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MISSIONARY MONEY—QUALITY AND QUANTITY.

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“Not more men merely, but *more man*” is the way a thoughtful writer puts it, in speaking of the needs of the field. By this language it was evidently intended to discriminate between quantity and quality in Christian laborers. Has it ever occurred to us to make a similar discrimination in missionary contributions? “Show me the tribute money” is the word of our Lord, as He points to what has been gathered in the boxes. “Whose image and superscription is this?” is His pressing question, as He inspects our gifts. Is it enough that we are able to answer, “Caesar’s?” In other words, is hard cash the only requirement of our missionary treasuries? I contend not. There is money *and* money; and it is perfectly certain that coins of exactly the same denomination may differ a million per cent in evangelical value, according as they bear only Caesar’s image, or with that also the image and superscription of Christ.\* More consecrated money—money which has passed through the mint of prayer and faith and self-denial for the Lord’s sake—is the greatest demand of our time. Does any one doubt that the two mites of that “certain poor widow” have brought a perpetual revenue into the Lord’s treasury through the centuries, and are still yielding a large income to the Church? Christ must have computed the spiritual interest of her gift when He said: “She hath cast in more than they all.” In her offering there was sincere and whole-hearted consecration. She gave her all when she might have given a generous proportion—two mites, when she could have done her duty in giving but one. “By the divided state of her purse,” says one, “she showed the undivided state of her heart.” Her small gift, because representing entire consecration, has been reaping compound interest throughout the centuries, till it has become the greatest of which we know. It is not a bare question of pounds, shillings, and pence, therefore, with which we have to deal in getting funds for missions, but of securing gifts which are quoted at par value in the exchange of heaven. “*Cornelius, thy prayers and thine alms are come up for a memorial before God*” (Acts 10:4). Do we believe that the alms would have come up without the prayers to wing them? Gold

\* “By doing good with his money a man, as it were, stamps the image of God upon it, and makes it pass current for the merchandise of heaven.”—*Lord St. Gregory*.

and silver are heavy metals, and the attraction of gravitation is bound to carry them down unless faith and love and consecration shall impart to them a heavenly gravitation. We never have been able to believe that money earned at church fairs, or ecclesiastical raffles, or vestry junketings has any upward tendency. And we are bound to warn those who devise such things for the aid and promotion of foreign missions, that though they raise a large amount thereby, they may fail to be credited with it in the "Book of Remembrance." We have such a growing sense of the importance of sanctified offerings in our missionary treasuries, and such a strong conviction of the tendencies now operating to check this kind of revenue, that we are led to consider some of the conditions of consecrated giving :

I. *Gifts for the Lord's treasury should come from a living hand, and not from a dead hand.* Legacies and bequests are gladly receive, as they are sent into our missionary treasuries, and we sincerely thank those who have left them to us. But we are sure, nevertheless, that this is not the best kind of giving. A Christian's obligation is first and before all to his own generation. Why, then, should he studiously arrange to bestow his largest contribution upon the generation following? Besides, *post-mortem* gifts lose vastly in that sympathetic value which is such a precious element in Christian charity. To extend help to lost men from the skeleton fingers of a corpse, when one might have given it from the warm hand of a living compassion, is a vast loss both to giver and receiver. Dr. Wayland used to complain of what he called "a long-tailed benevolence." Is it not better to lay hold of our generation with the grasp of a present and living sympathy, than to reach back to it, after we are gone, with the cold touch of a residuary bequest? Moreover, experience shows that the first is the only safe method of giving. By a strange irony of custom we call a man's legacy his "will." But, as the history of such instruments goes, it would be truer to say that a legacy is an ingenious contrivance for getting one's will defeated. What humiliating swindles are perpetrated on wealthy Christians by this last-will-and-testament device! We well remember a millionaire to whom we ministered in sickness—an orthodox Christian, who trusted in the blood of Christ, and dreaded, more than anything that could be named in his presence, that Unitarian denial that tramples on the atonement of the Son of God. But he was a bequeather instead of a giver; he made death his administrator; and Esquire Sepulchre so managed the estate that the bulk of it went to further what, during all his life he had most disfellowshipped and dreaded, and to defraud the missionary treasury of what he might and ought to have done for it. We recall another friend of evangelical missions whose large property, since his decease, has lent its entire support to a church of Free Thinkers. Such grotesque perversions of Christian funds must be the theme of infernal laughter among the dark spirits in perdition who are ever plotting to obstruct the work of the Gospel. The only remedy against all this is for the Christian to be his own

