visiting the Jewish peasants settled in the village of El Bukaia, near Safed, the missionary was received with the sincerest sympathy. It sounds almost like a statement of apostolic times when we say that he was allowed to preach in the synagogue itself. Speaking from the second Psalm, he urged the Jews present to explain why, though they were at peace with every one else, yet they always fought against Jesus Christ, their own Messiah, and in conclusion he implored them to "kiss the Son lest He be angry, and ye perish from the way." His words made a great impression; and one of the rabbis, who afterward wrote for two copies of the New Testament, spoke with evident feeling when he said that the English cannot be far from the true religion because they believed in keeping the Sabbath, acknowledged the Divine authority of the Scriptures, and had a love for the Jewish nation.

In whichever direction one turns in the field of labor in Palestine there is a distinct brightening of the horizon. The chosen people of God have not had due attention at the hands of missionaries, and perhaps to this is

owing the tardiness of the spread of the kingdom of Christ. However, it is glorious to be working in this the Lord's vineyard in a very special sense, and sincere prayerful effort must be prosperous, for in implicit obedience to the Divine orders these Christians are seeking to carry the Gospel message to every creature, beginning first at Jerusalem. Rich reward also is sure, for was it not said of old concerning this city, "they shall prosper that love thee" ?

Whereas six years ago there were but 8000 Jews in the Holy City, they now number over 40,000 ; let us, therefore, continue to watch and work for the time when Jerusalem shall again be the joy of the whole earth, remembering the word of the Lord to the nations, which message is to be particularly declared to the isles afar off :

" He that scattered Israel will gather him and keep him as a shepherd doth his flock. For the Lord hath redeemed Jacob and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and they shall not sorrow any more at all."

## EVANGELICAL MISSIONS IN SYRIA.\*

BY REV. GEORGE A. FORD, BEIRUT, SYRIA.

Palestine has a sacred history of its own, but that is no reason why, by a mistaken usage, Syria should be robbed of her choicest jewel. " Syria" includes " Palestine" as truly as America, Canada, or England, Wales. Syria is the Land of Promise ; Palestine that part of it that became the Land of Possession.

That whole country lying immediately to the east of the Mediterranean was a unit under the Roman Empire. It is, more truly so to-day, welded together : geographically, by river system, mountain-chain, and coast line ; ethnically, by the blending of its races ; politically, by a common administration ; and also popularly by the one grand Arabic language.

We may say " Northern Syria and Palestine," but not " Syria and Palestine." With good reason do we find this statement in the *Encyclopædia Britannica* : " There is no scientific ground for the practice of speaking of Syria in a narrow sense as distinguished from Palestine."

The entire Syrian field is now occupied by more than 240 foreign missionaries, connected with no fewer than 20 distinct evangelical societies. It is worthy of especial note and profound gratitude that these 240 workers, differing in denomination and race—German, Irish, Scotch, English, and American—have worked these many years not only without friction, but in active co-operation. To a large extent they have so divided the fields and functions as to greatly facilitate harmony.

\* I wish to acknowledge my indebtedness for statistics to Dr. H. H. Jessup, Stated Clerk of the American Presbyterian Mission, and also to refer the reader for supplementary information to THE MISSIONARY REVIEW for December, 1881, December, 1882, September, 1883.

American missionaries constantly render clerical services to British missions that have no ordained missionaries. They also supply all the other missions to the best of their ability with the Scriptures and other books and tracts they need, as the American Press at Beirut is the only considerable Arabic publishing house of which I know for the religious world. And they furnish the other missions to no small extent with needed native helpers, trained by them, having as they do the most complete and extensive educational system in the Arabic-speaking world.

The other missions reciprocate not only by their large patronizing of the American Press, but also by contributing a good proportion of the congregations and membership attached to the American Mission, and so the good work goes on. One instinctively asks how so strong an agency in so small a country is justified. The missionary importance of the Syrian field is not mainly sentimental. It does not hang chiefly upon Syria's unique prominence in sacred history. Nature has made this little land the link that binds together the three great Eastern continents, and the gateway to Asia, the most populous of those continents. Hence it has always been a sort of metropolis of war and commerce for the world, a national junction, so to speak. What country was ever swept so often and by so various contending armies? What country ever changed masters so many times? What country ever dominated for so long a time the world's commerce, whether by sea, through centuries of Phœnician maritime supremacy, or by land, through the world-famed caravan-routes to India and the East? Just at present the opening of the Suez Canal has deflected that immense Oriental trade, but when the inevitable railroads to Bagdad, Persia, India, and China are opened, Syria is sure to recover some of the commercial laurels that De Lesseps and his coadjutors have wrested from her. Considering also the paramount historic and religious interest that attaches to Syria in the minds of the followers of the three great book religions of the world—Jews, Christians, and Muslims—and remembering that her people are not unfitted, physically, mentally, and morally, to play an important part in the history that is to be, we may confidently assert that the attention already bestowed upon Syria by evangelical missionary agencies is no weakness or accident, but the guidance of the Divine Spirit whose leadings they all have sought, and who, in the early dawn of history, fixed upon Syria as peculiarly the land of His choice. In so large and so romantic a missionary constellation as that of the "Holy Land," one must make some discount for the comet, the meteor, and even the *ignis fatuus* classes; missionary luminaries who are either eccentric, temporary, erratic, spasmodic, or even injurious.

Of the whole force, three fifths are ladies, one sixth of whom are Americans, one half are British, and one fourth each German and American. One fourth are "medical" missionaries and one half "educational" missionaries, while a large proportion of the time of the remaining one fourth is also devoted to the educational branch. Two cities, first Jeru-

salem and then Beirut, absorb one half of the entire force. Again, nearly one fourth are connected with the American Presbyterian Mission that centres in Beirut, and its closely allied Syrian Protestant College in that city. Nearly one half of the fifteen medical missions are in Jerusalem, the London Mission to the Jews leading with 800 indoor and 40 outdoor patients reported for 1892 ; and for all the medical missions 3000 indoor and 140,000 outdoor patients. In thoroughness of medical treatment and excellence of outfit and equipment, it is understood that the palm belongs to the mission at Beirut, conducted by the German Kaiserwerth Deaconesses and the Medical Faculty of the American College just mentioned. This college stands at the head of the educational missions in Syria, and is too well known to call for detailed notice at this time. With its history of twenty-seven years, its corps of 13 American, 1 Swiss, and 6 Syrian instructors, its commodious and imposing buildings, its fine apparatus, its superb location on the promontory of Western Beirut, in full view of the sea and its beautiful harbor, and of the snowy summits and verdant foothills of Lebanon, and with its steady annual stream of over 200 students in the preparatory academic and medical departments, it is a factor in the redemption of Syria for which no friend of the cause can be too thankful.

Next come the other boarding schools (10 British and 9 American, besides 3 German and 2 British orphanages), 24 in all, with 1700 boarders (a majority being girls), the two sexes being always in separate schools. At the head of those for boys probably stands that of the Church Missionary Society on the brow of Mount Zion, a school of high grade and wide usefulness. Among the others, the American Academy at Sidon, that graduated its first class eight years ago, has won distinction by its success in raising up native helpers. Sixty-four of its pupils, all who have spent as much as three years under its roof, have gone forth as mission teachers.

At the head of the girls' training schools may be reckoned that of the British Syrian Schools Commission at Beirut. It is the capstone of a most admirable and successful system of schools, 29 in number, and widely scattered, in which 20 English ladies and 96 native helpers care for a total of 3500 pupils a year. Around these higher boarding schools, and wholly dependent upon them for the teachers they require, are 300 other schools that bring up the total attendance in mission schools to 19,000. While more or less theological training is given in other schools, there is one regular theological seminary that is carried on at Beirut by the American Mission. Seventeen of the theological graduates now living have been ordained as ministers, the ordination of the majority being still deferred until the spirit of self-support among the 45 organized churches shall be so far developed as to make the pastoral relation normal and healthy. These churches have an average membership of 90, or a total of 4000. Considering the obstructiveness of the government toward mission build-

ings, it is cause for profound and devout satisfaction that there are now not less than fourscore evangelical chapel and school buildings, although the large majority of the 350 schools, and nearly one half of the 150 preaching services, are carried on in private houses provided by the villagers or hired by the mission. The average congregations in these number 10,000, and the Sunday-school attendance about the same in 300 Sunday-schools.

There are also five other important agencies that send out no missionaries, but do most valuable work through those sent out by the societies already referred to.

1, 2. The British and Foreign Bible Society, and especially the American Bible Society, which societies employ colporteurs who are superintended by the missionaries, and give the missionaries grants of Scripture for gratuitous distribution or for sale at reduced prices; while their largest aid consists in defraying so much of the initial expenses of publishing the Scriptures that the selling price is fixed far below actual cost, to bring them within easy reach of all. The American Bible Society publishes at Beirut sixty-three different issues of Scripture, in whole or in part.

3, 4. The Religious Tract Society of London and the American Tract Society of New York do for standard religious literature what the Bible Society does for the Scriptures, and by the aid of the pictorial plates they send out that have already done duty once in their English publications, they save a very heavy item of expense in the issuing of attractive books and papers.

5. The Turkish Missions Aid Society (now Bible Lands Missions' Aid), of London, has been for nearly forty years giving generous grants of money to the various missions in Syria, as well as to those in other parts of Turkey, and in Egypt and Greece and Persia. Organized by representatives of various denominations, in May, 1854, with the good Earl of Shaftesbury as president from that day until his death, the impulse that gave it birth was the profound impression produced upon the minds of English tourists, clerical and other (conspicuous among them Rev. C. G. Young), by the magnitude, need, and success of the American missions in the East. The resolution upon which it was founded declares "that the facilities now providentially afforded for circulating the Holy Scriptures and preaching the Gospel in the Turkish Empire, and the cheering tokens of success which continue to attend existing missions there, especially that of the American Board, and also the peculiar circumstances of the country at the present crisis, call for special efforts by British Christians to furnish the pecuniary aid required in order to the wider extension of missionary operations." The last report accessible at the time of writing is that for 1887-88, which gives the income for that year as \$14,000. The great expansion of British missions in Syria, almost entirely post-dating the founding of this Society, very properly accounts for the contraction of its peculiar but most admirable work. Its organ is the

little quarterly, *Star in the East*. Pre-eminent among the mission institutions is the American Press at Beirut. It had an initial and fitful history of nineteen years in the island of Malta, when important preparatory work was done; but all the issues of that period have fallen into the back-ground, and the history proper begins with the arrival in 1841 of Mr. Hurter with the new fonts of Arabic type from the United States. That year 636,000 pages were printed. The yearly average is now over 20,000,000 pages, and the total from the beginning has reached 500,000,000 pages. Fifteen presses, three type foundries, and machines for stereotyping and electrotyping in the hands of its staff of forty-five workers, issued last year about 60,000 volumes, of which nearly one half were Scriptures; 13,000 electrotype plates of Scriptures alone are stored in its vaults. Its shelves carry to-day a stock of 530,000 books. The 500 different issues upon its catalogue cover a wide range. The American Mission has aimed all these years to feed it with the standard Christian works from Thomas à Kempis' "Imitation of Christ," Bunyan's "Pilgrim's Progress" and "Holy War," and Edwards's "History of Redemption," down to the sermons of Spurgeon, Moody, Thain, Davidson, and Richard Newton; Drummond's "The Greatest Thing in the World," and Anna Sewall's "Black Beauty." Text-books of every grade, from primers to astronomy, trigonometry, medicine, and systematic theology; dictionaries, encyclopædias, commentaries, hymn and tune books, and standard works in science and history, with a sprinkling of spice, such as "Robinson Crusoe," "Swiss Family Robinson," and even "Mother Goose's" melodies for the little ones, all go to make up the rich total that has been provided for the Arabic-speaking millions as ammunition for the holy war already waxing warm the world over between truth and error. Henry Martyn, of sainted memory, sailed from Bombay nearly eighty-three years ago, bound for Arabia, to add to his wonderfully rapid achievements as a translator the translation of the New Testament into Arabic. Like David of old, his holy ambition was checked by the Divine negative, but he at least recorded his wise appreciation of the mission of the Arabic language in these words:

"We shall begin to preach to Arabia, Syria, Persia, Tartary, part of India, and of China, half of Africa, and all the southern coast of the Mediterranean, and one tongue shall suffice for them all."

And this estimate of the reach of the Arabic language has been materially expanded with the large increase of geographical knowledge since the time of Henry Martyn.

For the carrying on of all this complex work the missionaries are largely dependent upon the aid of the 650 paid native helpers who are engaged in it. One third of these are women. These helpers are the real nucleus of the work, the crown of the missionary's labors, and the chief source of his affectionate anxiety and hope. Some are self-denying, active, spiritual; some are not. Both they and we, whose advantages are

so much greater than theirs, need the baptism of the Spirit, that we may both "live in the Spirit" and "walk in the Spirit." We need this far more than we need fresh recruits; and we would plead with the whole Church to pray more for the mission workers.

With some very serious and trying faults, the Syrians are a gifted race. They are keen, quick, calculating, versatile, thrifty, kind-hearted, and hospitable, ready in speech, and with special aptitude for languages. Nature has done her part toward fitting them to be the missionary leaven among the scores of millions who may be reached by Arabic. Providence also has been paving the way by the remarkable revival among them of education and civilization, and now by their new passion for emigration, that has planted temporarily not less than 30,000 of them in Australia, Brazil, and the United States. When grace shall have taken strong possession, is it too much to expect that some happy day, in the not very distant future, they will fill in Oriental missions some such place as their Phœnician ancestors did in commerce?

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## THE YOUNG MEN'S CHRISTIAN ASSOCIATION IN THE UNIVERSITIES OF INDIA.

BY LUTHER D. WISHARD, NEW YORK.

The Intercollegiate Young Men's Christian Association is encamping before the Jericho of modern missions—the educated classes in India. We do not admit the term Gibraltar, for that implies impregnability, which we are not prepared to concede. We say the Jericho of missions, not only because the Church has marched around this fortress for nearly seven decades of years, but chiefly because we believe the Church is destined to witness a wonderful display of the power of God in the conquest which the Gospel is sure to make of this hitherto apparently impregnable stronghold. The following is a mere outline of the situation, and of the special effort which is now being made in behalf of this important class of India's young men.

I. *The Numerical Strength of Christianity in the Student Class.*—Of over 14,000 students in the art or special colleges, only about 800 are Christians. Of over 260,000 in the secondary English schools, only 23,000 are registered as Christians. The term Christian does not necessarily imply communicant; it may mean only the children of Christians. The number of communicants in one prominent Christian college is about one in forty, in another one in fifty. Careful inquiry in Calcutta satisfied the writer that scarcely fifty Christian communicants existed in a student population of nearly 15,000; the vast majority of these students are in government and private schools.

II. *Special Obstacles to the Christianization of Indian Students.*—Th:

following are the principal : Chagrined to find that their fathers have been deluded by a superstition, they are exceedingly distrustful of all supernaturalism ; absorbed in the acquisition of sufficient learning to secure a degree, which is an indispensable passport into the service of the government, they frankly confess that they have not the time to thoroughly investigate Christianity ; they are not readily disposed toward the religion of their conquerors ; they are inclined to look with contempt upon the religion of a people who were barbarians long after the people of India had attained a considerable degree of civilization and culture ; the godless example of foreigners is very demoralizing ; they are still held by the iron grip of caste, to break which means disinheritance and banishment from home ; the incoming tide of scepticism from the West threatens to submerge the vast majority of the educated class. The condition of Indian students is critical in the extreme ; they will not wait upon the slow pace at which we are at present approaching them with the true religion ; they will make an irrevocable decision soon. It appears to be now or never for the educated young men of India.

III. *The Call of the Missionaries.*—For several years previous to 1888 the missionaries of Madras, a city of 400,000, with a student population approximating 4000, had been considering the feasibility of securing a missionary to the student class. They were undecided as to the auspices under which such a man should come ; they feared that if he was commissioned by any one of the Church missionary boards which had representatives in Madras, he might not be wholly acceptable to students in colleges affiliated with other denominations. It was finally suggested by the Rev. Dr. Jacob Chamberlain that a representative of the International Committee of Young Men's Christian Associations would be equally acceptable to the missionaries and colleges of all denominations. His suggestion was warmly approved, and the Madras Conference, consisting of sixty-five missionaries, unanimously endorsed the call for an American Association secretary. Similar calls have been extended to the American Committee by the missionaries of Calcutta, Allahabad, and Ceylon.

IV. *The Work of American Representatives in India.*—First in order of time was the work accomplished by Dr. F. K. Sanders, now a professor in Yale, who spent four years teaching in Jaffna College, Ceylon. Under his inspiring leadership associations were formed in five educational institutions, and a number of villages in the province of Jaffna. These organizations were united in a provincial union which has held conventions for several years. The Jaffna work overflowed into India, and associations were formed in colleges connected with the American Board missions.

The service performed by the writer was limited to two tours of investigation and inquiry at a number of the leading educational centres of India and Ceylon. Only one organization was formed and two conventions attended. Over one hundred public meetings were addressed, attended by about six thousand different students.



Mr. David McConaughy, who for ten years had been engaged in Association work in this country, was selected by the American Committee as its first representative in India. He is just completing his fourth year of service. During this time he has built up an association in Madras which bids fair to serve as an admirable object lesson throughout the empire. He has sought to conserve the rapidly spreading Association movement throughout India by forming a national organization and holding stated conventions. A national executive committee was elected at the first convention, which has wisely fostered the newly formed associations. Mr. McConaughy has by tours of visitation, an extensive correspondence, and the circulation of an Association paper, *The Young Men of India*, promoted an intelligent conception of the work and an aggressive prosecution of it which has already established it in the confidence of the missionaries and Indian churches.

Mr. J. Campbell White, who was employed for one year as college secretary of the American Committee, and for another year as travelling secretary of the Student Volunteer movement, is just entering the secretaryship in Calcutta.

V. *What has been Accomplished by the Indian Students Themselves.*—In the welcome which they gave the American representatives they exhibited earnestness of desire to undertake the work which fully confirmed the wisdom of our determination to extend the movement to India. The faithfulness which they have shown in maintaining the college associations equals that of many of our most devoted American students.

The Jaffna College Association has displayed a spirit of liberality and self-sacrifice which has seldom if ever been excelled in America. One enterprise which the students have maintained for a number of years is a striking illustration of this. They have attempted the evangelization of a small island near the mainland. They have organized a day school and employed a teacher who also conducts religious work. Every year the students make a special evangelistic visit to the island and speak to every man, woman, and child in regard to Christianity. The expense of this work is largely borne by the students. In addition to their personal contributions they derive a revenue from the cultivation of a banana garden situated on the college campus. In making up their committees they appoint a committee of twelve members to cultivate the garden, and the committeemen are relieved from gymnasium exercise and also give up their recreation hours to engage in this work. As the writer passed by the garden he saw the committee hard at work on the great well-sweeps, drawing water out of the wells, filling the trenches and watering the beautiful trees, and looking gladly forward to the harvest, when they would sell the fruit for \$20 a year, and apply the proceeds to the evangelistic work. The money which those Jaffna students give and raise from the sale of fruit costs them far more real sacrifice than ten times that amount would cost the average American college association. If the students of our associa-

tions can only be brought to give until they feel the sacrifice as keenly as do their fellow-students in Ceylon, all the money needed for our foreign work will be speedily forthcoming.

A splendid illustration of the ability of the students of India to conduct a convention was also furnished by the Jaffna students. It was the writer's privilege to attend and co-operate in its conduct. Over three hundred students and educated young men were present from all over the province, and for four days the sessions were maintained with unabated interest. The questions asked betrayed a remarkable interest in the work and a desire to get hold of the most approved methods. The meeting of consecration at the farewell session was characterized by a spirit of fervor which is rarely excelled in similar gatherings in America. While the Indian conventions have not been as large as those in Ceylon, they have been marked by an earnestness of discussion and devotional spirit which assure us that the Association idea is becoming solidly anchored in the affections of the students of the country.