executor. In our giving, as in all things else, "God worketh in us *both to will and to do*;" not to *will* only, leaving others to *undo* after we are gone, and to thwart our most cherished intentions. The Christian's calling is to be beneficent rather than benevolent, a well-doer rather than a well-willer. So solemn is the obligation at this point that we desire to enforce it with all the emphasis of entreaty and persuasion which we can command. Whatever men may do, God does not "accept the will for the deed." On the contrary, those who bequeath to Him only the good intentions of their wealth may have to wait in vain and forever on the other side for their alms to come up "for a memorial before God." We believe that our Lord meant literally what He said when He gave the commandment, "*Lay not up for yourselves treasures upon earth.*" To deposit our wealth in the safety vaults of this world, and expect the interest thereof to be remitted forward to us after we have entered into heaven is a delusive expectation, though thousands of Christians are aiming to accomplish this by the provisions of their wills. The Lord's requirement is that we lay up for ourselves "treasures in heaven," drawing interest therefrom now, in the joy of implicit obedience, and the peace of a good conscience, assured that when we are called home we shall go to our wealth instead of waiting in vain for it to come to us. We do not affirm that the Christian is forbidden to lay by anything in this world's banks. Here we must interpret Scripture by Scripture; and the solemn admonition of Paul concerning the Christian's duty to "provide for his own, especially for those of his own house," is by common consent taken to refer to a reasonable provision for one's family. But this provision should not be sumptuous if, indeed, we are "strangers and pilgrims on the earth." It should not be such as to secure either luxury or exemption from the necessity of labor for our children who come after us. "Having food and raiment, let us therewith be content," says the Scripture. This is the pilgrim's portion; and we may do well to secure this much to the aged or invalid of our families who may be left behind. But beyond this we are clearly forbidden to lay up on earth. "All men cannot receive this saying, save they to whom it is given." Blessed are they who can and do receive it, for such make a provision for themselves and for their children, and children's children, of which the prudence of this world knows nothing.

If all disciples of Christ would give while they live, and give according as God has prospered them, what an impulse would be imparted to missionary work throughout the world! Edersheim, in his work upon the ministry of the Jewish temple, dwells upon the rigid requirement of the law that the offerer, in depositing his gift in the treasury of the Lord, must bring it "*in his hand*;" not in his purse, not by proxy—so sacredly personal was the transaction. In like manner, we believe, should Christians give—directly, and from a living palm, and not circuitously, or from dead fingers. To make death our almoner and the distributor of our gifts is a worldly and unsanctified custom, invented, we seriously believe, by Satan.

Death's most intimate friend, in order to defraud the Lord of His dues, and to cheat the Christian out of his reward. Is it not distinctly stated in Scripture that "we must all appear before the judgment-seat of Christ, that every one may receive the things *done in his body* according to that he hath done, whether it be good or bad?" (2 Cor. 5 : 10). Why, then, should Christians so industriously plan that their best deeds should be done after they get out of the body? Is there any promise of recompense for this *extra corpus* benevolence? \* "Know ye not that your body is the temple of the Holy Ghost?" asks Paul. Let your worship of giving be carried on in that temple, then, and not relegated to the narrow house of corruption. "For whether is greater, the gold or the temple that sanctifieth the gold?" asks Jesus. We press His question concerning the subject now under consideration. If our bodies have been consecrated by the indwelling of the Spirit, the wealth which they have earned has thereby been made holy unto the Lord. Then let that wealth be offered up upon the altar of a living heart, and by the agency of a living hand. Let it be personal, and not by proxy. Now, and for meeting the present exigency, let us cast our offerings into the treasury of the Lord; for the dying millions of our own day, let us give and give abundantly, singing as we do so, "The grave cannot praise Thee; death cannot celebrate Thee; the living, the living He shall praise Thee as I do this day."

II. *Gifts for the Lord's treasury should have in them the element of self-sacrifice.*

The temple of the Holy Ghost, of which we have just spoken—the believer's body—has its worship and its sacrificial offerings as truly as the Jewish temple. To the latter Scripture distinctly refers in the injunction: "But to do good and to communicate, forget not: *for with such sacrifices God is well pleased*" (Heb. 13 : 16). The worship of giving is here plainly indicated. But there are methods of raising money for missions, very widely in use in our time, whose tendency is to eliminate the element of sacrifice from the gift, and to replace it with the element of luxury. Fairs, concerts, suppers, entertainments, festivals, etc., in which the principle is "somewhat for something," or "pay your money and get your money's worth"—these are among the means in almost universal use in our churches for securing missionary funds. Cash is cash indeed; but is not a dollar worth more to the Lord when cast directly into His treasury, than when finding its way through the circuitous route of a church restaurant or an ecclesiastical fair? We are very bold to say it is so. And yet here is a principle of spiritual economics, so fine and far-fetched in the estimation of many Christians, that it needs to be very patiently expounded.

Why, asks a devout Christian housewife, may I not bake a loaf of cake and carry it to the church to be sold as my contribution to foreign missions,

\* "We often read in the papers of 'magnificent bequests.' To my mind it is a phrase that has no meaning at all. I see no munificence in bequeathing your property to charitable purposes when you are gone out of this world, and have not the possibility of longer enjoying it. What I like are magnificent donations."—*Lord Shaftesbury.*

and in this way render just as acceptable an offering as though I put my money directly into the contribution-box? But notice the needless indirection of the gift. The frosting and flavoring of the loaf are skilfully adjusted to satisfy the taste of the eater, when in the true worship of giving the mind ought to be free to be occupied with God, to whom the gift is brought. The direct giver careth for the things of the Lord that she may render unto Him an acceptable offering; the indirect giver careth for the things of the world—how she may please her customer. Then when her loaf is sold, he who buys it *gives* nothing into the missionary treasury, though he mistakenly thinks he does. He simply *makes a purchase* so sweet to the taste and so satisfying to the palate, that self-sacrifice is completely swallowed up in self-gratification. Thus the charity, instead of being "twice blessed," has been twice defrauded—once by her who baked, and once by him who bought. It may seem like a fine-drawn objection which we are urging, oh, candid reader; but we must strenuously maintain, nevertheless, that the widow's mite is worth vastly more to the treasury of the Lord than the widow's muffins. In giving, as in everything else, we are to take up our cross and follow Christ. We strongly believe that money sanctified by self-denial and prayer will go farther and buy more in the great missionary transaction than the same amount passed through the Church victualler's clearing-house. Sarah Hosmer worked in a cotton mill, lived in an attic, and prayed in her closet for missions; and when she died the Lowell factory girl rejoiced in six missionaries preaching the Gospel among the heathen whom her hard-earned money had put into the field. Does it not look as though the God who multiplied the widow's meal and cruse of oil in order to feed a prophet, did likewise with this working-woman's contributions that they should accomplish so much? Would that our churches might study the object-lesson in Christian giving, which the Salvation Army is holding up before them! The poorest of the poor, they have now and then their "month of self-denial" in which, by stinting their narrow living, they are enabled to put their fifty thousand dollars at a time into their missionary treasury. If for one year the ice-cream suppers and strawberry festivals, which so abound in our churches, could be abolished, and the aggregate of time bestowed thereon put into a month of self-denial, we question not that there would be an inpouring of sanctified offerings of which we have yet known nothing.

If we must speak thus of our luxurious methods of giving, what shall be said of our luxurious manner of spending? Leave out of the question now personal and family extravagance, and consider simply that of the Church. We have, on inquiry, found repeated instances of congregations spending five times the amount on quartet choirs which they give to missions. Commenting on this fact, not long since, in a missionary address in a large city, and giving instances of the extravagant cost of artistic choirs, a gentleman said to us at the close: "You have understated it, sir; our church pays twenty-five hundred dollars per annum for a single singer."

On further inquiry it appeared that the same church gave less than three hundred dollars that year for foreign missions. Upon a recent Easter Sunday it was estimated that the churches of New York expended one hundred thousand dollars on floral decorations for their sanctuaries. And all this in the face of a perishing world, with its thousand millions who have not yet heard the glad tidings that Christ is risen from the dead; and in sound of the cry which comes up from the fainting laborers on every missionary field for immediate reinforcements, and the reinforcements not sent for lack of money to support them. Worship, is this? We have an altar and a sanctuary. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" writes the Apostle to the Church of Christ. But what are the sacrifices prescribed for this temple? "I beseech you therefore, brethren, by the mercies of God, that ye present *your bodies a living sacrifice*, holy, acceptable unto God, which is your reasonable service." Does this seem to enjoin the sweet odors of rose, heliotrope, and lily, floral displays of wreaths and crosses, and garlands procured at extravagant cost to minister to our carnal senses? As for the ecclesiastical music, hear the Scripture again: "By Him, therefore, let us offer *the sacrifice of praise* to God, continually—that is, the fruit of our lips giving thanks to His name." Can the sacrifice of praise be interpreted to mean costly musical delicacies, dainties of song and sound in which art has the first place and the thought of what is pleasing to God the last? We trow not. On the contrary, if it be true—as wise commentators suppose to be implied in 1 Cor. 11:10—that the angels are invisible spectators to the worship of the Church, we are constrained to wonder how they must be impressed by our sanctuary self-indulgences. Can we not easily imagine them shutting their ears to these voluptuous strains of sacred song, and holding their noses at these sickening odors of Easter flowers, and eagerly searching through the whole elaborate scene for the coveted opportunity of rejoicing "over one sinner that repenteth more than over ninety-and-nine just persons that need no repentance?" If, as some are telling us, there is a lamentable decline in the giving of our American churches, considering the vast and rapid increase in numbers and in wealth, the secret of the falling off is not difficult to discover. Ecclesiastical luxury is rapidly throttling missionary self-denial. It has come to be so generally accepted, for example, that paid singing of the highest quality within reach is absolutely indispensable to the success of a church, that many congregations have to lift to their utmost to meet this tax, and have comparatively little left for sending the Gospel to the heathen; and we predict that, just in proportion as this costly style of worship increases, our missionary resources will dry up. In the beginning it was not so. The Reformed Sects, as they are called—Presbyterian, Congregationalist, Methodist, and Baptist—all started out on the line of plainness and godly simplicity of Christian life and worship. But as wealth has increased, they have, one after another, yielded to the temptation of ecclesiastical extravagance, sumptuous churches, sumptuous furniture, sumptuous music, till their original Puritan-