VI. *The Great Need of Indian Students* is a band of the choicest men the American colleges can furnish. One is needed for each of the great educational centres of the empire. These men must be endowed with far more than ordinary intellectual ability, for they will be called upon to wrestle with men of more than average culture; they must be men of executive ability, able to lead and inspire others with their enthusiasm; they must be men of great faith; they must believe that the God of William Carey and Henry Martyn and Alexander Duff is still able to deliver men from the bondage of caste and subjection to the Brahman priesthood. Henry Martyn is said to have declared that he would be no more surprised to see a dead body restored to life than to see a Hindu regenerated. The men who succeed in this great spiritual conflict in India must expect to witness this miracle of regeneration; they must believe that "the hour is coming and now is when the dead shall hear the voice of the Son of God; and they that hear shall live."

There is urgent need of a building for the Madras Association. Four years of successful work in that city under Mr. McConaughy's leadership satisfies the American Committee that the movement will have passed beyond the point of experiment as soon as a permanent home and headquarters for the association can be secured. Thirty thousand dollars are needed for this purpose. When a similar call came from the missionaries and friends of the Association in Tokyo, Japan, it was promptly responded to by the American associations and their patrons, and \$60,000 were subscribed for the erection of two buildings, one for students and one for young business men. The assurance of a building has rallied to the support of the leading Japanese association some of the most prominent Christian men in the empire. The Tokyo building fund was headed by one gift of \$25,000, the subscription of a man who had sufficient foresight to comprehend the significance of the new movement in Japan. A

similar gift is needed to insure the success of the movement in India. A suitable building in Madras will set the pace for a building movement which will rapidly extend to other cities. Such a building will not only afford a home for the Association in Madras, it will be the headquarters of a training school which will send out leaders to associations throughout the empire. The beginning of the fund has been made by the contributions of a number of young men in Madras, many of whom have given far more in proportion to their ability than the largest contributors in America are likely to give.

The above facts concerning the new Christian movement among the educated young men of India are surely sufficient evidence that an opportunity of unequalled importance is confronting the Christians of America. The work performed by Alexander Duff and his successors has paved the way by shattering the faith of India's students in the old religions of the country. Will the American associations accept the responsibility with which the missionaries of India have honored them, or shall we turn a deaf ear to their appeal and suffer another generation of the leading young men of the empire to be spiritually wrecked?

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### THE STUDENT VOLUNTEERS AT KESWICK.

BY D. L. PIERSON.

One mark of the increase of the missionary spirit in our age is the recent inauguration of several forward movements both in England and America. One of the most notable, and one in which America has led, is that among the young men and women of our educational institutions, and known as the Student Volunteer Movement. Since its inauguration in 1886, there has been a steady growth in numbers and influence, until now it enrolls about seven thousand who have signified their intention of becoming foreign missionaries. Although Great Britain was not represented at first, the interest has now spread to her shores, and by the agency of Mr. R. P. Wilder and others in British universities and medical schools, and by the visit of delegates to conventions in America, a similar band of Volunteers has been formed among the students of the Island Kingdom. This is now the second year of the existence of the English Volunteer band, and the growth has not been less steady or the results less encouraging than on this side the sea. Their numbers have reached about five hundred.

Every year since 1886 conventions of college students have been held at Northfield, Mass. Here there have been large gatherings of Volunteers, who by addresses and in mutual conference have had their enthusiasm rekindled, their plans for the coming year readjusted, and their numbers reinforced. Last July a similar convention of the Student Volunteers of Great Britain was held at Keswick, a spot famous for its beauty and for conferences for the deepening of spiritual life. About one hundred and

fifty Volunteers gathered from the various universities, medical colleges, and other educational institutions of the British isles, and spent a week in conference under the leadership of men who are acknowledged authorities on the questions of missionary fields, needs, and methods. The *object* of the conference was the study of the best means of increasing interest at home and effectiveness abroad. Returned missionaries and missionary travellers were present to tell of the great wants of the heathen world, and to advise as to the best methods of preparation for the field and work in it. A glance at the names of some of the speakers will give a hint as to the helpfulness of the conference to the young men. Among others were J. Hudson Taylor, Mr. Stewart, and Mr. Reed, of China; Dr. Guinness, Bishop Hill, and Mr. Smith, of Africa; Mr. McCheyne Paterson and Wright Hay, of India, and of those who have written and travelled in the interest of missions, Dr. George Smith, Dr. Murray Mitchell, Dr. Barbour, Mr. Eugene Stock, and Mrs. Isabella Bird Bishop.

The subjects discussed at this convention were interesting and eminently practical. For the sake of brevity we group them under several heads, thus giving a consensus of opinion on various subjects rather than presenting in detail the thoughts brought forward by separate speakers.

As to the *need of the heathen world* for the Gospel, Mrs. Bishop, the celebrated traveller, made the noteworthy confession that she was a "convert to missions through seeing missions and the need for them." She added: "Missionaries by their lives and characters, and by the work they are doing everywhere I have seen them, have produced in my mind such a change and such an enthusiasm in favor of Christian missions, that I cannot go anywhere without speaking about them and trying to influence others in their favor who may be as indifferent as I was before I went among heathen countries."

Many of the heathen lands are one seething mass of corruption, political, social, and moral, from the top to the bottom stratum of society. Some of the heathen religions are undergoing a revival of *propagandism*, but at their best are entirely without power to uplift their adherents or to rid man from the thralldom of sin. The preponderating influences of these religions, Mrs. Bishop thinks it is no exaggeration to say, are "earthly, sensual, devilish."

To meet this call from the heathen world there is a great *need of more laborers*. There must be a "personal" call to each man, though this may not mean a "special" call. Thirty millions are dying every year without Christ. There is great paucity of missionaries throughout the whole heathen world. Central Asia and Central Africa are practically without missionaries, while large portions of Persia, Arabia, and China are also destitute of workers. What are needed are the "best men at their best"—men who have in their hearts a love like that which Christ had for a lost world, men who have an overwhelming sense of the value of each of the thousand millions of unevangelized souls, and of their lost

condition. They should be men, too, of fine characters, filled with the Spirit, and thus enabled to live consistently and harmoniously under adverse conditions; men of cheerfulness, tact, and power. Dr. George Smith gave as some of the *qualifications* which a missionary should have: (1) he should be conscious of the call of Christ and the gift of the Spirit; (2) he must covet earnestly the possession of the highest efficiency; (3) must follow fully the rule of Christian charity and good temper; (4) must learn habits of order and business ability that will make him a wise steward of his Lord's money; (5) must be sympathetic and loving toward native races; (6) must give himself to unceasing prayer; and (7) must yield absolute submission to the mind and will of God.

As to increasing the *interest in the home churches*, it was rightly urged that there must be a radical revolution in the opinions and feelings of churches at home. God must open our eyes to the real state of matters abroad, and Christ must reign supreme in our hearts. There should be less luxurious living and more self-denial among Christians, that the work may be more generously supported. Missionary literature and maps must be used to awaken interest, and talks from men who are thoroughly enthused with love of the work must arouse a contagious enthusiasm.

Much helpful advice as to the *methods of preparation* for the work was given by generals who have devoted their lives to the direction of missions, and by laborers who have wrought in the field. The value of thorough familiarity with the Scriptures was urged, to be supplemented by a systematic study of missionary literature, of the maps of the countries, and the languages, customs, and religions of the people among whom labor is to be expended.

Experience is the best teacher, but happy the man who does not wait for *his own* experience, but profits by the experience of others. The methods of doing the *most effective work* on the field have been often discussed, but many helpful suggestions were made. The important thing is to awaken within the heathen mind a sense of sin and lost condition, and so to lead to Christ as the only Saviour. Music and magic-lantern views have been found helpful in overcoming prejudice and attracting attendance at meetings. Mr. Hay thinks the most potent truth of the Gospel for the transformation of the heathen character is the very aspect of Gospel truth to which the natural man is most hostile—the vicarious atonement of Jesus Christ. Mr. Stock contended for constant work in great centres, as well as for flying evangelistic visits. A single visit and hasty proclamation of the Gospel message to a crowd of ignorant, superstitious heathen can scarcely be called “evangelization.” Experience has amply proved that ingatherings of converts in the mass have unsatisfactory and disappointing results; the work must be done hand to hand, man with man. Medical missions and work among the women has everywhere been very successful. It is also found helpful in India to set young missionaries to work among the Anglo-Indians, that they may thus be practically active while learning the language. Bishop Hill stated that one of the best incen-

tives to Christian living to converts is a clear and vivid hope of the second coming of Christ.

Much good advice and *caution* was given as to proper *care of health* in foreign climes. Dr. Clark, of Amritsar, said to some young missionaries, pointing to the graves of some workers who had fallen early: "You have come here to *live* for Christ, not to *die* for Him." A missionary must be ready for either, but must see to it that he is not a careless steward of his God-given strength. Needless exposure, overwork, and over-worry are the most frequent causes of broken-down missionaries, while regularity in food, exercise, and sleep is the secret of good health.

In outlining the *policy for the coming year*, the executive recommended branch organizations not to aim at an increase in numbers where there is not a good prospect of the men being able to go to the foreign field. Student Volunteers must use all their influence to bring fellow-students to consider the case of foreign missions, but much tact is needed in introducing and pressing home the question on individuals. Good men should be sought, but not worried or unduly urged.

Such a conference cannot fail to have a beneficial influence on Student Volunteers, and upon all with whom they come in contact at home and abroad. We hope that the conference of the present year will be but the first of many which shall develop the missionary spirit and direct the missionary activity from year to year, while the Lord delays His coming, and the ends of the earth still wait for His salvation. Nothing can exceed in importance the necessity and urgency of keeping our educated young men fully abreast of the times, in the full acquaintance with a world's destitution and the abundant and glorious opportunity which mission fields present. Heroism should have its cradle in our colleges. To have youth consecrated means a life of service, years otherwise wasted in idleness, apathy, or selfish pursuits becoming harvest fields of success. God is turning the hearts of the fathers to the children, that the earth may be the sooner rid of its long curse.

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### OUTLINE OF MR. WILDER'S MOVEMENTS.

[The career of Rev. Robert P. Wilder, whose name is so linked with the Student Volunteer Movement, has deeply interested the editors of this Review; and although its pages are not appropriate for details of such a career, the following outline, supplied by Mr. Wilder, will interest many readers.—EDITOR.]

Mr. Wilder reached London in July, 1891. Rev. R. Wardlaw Thompson, of the London Missionary Society, J. E. K. Studd, of Cambridge, Canon Girdlestone, of Oxford, and Eugene Stock, Esq., Secretary of the Church Missionary Society, proved very helpful friends, and gave him an invitation to address the Keswick convention, attended by many students, thus opening the door to the British universities.

At Keswick Mr. Wilder met Bishop Tucker, of Uganda, C. T. Horan, President of the Cambridge Intercollegiate Christian Union, and others. Invitations came to visit the Scotch universities, the approaching Perth Conference, and Glasgow University, where it was desired to begin a Student Volunteer Movement, as also to address meetings of students in Edinburgh and Cambridge. God was making plain that he was to tarry in Great Britain for work among British students.

Health compelled a seven weeks' rest in Norway, and so the University of Christiania was the first European university reached. About two hundred students were present, and forty remained to an after meeting to con-

sider the personal claims of foreign missionary work. Addresses were also made to large audiences of ladies and young women.

In the course of travel Mr. Wilder met A. N. Kiaer, Direkter for det Statistiske Central Bureau, who expressed a deep interest in the Student Volunteer Movement, and introduced him to Professor Westergaard, of Copenhagen, and thus a door was opened into Denmark. In September Mr. Moorhead and Mr. Wilder called upon the professor. After hearing the story of the American movement his only remark was, "Let us pray."

On rising from their knees, the professor asked Mr. Wilder to visit Copenhagen University. The time seemed ripe. Much interest was being taken in the inner mission. Students were meeting in groups for Bible study. Now the outer mission should be presented.

Mr. Wilder was in Edinburgh January 15th-21st, and at Glasgow University January 24th-26th. At the meeting with the Free Church College there were four new decisions; and at another meeting fourteen men signed the covenant. All began to work for recruits, and in November, 1892, there were thirty-four Volunteers in Glasgow.

In Cambridge University work was commenced in February, 1892. On February 8th about one hundred and sixty students met in the Henry Martyn Memorial Hall under the auspices of the Cambridge University Missionary Union. It was a large and most enthusiastic student audience, and the appeal fell into hearts prepared by the Spirit, and in the after-meeting thirteen volunteered, among them the President of the Inter-collegiate Christian Union. The words spoken to men, in groups, or one by one, also bore fruit, and there were some twenty new decisions for foreign work.

A conference was held on organization, when a plan was suggested for a British Volunteer Movement. Four men were present—C. T. Horan, President C. I. C. U.; R. MacInnes, Secretary; E. Millar, honorable member of the Union, and connected with nearly every religious organization in the university; and Louis Byrde, Secretary of the Church Missionary Union. The final result was unanimity of spirit at Edinburgh in April, where three of the four Cambridge men were present.

In 1889-90 the Students' Foreign Missionary Union had been formed; but in London, in February, it was agreed to merge this Union into the Students' Volunteer Movement.

In London Mr. Wilder addressed the annual meeting of the Students' Missionary Association connected with the Baptist, Congregational, Presbyterian, and Wesleyan Colleges. He then visited Cambridge for a third time, and met some forty student Volunteers, who adopted the pledge of the American movement and made the organization inter-denominational. Before the year closed the organization could report: 1. Sixty-eight Volunteers in this university. 2. Much Bible study on missions. 3. More prayer for missions. 4. Much personal work. 5. Several public meetings addressed by Cambridge Volunteers in Derby, Penrith, Carlisle, etc.

Mr. Wilder was in Copenhagen March 6th-10th, and spoke at a drawing room gathering of about one hundred. Among those present were Prince William, brother of the King of Denmark, and Count I. Moltke, head of the court of the crown prince. Both seemed much interested in the missionary movement among American and British students. The latter came to the student meeting and showed his interest by a gift of £50. The following day some two hundred university students were present.

Mr. Wilder was in Aberdeen March 19th-21st. The term was closing, and the audiences were small, but thirteen Volunteers were obtained from this university—one arts, two medical, and ten divinity men.

After visits to Edinburgh and Glasgow Mr. Wilder again visited Oxford, and urged that Oxford be represented in the starting of the inter-

varsity organization. It was decided that delegates be sent to the conference in Edinburgh.

The Inter-university Conference was held in Edinburgh, April 2d and 3d. Delegates were present from Cambridge, Oxford, London, Belfast, St. Andrews, Glasgow, Aberdeen, and Edinburgh. Harmony prevailed, and a spirit of prayer; the Oxford and Cambridge University men were at one with the rest in making the movement inter-denominational. The Conference chose the covenant and the form of organization of the Student Volunteer Movement for foreign missions.

The *Free Church of Scotland Monthly* says: "There has been a missionary revival in most of the important colleges in Great Britain, and this is only the beginning of a great forward movement. On April 2d a number of students met at Edinburgh, representing about three hundred Volunteers in the various colleges in London, Oxford, Cambridge, Belfast, Edinburgh, Glasgow, Aberdeen, and St. Andrews. A new union, to be called the Student Volunteer Missionary Union, has been developed out of the union already in existence. An executive committee of four will be appointed in a few weeks; and this committee will elect a travelling secretary, who will spend a large part of his time in visiting the colleges of Great Britain and Ireland, strengthening the branches which already exist and endeavoring to have new branches formed. And so, by the blessing of God, we shall soon be in the midst of a movement like that in America—a movement in which all churches will take part, and which has as its object the speedy evangelization of the whole world."

In addressing the General Assembly of the Free Church of Scotland in May, 1892, Mr. Wilder gave a short account of the British movement and his work in the universities of Scotland and England. One of the elements which combined to make this a foreign missionary assembly was a deputation of students. The news that sixty men connected with the Free Church colleges had offered themselves for foreign service profoundly stirred the Assembly. One man promised £2000, and over £3000 were pledged for the forward movement before the Assembly adjourned.

In August Mr. Wilder attended the Scandinavian students' conference at Horten. About one hundred and eighty men were present from the universities of Norway, Denmark, Sweden, and Finland.

On returning to England, he found the British Student Volunteer Movement Union well organized. Several student Volunteers had been speaking in churches during the summer vacation. The Executive Committee had commenced work in London, and were seeking an entrance to the colleges of Wales. They had asked Mr. Arthur T. Polhill-Turner to be the travelling secretary of the British movement. He was one of the original Cambridge band who visited the Universities of Great Britain in 1883.

Mr. Thomas, of Edinburgh University, says: "This new organization is the most promising of all; among many other reasons, because it is in league with similar organizations in the other six universities of Great Britain; and this Student Volunteer Movement, on the other side, has brought about the first permanent and well-organized combination for inter-arsity work."

Mr. Wilder sailed for India in time for the Decennial Conference, and since then writes of subsequent developments as follows:

"God has blessed the work in Poona, where I have been holding meetings for Christians and Hindus. For several days before my coming the native Christians met daily to pray for the baptism of the Holy Spirit. I long to see the native Church filled with the Spirit; then the work will move rapidly among the heathen. The place to begin is with us missionaries, and many missionaries are seeking earnestly for this pentecostal gift."



## II.—INTERNATIONAL DEPARTMENT.

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

### Missions at the World's Fair.

1. The subject of missions was incidentally present through the Parliament of Religions, not only in the basal thought of the necessity for the Christian religion, as shown by the presentation of the best parts of the non-Christian religions of Asia, but by direct presentation. Mardiros Ignados presented a paper on The Results of Protestant Missions in Turkey; Rev. R. E. Hume, of India, told of the progress of Christianity in India; Rev. G. F. Candlin, missionary of Shanghai, Dr. Ernst Faber, of China, and other missionary speakers took important part in the proceedings. To our way of thinking, the paper of Rev. George Washburn, D.D., President of Robert College, Constantinople, on Points of Contact and Contrast Between Christianity and Muhammadanism was one of the most masterly papers of the whole series presented at the Parliament.

2. There were also incidental presentations of the subject of missions in some of the denominational congresses.

3. The next feature of the missionary presentation we notice is an entirely independent and, in a sense, accidental or incidental one. It was not one of the series of congresses planned as a world's auxiliary, nor was it a part even of the missionary congress. It was a conference, not a congress. One result of the great missionary conference held in London in 1888 was the appointment of a standing World's Committee of Women's Missionary Societies, with a somewhat indefinite purpose, but with the hope of its becoming a central board of consultation on matters of interest to all women's missionary societies. This committee, of which Miss Childs, of Boston, is chairman, deemed it wise to provide for a delegated meeting of women's missionary societies in Chicago

simultaneously with the Missionary Congress. Accordingly, on Friday and Saturday, September 29th and 30th, in one of the small halls of the Art Palace, 154 accredited delegates answered to the roll-call, representing 22 women's missionary societies. Mrs. Dr. Judson Smith presided at the first session. Brief reports of the work of the several women's societies were presented from time to time during the two days' sessions, and the discussion of the themes presented in the papers read was general, spirited, and greatly helpful. The program as printed was very closely fulfilled. Miss Clementina Butler furnished a paper on Evangelistic Work in Foreign Fields; Mrs. Joseph Cook read a paper prepared by Mrs. Isabella Bird Bishop, of Edinburgh, Scotland, on Medical Missions; Mrs. Jennie Fowler Willing, of the Methodist Woman's Home Board, read a paper on Plans of Work and of Sustaining Interest Among Workers; Mrs. Flora K. Regal, of the Congregational Home Mission Union, one on How Best to Combine Educational Missionary and Industrial Training on Home Mission Fields; Mrs. Rachel B. Taylor, of the Baptist Home Board, discussed the Scriptural Basis of Giving.