ism is fast fading out. The Moravian Church forms a notable exception to this tendency. So far as we can learn, it has kept its primitive simplicity, and exhibited little tendency to ecclesiastical extravagance of any kind; and, as might be expected, it has not flagged in the missionary consecration that marked its early history. Let Christians of every name look for a moment at this impressive object-lesson. The Moravian Church sends out one of every sixty of its members to the foreign field, and raises twelve dollars per member annually for foreign missions. In contrast with this, look at the American Protestant churches as a whole. Their increase in financial resources within the last fifty years has been enormous. It is estimated that the evangelical Christians of the United States hold *eight billions* of wealth in their hands—an amount so great that it staggers our mathematics to compute it. Yet the highest estimate of their gifts for foreign missions which we have heard is *twenty-five cents* per head annually. Shall we invite all our churches to look at their little sister, the “United Brethren,” to whom we have just referred, and humble themselves? We can present a more startling contrast than even this. China reports 32,000 native Christians, who gave, year before last, \$38,000 for missionary work. Thus the Church of China, out of her deep poverty, gives annually more than one dollar per member for the same sacred object on which the billionaire Church of America bestows twenty-five cents per member!

Now, how shall we restore the element of sacrifice to our missionary giving, and so lift our contributions out of the shameful parsimony which now characterizes them?

1. We must begin with ourselves, and set apart weekly a fixed proportion of our income, and hold it sacred to the Lord. When the Hebrew brought his gift to lay it on the altar it was his; but when he had withdrawn his hand from it it was God's; and thereafter it would have been an unpardonable sacrilege to have devoted it to common uses. Christians will never give as they ought until they begin to keep two purses—one for their own necessary expenses, and one for the Lord's work—from the latter of which they would no more draw for their own use than they would purloin from their neighbor's pocket.

2. We must so increase the proportion and frequency of our Church contributions that it shall be seen that we regard missions as our principal business, not as an outside charity. We have constantly maintained that a church should at least raise as much annually for missions as she spends upon herself. But in order to do this there must be proportionate and weekly giving. The custom so widely prevalent of making an “annual effort” for the foreign work, and then shelving the subject for the year, is simply a humiliation inflicted upon the great commission. If we may speak of our own experience in the pastorate, we have long since reached the ideal of an every Sunday contribution for foreign missions, so that now, during the year, no Lord's day passes without the claims of the heathen world being brought before the congregation, and an opportunity given to contribute

for sending them the Gospel. By this method it has been found possible to reach the other idea mentioned above. And we cannot overstate the blessing which has come to the Church through the practice, not only in arousing and sustaining an interest in foreign missions, but equally in deepening the spiritual life of the membership.

3. We must lay aside the unsanctified methods now so widely in use for raising our missionary money. Luxury is a fatal foe to charity. Attempt to yoke the two together in the service of Christ, and the first will be sure to grow fatter and fatter, and the second to grow leaner and leaner as the years go on. Eating strawberries and cream in the interest of foreign missions stands in immeasurable contrast with foregoing butter and sugar for a season, as the poor "Salvationist" does, in order to save thereby to help the Gospel. The Bible knows nothing of the former method; it is full of encouragement to the latter. Let fast days take the place of feast days in our churches; let Christians set apart a week or a month now and then when they and their household shall live on the plainest diet, and so, by their abstinence, gain an extra contribution for the Lord's work. In the name of the cross and sacrifice of Christ, in the name of the fundamental law of Christianity, "Except a man deny himself and take up his cross daily," we plead whether this method is not likely to bring larger and more fruitful contributions into our missionary treasury than the other.

4. We must return to the plain and primitive style of sanctuary services that characterized our early history.

The difficulty here is confessedly great. Ecclesiastical fashions are even more tyrannical than society fashions. Fine organs, stained windows, elaborate architecture, and "frozen music," these modern accessories of Christian worship, have come to be regarded as so essential that he would be counted a bold innovator who should suggest that they might be entirely disused. And yet we are bold to declare our belief that worship "in spirit and in truth," and singing "with the spirit and with the understanding also" are entirely possible without any of these things. We speak from the most positive knowledge when we say that the strain of keeping up with the fashions in such directions so cripples many churches as to afford them a perpetual excuse for giving nothing, or almost nothing, to the cause of foreign missions. If it be asked: "And how about costly ministers?" we will not wince under the question. "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (1 Cor. 9:14). But this can signify no more than an humble and modest support. It gives no warrant for sumptuous salaries or palatial parsonages, or the accumulation of clerical fortunes.\* Is not the teaching of Church history sufficiently solemn on this point? And are there not tendencies visible among the ministry in our great cities which should occasion deep

\* Accompanying the announcement, a few years since, of the death of an eminent clergyman in the Church of England was the record that he left wealth to the amount of *ninety thousand pounds*. Is this not a melancholy justification of the phrases, "The carefulness of riches" and "seducing gold"? On the contrary, is not the saying of Bishop Butler worthy of all approval, "I



heart-searchings? Like priest, like people; and we have no doubt that our missionary contributions would soon reach the high-water mark if in every pulpit the Christlike humility of becoming poor in order to make many rich should reach the low-water mark. But we forbear, with only the added suggestion, viz., if, in any instances, affectionate congregations insist, out of their wealth, in paying inordinate salaries to their pastors, in spite of the unwillingness of these pastors to receive so much, there is a way of relief. Let what remains above a modest support be cast into the treasury of the Lord that the poor laborer in the Lord's vineyard may share his more prosperous brother's bounty.

In closing we beg to urge these three questions: If, as we believe, the carrying out of the great commission is the first and highest obligation of every Christian, *ought not the Church to forego the luxuries of worship at home in order that she may provide for the necessities of missions abroad?*

If, as says the Talmud, "almsgiving is the salt of riches," *is it not to be feared that if Christians wait to give their alms from a dead hand their salt will have lost its savor, and their riches, which might have been preserved, will become corrupted, and in turn entail corruption upon children and children's children?*

If, as we believe, there is no second probation for the heathen who have died without hearing the Gospel, *can we reasonably expect that there shall be any second probation for Christians who have passed through this life and done practically nothing to give the heathen the Gospel?*

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## LETTERS FROM ABROAD.—II.

### HERRNHUT: THE HOME OF MORAVIAN MISSIONS.

BY DELAVAN L. PIERSON.

Nestling in a little valley in Saxony lies the picturesque village of Herrnhut, the birthplace and centre of the modern Moravian Church. Here, more than one hundred and sixty years ago, came the first settlers, fugitives from the persecutions of the Catholic powers in Moravia, to seek a haven of peace and rest in which they could worship God according to the dictates of their own consciences, and in days to come grow into a centre from which to send the Bread of Life to all nations. The village is a quaint old town, and its inhabitants have the simplicity and honesty of quaint old Christians. Walking through its narrow streets one meets many a foot passenger walking leisurely along, and each one, man, woman, and child, utters a greeting of a kindly "Good-day." The children returning from school carry each a small knapsack on the back which seems quite in keeping with their usually grave demeanor. Everything is quaint, every-

*should be ashamed of myself if I could leave ten thousand pounds behind me"? And ought not this example of Wesley to be kept before every minister of the Gospel, "When John Wesley's income was £30 he lived on £28, and gave two; and when his income rose to £60 and afterward to £120, he still lived on £28, and gave all the remainder"?—Yd. Strong's "Our Country," pp. 196, 198.*

thing is picturesque, from the long avenues of lime-trees, trimmed flat at the top, and the antiquated houses, to the canopied wagons passing along the one and the peasant people inhabiting the other.