Mrs. N. M. Waterbury, of the Baptist Foreign Society, read a paper on Work for Foreign Missions Among Young People in the Home Churches, on Saturday forenoon, which was followed by a general discussion of methods: On the Conduct of Meetings, opened by Mrs. Joseph Cook; on Raising Money, opened by Esther Tuttle Prichard; on Missionary Literature, opened by Mrs. L. R. Keister-Harford; on Securing Missionaries and their Preparation for Work, opened by Mrs. Maria Jamieson. The Saturday afternoon session was consumed with a paper on "Educational Work of the Foreign Field," by Miss Elba McGuire, of

Japan ; a discussion following ; and a Question Box, conducted by Mrs. Moses Smith.

Many of the most eminent missionary women of the several churches were participants in these proceedings, and many foreign missionary ladies were present and took part in the discussions.

We are not advised of the fact, but we anticipate that the proceedings of the "Committee" will be made a part of the volume containing proceedings of Missionary Congress.

This "Committee" adopted resolutions condemning the Geary Bill, proposing special effort to further proportionate giving ; recommending the societies to procure the proceedings of this committee when published, and calling attention to the great missionary work to be done among and through immigrants to this country.

4. The World's Congress of Missions included two departmental programs, the one general, the other for a Woman's Congress of Missions, to meet simultaneously but separately on October 2d-4th, both morning and afternoon. This arrangement was, however, abandoned, though the two bodies met separately on Monday morning. We shall, therefore, treat continuous, the Missionary Congress which began on September 28th, and let the blended proceedings of the two programs appear as one.

As the Congress was designed to cover home missionary and evangelistic work as well as foreign, the discussions were fittingly begun by Alexander Mackay Smith, D.D., of Washington, on The City of To-day—its Place, Perils, and Possibilities ; and then Miss Serabji, of India, told of the work of missions in her country ; and G. T. Caudlin, English missionary from China, spoke of the conservatism of China, and thought there might be some radical improvement in missionary methods in that country. Dr. Smith thought the cities across the sea better governed than those of this country. Mrs. Lucy Rider Meyer, M.D., of Chicago, spoke

of Bible Women and Deaconesses in America ; and "Sister Dora" of the same work across the sea. She is the daughter of Dr. Stevenson, founder of homes for children and deaconesses in London. The workers call themselves Sisters of the People. Pastor Fritz Fliedner, of Spain, son of the founder of deaconesses' movement in Germany, was also present. In the absence of Mrs. Ballington Booth, "Captain" Miss Pattie Watkins read a paper on the Salvation Army and its Methods. Dr. Bristol, of Chicago, thought there ought to be a hundred times more done in this country, and that the Scriptures meant preach the Gospel to all nations, "beginning at Chicago." "If you cannot save Chicago, you cannot save Calcutta ; unless you save San Francisco, you cannot save Shanghai ; unless you save Boston, you cannot save Bombay." Dr. Roberts, Secretary of the Presbyterian Home Mission Board, spoke of the perils of this country from immigration. Many of these immigrants belong to the pauper class. Mrs. Willing said it was not the men who came in Columbus's caravel nor in the *Mayflower*, but the half million a year in the steerage that furnish our greatest problem.

Dr. N. D. Hillis, of Evanston, said the International Sunday-School Association reckoned 11,000,000 of pupils in Protestant Sunday-schools, and the Roman Catholics 4,000,000, leaving, as he estimated, 10,000,000 practically outside of all church influences. Dr. Albert S. Hunt, Secretary of the American Bible Society, in his paper on Bible Societies, said, when the British and Foreign Bible Society was formed, the Bible had been translated into less than forty languages. No one then dreamed that each person could ever acquire a copy of his own. The three leading Bible societies have issued more than 206,000,000 volumes (206,201,404) of Scriptures.

Dr. George Smith, of Edinburgh, Convener of the Free Scotch Missionary Society, gave a geographical survey, and Dr. George W. Knox, of

Japan. spoke of the wisdom of denominational courtesy and co-operation on the foreign field. The immediate outcome of this paper was the appointment of a committee to appeal to the several missionary societies to appoint a committee, commission, or conference to endeavor to carry out the principles of Dr. Knox's paper. Rev. E. M. Bliss also read a paper on this subject. President Washburn, of Robert College, Constantinople, said missionary work must be practical in its methods. Whatever work will bring the missionary and the Moslem together and make them friends, and thus help them to understand each other, is not only a legitimate but an essential form of missionary work. It may be, at a given time and place, better missionary work to import ploughs than tracts; to help a fisherman mend his boat than to repeat to him the catechism; to dig a well than to preach a sermon; to found a college than to build a church; to study the Koran than to read the Bible, if these things open the way to win men's confidence and sympathy. Dr. George E. Post, of Beirût, Syria, stated that polygamy was set forth as a part of the revelation of God by Mohammedans, and polygamy obstructs education. Dr. Dennis spoke on the inaccessible fields of Islam.

Bishop Whipple, of Minnesota, who for nearly a half century has done active missionary work among the Northwest Indians, told of their trustworthiness, of their high sense of honor and their lofty conception of justice and right. He interspersed his address with several incidents and stories. The bishop said he had heard old Indian fighters say they hated to lift a rifle against the Red Men. General Crook had told him that it was the hardest thing in the world to fight men when you know they were in the right. General Sherman, too, had said that the solution of the whole Indian question was contained in the golden rule. Bishop Whipple said that the only way to do justice to the Indians was to invest them

with the rights of citizenship and assist them to become self-supporting. He claimed for the North American Indian that he was not a sullen, silent, joyless creature, as was often supposed. Among his own people he is one of the mirthful men in the world. No one will laugh more heartily at a joke or see more quickly through the sophistry of a plausible argument.

Miss Mary C. Collins, known among the Dakotas as "Winona," meaning "elder daughter," endorsed what the bishop had said. She described some of her own experiences of eighteen years, and related instances to show how these people, whom the world considered bloodthirsty, lived at peace with their neighbors unless compelled to go to war by what they deemed unjust treatment either by the government or individuals. She had gone forth day and night and never had a look or word of discourtesy offered her by an Indian.

Mrs. Amelia S. Quinton, President of the National Indian Association, spoke briefly of some of her experiences among the Red Men of the extreme West of the United States.

Dr. George F. Pentecost claimed that India was the key to the situation in the East, because India is a progressive country. Rev. Thomas Craven, for twenty-three years missionary in India, said he had attended the recent Parliament of Religions, and upon the platform he had seen many distinguished gentlemen from India who could not have appeared there but for the work of the Christian religion in India. The old caste rules would have made that impossible. He thought the very presence of Mozoomdar and of other speakers from India was of itself a testimony to the power of Christianity in India. Their very language was a testimony. It was the Christian missionaries who carried the English language to the East Indies. The first instructor of the people in this language was Dr. Duff, of the Free Church of Scotland; and the first Anglo-Indian dictionary was made by a Baptist missionary. Mr. Craven

had sat and listened to the charges made by these gentlemen that it was Christianity that had taken the drink habit to India. That statement is false. Long before England went to India the toddy of the palm and the toddy of the hemp and of opium was in use among the indigent classes of India, who could not afford to buy the high-priced liquors which were brought from foreign lands. And who is it now that is making the fight against all forms of intemperance in India? A Hindu? A Mohammedan? A Buddhist? No; it is John Evans, a Baptist missionary. He it is who is making war both upon the home-made drinks indulged in by the lower classes and the liquors which are imported into India.

Mrs. J. T. Gracey read a paper on Woman's Medical Work in Foreign Mission Fields. Miss Ellen C. Parsons, editor of *Woman's Work for Woman*, traced the history of woman's organized missionary work as promoted by American women, from the stage of volunteer pickets to its present disciplined army, and from contributions "in kind" to the present cash annual exhibit of \$1,500,000. General B. R. Cowen delivered what was characterized by the press as "one of the most notable" addresses of the Congress, on the Responsibility of Christian Governments as to Human Slavery. Dr. S. L. Baldwin presented a paper on Christian Governments and the Opium Traffic, and addresses were made by Rev. T. B. Wood, of Peru; Dr. J. Milton Greene, of Mexico; and Dr. Dease, of India.

Dr. W. E. Griffin, in his paper on the Citizen Rights of Missionaries, maintained that when a missionary's life or property is endangered the government is as fully bound to protect him as in the case of the merchant or traveler, and in the case of loss or destruction of property to seek to obtain redress. As the government knows not nor inquires into the religion of its citizens, so it knows not or inquires into their opinions regarding Christianity. The government knows only citizens,

not traders or missionaries. To abate by one jot the demand for justice in the case of the penniless missionary, while a fleet is sent to indicate the majesty of the flag when money is to be collected, was to debase authority to the level of barbarism. If American missionaries: Ponape were imprisoned, and the property confiscated, and little or no notice taken of it at Washington, when a whole squadron was sent to Naples to collect money for Baltimore insurance companies, then something was wrong with the policy of the United States Government, or we as a nation had fallen away from a high standard. If a war be begun with Korea and 400 natives are slaughtered by Dahlgren howitzers and Bridgeburg rifles because certain American marauders in the schooner *General Sherman* had been attacked, while the Turks were allowed to burn mission premises and assault American women, then we could not help thinking there was either inconsistency or weakness at Washington.

Dr. Ellinwood's address on the Reflex Influence of Missions on Christendom, Commerce, and Science was, as might be expected, pointed and strong. He spoke of missionary influence as a great help in diplomacy with foreign nations as is being witnessed at present in China.

A young African prospective ruler of his tribe, Momolulo Massaquoi, spoke about missions in Liberia. His father is an African chief in Cape Mount, West Africa, and his mother is queen of another part of the country. When nine years of age he came to the Protestant Episcopal mission at Cape Mount, Liberia, and showed great aptitude for learning. His mother was rich, and offered him every inducement to go home and enter business; but he refused to do so, and being in danger of being kidnapped, he came to the United States under Bishop Penick. He earned money in hotels and taught in schools in Tennessee. Last year there was a dreadful war in his country and his people were scattered. The mis-

sionary, Mrs. M. R. Brierly, wrote to him to come home and see what he could do for his people. Bishop Penick gave him collections from his church; he earned money by lecturing, carried home twenty-four bags of rice, and they planted coffee and rice; he did what he could and then came here to fulfil his engagement for Africa at the Congress. His brother died leaving several wives. It is the custom that the surviving brother take these wives, and he is persecuted for not doing it.

A Parsee young lady, Miss Jeanne Serabji, was introduced, and begged that more missionaries be sent to her country. Her mother has seven daughters, of whom she is justly proud, one of whom was educated at Oxford, England.

Bishop William Taylor, of Kongo and other parts of West Africa, gave illustrations of the work in that country. He said when men are converted who have several wives and children, it is a knotty question what to do with all these branches of polygamous families; but it is a marvel how the true spirit of Christianity helps all concerned to settle the difficulty. Rev. E. R. Young, missionary to aboriginal Americans, said, before the missionary work among the savages the women were beasts of burden, and when too old to catch fish and snare rabbits they were strangled and burned to ashes. Last summer, when he was holding a service, he saw two Indians bringing their old mother in their arms between them, and after service they lovingly carried her home. They have no Indian wars, and if the government agents rob the Indians, they put them in the penitentiary.

Rev. Gilbert Reid, from Peking, China, spoke on International Law and Religious Toleration, as Illustrated by China and the United States claiming that China had toleration at the outset. She has many religions within her borders which exist with mutual harmony.

Dr. A. T. Pierson read an exegetical paper, remarkable for its clearness

and compactness, on "Thy Kingdom Come," a summary of which, by himself, appeared in the November number of this magazine. J. T. Gracey made an address on Native Agencies the Hope of National Evangelization, and Mr. Dwight L. Moody on the Supreme Agency in all Successful Missionary Work Being the Holy Ghost.

We have not even mentioned several of the most excellent papers and addresses, such as that on the Reason Why, by Mrs. Benjamin Douglas, Santa Barbara, Cal.; Missions as Promoted by Women in Great Britain, by Mrs. C. M. Yonge, England; Women under Jewish and Christian Religions, by Mrs. Elizabeth Charles; Science and Missions: their Mutual Dependence, by Professor G. F. Wright, Oberlin; and the Place of Woman's Missionary Work Among the Evangelistic Forces of the Church, by Mrs. A. F. Schaufler, New York.

We clip from one of the Chicago religious weeklies the following:

"From beginning to end the Congress moved forward with magnificent sweep of Christian thought, and all with constant regard to actual results. As one noted the number of different religious organizations, different races and nationalities that were represented, and from so many lands, one was delightfully made to realize afresh how good and how pleasant it is for brethren to dwell together in unity; and when one saw how very large a part, and how correspondingly important a part, in the whole proceedings was taken by the women, there seemed nothing in this specially to wonder at; for why should it not be so? That the world will never be converted to Christ by men alone, nor by women working apart from the men, but by the joint faith and forces of both, and each at their utmost, was the fact that was made especially manifest."

The full report of the proceedings of this Congress and of the World's Committee of Women will be published. This report is promised very speedily,

and will make three volumes of over five hundred pages each, illustrated with portraits of the principal speakers, and bound in the best English cloth. The regular price for the three volumes is \$7.50, but a special advance price was announced, and may still possibly be available, of \$6. The subscriptions should be sent to Rev. E. M. Wherry, D.D., Corresponding Secretary of the World's Congress of Missions, Chicago. Dr. Wherry's regular address is 211 Wabash Avenue; but we take it no street or number is necessary.

5. The subject of missions so interpenetrates all Christian life and activities that it is not surprising that the Evangelical Alliance Congress could not get through without having a session devoted to it. The summary of its proceedings, which we find in *The Interior*, must suffice for the present:

"The session was opened by an admirable paper from the veteran Indian missionary, the Rev. Dr. Murray Mitchell. He reviewed in a very concise and masterly fashion the leading religions with which Christianity has to grapple. He corrected some of the popular and mistaken views now abroad, such as we find, for example, in Sir Edwin Arnold's 'Light of Asia,' and gave a vivid picture of the great problem which the Gospel has to solve in heathen lands. He spoke with authority, as one who had experience as well as information, upon the subject.

"Then we had short speeches from Professor Thounaian upon the suffering of Christians throughout the Turkish Empire, in which he brought out the jealousy which the 'unspeakable Turk' entertains toward his Christian neighbor because he is more progressive and successful than he; from Mrs. Meek, the Zulu princess, a cousin of the renowned King Cetewayo, and who detailed her feelings and hopes in coming to the United Kingdom, and who finally sang a hymn in the Zulu language. She was interpreted, as on the previous occasion, by her husband. The last speech at the afternoon meeting was

made by Mrs. Abraham, a young Christian from the Nestorian Church, who claims to belong to the 'Lost Ten Tribes.' She speaks English wonderfully well, and made an excellent impression. She wore the Oriental dress, and there was a picturesqueness about the afternoon's proceedings which will not soon fade from remembrance. Such information as is communicated in these meetings is calculated to deepen the interest in and the liberality of the people toward foreign missionary enterprise."

#### Some Causes of the Present Improved Health of Missionaries to Africa.

BY REV. ROBERT HAMILL NASSAU, M.D.,  
GABOON, WEST AFRICA.

Undeniably there was great loss of life in the early history of missions to Africa. There is still much loss. But in the walks of commerce on the African coasts still greater loss existed and still exists. If you knew, as I do, how the majority of African traders live, you would not wonder at their mortality on moral grounds. Of course, the percentage of missionary deaths must be explained on other grounds; and present improvement is on those same grounds.

I. *Hygienic.*—Without wishing severely to criticise the noble men and women who first went out to Africa, I think a great cause of the former large number of early deaths on the field was a failure to recognize the limitations which climatic and other surroundings in a new country impose on the newly arrived foreigner. I sympathize with the earnest zeal of those brave men and women burning to proclaim the Gospel; they carried as pioneers to Africa; but their zeal consumed them. Therefore, I think it wise to recognize and act on the limitations of one's environment, even if, as in Africa, in so doing we become only half a man or half a woman. It is a painful situation for a zealous soul; but it is simply also one of the sacrifices we must make. I think

that these pioneers attempted to eat, dress, live, act, work, and do just as they would have done in this country. Simply, we must *not* do so. Dress and food should be modified by the new temperature and vegetation; hours of work should not include the mid-day heat or nightly damps; the number of hours of labor per day should be shortened, for the nervous strain of the somewhat wild life; and vigor should be governed by the general inability to perform accustomed tasks under the debility that creeps over the African missionary's entire physical, mental, and even moral and spiritual nature.

II. *At present, the African missionary's surroundings are more comfortable than in the earlier days.* 1. The journey to and from the field is shorter and easier. Where formerly we travelled by slow sailing vessels of very limited accommodations, privileges, or comforts, we now travel by large steamers more than comfortably equipped. 2. Instead of the low bamboo palm hut, on the clay floor, constructed under the missionary's personal superintendence, and sometimes by his own hands, that same bamboo palm is built on a larger plan and elevated on posts above the damp earth; or, still better, houses are built of planks brought from Europe or America, or sawn from the adjacent forest, or of brick made by mission pupils, or of stone quarried on the premises. And in the erection of these better houses we have the aid of native artisans, whose skill in carpentering, brick-making or mason-work is the fruit of the industrial schools of those earlier pioneers. 3. While I deem it advisable to adopt in our food list many of the vegetables and fruits of tropic Africa, a too sudden change or an entire deprivation of previously accustomed food was severe. The churches now enable us to keep on hand most of the standard foods and even some of the delicacies to which we were accustomed before going to Africa. The necessary increased cost in living and the slightly enlarged salary is compensated for by

happier work and longer life. 4. Native aid all through our school, church, and household domestic work is of better grade and in larger quantity than in former days. Our mission ladies to-day reap the benefit, in their household labor, of the assistance of men and women who, when they were boys and girls, were taught by the pioneers the mysteries of the pantry, kitchen, laundry, sick-room, and nursery.

III. *Diseases peculiar to Africa are now better understood.* Bilious remittent fever, the specially dangerous fever of Africa, is not as frequently fatal as formerly. We are all subject to invasion by the ordinary intermittent fever, the "ague" of all malarial countries; but it, though a debilitating sickness, is not at all fatal, and need not stop more than a day's work. The real "African fever," called, from one of its diagnostic symptoms, hematuric fever, simulates, in many of its physical appearances, yellow fever, and even has been mistaken for it to the extent of quarantining vessels coming from African ports where it has happened to be epidemic. But it is neither contagious nor infectious. Prompt, vigorous treatment is reducing the frequency of fatal cases.

IV. *Instead of being left to their own self-medication,* blind, or haphazard, or uncertain, reading medical books for the pressing occasion, missionaries now are being given the aid of the presence of trained professional medical associates. The importance of medical mission work, forced on to the attention of the Church in the light of its value as an arm of labor for the native heathen, is more than justifying its use in the physical salvation it brings to the missionary himself.