On the afternoon of my arrival, I was shown through the old Schloss or Castle, where Count Zinzendorf, the patron of the first settlers, lived. It is now used as the farm-house for the estate, and in it are the conference-rooms in which the "Unity's Elders' Conference" meets to discuss the methods for the government of the Church. Around a table are twelve chairs for the members of the conference. There is still in the old ink-stands the sand in use before the days of blotting-paper, and there is about the whole an air of the mingling of the ancient and modern which gives it both authority and practicality. Three of the elders compose the committee to look after the educational department, three have charge of the financial, and three of the missionary matters; each separate committee has its secretary, and there is, besides, one for the whole body. The thirteen compose the Unity's Elders' Conference for the general government of the Moravian Church, and all but the missionary committee compose the Provincial Elders' Conference for the care of the secular departments especially. Each settlement has its own conference committee or council, but that at Herrnhut is the chief. Its duties are especially to preserve the doctrines of the Church in truth and purity, and to keep a general watch over all its affairs. They have the power to appoint missionaries to certain fields and to nominate ministers for vacant charges and offices. They are also inspectors of education and trustees of the financial interests. The principal doctrines of the Church are: the natural depravity of man; the Divinity of Christ; the free atonement for our sins by the death of Christ, and the sanctifying power of His blood; the operation of the grace of the Holy Spirit, and the fruits of faith; while the special emphasis is laid on the belief that "there is none other name under heaven given among men whereby ye must be saved" than that of Christ Jesus, our Lord.

Not far from the Schloss of Bertheldsdorf is the Lutheran church which the Moravians first attended after their migration to Herrnhut. It is a plain building, but one where they could "worship the Lord in the beauty of holiness," and it was here that the wonderful revival took place in 1727—August 13th—which thrilled the worshippers with a new life which has never died out, but has come down through a century and a half, transmitted from father to son, and has enabled them to do a work which will never die out. The day is kept as a spiritual birthday and one for special thanksgiving and prayer. The church, too, is considered sacred, though they have long since erected a church of their own in Herrnhut. There was a service in the Moravian Church every evening during the Passion week. Here come the Brethren and Sisters to hear the reading of the story of the death of our Lord, and to drink from the Fountain of Life. The "Sisters" occupy one side of the meeting-house and the Brethren the other. It is interesting to see the small caps of the women and note the

white ribbons of the widows, the blue of the wives, pink of the maidens, and red of young girls. The officers of each church are the pastors, deacons, and acolytes, and over these the elders, bishops, and co-bishops. The name of "United Brethren" was adopted by them about the middle of the fifteenth century, when, after the persecution following the death of John Huss, they left Bohemia and sought a home in the borders of Silesia and Moravia. They were then, as now, a people who denounce worldly amusements, and strive to live only for the glory of God and the good of their fellow-men. They made it the duty of individuals and families to preserve in its purity the worship of God, to banish idleness and worldly amusements, and to wear none but the most simple dress. Afterward, in their dispersion through Prussia and Poland, their trials and persecutions for conscience' sake, till their migration to Herrnhut, in 1722, they maintained much the same principles and habits of life. In a little grove not far from the village is a monument which marks the spot where the first tree was felled for the building of the first house for the settlers. It is marked with a short inscription and reference to Psalms 84 : 4, "Blessed are they which dwell in Thy house ; they will be still praising Thee." With what thankful hearts must the Brothers Neisser and their one or two friends have considered the prospect of a home under the patronage of the earnest Christian, the young Count Zinzendorf, and how gladly must Christian David have carried the news of this new "Fortress of God" to the Brethren in Moravia. There are now about a dozen Moravian settlements in Germany alone. Each has its own council, schools, church, and societies. They are all connected by a common bond of brotherhood. In many places there are houses of the Brethren and of the Sisters where each can find a good home if they have none of their own.

The cemetery, or, as the German beautifully puts it, the "Field of God," is a picturesque and interesting spot on the Halberg, near the town. Here, under the shade of immense lime-trees, lie the remains of Count Zinzendorf and the members of the Moravian Church. Each grave is marked by a small stone slab lying upon it, and each body lies with its face toward the east in readiness for the last awakening, when "joy cometh in the morning." Here, as elsewhere, the sexes are separated ; the graves of the Brethren being on one side, and those of the Sisters on the other of the central path. An odd appearance is given to the burial-ground by the flat-topped lime-trees which enclose the several parts like hedges, and in summer, when the leaves are out, have the appearance of immense walls of green. An observation tower crowns the summit of the hill, as though to remind the people that they are to be "ever watching, waiting, waiting till the Lord shall come."