V. *The solution of the family problem.*—If ever it was right or necessary for African missionary parent to part with his young infant, it is not now necessary. And I go so far as to believe positively that it is wrong. I speak from personal experience. When I went to Africa thirty-two years ago I went as a celibate, being told by the

public, and even by missionaries, that white maternity in Africa was fatal to both mother and child. There were those who called African missionary marriage "murder." Men and women gave up their work in Africa, unable to face this terrible problem. After I had lauded in Africa I changed my opinion as to the duty of celibacy. God never makes two duties conflict. It was right, I was sure, for myself, for me to work in Africa. It was right, I was equally sure, for myself, for me to marry. Carefully gathering about my wife even a portion of the hopeful surroundings accorded to expectant mothers in America, I proved that maternity in Africa was not necessarily fatal. It cost money and forethought, but it was worth more than money could buy. There still remained, however, another part of that family problem—children may safely be born, but can they reside in Africa with safety beyond infancy? So for years the sad tragedy was enacted of tearing out one's heart in sending away for training in America by other hands (hands not always loving or judicious) young infants, too young to remember the parent who (performing his part of the tragedy under a mistaken sense of duty), if, in some after day he made the acquaintance of his child, had to make it as a stranger; sometimes not being allowed, by the jealous hands that had done the training for him, to have even a share in it. The agonized cry of the mother at parting with her babe, "Oh Jesus, I do this for Thee!" if ever it was more than a mistaken sense of duty—heroic in its mistake—I believe now to be uncalled for. I proved, in my own family experience, that a child born even under circumstances exceptional against her for her life, could grow and did grow in good health for seven consecutive years in Africa. Even then she did not require to come to America for her health—I brought her simply because I had to come for my own health. Satisfied that row, at nine years of age, she will never cease to remember and love

me, I leave her here for her education, instead of taking her back with me, simply because I am going alone, and because, of all foreign mission countries, Africa is the only one that has not the educative element of some civilized society. This part of the family problem—*i.e.*, the raising of the child—cost money and devoted care; but it was worth more than money can buy. In its accomplishment, without white aid and alone, as at her birth I was, I am debtor to the skill and devotion of a native Christian woman; for whose skill, built on a character naturally royal, I am also debtor to the labor of the pioneer ladies of the mission who trained that woman when she was a child in the mission school and subsequently a teacher in the same.

VI. *The sense of exile is less than formerly.*—1. Thirty years ago, so almost necessarily fatal was considered going to Africa, that even mission boards hesitated to direct candidates to go there. Most of those who went offered voluntarily. They went expecting to die; for public opinion told them they would die. I went expecting not to return. In that state of mind and with a combination of depressing circumstances that does not now exist, when the fever came, with its well-known apathetic effects, the missionary often had not the morale left to fight the battle with disease, and he sunk under the expected inevitable. It is now neither expected nor inevitable.

2. Over the whole mission life—its work, its points of daily contact, its methods, and its future—there is now a general hopefulness that tinges the still undeniably often dark cloud with bright lining, that lifts up from depression, and that puts into every sinking invalid's hand something more tangible and helpful than the traditional drowning man's straw. Every physician knows that if he can inspire his patient with hope, half the victory over disease is won.

3. Our mails are more frequent. This is not a small item. I have stood



with men around the once-in-six-weeks mail-bag. How much of joy or sorrow it represented to them! How much of intense longing for the love and comfort from hearts thousands of miles away! I have seen men turn away in tears when that mail held no missive of affection and sympathy for them. Our African coast stations now receive mails thrice a month. Even our interior stations obtain with some regularity monthly mails.

4. It is not unheard of now in Africa that there is such a thing as a visit from a fellow Christian other than a missionary associate. In other foreign missionary countries this is not uncommon. In Africa the only white men besides the missionary were the foreign government official, the trader, and the occasional traveller in the interest of botany, zoology, or some other branch of natural science. These, with the rarest exceptions, were antagonistic in their religious views and destructive in their moral life. Secretaries of our mission boards, in their occasional inspection of the foreign fields, rarely visited their African missions. Perhaps Africa was out of their line of travel; perhaps its malaria was forbidding. Christian visitors on tours of pleasure inspect the work or comfort the hearts of missionaries in India, Syria, Japan, etc., but until very recently none have come to us in Africa. That loneliness operated against the health of our former missionaries. But it is becoming less extreme.

5. I must give all praise to the various Women's Foreign Missionary societies for having made their home Christian sympathy *apparent*. Doubtless the sympathy existed formerly; but the draught on the missionary's faith in its existence was so very great that often either the faith died or became very tenuous. The new methods of communication with missionaries, especially the taking by an individual church of a missionary's name, making itself responsible for his or her salary, corresponding monthly, and in other ways

making their sympathy obvious to sight, have had a most helpful effect on the lengthening of missionary life.

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### Student Volunteer Movement.

During no year in the history of the Volunteer Movement have there been clearer evidences of the presence of the Holy Spirit than during the year that has just closed. Beyond question it has been a critical year, involving the deepest interests of the movement. The problems encountered have been peculiarly difficult, but, as we believe, God has led in reaching their solution. New features have been introduced, and exceedingly important advances have been made in several departments. Notwithstanding contrary statements, there are positive and encouraging facts to prove that more and more fully each year the movement is realizing its supreme purpose—viz., the hastening forth of volunteers to accomplish the evangelization of the world in this generation. More volunteers sailed during the two years following the Cleveland Convention of 1891 than during the preceding five years.

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Dr. R. N. Cust puts the languages of Africa at 438 with 153 dialects, making in all some 600.

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John A. Kasson, LL.D., Minister from the United States to Germany and to the Berlin Conference of 1885, says: The basis of political co-operation was laid broadly by what he characterizes as the "International Charter of Rights," or the "Declarations" of the Berlin Congo Conference, which contain principles most dear to mankind. "They are," he says, "the universal right of personal liberty; the rights of the individual conscience, and of worship according to its dictates; the rights of education and of instruction; the equal rights of all residents in intercourse and trade within and without

the territory; the equal rights of the missionaries of religion in its various forms; and equal privilege and protection of law to citizens and strangers of all nations migrating to or resident within the countries embraced within its provisions." That is the broadest palladium of liberty ever thrown over a continent, and the fifteen great signatory powers of the world, including the Grand Sultan of Turkey, all armed to the teeth, proclaimed this for the African Congo basin!

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Rev. J. Kistler writes to us to say that the Lutheran Mission at Muhlenburg, Liberia, is conducted as an industrial school. The young people educated at the mission marry and locate near the mission. To each married couple is given ten acres of ground, and help is given to them to erect a house. There is quite a colony settled in the neighborhood of the mission.

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Miss Anna A. Gordon, for sixteen years Miss Willard's travelling companion and helper, has been visiting her sister, Mrs. Alice Gordon Gulick, for twenty years a missionary in San Sebastian, Spain. On July 21st Miss Gordon organized the younger pupils of her sister's International Institute for the Higher Education of Girls into a Loyal Temperance Legion auxiliary to the World's Women's Christian Temperance Union. This is the first white ribbon society in Spain. Miss Gordon has now rejoined Lady Henry Somerset and Miss Willard in Switzerland.

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Among the results of the Parliament of Religions these may be noted: No anti-Christian faith has offered to lay its sacred scriptures beside the Bible for comparison; no contrasted creed, however it may boast of righteousness, has proposed a single new ethical conception not found in Christianity; no philosophy has offered to us a nobler

conception of God than that we have obtained from the Old and New Testaments; no hope richer and more consoling has been suggested than the hope of an immortality of holiness; and no religion has presented to us a record of such continuous and tender self-sacrifice as that of the Christian believer. And it is especially noticeable that most of the men who eulogized alien faiths were those who personally owed their intellectual quickening and their morals both to contact with Christianity.—*The Interior.*

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#### Anti-Foreign Sentiment in China.

A correspondent from Foochow, China, writes us as follows:

"Things are very uneasy in Central China. All up the Yangtsi the country is in a ferment. Officials are unfriendly, and the people, instigated by the literati, are crying for the extermination of all foreigners. The murder of the two Swedish missionaries has been followed by the strongest anti-foreign placards yet printed, and these are said to have their origin with some very high officials. The *cetra* triennial examinations are on, and I fear trouble. We have 3000 students here now and half as many attendants, making in all 12,000 strangers in the city from all parts of this province and Chekiang and Formosa. I do not anticipate any trouble here, but expect you will hear from other parts of the empire news of a very startling character. A native paper in Shanghai advocates retaliation against Americans, and the high authorities in Peking have refused admission of American machinery at Shanghai; and the American Minister, Denby, backed by all the other ministers, is having some spicy correspondence with the *Tsung Li yamen* on the subject. The action of the Chinese authorities excludes all foreign machinery, not only American, unless owned and to be used by Chinese."

### III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

Missionaries among the North American Indians are finding the Christian Endeavor Society a valuable ally, not merely in the furnishing of money, but also in furnishing methods of training the young Indians in Christian service. At least two Endeavor societies are found among the Indians of Alaska, and a native Alaskan Endeavorer was a delegate to last year's International Endeavor Convention. In the North-west Territory, at Norfolk House, that eminent missionary, Rev. Egerton R. Young, has formed the Cree Indians into an Endeavor society, translating some of the Christian Endeavor literature into the Cree dialect. Farther south, Montana, South Dakota, Nebraska, and the Indian Territory have their Indian Endeavor societies. Junior societies are found as well as those among the older Indians. A Christian Endeavor manual has been prepared in the language of the Dakotas. In one of these societies four tribes are represented—Sioux, Gros Ventres, Arickarees, and Mandans. It is this society that, besides giving liberally toward foreign missions, contributes also for the establishment of Sunday-schools among the settlers of the frontier, and even runs a Sunday-school for the children of the white settlers near by. "Lo, the poor Indian!" A touching story is told of one of these Indian Endeavorers, who left school fatally stricken, as was thought, with consumption. In his sad condition, nevertheless, he went bravely to work for his people. Every Sabbath he held services at places ten miles apart, and walked the distance between them. In the language of the Sioux, the name for the Christian Endeavor Society, literally translated, is, "Society of those who work for Jesus." Certainly that young man, Indian though he was, nobly honored his membership in the society of so noble a name.

The ways are legion in which a Christian Endeavor society may help its church. Not a few societies have lately taken upon themselves the humble but necessary work of a janitor, saving their churches the expense of this officer.

There are Chinese Endeavor societies on the Pacific Coast, and there is one in Chicago. This latter recently sent eleven members to a meeting of the union to which their society belongs. Several of these Chinese had to furnish substitutes at their working-places, at the cost of half a day's wages, yet they attended the meeting.

The Endeavorers of an Endeavor society in New South Wales do missionary work in their own Sunday-school. All genuine Endeavor societies do that, but this one does it in an especially pleasant and effective way. On a certain evening they single out certain classes of the school, issuing to those classes special invitations to the prayer-meeting. There a well-supported evangelistic service is held, and earnest efforts are made to bring the scholars to Christ. Seven recently professed conversion in a single meeting of this kind.

The third of the many districts into which the Kansas Christian Endeavor Union is divided held a convention recently, in the course of which was a very practical missionary conference. There were eight new volunteers for missionary service to show as the result of that meeting, and thirty who pledged themselves thenceforth to adopt systematic giving.

At the coming International Christian Endeavor Convention, to be held at Cleveland, there will be exhibited a great roll of honor, to contain the name of every society, so far as reported, that during the year gives at least \$10 to missions. Everywhere the societies are expressing a determination to be on that

list. It is said that of the great Chicago Union, every society, both Young People's and Junior, in North Side, South Side, and West Side divisions, will be found on that roll.

At all of the astonishing series of Christian Endeavor State conventions that have been held this past fall the subjects of missions and of systematic giving have had exceedingly prominent place, and in many cases have furnished the keynote of the convention. This was true of New Hampshire, whose convention was made notable by an address by the Governor of the State. This was true of the provincial convention held at Quebec, which was addressed by Lord Aberdeen, the new Governor-General of Canada. Of New York's more than three thousand societies, with a membership of 168,200, 789 societies sent to their convention reports of their missionary-giving—a total of \$21,861. Nine thousand conversions were reported for the year, and 13,200 new members. The most remarkable feature of Pennsylvania's remarkable convention was a bit of practical home missionary work. Eight noonday prayer-meetings were held, by permission, in four factories and iron works. In each company were from 40 to 75 workers, and their prayers and testimonies were so fervent that many of the operatives signified, by the uplifted hand, their desire to be prayed for. These State conventions will introduce each year hundreds of young men and women to the joys of active Christian service. Pennsylvania, in spite of the fact that during the year nearly three hundred societies have been lost to the Christian Endeavor interdenominational fellowship, chiefly through being withdrawn into the merely denominational societies, shows for the year 1090 new societies, with the remarkable net increase of 799 societies. New Jersey shows a gain of 156 societies, and her Endeavorers report \$10,716 given to missions during the year. Said President Lewis, one of the speakers: "If we are to have any genuine inspiration

in the missionary cause, it will be the result of our knowing something about missions, *and doing all we know.*"

The Endeavorers of the First Church of Christ, of New Britain, Conn., have entered upon a course of systematic study in missions, under the guidance of their pastor. If the societies everywhere would undertake such systematic studies, not only would their missionary meetings become henceforth doubly interesting, but many times the present contributions would be made by the societies to the missionary cause.

There is an inner circle of the Chicago Christian Endeavor Missionary Institute, consisting of all student volunteers belonging to the Chicago Union, and of all mission workers whose lives at home are to be devoted to the missionary cause. This Christian Endeavor Missionary Institute has received formal application for its missionary lecture course from 16 Christian Endeavor societies of Milwaukee—Presbyterians, Baptists, Congregationalists, Methodists, and Christians. The pastors all join in the call, promising to preach a missionary sermon on the mornings of the six Sabbaths when the missionary mass meetings are to be held. That means for Milwaukee 96 missionary sermons, 6 earnest conferences of missionary workers, and 6 rousing missionary mass meetings, where speakers of various mission boards will address the Christians of these five denominations, to arouse missionary enthusiasm and stimulate missionary-giving. Similar work is in progress or being planned in connection with the Christian Endeavor Missionary Institute, in many cities of Illinois, Kansas, Nebraska, Michigan, and Wisconsin. This sort of work is peculiarly adapted to the Christian Endeavor movement, and precisely in line with all its tendencies.

In the missionary advance on Gaza-land at least two of the native helpers from Natal are Christian Endeavorers, and go to their post strengthened and inspired, in part, by the Christian En-

deavor pledge. This pledge has been translated into Zulu, and is soon to be printed in that language.

One of the results of Dr. Clark's visit to Japan was the beginning of a Japanese Floating Society of Christian Endeavor. The first society was formed on a Japanese man-of-war at anchor near Tokyo, and 13 Endeavorers were on board when the ship sailed away. Six months later they returned, and the 13 Floating Endeavorers had become 30. Ohio is especially active in Floating society work. Cleveland already has two societies for the sailors on Lake Erie, and others are to be found at Toledo and Ashtabula, while Cincinnati Endeavorers are at work in the United States Marine Hospital. On the Pacific Coast, and especially in California, are some zealous Floating societies. By the exertions of California Endeavorers, societies with from five to fifteen members have been formed upon seven British ships. These sailors are all determined to win to Christ all on board before they make the home port. Letters are received full of gratitude from the parents of the sailor lads thus encouraged to noble aims. The Oakland, Cal., Floating Society, organized last April, has already enrolled 96 sailors, representing 23 British ships. An Endeavor committee representing 13 churches has visited 68 ships, held 25 Sunday-morning services on ship-board, and led over 400 sailors to church and Christian Endeavor services on shore. They have prepared for them most pleasant socials, and entertained them at their homes. "Best port I was ever in," said a sailor. Two ship's mates write back: "When we sailed we were the only Christians on board. Now ten confess having found their Saviour." These Endeavorers, at one stopping-place, secured a hall and held a service that resulted in the conversion of three young men. Floating Endeavorers are now found on about 300 ships. At the Vineyard Sound branch of the Seamen's Friend Society 300 have been enrolled; at New York,

300; in the United States Navy, 150; at Cleveland, 200. The Christian Endeavor movement in this effort, as in similar undertakings for the life-savers and the commercial travellers, is working among a class greatly neglected by religious organizations in general, yet a class of men that will make most hearty and genuine Christians.

Nine new Endeavor societies were lately enrolled from Cape Colony. Three of these were formed as the partial result of a wonderful revival among the young people. The Transvaal, the Free State, and Cape Colony have been sown with Christian Endeavor literature. In Cape Colony is an active Huguenot Endeavor society, whose members have formed a volunteer mission band, some of whose members are already seeking for souls in the diamond fields of Bechuanaland, and far up toward Lake Nyassa. In distant Africa, as in America, the tendency of the Christian Endeavor movement is missionary and evangelistic.

Five new trustees have recently been chosen for the United Society of Christian Endeavor. They all represent denominations that contain many Endeavor societies, and they are all old-time and constant friends to the movement. They are Canon Richardson, of the diocese of Huron, for the Church of England in Canada; Rev. J. M. Lowden, for the Free Baptists; Professor James Lewis Howe, for the Southern Presbyterians; Rev. M. M. Binford, for the Friends; and Rev. Rufus W. Miller, for the Reformed Church in the United States. The Board of Trustees of the United Society, consisting of some of the very ablest men from 19 evangelical denominations, is a body whose like the world has never before seen; and all of its members are enthusiastically working for the upbuilding of the young in Biblical knowledge, missionary zeal, spiritual fervor, and practical piety, as well as the brotherly co-operation for which the name "Christian Endeavor" has come to stand.

## IV.—EDITORIAL DEPARTMENT.

### Prospectus.

THE MISSIONARY REVIEW will enter upon the sixteenth year of its history when the new year opens; and its editors desire to make it more absolutely worthy of the growing patronage extended to it. No expense has been spared and no labor shirked which could help to equip it more fully for the aggressive work of disseminating missionary information and quickening intelligent zeal. Some new features will be added from time to time as facilities may be afforded and plans for improvement matured. Especially do we contemplate the following changes:

1. Illustrated articles will be made use of as far as practicable.

2. The "Monthly Concert" Department will be changed to a "Monthly Field of Survey," retaining all desirable features of the present method, but somewhat widening the horizon of view and making the scope of treatment more comprehensive.

3. The Editorial Department will be made more valuable by giving more prominence to book reviews, and to comments on current events and developments of missionary history.

4. A higher standard will be adopted as to the papers admitted to the columns of the REVIEW. We shall aim, in the Literary Department, more at matter of permanent value, leaving to the Intelligence Department the news from the field, which has a transient interest.

5. We still wish to furnish Student Volunteers with the REVIEW at reduced cost, or even free; and so far as friends contribute to this purpose, faithful use will be made of the help thus extended. Those willing to give money to promote the free circulation of the REVIEW among those who amid comparative poverty are struggling to get ready for the foreign field, may send amounts to the editors or publishers, indicating always the purpose to which they are to be applied.

6. Free discussion of all problems pertaining to missions at home and abroad will be welcomed in these pages, the editors making but two reservations: first, that the REVIEW is not responsible for the views which are expressed by contributors; and, secondly, that where such views seem to us to be at essential variance with evangelical truth, these pages cannot be placed at the disposal of the writers.

7. Wherever manuscripts are illegible, written on both sides of the paper, misspelled and ungrammatical, or otherwise unfit for publication without undue labor on the part of the editor, we cannot either use them nor promise to return them to the writers unless stamps are inclosed. Whatever is sent us for publication should be ready for the printer and need no editorial supervision.

8. Authors, when accessible, may ordinarily correct their own proofs if the changes they make do not affect structure, or involve too much alteration, and too much trouble to the typesetter.

9. All solicited articles will be paid for so far as the resources of the REVIEW permit. Articles voluntarily sent, when available, will be also paid for, at such rates as the editor deems proportionate to their value and the ability of the REVIEW.

10. Rev. James Douglas, of London, will act as English contributor for the present, especially furnishing items of interest from the British societies, etc.

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Owing to a mistake of the printer, a brief article on *Higher Educational Methods in India* found its way into the Editorial Department of the November issue during the absence of the editor-in-chief in Chicago. For its sentiments the editor disclaims responsibility. It was "held over" matter from the pen of our English correspondent, Rev. James Douglas, which had been crowded out of previous num-

bers. The editor did not hear Dr. Pentecost's address referred to in this paragraph, and could pronounce no intelligent judgment upon it. In fact, he has heard the address severely criticised, and it is very obvious there are two very diverse opinions regarding it. There was a general agreement upon one point—that it was very malapropos, inasmuch as the Baptist missionary society before which it was delivered *have no such educational institutions in India* as Dr. Pentecost referred to; and it seemed scarcely the thing to administer a rebuke to other parties over the unoffending shoulders of brethren who are committed to an entirely different policy, and whose work in India has been specially and gloriously conspicuous for its evangelical and evangelistic character. If any parties in India have preached the simple Gospel and have depended upon that alone for success it is these beloved Baptist brethren, whose work among the Telugus eclipses for magnificent and continued triumphs all most any other since apostolic days. This whole question of educational methods in India is yet to be exhaustively treated. The men who, on both sides, with equal tenacity and earnestness present their variant views are too good, too true, too trustworthily to be dismissed with a sneer or a dogmatic upbraiding. And it may be questioned whether even Dr. Pentecost can, after so brief a stay in India, decide competently a question which others, after half a century of study, regard with increasing perplexity. In any case, the editor prefers to hold an impartial position, waiting for more light and pronouncing no hasty judgment in the pages of this Review.

“The Goal of the Human Race” is the name of a work which was recently published by Simpkin, Marshall Hamilton, Kent & Co., at \$1.25, and offered at special rates to missionary societies.

Its author, Rev. Dr. R. F. Grau, Professor of Theology at Königsberg, is a man of large learning and com-

petent to deal with the grave questions he discusses. The book is a history of the progress of civilization. The author follows the track of the ancient civilizations, with a view to discover their providential trend. Sir Monier Monier-Williams regards it as of special value to students of Indian affairs, and of the development and existing condition of non-Christian forms of faith and philosophy. God is here shown to be the supreme need of the race, and right relations with Him the one indispensable condition of personal and social redemption. Humanitarianism cannot supplant Christianity, nor a godless civilization meet the cravings of the race. The book is full of ideas, and the translation is considered very faithful and happy. Rev. James Johnston, who on his own responsibility issued the “Report of the Conference on Missions in 1888,” has done the same thing with this book in order to bring it within reach of persons of slender means. If a number of copies are desired he should be addressed, at No. 7 Adam Street, Strand, London.

#### A Correction.

BIRMINGHAM, ENG., August 30, 1893.

To the Editor of THE MISSIONARY REVIEW:

In your July issue, page 547, is a reference to the interesting work of the Labrador Mission to the Esquimaux of the Moravian Society for the Furtherance of the Gospel (referred to at the head of page 542 by a misprint as S. P. G.) as follows: “A business undertaking set on foot by Christian people, whose proceeds have been and are entirely devoted, without any by-ends of private advantage, exclusively to the extension of the Gospel, this Society, we may believe, is unique in the history of the kingdom of God.” It may interest the readers of this incomparable magazine to make a just correction of this statement. The Salvation Army trades largely for the kingdom, having begun to do so from necess-

sity, when no firm of manufacturers would do work for them, and continuing on principle after discovering such a fruitful source of income.

Thus their net profits in the United Kingdom alone amount to some £14,000 a year, which sum is duly accounted for in the annual balance-sheet issued from their London headquarters.

If the home and foreign mission fields are in fact one, as they are in God's sight, is not the Salvation Army, with its 12,000 officers in 35 different countries, the largest missionary society in the world?

Yours for the King,

W. A. C. FREMANTLE.

From the British Advocates of Peaceful Arbitration we have received a printed article on "Missionaries and Militarism."

It refers to the article in the June issue of THE MISSIONARY REVIEW, by Dr. Cyrus Hamlin, on the relation of missionaries in foreign lands to their governments, in which he pleads for a more vigorous interference, by the United States Government in particular, on behalf of its missionary subjects abroad, and especially in Turkey.

The circular replies:

"Of course, every one must admit the right of missionaries to full legal protection by the governments of the countries in which they reside. And of course, also, any sufferings occasioned to missionaries by the withholding of such protection, or by their exposure to insult or violence, call for deep and practical sympathy on the part of Christians everywhere.

"But, at the same time, it is increasingly felt in most of the churches of Christ, that those good men who go forth in His name to preach the Gospel to the heathen and to savage tribes, must be prepared to do so at the risk of some sacrifice for their Great Master's sake, and also as feeling that it is specially incumbent upon them to cherish toward the objects of their religious solicitude such a loving and forbearing spirit, that they shall be willing even to endure some measure of suffering themselves, if necessary, rather than

hasten to avail themselves of the interposition of the sword, the bayonet, and the cannon-ball.

"Surely Dr. Hamlin and others of his way of thinking on this question may do well to ponder afresh the grand examples of loving heroism and patient endurance which, to the high honor of their class, Christian missionaries in general have furnished to the Church and to the world. Not only Protestants, such as Livingstone, Moffatt, and Hannington, in our own age, but also many Roman Catholic missionaries, from the time of Francis Xavier and the South American Jesuit pioneers of the Cross, onward to the present day, have most nobly maintained their fidelity to 'the meekness and gentleness of Christ,' even at the risk of life and all that life holds dear.

"The success of Christian missions in Burmah forms the subject of an article in the same issue of THE MISSIONARY REVIEW which contains Dr. Hamlin's paper. But those missions among the Burmese and Karens were founded and carried on with remarkable zeal by such devoted servants of the Most High as Dr. Judson and his excellent wife and by other Christians of a similarly heroic character, who nobly risked all dangers and met all opposition simply with 'the shield of faith' and 'the sword of the Spirit,' feeling that the real progress of the Gospel is to be achieved not by carnal weapons, not by might of battalions, neither by power of armaments, but by the Spirit of Almighty God, given in answer to fervent persevering prayer in the name of Christ.

"Yet feeling, as we all must do, the weakness of the flesh, we must not judge harshly of those who, like Dr. Hamlin, plead for the interposition of armed force to secure to them the common rights of civilized men. But, at the same time, it is not presumptuous to remind such good missionaries that their specially high position and profession, as heroic pioneers in the onward march of the Gospel of the Prince of Peace throughout the nations of the earth, is popularly and reasonably felt to impose upon them a more exalted standard of loving fortitude than that which may be looked for among men of a lower profession of faith, or of no faith at all. The most splendid victories of the Cross have ever been those of patient charity toward the souls of men, and of devoted consistency with the example and character of the long-suffering Saviour of the world, as clearly distinct and separate from all horrors



of pitiless conflict, and of that warfare whose features are cries of agony and 'garments rolled in blood.'"

Our friend, Rev. D. M. Stearns, recently removed from Scranton to Philadelphia (Germantown), has certainly proved what grand work a missionary-spirited pastor can accomplish in his own home church. We can only say with him, "Behold what God hath wrought!" Some years since Mr. Stearns learned that his church is not the *field* to limit his labor, but the *force* to put into a wider world-field, and now behold the results:

In January, 1889, Grace Church, Scranton, Pa., had one native Bible reader in Japan, at \$60 a year. At this date the Scranton parish and his present parish, to which he came in October, 1892, with his various Bible classes and friends who have become interested either through the church, the classes, or the "Kingdom Tidings," have *nine-three missionaries, chiefly native workers, in China, Japan, India, and Africa*, besides contributing in other directions. Two members of the Scranton Church have gone forth in Christ's name—one has been two years in Cawnpore, India, greatly used of God, and the other recently arrived in Shanghai, China. The former was the first person who ever asked Pastor Stearns to get them a representative in the foreign field. Look at the money that has passed through his hands during the past four years: In 1889, \$553.05; in 1890, \$2443.50; in 1891, \$4814.40, and in 1892, \$6503.44, or more than \$14,300 in all, increasing from year to year. Last year this indefatigable pastor held 621 services for Bible study, and travelled safely over 17,500 miles to reach 13 Bible classes and several conferences. His present weekly appointments are 14 regular services, involving over 500 miles of travel. The classes give voluntary thank-offerings, which, after deducting travelling expenses, are wholly devoted to missions.

Pastor Stearns's unobtrusive report

shows native Bible-readers in Japan under Mrs. L. H. Pierson, of Yokohama; a native evangelist with Rev. K. Ibuka, in Tokio; children and workers in the Bridgman Home, Shanghai, China; native evangelists of the China Inland Mission; missionaries and native workers in Calcutta and Cawnpore, India; also in Congo, Garenganze, and other parts of Africa; among Jews in Palestine, Russia, London and New York; work in Moab; at Busrah, in Arabia; among soldiers at Rome, Italy; in Turkey, in Alaska, etc., and all these various forms of mission work sustained or nobly helped by *one man's* church and Bible classes! Who will go and do likewise?

Extract from a Letter of Miss Wilder's.

Cheering news has come to us from Poona. After leaving us my brother, Robert P. Wilder, had several meetings in Poona. These had been preceded by a week of prayer. At a recent prayer-meeting there was, from native Christians, testimony of a blessing received. The pastor said he had been born again when a boy at Indupore. He had known about the Holy Spirit's presence. He thought it was as Mr. Wilder had said, "The Spirit was near, but not inside." Now, through prayer and the words said, a great blessing had come to him. He did not mind before his people and before God saying that he had a joy and sense of God's presence he had not known. He gave himself again to Christ "through and through, and wanted only to live for Him."

A catechist said he believed he had six years ago received the Holy Spirit, but through carelessness he thought lost His presence. Now he thanked God He had come back to him. He wanted now just to please Christ and leave off every single thing else.

Such news as this among Christians near to us makes us so long for the Spirit's working in mighty power here. We are expecting soon to have a day of prayer for our church here.

## V.—THE MONTHLY CONCERT OF MISSIONS.

Syria,\* Egypt,† the Jews,‡ Education.§

### THE PRESENT ATTITUDE OF THE JEWS IN RELATION TO CHRISTIANITY.

BY REV. DAVID BARON.

In speaking of the present phase of mission work among the Jews, let me first, in merest outline, give a bird's-eye view of that peculiar people which, in Europe at any rate, is fast becoming what the prophet Zechariah foretells of their past and yet future metropolis, "a burdensome stone for all the peoples," in whose midst they have been tossed about for centuries, in fulfilment of the Word of God.

One of the peculiarities of the Jewish field is its *extensiveness*. Any other field, however vast, still only brings to our mind a particular region of the globe, and is for that reason more or less *local* in its character, but the Jewish sphere may indeed without exaggeration be termed *universal*, for is there a single country in the world to which the Diaspora does not extend? Dr. Keith has well said: "If the simple fact of Israel's dispersion is one of the most astounding events in history, the extent and remoteness of the countries which have been the scene of it are perhaps more remarkable still." The number of Jews now in the world cannot be less than 12,000,000. I am aware that much lower figures are given by so-called authorities, but their estimates are either based upon ancient statistics or are mere guesses without solid foundation. Having been permitted to travel extensively in those parts of the world where the masses of my people are located, and having devoted attention to the subject, I may claim to speak with some amount of authority. Note this remarkable fact: About two

hundred years ago the great historian Basnage, who devoted so much time and careful labor to this subject, estimated that the number of Jews had in his day, after centuries of untold sufferings, dispersions, and massacres, been reduced to scarcely 3,000,000, so that in about two hundred years they have increased fourfold. Considering the adverse circumstances under which it has been going on, this rapid increase of the Jewish people is wonderful, and must be regarded as a sign of the times. The God who caused Israel to multiply so enormously after years of cruel bondage just before their deliverance from Egypt, is repeating the miracle now, that, as we believe, the Dayspring from on high is once again about to visit them. It is a notorious fact that in certain parts of the world the Jews increase in proportion to their Gentile neighbors at the ratio of three to one. It shows, even apart from prophecy, that at any rate the Jewish nation is not as yet likely to become defunct from exhausted vitality. Another fact to be noted is that although scattered over the whole surface of the globe, the great bulk of these millions of Jews has for all these centuries been located in Central and Eastern Europe; thus, Russia alone, or that part of Darkest Russia known as "the Pale of Settlement," embracing only some twenty-five governmental districts, including Poland, out of about seventy-five such districts into which this huge empire is divided, has a Jewish population of at least 4,000,000, while the Austrian Empire has about 2,000,000 Jews, of which number between 600,000 and 700,000 are in Hungary, and about 500,000 in the one northern province of Galicia. It will be seen from this that God, who has foreordained the course of Israel's wanderings and dispersions, has in His providence arranged it so that the great mass of them should be sojourners in that part of the world where the name of

\* See pp. 611 (September), 899, 906 (present issue).

† See pp. 822 (December, 1892), 895 (present issue).

‡ See also pp. 319 (May), 892 (present issue).

§ See pp. 103 (February), 534, 611 (August), 842 (November), and 881 (present issue).

Jesus of Nazareth, the rejection of whom brought about their banishment, is at least nominally professed. Is there no purpose in this? With regard to the 4,000,000 or 5,000,000 Jews in Russia—and the same is true, also, of Galicia, Roumania, and other parts of Eastern Europe—it has to be borne in mind that owing, on the one hand, to circumstances into which I cannot now enter, and, on the other hand, to legal proscriptions, they are almost entirely massed together in towns and cities, and only very few, even in the Pale of Settlement, are found in villages. There are many towns in those parts where the proportion of Jewish population varies from one to two thirds and even three fourths. From this it will be seen that in Russia and Eastern Europe the Jew is a powerful factor, judged even from the point of numbers, putting aside the fact, which seems to me at the bottom of a good deal of the anti-Semitic agitation, that by his superior energy and habits of frugality and thriftiness, he naturally places his Gentile neighbor in a less favorable position in the struggle for existence.

Religiously, the Jewish nation over the whole globe may be divided into four classes. Without attempting to describe or classify, I may just enumerate them, as this may help to form a sound judgment on the question of Jewish evangelization. First, there are the ordinary *Talmudical* or Conservative Jews, embracing by far the largest part of the whole nation and answering in many respects to the Pharisees in the days of Christ. Of most of these it may be said that they have a zeal for God, but not according to knowledge. These still cling to and are buoyed up in all times of persecution and suffering by the hope of the speedy coming of the long-looked-for Messiah and a restoration to their own land. Their education is purely religious or "Jewish." It begins with the Hebrew alphabet, goes on to the Prayer-Book, and from that to the Hebrew Scriptures, and culminates with that "encyclopædia of human wisdom

and human folly," as Dean Milman has well styled the Talmud, in which the mental ingenuity of the Jew finds sufficient scope for all the rest of his life.

Of this class of Jews, forming, as we have said, the bulk of the nation, it may more particularly be said that they are "a people dwelling alone and not reckoned among the nations," of whose history, ways of thinking, and even language, they are ignorant. They move in a world of ideas of their own which are scarcely comprehensible to the ordinary Gentile.

Like the Pharisees of old, they are often indiscriminately condemned as hypocrites or fanatics; but the truth is that, as among the Pharisees in the days of Christ, so among the Talmudical Jews, there are many Nathanaels, of whom it may be said that they are, "according to the law, blameless"—men walking consistently according to the light they have, and whose lives are noble examples of religious zeal and unselfishness; though, alas! it is true also that the minds of most have been perverted and their sense of sin blunted by the traditions of men, so that they are vainly going about seeking to establish a righteousness of their own.

Next we have the famous sect of the *Chassidim*, which originated with that remarkable man Rabbi Israel Br'ishem during the eighteenth century, and which has a following of about 1,000,000, with Galicia and Southern Russia as its strongholds. These have turned somewhat from the letter of Talmudism, and have gone in for the mysticism of the Kabbalah. They are ascetic in practice, and their particular tenets are "that purity and holiness, and not learning or knowledge of the Talmud, is the great requisite for obtaining a high spiritual life, and that the Holy Spirit operates still through certain chosen vehicles called *Zadikim* (righteous ones), who are endowed with miraculous gifts, and who are particularly qualified to be mediators between God and their believing disciples." To the Chassid, the *Zadik*, or miracle-work-

ing rabbi, is the same as the Pope to the most bigoted Roman Catholic. Many will sell all they have and undergo all sorts of privation in order to make a pilgrimage to the man whom they believe to stand in the nearest possible relationship to God. To get the rabbi's blessing is worth more to them than the whole world. The Chassidic Jews hold the maxim that "scripture is to be interpreted, not according to the letter, but according to the spirit," around which has grown the huge pile of Kabbalistic literature, much of which stands in the same relation to Judaism as the writings of Swedenborg to Christianity.

The third division is the ever-growing *Reformed* section, of which the Jewish philosopher, Moses Mendelssohn, who was born in Dessau, Prussia, in 1729, is generally regarded as the father. This division includes Jews of very diverse opinions, ranging from those who only reject the traditions of the rabbis to those who have thrown overboard even the Old Testament and are avowedly rationalistic, if not infidel.

The fourth and last division is numerically small, but is in many respects the most interesting section of the dispersed people. They may be termed Protestants among the Jews, inasmuch as they have never accepted the Talmud or traditions of men, and have faithfully held to Moses and the prophets, on which account they have been greatly persecuted by the Talmudic Jews, who do not intermarry with them, and in every way treat them as they treated the Samaritans of old. They are called *Karaites*, or *Kārāim*—i.e., readers; those who have kept to the written law in contrast to the oral law of tradition. Their chief seat is the Crimea on the Black Sea, though there are communities of them scattered over the East. During one of my visits to Cairo, where there is a very ancient community of about 400 families of *Kārāites*, I met in their synagogue by special appointment the chief rabbi, a noble patriarchal Jew. In the course of conversation I asked him what he thought was the greatest

need of the Jewish people, and without a moment's hesitation he replied: "The coming of the Son of David." "There are thousands of Jews and millions of Gentiles," I said, "who believe that the Son of David has come in the time of the second temple, as foretold by the prophets." He remained silent for a while, and then replied: "I know the Protestants believe it, but our eyes have not yet seen the salvation of God." Before parting he told me that a New Testament was presented to him in Constantinople about twenty years before, which, however, he had not read; "but now," he said, "after our interview I will take up that book and examine it."

The first question which arises in our minds, after a bird's-eye view of the nation as a whole is thus presented is, "What attitude do these different sections assume to Christianity?" I say to "Christianity," and looking over its history in relation to the Jews, one becomes painfully impressed with the fact that it must be distinguished from Christ and the Gospel. It may sound exaggeration in the ears of Christians in England and America when I say that millions of Jews are as ignorant of Christ as are the unevangelized tribes in Central Africa; and as to the New Testament, except to comparatively few, its very existence is unknown. Many times and in different parts of the world, in the course of my missionary journeys, I have received congratulations from Jews who took me for the author of the book they had for the first time received from my hands, and that book was the New Testament, so little did they know of its history or contents! "Christianity," or, more correctly, "Christendom," the seven or eight millions of Jews in Central and Eastern Europe have seen, and, alas! felt; and it they hate with great detestation and abhorrence; so that I can testify to this fact from experience that there is much less opposition to the Gospel when first preached on the part of Jews who live in Mohammedan countries, like Morocco and Asia Minor, than

there is on the part of those who live in Christendom. So much for the rabbinical or orthodox Jews, both Talmudic and Chassidic.