But, to judge more clearly of the power for good which this Church has become, we must look at the missionary side of their work. Besides secular schools in many parts of the world, they have missions in all quarters of the globe. In the museum at Herrnhut are shown the curious articles

gathered from the various mission-fields of the society. Here we find huts from Greenland and Labrador, with canoes and arrows from Africa; articles of dress and implements of warfare from the Indians of North, Central, and South America, and from Australia and Central Asia. The first missionary interest was awakened among the Moravians by the tales of distress of a negro from the West Indies, who had come on a voyage with his master to Denmark. He told of his own dissatisfaction with an evil life, and of his struggle after the light without the help of a Christian teacher, and he pictured the needs of his countrymen so vividly that those who heard him decided that they would not keep their Gospel to themselves, but would carry it to those who had need. So it was, that in 1731 two pioneer missionaries were sent out—with the promise of protection from the Danish Government—one to Jamaica and one to Greenland. The story of trial and hardship of these two first missionaries is a thrilling one. In Jamaica they made themselves as one with the slaves, were suspected of treachery to the Government, and imprisoned; and it was only through the energetic action of Count Zinzendorf that they were again given their freedom. Now the mission work has grown, until there are forty-two stations, sixteen of which are settlements, and a new mission has just been opened in Central Africa. Each station seems to be prospering, being blessed of God. Periodicals containing accounts of the work of the Church are published in German, French, and English, and tell wonderful stories of the work of Grace at home and abroad.

HERRNHUT, March 24, 1891.

[We add to this letter from Herrnhut an extract from letters written from Berlin, before leaving for Italy and from Florence]:

“We went to the American Church in the morning, and enjoyed a very good, homelike service by Dr. Stackenberg.

“In the evening we went to another meeting for Americans and English, at his house, which is just around the corner from us.

“Mrs. Stackenberg is a charming lady, and does a great deal of good here.

“They need a church very much. The hall they have is only a very small one, and can only be had for Sunday mornings, so that their house must be used in the evening. The meetings are always crowded in both places; and only those who have been here know how much is owed, by English-speaking visitors, to the Stackenbergs. They go to any amount of trouble to make it pleasant and easy for strangers, and have a wonderful hold, especially on the young men, which is a great thing in a city so full of anti-religious influences as Berlin.

“The evening meetings were started in order to keep the people from the theatre; but the house is far too small to accommodate the crowds who come to them. The church seats are free, and the church is supported entirely by voluntary offerings.

"They have now some twenty thousand dollars raised for a new building, but it will take sixty to buy the lot.

"Certainly the need is most urgent; and every one who feels an interest in the endeavor to keep hold of young men, especially, should try to help on the cause.

"I wish that some of the people in America would take hold more readily and help to raise the amount needed immediately."

Of the Rev. Dr. J. H. W. Stuckenberg, pastor of this American United Church of Berlin, a recent issue of the London *Christian World* says:

"He has charge of the American Church—and no pulpit speaks with manlier or Christlier voice—and most of the time not taken up by spiritual duties is devoted to sociological studies. No man is able to speak with greater, few, if any, with equal, authority on the social questions which now agitate Germany, while no man brings to the consideration of the present day problems a readier ear, a kindlier heart, or a broader sympathy. The seed which he has sown by his pastoral discourse, and still more by his writings and his private influence, is having no insignificant part in the leavening of his country's pulpits and churches with the spirit of Christian socialism. In short, Dr. Stuckenberg is a man at once of powerful intellect and large heart, of rare earnestness of purpose and lofty devotion to duty, whether as shepherd among flock, or as man among men, a man whom to know is to esteem and admire."

This is high praise, but every word of it is richly deserved.

[We have another later communication from Florence, Italy.]

Last Saturday evening I went to the opening meeting of the Evangelical Alliance. The "Teatro Salvini," where all the meetings were held, was crowded, and we had a fine address from Dr. Geymonat, the President of the Florentine Reception Committee. Telegrams in English, German, French and Italian, were sent to King Humbert expressing the satisfaction felt by the Alliance that in the last fifty years such great changes for the better had taken place in Italy, both in regard to the political and religious liberty enjoyed here. There were some interesting subjects considered, and papers read by able men. There were meetings conducted in all the languages, but the most were in English and Italian, though many French and Germans were present. The meetings were all well attended and interesting. It was interesting to hear the versions in the various languages of one and the same thing in the general meetings, and I tried to see how much I could follow in each of the four languages, and found I could tell of what they were talking, but not always exactly what they were saying. In the farewell meeting on the last night, Signor Prochet spoke in six languages—Italian, French, Spanish, English, German, and Dutch—and apologized for not being able to speak in more. Every one seems pretty well satisfied with the result of the Alliance.

D. L. P.

FLORENCE, ITALY, April, 1891.

[With these "Letters from Abroad" the editor adds extracts from correspondence of Ernest B. Gordon, Esq., the beloved son of our co-editor.]