The attitude of the Reformed Jews in countries like Germany, Austria, England, and America is somewhat different. Most of these are intelligent and educated, and are brought in constant touch with so-called "Christian" thought and literature. Unconsciously they have been permeated with Western ideas, and they cannot but see and feel that the coming of Christ has wonderfully affected the history of the world; but, speaking generally, the tendency of this class is toward rationalism and negation, and, from a Gospel point of view, they are less hopeful than even the most bigoted of their orthodox brethren, who still tenaciously cling to the Hope of Israel. Some prominent leaders of this "Reformed" or "Progressive" school have taken up the untenable and inconsistent position of regarding the Lord Jesus as a great and good man, and have even extolled the ethical teaching of Christ as in advance of Moses and the prophets, while they repudiate utterly His claims to divinity, and regard Christian doctrine, especially the great and central fact of the atonement, "as a return to the crude barbaric ideas of primitive times, and altogether opposed to progressive views of religion." Reformed Judaism speaks in vague but impudent terms of its future mission on the earth when Christianity shall have become effete, regardless of the fact that it is itself utterly apostate from God, and has nothing but cold negations and abstractions to offer which have never yet brought hope or comfort to any man. The Christian standing on the impregnable rock of the New Testament truth, against which even the gates of hell shall never prevail, can well afford to smile at such vain, empty boasting; but I refer to it simply to show the spirit of this type of rationalistic Judaism which has to some extent to thank itself for provoking earnest-minded but unenlightened Chris-

tians in Germany and other lands to join in the anti-Semitic agitation, a movement altogether opposed to the spirit of Christ and fraught with many dangers to Christendom. The limit of space at my disposal forbids my entering into a review of Jewish missions and that which has been accomplished within this century so eventful in the history of Jewish emancipation and evangelization. This deserves and may receive separate treatment (D. V.) at some future time. All I can do now is just briefly to remark on the great change in relation to the Gospel which is at the present undoubtedly passing over the Jewish nation. Putting aside the vague, exaggerated reports based on no solid foundation which lead those unacquainted with the facts of the case to believe that untold thousands of Jews are now pressing into the Church, and that we are on the verge of the entire nation becoming Christian, I have no hesitation in saying that the tone and attitude of large numbers of Jews in relation to Christ, in countries where hard, persevering Gospel work has been carried on for some time, have undergone a remarkable change. It is a great thing in itself that the Christ-question is becoming familiarized in the minds of Jews, and that Talmudic Judaism is putting out its hand, however tremblingly, to receive the New Testament, and listening, though as yet with hesitating ear, as to who this Jesus of Nazareth, whom it has hitherto hated without knowing why, really was.

To an eagerness on the part of many Jews in all parts of the world to hear of Christ and to receive the New Testament I can bear personal testimony. In Germany, Austria, the Balkan States, North Africa, in many places on the Mediterranean coast, as well as in Egypt, Palestine, and Asia Minor, we have had Jews flock to us in some places from early morning to late at night to hear and dispute about Christ. Even in centres of Chassidic Jewish bigotry, in Galicia and Roumania, we have had our rooms packed with Jews

in their long kaftans and peyotl (side curls either side the beard), eagerly and respectfully discussing the claims of Christ, some of whom gratefully accepted the New Testament, which but a few years ago they would not even touch with their hands, regarding it as an unclean thing. I cannot here enter into the causes which by the overruling providence of God have brought this change about, but I may just enumerate them :

I. It is the outcome of nearly a century's prayerful toil on the part of Jewish missions and societies, some of whom, alas I have not continued long in their first love and zeal, and are now in danger of degenerating into mere "organizations." What she has sown in tears more than half a century ago the Church of Christ is now permitted to reap in joy. It is a remarkable fact that however much interest in the Jewish mission cause has lacked in *quantity*, it has not lacked in *quality*. The sympathies of some of the holiest as well as the ablest of the servants of Christ within this century has been enlisted in this truly Christ-like work, so full of hope for the world and in regular blessing to the Church herself. While painfully conscious of the inadequacy and sometimes questionable means and methods adopted, I am struck, in studying the history of Jewish missions, with the amount of self-sacrificing love, devotion, and sanctified ability which have been brought to this task. Take as an instance the "Pale of Settlement" in Darkest Russia, on which a great deal of interest has recently been centred, and where, as we have seen, about four millions of Jews are to be found. Let it not be forgotten that for nearly forty years, from 1817 till the missionaries were suddenly expelled at the outbreak of the Crimean War in 1854, it was perhaps the most hopeful and blessed of missions worked by the oldest English society, in which men like Rabbi Schwarzenberg, N. Solomon, Rosenfeldt, Goldinger, Hoff, Alexander McCaul, Reichardt, F. W. Beck-

er, and a score of others less known, devoted their best energies with remarkable success, so that, apart from the hundreds of baptisms, by means of many temporary stations, itinerant missions, and a mission press, the whole region was penetrated with evangelical truth, and in a comparatively short time over 15,000 New Testaments, 10,000 Old Testaments, and more than 100,000 tracts setting forth the claims of Jesus in a manner adapted to Jews were circulated. I sometimes hear it said that the most notable conversions from among Jews—my friends Joseph Rabinowitz and Rabbi Lichtenstein for example—are not the results of missions to the Jews, but of the study of the New Testament. Every conversion, if true, is directly the result of the Word of God applied by the Spirit of God; but how came it that Rabinowitz and Lichtenstein had New Testaments to read? Until this century, until the Jewish mission saw to its translation and printing, there was no Hebrew New Testament for use among the Jews.

II. Secondly, I want to record my conviction, based upon experience, that the testimony of Rabinowitz among the orthodox Talmudical Jews in Russia, and of Rabbi Lichtenstein among the more educated Reformed Jews in Austria-Hungary and Germany, has helped not a little in bringing about the change which I have indicated. The importance of the testimony and example of these two men and its effect upon the Jewish nation Gentile Christians are scarcely able to gauge. There is sufficient reason to believe that there are other rabbis and leaders of Jewish thought convinced that Jesus is the Christ, though as yet lacking the courage to confess Him openly. A few years ago I met in the Austrian capital an interesting young Jew, evidently a believer in the Lord Jesus. While in the Yeshiva (Talmudical college) at Presburg, his mind was exercised with Messianic passages in the Old Testament, of which he could obtain no satisfactory explanation in the Jewish

commentaries or from the local rabbis. During a vacation in his own home in another part of Hungary, he went to his own rabbi to see if he could throw light on these difficult passages. This rabbi, an aged man, took the young man by the hand and solemnly told him that the only satisfactory commentary he could find on the Messianic passages is the New Testament! But a few weeks ago I saw quite a number of private letters addressed to Rabbi Lichtenstein by Jews from different parts of the continent in reference to his recently published "Judenthum und Christenthum," some from rabbis and teachers, most of which were encouraging him in the position he has taken up, and thanking him for having had the courage as a Jewish rabbi to pay public homage to the long-despised Jesus of Nazareth.

III. Lastly, anti-Semitism and the grosser forms of persecution to which the Jews have been subjected in Russia and other countries, have contributed indirectly to bring about this spirit of change in the Jewish world in relation to the Gospel. Our God ever brings good out of evil and causes the wrath of men to praise Him. The whole movement, based, for the most part, on shallowness, lies, and inhumanity, by which these already apostate nations are hastening the filling of the cup of their iniquity, has nevertheless seemed to remind backslidden, apostate Israel of the long-standing controversy between them and their God, and has caused some to ask themselves what the sin can be which has brought upon them the retribution of so many long centuries; and in this indirect way their hearts have been to some extent prepared to listen to the claims of Christ.

As may be said of all missions, so may it perhaps more especially be said of the Jews, the present is undoubtedly a great day of opportunity for the Church of God. A door is open as never before, and, blessed be God, the Church is awaking to a sense of her duty to the Jew, for never before has

there been such an interest manifested in missions to the Jews. What is needed at this juncture above all things is not money, or even agents to swell the lists in reports, but the right kind of *laborers*—men of God and with the fitness and ability for this peculiar work; men with the faith of Abraham, and with the sincerity, and missionary zeal, and unquenchable love for Israel which characterized the Apostle Paul; men who from the present darkness can look to the coming dawn when "all Israel shall be saved" and "the glory of the Lord cover the earth as the waters cover the sea."

#### The Graves Missionary Lectures.

A new course of lectures was delivered in the First Reformed Church, New Brunswick, N. J., by George Smith, LL.D., C.I.E., of Edinburgh, Scotland, as follows. The general subject was the conversion of India.

Lecture I. Wednesday, October 4th, "The Greek Attempt, through the Nestorians."

Lecture II. Thursday, October 5th, "The Roman Attempt, through the Jesuits, Franciscans, and Dominicans, with a glance at the Dutch Attempt."

Lecture III. Friday, October 6th, "The British East India Company's Work of Preparation, and its Extinction in 1858."

Lecture IV. Wednesday, October 11th, "Great Britain's Attempt, through the Evangelical Societies and Churches since 1793, and especially since 1858."

Lecture V. Thursday, October 12th, "The United States of America's Zealous and Growing Co-operation in that Attempt."

Lecture VI. Friday, October 13th, "The Methods, the Results, and the Prospects of the Evangelical Missions to India and Southern Asia."

These lectures were open to the public, and though unable to be present, we doubt not fully sustained the world-wide reputation of the author, who is in Great Britain an authority on missions.

## VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

### Extracts and Translations from Foreign Periodicals.

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

INDIA.

—“Most of our Christian literature is translation—our Bible, our commentaries, our prayers, and even our hymns; these last translated to the very metre, whether long or peculiar. This has probably been inevitable, but the question is, ‘Has not translation been fundamentally misunderstood?’ For the Bible there is a certain foregone standard of translation which has been made to assert itself imperiously and disastrously through all the rest of our work. I regard the Bible work of those who have gone before us with great reverence and thankfulness. The more I look into the Kanarese version—the one I commonly use—the more do I feel what conscientious and unstinting pains must have been bestowed upon it. But when this has been said, the question still remains whether the reproduction of the original text, idiom for idiom, and almost word for word, even to the particles, is true translation. The book remains essentially a foreign book, out of which those who labor at it will extract much good; but for common Christians it is a stumbling-block and to non-Christians it makes no appeal. The letter has been retained, but for the most part the spirit has forever fled. It is like fire photographed instead of fire transferred; the warmth and cheer are gone out of it. The true idea of translation is not the substitution of a set of words in one language for a similar set of words in another. It rather means the conveyance to readers of the very idea, without addition or subtraction or change of emphasis, that was conveyed to those into whose hands the original was put. Carried out to its legitimate issues, this definition would involve the

utmost freedom in regard to words and idioms, and might even compel sometimes a change of figures used. It would imply an amount of labor in comparison with which the other method of translation is almost child’s play. And it would further necessitate this—that the hands of the translators should be continually on that literature which most widely influences the people, and out of which their thought and language have been formed. But though the trouble implied is beyond expression, the result of translation on such principles would be to make the people feel that the Bible is one of their own books—powerful, attractive, one that cannot be ignored.

“Now, I do not suppose that this method of Bible translation is ever likely to be largely adopted in the vernaculars of this country. The old principle has held sway too long and too firmly in England to permit of the Bible Society sanctioning any serious departure from it in India. But that same method has been largely employed in our other work and has vitiated it incalculably. Whatever we may say of the letter of the Scriptures, there is no reason why the letter of commentaries should be reproduced; nay, no reason why whole sections of the English prayer-book should be laboriously transcribed when its petitions and aspirations can be adequately rendered in characteristic Indian phrase and measure. It is this painfully close and unadapted reproduction of foreign literature that makes me say that by our literature for the native Church, as produced hitherto, we are going fast to make a peculiar people of our Christians, who, however zealous they may be, will find themselves stopped at every turn by a conscious gap between themselves and their neighbors.

“Some men who have joined the Church after middle life, and who up



to that time had drunk deeply of Hindu literature, have found it a serious and even discouraging effort to accustom themselves to our style of literature. And when they have mastered some portions of it, they have found it necessary to translate it afresh for themselves, not formally, but none the less really, before they could make any use of it. I have known one or two such men. One was a Brahmin. He had read intently the best standard Kanarese literature and a good deal of Sanskrit—read as one who loved it and let his mind bathe itself in it. When about thirty years of age this man was brought into contact with the Bible by a teacher exceptionally able, patient, and sympathetic—one, too, who felt much in view of the foreign character of our Christian literature. This teacher read with him and encouraged him at every step to reproduce what he had read in his own way, the way of his books. To hear that man, after four or five years of this kind of work, expound in thoroughly Hindu fashion the essential teachings of the Gospel, was to me a perfect revelation of what might be done with our native preachers. A crowded audience listened to him with eager, and in many places excited, attention. He swayed them as he pleased, and from beginning to end we had a fine exhibition of properly 'Hinduized Christianity.'

"The principle, then, on which I wish to insist, and which I believe to be vital to Christian literature in this country, is this—that the books provided for our native Christians should be carefully related to Hindu thought, expressed in its terms, done in its style, adopting where it can its positions, and leading on, still in Hindu fashion and with its terminology, from points of agreement to essential points of difference. To continue to send forth works of the old type will be to continue fatally to denationalize our Christians, far more fatally than by taking off their tuft of hair or changing their food or costume."—Rev. HENRY HAIGH, in *Harvest Field*.

## AFRICA.

—"One of the most recent undertakings of the Rheinisch Society is a mission among the Ovambos, who live to the north of Herrerland. Having built a house for themselves and made some impression on the people, the two missionaries went down to the Cape to meet their brides on their arrival from Germany. The journey there and back necessarily involved much time, and they feared that in their absence their dwelling might be destroyed, and the whole work might have to be begun afresh. To their great astonishment and delight they not only found their house as they had left it, but they were also most heartily welcomed by the chiefs and their people. During the first days after their arrival their reception-room was full from morning to night, and numbers of men lay on the ground outside. The European ladies were naturally regarded with much curiosity, being the first white women ever seen in the land. In addition to the station at Ondjiva, preparations have been made to found another at Omupanda. Here also the arrival of the missionary was welcomed, and it was noticed that at the services many women were present."—*The Chronicle*.

—M. Ellenberger, of the French Basuto Mission, writes: "The impression grows stronger and stronger on me that the reign of the chiefs will not last ten years longer, for they are enemies of all progress and of Christianity, egoists, traitors, proud, devourers of the people, liars, etc. N'Kuébé becomes more and more the image of his father—double-tongued, and seeking in everything only his own advantage. It is impossible that such chiefs can remain much longer the tyrants of this people, a people which God, so to speak, has chosen out from among the tribes of South Africa to be a blessing to it and to cause it to prosper in a special degree. From the day when the present incumbents of power shall cease to reign, the people will convert themselves in a body, and

will then take giant strides in civilization and in the handicrafts for which they have a special aptitude."—*Journal des Missions*.

—"The latest describer of Liberia, Buttikofer, speaks very appreciatively of the Lutheran station Muhlenberg, which lies inward from Monrovia, twelve hours up the St. Paul's River. The traveller was especially impressed by the service, at once solemn and simple, which he attended—the sermon of Mr. Day, so well accommodated to the comprehension of his hearers, and the combination of missionary with agricultural activity. The mission thus at once gives its foster-children useful employment, and supports itself by the produce of its plantations. Mr. Day is well known far inland, and the natives name him with a certain reverence, as he has understood how to impress them by energetic activity and strict adherence to right, as also to gain their confidence by engaging friendliness."—*Allgemeine Missions-Zeitschrift*.

—"A recent letter of a *Times* correspondent gives an interesting and graphic account of Basutoland. Basutoland has been described as the Switzerland of South Africa, and the Basutos may claim to be the Swiss. They have defended their fastnesses again and again against troops superior to them in armament and military knowledge; even British arms on one occasion experienced a severe repulse. But they are not naturally warlike; on the contrary, they are a peaceful, industrious, and hardy people. Theirs is a country of rocks and waterfalls, with higher peaks tipped with snow or 'glowing red and purple under the reflection of the sky.' The country has an area of some 10,293 square miles, of which the greater part is mountain. Our readers may recall the anarchy that prevailed there some years ago. All this is happily at an end, thanks very much to Sir Marshall Clarke, who in 1884 took up the position of Resident Commissioner, a situation which he now holds. It is

now a centre of loyalty and order among native populations, and a source of supply of food and labor to the neighboring States. The output of grain, cattle, and native produce from Basutoland last year reached the value of £250,000, and passes were issued to between 50,000 and 60,000 natives who went to work in the mines of Kimberley and Johannesburg. The drink traffic has been nearly stopped. For five years there has been no fighting among the chiefs. To the French Protestant mission of the Paris Evangelical Society very much of this progress and prosperity has been owing. It has in Basutoland 13 principal stations and 129 out-stations, with 8000 children on its ordinary school rolls and some 700 young men in training, either as teachers or in industrial institutions where trades are taught. The mission stations have houses of brick, and well-planted gardens, with churches and school-houses. The questions of race and labor, the most important in South Africa, are thus being gradually solved largely by such missions as those of Basutoland and of other societies in other regions."—*Church Missionary Intelligencer*.

#### MADAGASCAR.

—The *Madagascar News* contains a notice of the *Antananarivo Annual*, edited by Rev. J. Sibree, F.R.G.S., and Rev. R. Baron, F.L.S., F.G.S., missionaries of the London Missionary Society. Of its eighteen titles, all are descriptive of the great island in its various aspects, historical, ethnological, botanical, zoological, and bibliographical. The price is 1s. 6d., to be sent to Mr. S. Ashwell, London Missionary Society Press, Imarivolonitra, Antananarivo, Madagascar.

—"A greater piece of political robbery was never enacted than the convention between Lord Salisbury and the French, whereby the noble lord attempted to give to France that which belonged neither to the giver nor the would-be receiver. . . . The French do not

really want Madagascar, but they are under the false impression that England wants to bag it. For these suspicions there are not the slightest grounds beyond the fact that we have been the greatest land-baggers the world has ever seen; but our French neighbors forget that many of our colonies have been acquired at the request of the natives, or the plums have in some unexpected way dropped into our mouths. With Madagascar the matter is different, and the arrangement made between Napoleon III. and Lord Palmerston is a clear proof that even in the days of English colonial expansion she had no designs on Madagascar. It, therefore, seems to me that some means should be found for removing the distrust and jealousy which exist between the subjects of the two great nations concerned, to the great advantage of both, but to the greater disadvantage of the Malagasy. . . . Considering the fact that Madagascar has more Nonconformist churches and adherents than any other mission field in the world, it is surely the duty of the Protestant Dissenting deputies"—in Parliament—"to take some official action in the friendly settlement of a question of such vast importance to Protestant Dissenting mission churches."—ABRAHAM KINGDON, in *Madagascar News*.

—"It was complained the other day in the French Chamber of Deputies that the British are devouring Madagascar like an artichoke, leaf by leaf. 'Unless public opinion in France asserts itself,' said the indignant deputy for Réunion, 'this island, as large as ancient Gaul, will have entirely passed into the hands of British or Americans, and our suzerainty will then be merely an illusory one.' M. de Mahy did not condescend to explain that the so-called protectorate is a myth, which the Malagasy Queen has always repudiated. That Her Majesty has recently granted concessions of territory for the cultivation of sugar and the extraction of minerals is an important step in advance. Just now the

Hovas are on amicable terms with the French Resident General. French as well as English and American enterprise is free to develop the resources of the island, but the citizens of the republic are apathetic on the subject. The French Resident has only a small garrison at Antananarivo and Tamatave. M. de Mahy is in despair of a new expedition to Madagascar, as well he may be, after the heavy bill that has been run up in conquering the King of Dahomey and his Amazons."—*Madagascar News*.

—"England's action in arranging with France the future course of foreign influence in Madagascar becomes the more surprising the more the interests jeopardized by that action are considered. Possibly the British Government have the right to destroy a British civilization in countries where England has only continuity of moral policy to pursue; possibly they have the right to forego British interests on one country so as to acquire the power to develop them in another land, even though that land be but a cyclone-swept sand-bank, an infinitesimal speck of land in the vast waste of the Indian Ocean; but though a British Government may have the right to bring ruin to the work of England's sons and daughters, no right can possibly be claimed when the destruction of British interests brings crashing down the interests of other countries. How the interests of citizens of the United States of America may suffer by England's treacherous abandonment of Madagascar we have already pointed out. North America, however, can take care of herself, and, as in the instance of the Alabama claims, can persuade England to award her compensation of British illegal acts. It is Norway for whom we are concerned. The Norwegians, relying on the continuity of Great Britain's moral policy, fired with admiration by the success of British missions to this country, have come over to help in the stupendous task of civilizing and Christianizing Madagascar. Five-

and-twenty years ago they came to work in loyal accord, and never have they departed from that intention. With a noble generosity they have scrupulously carried out their original intent, and instead of trespassing on tracks hewn out by their British colleagues, they have gone out into the wilderness, and oft in sickness and tribulation, amid 'constant danger to life and property,' labored to bring the heathen barbarian to a following of the creed and civilization of Christianity."—*Madagascar News*.

#### MISCELLANEOUS.

—*Periodical Accounts* (Moravian), speaking of Messrs. Schreve, Heyde, and Ribbach, of the Thibet Mission, says: "By the way, the wives of the three men just mentioned remind one how wonderfully some Moravian families are spread far and wide over the face of the earth in the same glorious service. Mrs. Schreve was a Miss Larsen. Her parents are missionaries in Jamaica, and her late brother was in Surinam or Dutch Guiana. Mrs. Ribbach was a Miss Meyer. Her father was a marvellously energetic pioneer in Kaffraria, and her brother is one of the pioneers of the new Moravian Mission in Central Africa to the north of Lake Nyassa. Mrs. Heyde was a Miss Hartmann. Her mother buried her husband among the primeval forests of South America, and remained alone among the bush negroes of that malarial region, carrying on the good work in which he had laid down his life. Of her two brothers, one was a missionary in South Africa, the other has seen service among the blacks of Australia, the Eskimos of Alaska, and the Indians of Canada."

—Canon Mason, quoted in the *Intelligencer*, says of the Maoris of New Zealand:

"It is surprising that, with all they have undergone, there should still be some thirty thousand Christians. And then these have a wonderful power of recovery. There has been lately an ex-

traordinary movement in favor of temperance. Thousands of them have taken the pledge. The English clergy who are in charge of the natives give hopeful account of the prospect of reconverting the Hau-Haus, who abandoned the Church at the time of the war. The name is taken from the cry which they adopted—a kind of imitation of a dog's bark. Their religion is a mixture of the Bible—chiefly the Old Testament—and their native superstitions. Hau-Hauism was simply another aspect of their rebellion against the English. Rightly or wrongly, they were burning under a sense of injury, and when they threw off the yoke of England, they threw off along with it their obedience to the Church of England.

"But with all their faults they are, as Samuel Marsden has said, 'a noble race, vastly superior in understanding to anything you can imagine of a savage nation.' Their generous and chivalrous nobility, their fine sense of honor, their splendid bravery, their Christian sensibility, they showed over and over again in their wars with us. They allowed wagons of ammunition and provision to pass untouched on Sunday. These men, who once were cannibals, neither robbed nor mutilated the dead, but granted permission for their burial, and they tended the wounded. In the defence of the Gate Pah, to which I have referred, a little band of 200 Maoris repulsed with fearful loss more than 1600 English troops, who advanced upon them with the best rifles and four batteries of artillery. And it was in the night after this fearful battle, in which the Forty third Regiment lost, so they say, more officers than any regiment at Waterloo, that Henare Tarata, who had written on the orders for the day the text, 'If thine enemy hunger, feed him; if he thirst, give him drink,' crept through the English lines at the imminent risk of his own life, to fetch a cup of water for a wounded enemy who lay dying within the pale. And no race of men can be more courteous and bright and hospitable."

## English Notes.

BY REV. JAMES DOUGLAS.

*A Stundist's Faith Honored.*—The following incident, received from an authentic source, has just appeared in *The Christian*: "Quite lately a large number of Russian criminals were standing in the courtyard of their prison chained together, and about starting for their long, sad journey into Siberian wilds. Among them was one Christian Stundist, sharing their banishment and punishment simply because he had spoken to his fellow-workmen about the faith which made him count all things as dross for Christ's sake. His fellow-prisoners were jeering him about it, saying, 'But you are no better off than we are. You are wearing the bracelets' (handcuffs) 'as we do; if your God is of any use to you, why doesn't He knock off your chains and set you free?' The man reverently replied, 'If the Lord will, He can set me free even now; and though my hands are chained, my heart is free!' At that very moment a voice was heard calling him by name and telling him that a paper had just been received granting him a full pardon. He was then told to stand aside, and his chains were struck off. At the same time the prison gates were thrown open and all the rest of the convicts fled out, the Stundist alone remaining behind with permission to return to his family and friends. It is said that the prisoners were perfectly awe-stricken and solemnized with the impression of what they had witnessed." Unknown to himself, a Christian lady had asked and obtained his pardon, and the Great Time-keeper had ordered its arrival at the critical moment. "They that know Thy name will put their trust in Thee, for Thou, Lord, hast not forsaken them that seek Thee" (Ps. 9: 10).

*North Africa.*—The Spanish work so long carried on by Mr. Patrick and his helpers in Tangier is undergoing a time of persecution. God has been blessing

the work greatly of late, and the powers of evil are much stirred. A few weeks since Mr. Barnard, with a Spanish co-porteur and Miss Brown, who were distributing tracts in the Spanish quarter, were stoned by the priests; but God protected them from harm. Many of the Spaniards, both men and women, have been converted." Mr. Patrick says, "No words can tell how fierce is the persecution we are enduring. Men are being turned out of their houses and have the greatest difficulty in getting others, as the friars speak against our people to all the landlords in Tangier. One man has been turned out of four houses in less than a year. Some twelve or fourteen people have been summoned to the Consulate and grossly insulted and abused by the consul within the last month. The vilest of charges have been made against Mr. Barnard, Miss Brown, and myself, by a friar, through the Spanish consulate to the English consul. Truly we are beset on every side!"

—Mr. J. J. Edwards, in connection with his journey into the interior of Morocco, has met with a variety of incidents. A shereef, Manlai El Hadj, hospitably entertained him; and on that occasion he had an interesting conversation with the Kadie—*i. e.*, Civil Judge—about the divinity of Christ. The Kadie, or Governor, was also present. The Shereef went so far as to say that Christ was equal to Mohammed, and, if need be, he and a hundred thousand whom he could influence were ready to become Messiaheen—*i. e.*, followers of Christ.

—Mr. Lamb has been continuing the translation of St. Matthew's gospel into Kabyle, and correcting the proof of St. Mark's gospel. Quite a number of talabs (disciples of Mohammed) have come specially to ask for books.

—Mr. Brading, who is laboring in Algiers in connection with Miss Trotter's work, reports some interesting facts in a circular letter just issued.

—The Rev. James Stephens, of Highgate Road, London, during a prolonged vacation, through ill-health, visited Egypt and Palestine. He is known as a warm supporter of the North Africa Mission; and in connection with his recent visit to Egypt, he stayed a few days at the mission house in Alexandria. This visit was most welcome to the workers there, and his Bible readings on the call of Moses, Isaiah, Peter, etc., were much enjoyed.

*A Tour in Kabylia.*—An admirable account of a tour among the mountains of Kabylia appears in *North Africa*. The writer is L. Borel the wife of a Swiss gentleman. The Kabyles, it seems, are intelligent and industrious, fond of travel, and, in many cases, well educated. Bigoted in their attachment to the false prophet, they are yet impressive; and from what we can gather from this Swiss lady, the missionaries have made more *heart-way* with them than *head-way*. "The missionaries," she writes, "are the providence of the places they live in, and the Kabyles acknowledge it. A Kabyle one day asked one of these ladies whether she was not afraid of living alone among them without any one to protect her. 'You know,' he said, 'that we could harm you.' 'You can harm me,' she replied; 'but God watches over me.' 'And me also,' added the Kabyle. In another village a native said to a lady missionary: 'If any one causes you pain be sure and tell us; we are all ready to punish him.'" These incidents, and there are others even more striking narrated, show the hold the missionaries have gained on the confidence of the Kabyles. Thus far, however, the path marked out for converts is of the thorniest description. To embrace the truth means generally to become a refugee; and the treatment refugees receive is such as to sift their faith and courage to the foundations. "What surprises me," says this traveller, "is not that there should be defections, but that all do not lose courage." The narrative

closes with the observation "that Christians of independent means will find in Kabylia a great and very important work to do for the Lord."

*Little Thibet.*—The most promising sign in connection with the Moravian mission to Little Thibet is the acceptance the missionaries themselves have found at the hands of the people. The number of converts in this distant, and, for a considerable portion of the winter, inaccessible region, is but small; still "the Lamas and the people see that faith in Jesus Christ has a creative and vital power," a power lacking in their own effete creed. Mr. Heyde, of Kylan, writes: "Our regular services are eagerly attended by all; indeed, they have come to feel they could not do without these Christian privileges. They delight to read their Bibles for themselves and in their homes."

From Poo, Mr. Schreve writes in a hopeful strain: "Though many hearts are still closed to the Gospel, there is not one of the inhabitants of Poo ill disposed to the missionaries. The Rajah of Kumavur has from the first favored and aided the mission situated in his territory, and his testimony is this: 'It is true the missionaries at Poo have not a great number of converts, but the people love them as if they were their father and mo'her.'"

*The Mosquito Coast, Central America.*—The experience of the Moravian band during the past year has been one of continued trial and triumph. Mr. Augustus Erdman, "the faithful and energetic superintendent," and "his not less beloved and faithful wife," died on the same day. The death of Mrs. Kusching soon followed, after she had been in the service of the mission only a little more than a year. Then came the wreck in a tornado of the mission ship *Meta*. But "from every part of the field the news is encouraging—the schools, the industries, the habits, the spiritual life of the people, all indicating growth and stability." A new station is authorized to be opened in Nica-

ragua. Old Tembso, a convert at Twappi, one of the stations, when asked just before he peacefully breathed his last, if he thought he was going to die, replied: "There is no death for me; I shall live forever!" May this mission continue to enjoy, amid all trials, the blessing of more abundant life!

### THE KINGDOM.

—That we have but little faith is not sad, but that we have but little faithfulness. By faithfulness faith is earned.—*Thoreau.*

—The Moravian missionary has a noble device—an ox between a plough and an altar, with the words underneath, "Ready for either." Ready for sacrifice, and ready for service.

—*India's Women* has a department headed "Requests for Praise;" and why not? How innumerable have been the requests for prayer, and how almost unheard of are requests to join in grateful recognition of special mercies! But Paul says: "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."

—The religious idea at the bottom of our civilization, says W. T. Harris, in the *Atlantic Monthly*, is the missionary idea. The lowest must be lifted up by the highest—lifted into self-activity and full development of individuality. Any problem relating to a lower race must be discussed in the light of this religious principle.

—The conception of mission work which confines it to evangelism, pure and simple, is very meagre. It rather includes the laying of the foundations and the erection of the superstructure of the whole kingdom of God. It not only means the saving of souls from destruction—it means their development into the image of Christ.—*New York Observer.*

—In one of the stations in China two shoemakers worked together. The one was a superior workman, the other a good exhorter. The first agreed to do the work in the shop and let the other give up half his time to missionary toil, while he helped to sustain his family. One day's work a week from every one of the church-members of America, estimating the wages at only \$1 per day, would give \$500,000,000 and support 1,000,000 missionaries, or one for every 1000 persons in foreign lands.—*Rev. A. B. Simpson.*

—A woman living near Oroomiah forded a river partly covered with ice, time after time, with her child her back, that she might hear the missionary preaching in another village. An old evangelist has travelled thousands of miles through Turkey, Persia and the Caucasus. He is blind and very homely, and is accompanied by a friend, who is deaf, and has the use of only one eye. They travel in a humble manner, taking turns in riding their little donkey. Their only baggage is a covering for the night, and a portion of the Gospel in the raised alphabet.

—At a missionary meeting in Paris, a poor blind woman put 27 francs into the plate. "You cannot afford so much," said one. "Yes, sir, I can," she answered. On being pressed to explain, she said: "I am blind; and I said to my fellow straw-workers, 'How much money do you spend in the year for oil for your lamps when it is too dark to work nights?' They replied, 'Twenty-seven francs.' So," said the poor woman, "I found that I save so much in the year because I am blind, and do not need a lamp; and I give it to send light to the dark heathen lands."

—A striking remark was made by Dr. MacGregor in the General Assembly of the Church of Scotland. He read in a very respectable newspaper that the collection made for football alone in the country—taking all that was connected with it—amounted to £8,000,000

a year, while £1,500,000 was the total sum raised in Great Britain for foreign missions.

—How strangely the good and the bad are taken together from Christian lands to pagan is seen in the statement that in the South Seas the first word usually learned is "missionary," and the next is "tobacco." And it is much to be feared that "whiskey" follows hard after.

—The native Church of Polynesia sent 12 missionaries to New Guinea. These were the first native Christians to reach the island, and they were all killed. But this did not chill the devotion of the Polynesians. Then 15 missionaries were asked for, and 40 offered to go. It was necessary to decide by lot who should stay at home.

—A Japanese senator recently got hold of an exposition of part of the Bible. Reading it attentively, he pronounced Christianity a fine thing in theory; but the question was, Would it work practically? Thinking about it, he became dissatisfied with his life, and while in this state took a trip from Okayama to Ozaka. On the same steamer was a Miss Barrows, and as he heard she was a Christian, he watched her. Her deportment so impressed him, that though not a word passed between them, he was convinced that Christianity was as good in practice as it was in theory; and on returning home he hunted up a missionary, made a public profession of faith, and has since been faithful in working for the salvation of others.

—Eighteen workers were wanted in the Laos Mission, the native Christians were praying for them, and this was the petition of one of the number: "O Lord, we beg you to send us these 18 teachers *truly*—not 17, but 18; not even one left out—18 *full!*"—*Field News*.

—Can it be that Calvinism also, being so close to cleanliness, is next to godli-

ness? For a mission teacher, who had lately entered the work in New Mexico, spoke to one of the older girls, in whom she was especially interested, on the subject of bathing. She was met with the immediate reply: "Oh, yes! me bathes. Me a Presbyterian. Me *has* to bathe."

—The Rev. E. P. Baker, of the Hawaiian Islands, says that although his country is the smallest of nations, with a population of only 90,000, it has more religions than any other, considering its size. In one town alone were a Catholic church and 4 Protestant churches, speaking as many languages. These held a sort of polyglot service a short time ago, in which there was prayer and discourse in 5 tongues.

—"In the province of Quebec the ratio of Catholic to Protestant is 1000 to 1." If this be so, then surely his reverence, the Holy Father, should remove thither if too much straitened for room on the Seven Hills.

—Farewells to missionaries appear to be unprecedentedly and most encouragingly numerous this year. Take these as specimen cases, of which the notice came almost within the same week: The English Church Society leads with 105, of whom 58 go out for the first time. The Zenana Bible and Medical Mission took leave of 17; the American Baptist Missionary Union of 27—an instalment of the 70 gone, or to go this year; the Canadian Baptists of 6; the American Board of 36; and the United Presbyterians of 5.

#### WOMAN'S WORK.

—A little girl went home from a missionary meeting and said to her mother: "There are only 3 missionaries in Siam, but when I grow up there's going to be one more."

—If one person undertook to supply the women and girls of India with Bibles, and was able to distribute 20,000 a day, year in and year out, it would take over seventeen years to supply them all.



—Can this be a "modern instance," or did it occur away back in the Dark Ages? "Are you interested in zenana work?" said one woman to another. "I don't know much about it," replied the other. "Is it anything like the Kensington stitch?"

—In the New Hebrides women are bought for wives, and payment is made in pigs. The price varies in different islands, from 1 pig on Fotuna, where women are plenty, to 20 on Santo, where they are scarce. In some islands the front teeth are knocked out before the woman is handed over to her husband.

—*Life and Light* quotes from a letter concerning the work of Dr. Grace Kimball, of Van, Turkey, which says: "It is largely among the women and the poor. This element of the population has no one else to go to, for Turkish doctors cannot see women, and will not see the poor."

—The *Poona Daily Telegraph* gives an account of the opening, by Lord Harris, Governor of Bombay, of a hospital for women in connection with the Church of Scotland Zenana Mission. It will be open to all, without respect to race or creed; at least three fourths of the beds will be entirely free, and it will at all times be open for inspection by a government female medical officer. It is mainly owing to the energy of Miss Bernard, of the Zenana Mission, that this important undertaking has been successfully carried out.

—An industrial school for Mohammedan women is maintained in Guntur, India, in connection with the American Lutheran mission (General Synod) and is said to be the only one of its kind in the Madras Presidency, if not in all India.

—The *Occident* of a late date says: "To Miss Culbertson, the indefatigable leader of our Chinese rescue mission work, it seems a profitless week that does not yield at least 1 slave girl snatched from vice and bondage. Last

week she secured the release of 2, 1 in San Francisco and 1 in San José."

—The Woman's Missionary Society of the M. E. Church, South, has 38 representatives in the field: 16 in China, 13 in Mexico, 8 in Brazil, and 4 in the Indian Territory. During this year 11 have been sent out. In Mexico are 5 boarding schools and 11 day-schools, with 1171 pupils, besides many women under instruction. In all there are 53 schools with 2103 pupils. The appropriation for the current year is \$94 245.

—The contributions to the Woman's Foreign Missionary Society of the Presbyterian Church in Canada amounted last year to \$41,792, besides which a balance from the previous year and other items brought up the total of its resources to \$58,092. It has agents in India, China, the New Hebrides, and Trinidad. In India the missionaries find the best opportunity for teaching the way of life to the women to be through the women's hospital. Zenana and educational work is also well cared for. Nine industrial and 3 day-schools are supported in the Northwest Territory and British Columbia.

—The income of the Church of England Zenana Missionary Society was £35,600 (\$106,800) last year. Twenty new missionaries were sent out, making a total of 152. In addition, assistance was given to 75 missionaries, 182 native Bible-women, and 365 native teachers. Zenanas to the number of 3556 were visited, and treatment was given to 1049 in-patients and 163,098 out-patients.

#### AMERICA.

**The United States.**—The University of Michigan has a Japanese student association with a membership of 13, and has just enrolled 2 Chinese women as students.

—The following graduates of the Ohio Wesleyan University sailed as missionaries September 12th: Rev. F. C. Hayner, of the class of '90, and Mrs. Mabel

S. Hayner, of the class of '91, for Pekin, China; Miss Mary Harris, of the same class, and Miss Lulu Frey, of '92, for Corea; and Miss Yukiye Nakao, of the class of '93, in the art department, for Japan.

—The Bible work in India has claimed another of our American pastors. Dr. Kellogg went out last year to take part in the new translation of the Scriptures in the language of the Hindus. Now the North Indian Bible Society has invited Dr. T. S. Wynkoop, of Washington, D. C., to become its secretary, making Allahabad the place of his residence, and from that place directing the entire Bible work in Northern India, he retaining also liberty to engage in some evangelistic work, as the way may be opened.

—The day of martyrdom is not over, and not only in the Orient, but in the New World, sacrifice of life is still called for. The bare announcement comes that H. R. Thornton, of the American Missionary Association, at Cape Prince of Wales, Alaska, was murdered by three of the natives in August last. Among the 35,000 Eskimos of that region he was the only white man, and had communication with the outside world only once a year.

—Rev. Sheldon Jackson declares that the experiment of introducing reindeer into Alaska is successful. Of the more than 70 imported from Siberia about two years ago, nearly every one is in good condition. The moss on which reindeer feed is more abundant in Alaska than in Siberia, and the expectation is cherished that they will thrive in our extreme northwestern territory. Over 100 more have been purchased this year. These creatures will relieve the scarcity of food under which the Indians have been slowly perishing, and will furnish material for clothing and many other uses.

—Under the heading "Our Opulent Indians," the *Chicago Herald* states that the 5 civilized tribes inhabiting the Ind-

ian Territory—the Choctaws, Chick-saws, Cherokees, Creeks, and Seminoles, 69,000 in all—have in bank and in the United States Treasury the snug sum of \$19,000,000, and besides own 20,000,000 acres of land valued at \$100,000,000, not to name live stock, grain, mills, etc. Moreover, they maintain 785 church organizations, with 422 houses of worship and 308 halls; and 28,521, or 41 per cent, are communicants in the churches.

—The American Board gives the following statistical report for the year ending October 1st:

Missions.....	20
Stations.....	96
Out-stations.....	1,128
Places for stated preaching.....	1,323
Average congregations.....	69,357
Ordained missionaries (10 physicians)..	183
Male physicians not ordained (and 6 women).....	12
Other male assistants.....	6
Women (6 physicians, 185 wives) ..	356
Whole number sent from this country	557
Native pastors.....	219
Native preachers and catechists.....	562
Native school-teachers.....	1,462
Other native laborers.....	495
Total of native laborers.....	2,738
Total of American and native laborers	3,295
Churches.....	442
Church-members.....	41,566
Added during the year (about).....	3,570
Whole number from the first.....	125,593
Theological seminaries and station classes.....	17
Pupils.....	228
Colleges and high schools.....	65
Pupils in the above.....	3,744
Boarding-schools for girls.....	63
Pupils in boarding-schools for girls.....	3,118
Common schools.....	1,019
Pupils in common schools.....	40,615
Whole number under instruction.....	48,585
Native contributions, so far as reported, \$	112,507

—Reverence is one of the Indian's strongest traits. His language contains no oath, nor any word to express even disrespect to the Great Spirit. If he swears it is because white men have taught him. 'A missionary said that one need never hesitate to preach to Indians in their own tongue for fear that his mistakes may be ridiculed.

Their reverence for God will not allow them to laugh at His messenger.—*North-western Congregationalist*.

—The Rev. H. V. Noyes, of Canton, China, writes that toward the close of last year he received from the Chinese Y. M. C. A. in San Francisco a draft for \$3200, to be deposited in a reliable bank as a fund for the support of a chapel in which the Gospel should be preached to the Chinese. Recently he has received another check for \$1000, accompanied by the statement that another \$1000 would soon follow. Almost the whole has been contributed by the Chinese for the evangelization of their countrymen.

—During the last six months, to September 1st, 175 colporteurs of the American Tract Society labored in 33 States and Canada. Their combined time equalled 360 months of labor; they visited 78,651 families, in 57,124 of which they engaged in religious conversation or prayer; circulated by sale and grant 53,090 volumes of Christian literature; addressed 2824 meetings; found 6025 families destitute of all religious books except the Bible, and 5195 families without the Bible. They found 16,110 Protestant families who rarely ever attend evangelical preaching.

—During the current year the International Missionary Alliance has received upward of \$100,000, and has sent out 106 new missionaries. Of these 46 have gone to China, 4 to Japan, 14 to the Soudan, 9 to the Congo, 3 to South America, 2 to Palestine, and 1 to the West Indies.

—The late C. T. Sampson, of North Adams, Mass., bequeathed something like \$500,000 to various benevolent objects, and among them \$100,000 each to the Baptist Missionary Union and the Baptist Home Missionary Society, besides making the former residuary legatee to what is likely to be a large sum.

—The Southern Presbyterian Church has 112 missionaries employed in China, Japan, Korea, Africa, Mexico, Brazil,

Cuba, and Italy, 47 of whom are ordained ministers. The other 65 are mostly the wives of ministers or single women engaged as teachers. One is a medical missionary, and 2 other laymen are engaged in active work—1 in China and 1 in Africa. The oldest mission is in China, which dates back about 25 years. There are 16 ministers and 20 other missionaries in that country. The receipts from all sources for the support of the foreign work last year were \$128,115.

**Canada.**—The Baptists of Ontario and Quebec resolved some time since to raise \$10,000 for a Carey memorial, and the amount is now nearly all subscribed.

—The MISSIONARY REVIEW echoes this from the *Presbyterian*: "One of the grand missionaries of our time is Rev. Dr. Mackay, of the Canadian Presbyterian Church. He has been in the Island of Formosa for many a year, and has endured much 'hardness as a good soldier of Jesus Christ.' He stands on the same level for zeal and efficiency with Dr. Paton, and has faced similar perils. He has just returned to Canada for a time, and his presence there is already quickening the missionary spirit in the churches."

## EUROPE.

**Great Britain.**—What charity can be finer than this in the great metropolis? It is indeed a foreign missionary institution. The Strangers' Home for Asiatics, Africans, and South Sea Islanders, in West India Dock Road, Limehouse, was founded in 1857 by the late Henry Venn and others, that the Asiatic in London might not only find a home and a shelter, but meet with those willing to tell him of the Christianity of the country which sends missionaries to his native land. Lascars, Punjabi claimants (who come to appeal to the Queen in person against the decisions of their local courts), Japanese and Chinese sailors, Arabs and Soudanese, Zanzibaris, Zulus, Negroes, Tamils, Singhalese, Malays, Malagasy, West Indians, and

representatives of a dozen other nationalities, present themselves at the home from time to time. Some 760 were housed there during the past year.

—The late John Horniman, of Croydon, a Friend, left legacies and endowments to missions and other institutions amounting in all to £80,000. Some of the larger bequests were as follows: The Peace Society, £10,000; Friends' Foreign Mission Association, £12,500; Friends' Syrian Mission Committee, £12,500; Friends' Home Mission Committee, £11,000; Friends' Temperance Union, £2000; Moravian Mission Society, £10,000; Northeastern Hospital for Children, £10,000; London Temperance Hospital, £5000; Howard Association for Prison Reform, £2000.

—The Missionary Leaves Association makes an encouraging report of its doings. The general fund suffers while special appeals are more easily responded to. Thus, contributions to special funds amounted to £9239, and to the general fund, out of which come freightage and administrative expenses, to £220 only. The debt on this latter has, however, been reduced to £553. Testimony to the value of the M. L. A. is forthcoming in great abundance.

—The Church Army (modelled on the Salvation Army, with a difference) is making itself felt far and wide in Britain in toil for the masses. For example, the clerical secretary of the London City Mission, which employs 480 laymen in the metropolis, has publicly stated that 11 years ago it was almost impossible for him to find any evangelistic men who were "churchmen," but that now there is a copious supply through the labors of the Church Army.

**The Continent.**—France is again ambitious to colonize. She realizes what she lost when Canada and the Mississippi Valley slipped out of her hands, and means to make up for it. In Cochin China, Tonquin, and India she has 58,000 square miles, with a population of over 14,000,000. Algeria has 257,000 square miles; Senegal,

140,000; Gaboon and the Congo region, 318,000; African and Pacific islands, 12,000; American islands, 48,000. Among her protectorates are Tunis, with 45,000 square miles; Madagascar, 228,000; Anam, 106,250; Cambodia, 32,400; Sahara, 1,569,000, with her recent accessions in Siam besides.

—There are in Italy, according to the estimate of Dr. J. Murray Mitchell, 60,000 Evangelical Christians in a population of 30,000,000, or 1 in 500.

—In Rome there are 30 cardinals, 35 bishops, 1369 priests, 2932 monks, and 2215 nuns. Ah, what a congestion of clerical gifts and graces! And this when such vast spaces elsewhere are so destitute. Such plethora of piety on the Tiber is neither wise nor right.

—Sore trouble has befallen the papacy from an unlooked-for quarter. The Bible in the vernacular has always been under the ban in Italy as a Protestant mistranslation of Holy Writ. But some years ago by Martini a translation was made with notes, which in an evil hour received the imprimatur of the Pope. And then, at the instigation of the devil, along came Señor Sonzogno, editor of *Secolo*, and printed the same in numbers, costing about one cent each. So popular was his venture that 50,000 copies were sold, and another edition is called for! So much dynamite may well lead to an explosion ere long.

## ASIA.

**Islam.**—Why is it not high time for a deliberate and determined and general assault upon Islam in the land of the Hindus, where the opportunity is beyond all odds the best? Is lack of faith at the bottom of the lack of effort? The Rev. Maulvi Imad-ud-din, who was born and reared a Mohammedan, sent a paper to the Congress of Religions in which he gives the names of 117 Moslems of eminence who in Northern and Central India have embraced Christianity, of whom 17 are clergymen, and Eugene Stock states that in the Punjab

more than half the native clergy were once followers of the prophet.

—In 1892 the *Beiträt* press printed 19,676,743 pages, of which there were 8,382,000 pages of Scripture. Since it was founded, it has printed 485,107,350. That means that for every single working hour of 1892 that press gave out 6286 pages of Christian literature. And since its founding in 1823 it has poured forth 2053 pages for every working hour of every working day in every year.

—The American Board has in Turkey 62 men and 116 women, a total of 178 preachers, teachers, physicians, etc.

—The latest outbreak of Moslem fanaticism in some of its features was also the worst. This account of the horror is given in a letter appearing in a recent *Christian Observer* (Louisville, Ky.): "The Moolahs sent a Mohammedan woman to Aghajan, a Christian merchant of Oroomial, to ask for money. He refused to give it to her. She reported to her friends that Aghajan had insulted her, whereupon a large crowd of roughts, that needed only a word from their religious leaders to rush into any crime, gathered around his store with daggers, swords, guns, and stones; they dragged him from the store and carried him to the court of their mosque, where they murdered him with fearful torture, putting his head on a rock and with other rocks beating it till his brains came through his mouth. After that his body was pierced with 35 daggers; some cut his ears, some his nose, and others pelted his body with stones. Then they put a rope around his neck, and together with a dead dog they dragged him all over the streets of the city and outside the city walls, where they threw his body into a filthy pond."

India.—There are 28 theological seminaries in this peninsula, with 350 students. Within a decade both the number and the strength of these institutions have doubled. The Americans lead, hav-

ing half of all the candidates for the ministry. There are 800 native pastors in the broad field.

—The recent riots in Bombay are to be known in history as the "cow war." At the bottom of the bloody conflict was the weighty fact that the Hindu abominates beef-eating as sacrilege, in juxtaposition with the cognate fact that the Mohammedan holds pork in abhorrence. And it was over these dietary matters that they waxed furious and broke each other's heads.

—A Lutheran missionary writes from Guntur of the forlorn condition of the women: "They have little conception of how to behave in church. They seldom take time to comb their heads or wash their faces. They are always accompanied by several dirty children. It is not unusual for them during service to beat their children for slight offences; and it often occurs that a neighbor outside will call to a woman in the audience about some trifling affair, and the latter will shout back. At other times one will give a child a cucumber to eat, immediately all the other youngsters will begin to clamor for the fruit, and some one will be sent out for a general supply."

—This incident occurring in the Madura field shows what it costs to come out for Christ: Four families have been influenced to return to Hinduism, which they had left two years before. First a son, then a wife and her husband, then others weakened and went back, saying: "We can stand this thing no longer. We must have friends; our lands and business and our whole living are mixed up with our Hindu relationships, and we cannot live alone." One man said: "My wife renders my life simply unbearable, and unless she comes I cannot."

—This from the Santa mission of the English Church Society gives the brighter side: "It was Handful-of-Rice Sunday. At the commencement of the second service the women and

girls brought baskets of rice to the communion rails, where they were received, and as the men had previously done, each knelt for a few moments in prayer; for it had been suggested that since they had little money to give, each day, when the women take out the rice for cooking, they should put one handful aside; then once a month this should be taken to church and afterward sold, and the money should go to the support of an evangelist chosen by the people themselves. And the outcome was 700 pounds.

—Let us endeavor once more to get "a realizing sense" of the poverty of the masses. Rev. Mr. Tracy writes from South India that, according to careful estimates, taking the Christian community as a whole, one rupee (32 cents) or a little over, per individual per month, represents the average income. That means \$3.84 for a year's subsistence, or \$19.20 for a family of five. And then what amazing liberality is involved in his further statement that "our people have given this year in the aggregate 8585 rupees."

—The Baptist Telugu Mission has received within four years an increase of 57 missionaries, so that now there is a force numbering 85. Of natives there are 66 ordained and 175 unordained preachers, 17 colporteurs, 111 Bible women and 161 other helpers; a total of 530. There are 1979 villages containing native Christians, and 210 of them have stated congregations, with a building to meet in and a person in charge. The 65 churches report 1509 additions by baptism. The present membership is 48,829. In 17 boarding-schools 551 male and 398 female pupils are taught by a force of 60 teachers, and in 12 caste girls' schools there are 42 teachers, with 659 pupils. The village schools number 557, with 569 teachers, 4720 male and 2535 female pupils. The total number of heathen scholars in all the schools is 1432, and of Christians, 7576.

China.—The people of this empire are occidental rather than oriental in

imagination. The parabolic mould of a great part of the Bible—especially of our Lord's teaching—is a puzzle to them. Thus, a Hu-peh Chinaman, attracted to a preaching hall, and so much influenced as to destroy his idols and become a diligent student of the Bible, came to the missionary with a verse he could make nothing of. "I wish you would explain it," he said. "It is about taking up the cross and following Christ." He seemed to have thought a great deal about it, and he said, holding out his arms, "Would *that* size do?"

—A correspondent of the *New York Evening Post* is authority for the statement that the women of China are the very backbone of the nation, seeming to be born with a natural sense of honesty which is conspicuously absent among the men. While the mendacity of Chinamen is proverbial, the women are, as a rule, truthful and have great strength of character. They struggle bravely to restrain their husbands from ramshu drinking, opium smoking, and immoderate gambling, vices for some one of which most of them have a propensity.

—Hau Quay, a banker controlling a number of the largest banks in the empire, is said to be worth \$1,800,000,000, and the richest man in the world. He started as a laundryman.

—Rev. Mark Williams, of Kalgan, declares that a paltry \$100 will do any of these several great things in that section: 1. It will maintain a boys' day-school of 25, as it will pay the rent of the room and salary of the teacher. 2. It will maintain 3 boys in a boarding-school. 3. It will pay the salary of 2 native preachers. 4. It will pay the wages of 2 colporteurs, who not only sell but explain the Bible. 5. It will support a station-class of 20 men, who spend all their time for three months in Bible study.

—A few months ago Ng-Wanchue, a scholar and a mandarin from the province of Kwong-Si, was baptized in Can-

ton. A few months before he had condemned an outbreak upon the missionaries, but was told that they were wicked wretches, and a copy of one of their "evil books" was shown him, which he took home and read. It was the Gospel of Matthew. Later he secured from a colporteur the other Gospels and the Acts, then sought out a native preacher and heard and believed.

—As yet the iron horse does not find free course among the Celestials. Thus we read that the deified dragon is still a practical obstruction to railway building. The Tartar general in command at Moukden, the capital of Manchuria, when the survey was made for a railroad by the town, had the local sages investigate the matter. They reported that the vertebræ of the dragon which encircles the holy city would be broken if the long nails of the sleepers were driven into the ground. Upon the strength of that the engineers were ordered to carry the line away from the city and over a very marshy route. When the matter was brought to Li Hung Chang, he commended the general for his interest in the dragon, but still expressed an opinion that the Moukden route was the best for both dragon and country. The affair would have to be reported to the emperor. Whereupon the general had a line laid down a few hundred feet from the former one, and the sages pronounced it all right.

—The American Baptists (Missionary Union) have recently opened a mission in the Hupeh province, with headquarters "in Hankow or one of the cities adjoining," and sent 2 men with their wives to break ground.

**Japan.**—As an instance of Japanese liberality in the cause of evangelization, an old woman who had been scraping together for years a little money to ensure for herself a fine Buddhist funeral recently gave the whole sum toward building a Presbyterian mission in her native district.

—A missionary tells of the devotion of a certain Japanese pastor whom she calls "one of the noblest men I ever met." "Not long ago the headman of a large government school here asked him to give up his church, where he receives 20 odd yen a month, and accept a position in the school at 100 yen a month. He replied, without a moment's hesitation, 'I am here to teach Christianity.' The man went off and wrote him a letter, to say that if he would teach for them two hours a day they would pay him 60 yen a month and he could still retain his church. The single-hearted pastor replied, 'I have given my whole time to the work of teaching Christianity;' and that was the end of it. He has a wife, four children, and his sister to support."

—The first building for Christian uses ever erected in Tokyo is only 25 years old, and now there are 92 churches and chapels in that city.

—Japan's railroads at present have a total locomotive equipment of 206 engines, 200 of which are of English, 4 of German, and 2 of American make. The last are of the mogul type, and were built at the Baldwin Works. The German engines are rack-rail locomotives built on the Abt system.—*Railroad Gazette.*

—The Japanese sense of music, as the people of the West apprehend it, is almost entirely unawakened. They have, as a race, no conception of what it means, nor do they particularly care to have any conception.—*Japan Mail.*

—Little or no importance is attached to the religious training of Japanese children. Whether the parents be Buddhists or Shintoists it matters not, for in either case the children rarely take any part in the religious life of their parents or elders, and indeed usually grow up in blissful ignorance as to what it is all about. True, they may be occasionally taken to the temple and taught to rub their palms together, clap thrice and incline their heads toward the shrine as

they toss their offering of rin through the wooden grating of the huge money till. They may have some vague notion that there is something meritorious in all this, but nothing more.—*Popular Science Monthly*.

#### AFRICA.

—There are said to be over 30,000 Kaffir members in the Wesleyan missions, and they are professed abstainers from intoxicating liquors. The *Wesleyan Missionary Notices* gives an account of the experience of one who gave up the use of both the native beer and tobacco. "He had gone home that night, thrown the beer away, and destroyed the pot; heaven came down into his soul, and it was blessed (*mandi kakulu!*); he assembled his family for prayer, and it was *mandi kakulu*; he went to his place of private prayer among the rocks, and it was *mandi kakulu*, God Himself filling his soul with the joy of salvation. In the night he awoke—still *mandi kakulu*; but turning to seek a live coal with which to light his pipe, the *ubanmani* (blessedness) vanished, he knew not where or how; but there and then he fought out the matter."

—Rev. H. Richards writes from Banza Manteka, on the Congo, that he had baptized 120 since January, 1893. He says: "At 3 out-stations we have preachers who live in grass huts, like the rest of the natives, and the only difference between the preacher and the heathen is, the one is clean inside and out, the other filthy; the one dressed in a clean loin cloth and shirt, the other nearly undressed; the one has a bright, shiny, intelligent, happy face, the other a sullen, dull, suspicious, unsatisfied expression. Both are Congo, but the one a Christian, the other a heathen; the one lives, the other is dead."

—A missionary writes from the Balolo Mission on the Upper Congo: "We have passed through dark times, and the hand of God has been heavy upon us; but God is blessing His word here.

Beside the two graves, only a few months old, there arise hymns of praise daily, and every Lord's Day witnesses the gathering of 30 or 40 native Christians to remember the Lord's death in the little chapel. We have a church of 46 members now; when Coote died there were only 5 Christians."

#### ISLANDS OF THE SEA.

—Mr. Henry E. Clark, of Madagascar, writing in *The Friend*, says: "The Imerina Native Missionary Society has agreed to do its utmost to send out 10 new men in the next 2 years. Two of these have already gone; they are father and son. The father, one of the very few now left who were teachers when I came out in 1871. He was placed out by Joseph S. Sewell, and has only just left on his appointment as missionary to E. fandriana, a large town in the northwest. Including these 2 the society supports 12 evangelists and teachers, and partly supports 4 others. The total income of the society is about £160 per annum, including £30 from the London Missionary Society, and £10 from the Friends' Foreign Missions Association."

—In 1875 a Wesleyan Mission was started in New Britain by Rev. George Brown, who had already labored 15 years in Samoa. Forty-one churches have been built, in which, with other preaching places, 6000 regularly worship. There are over 900 church-members, 1300 Sunday-school scholars, and 45 of the converts are local preachers. Last year these natives gave £150 to the missionary society to send the Gospel "to the regions beyond."

—In the island of Celebes are 200 Christian congregations and 125 schools. Here, too, Christianity conquered cannibalism.

—During a recent revival in Formosa more than 500 people banished idols from their homes, and a heathen temple was converted into a house of worship, dedicated to the true God.



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