"Everywhere I go I make it a point to visit missionaries, and to make inquiries as to the success and operation of missions. They are the best-informed men in the East, because coming into closer relations with the people and residing longer in the country than civil officials or army officers.

"In Agra I met Mr. Jones, a devoted English Baptist, who sings Hindu music with Christian words, to draw the crowds, accompanying himself with the tambourine. He makes the criticism on his own missions in India, which might be made in regard to ours in Burmah—viz., a lack of *ensemble* and organization. There is too much individualism—not sufficient mutual understanding. The remedy would be the establishment of a local board, with executive powers under the board at home.

"The Methodist Mission in Rohilkund and Lucknow is a wonderful one. They have *snaps* and perfect organization; are baptizing about five thousand low caste Rohillas each year; have a powerful printing-house in Lucknow, and splendid schools for both girls and boys. The young women's school, which Miss Thoburn has charge of, is about to be raised to the grade of a college, able to grant B.A. degrees. Bishop Thoburn is the head and front of this mission.

"Things are loosening greatly in India. If you can get the first bricks out of a wall the rest will come tumbling down shortly. Mission work in India—in fact all work along progressive lines as well—has been prosecuted systematically only since the meeting closed, just a generation ago. Yet, in 1866, Sir John Lawrence, Viceroy, said that the missions had done more for India than all other benevolent agencies combined.

"By the way, Sir Henry Harrison issued an order recently, forbidding street preaching by missionaries in Calcutta. Only Protestants preach in the streets. *Harrison is a Roman Catholic.*

"The vice-regal board *revoled* his mandate. The same spirit in Boston and Calcutta! Dr. Mabie met in Singapore a Spanish Protestant missionary to the Phillipine Islands, who had been driven out, his co-laborer having been *poisoned*. The same spirit in Manilla and Cuba! Rev. William Haslam, the evangelist, told me that he was convinced that the masked hand was behind the ritualist movement in England, and that he was sure that there were priests of the Romish communion who had received a dispensation to go to work in the English Church. I had a long and frank talk with a Jesuit recently, who expressed his satisfaction with the movement, since it meant the certain disestablishment of that Church. He said that disestablishment would mean a general unsettling of Protestantism in England, and that then their chance would come. I think the upheaval would surely come, but I draw a different conclusion as to the result. The High Church would be left high and dry. It depends now on State help. Contributions to missions from the Church Missionary Society (Low Church)

are proportionally, as well as in the aggregate, much greater than from the Society for the Propagation of the Gospel (Ritualistic). The Protestant elements in the English Church would come out of the fire purged and freed from the present distracting element.

“ While in Delhi, I met Mr. White, of the S. P. G., and other members of the Cambridge Mission—a brotherhood of six young men from Cambridge University. I wish you could have seen one of them preaching to the Mohammedans yesterday. To see a High Churchman preaching in the streets like an ordinary Plymouth Brother or Salvationist seems rather startling; but they are on their mettle in the East; they could make no progress if their Puseyism did not bend somewhat to Methodism. Day before yesterday there was a joint discussion in the yard attached to their bungalow between a Mohammedan *mulláh* and Mr. La Froie, one of the University men, at which three hundred Musselmans were present. Each had a half hour to start with, and fifteen minutes apiece for rejoinder. Everything was decorous; the fanatical followers of the Prophet kept their tempers much better than ordinarily. Afterward the Christian apologist was invited to speak in a mosque! So there is some comity between the antagonistic parties in Delhi. These Cambridge men are fine fellows, cultured, zealous. Their influence has essentially modified the S. P. G. Mission here. That has generally a disreputable name for proselytism among Protestant bodies, etc. Here they have schools, with 1500 boys, and a college with 60 students.

[A letter dated April 11th ult., from Rev. Dr. Marshall Lang, a nephew of Rev. Drs. J. Marshall Lang, of Glasgow, Gavin Lang, of Inverness, J. Parsley Lang, of Sterling, and of Mrs. Dr. John Pagan, of Bothwell, Scotland, states that he has removed from Osaka to Kumamoto, Japan, where his address is care of Rev. J. B. Brandram. He speaks highly of the Life of Dr. Neeshima, whom he calls “the apostle of Japan.” We hope that an edition of the life of this remarkable man, who had so much to do with moulding the religious future of the Sunrise Kingdom, will soon be published in this country. His conversion and career are among the most remarkable events in connection with that island empire which is the cynosure of all eyes in this last decade of this eventful century.

Mr. Lang’s sister has just gone out to China under the China Inland Mission, and is now training at Yang Chow. The Lang family, so well known both in Scotland and America, have a large representation in the Christian ministry and the missionary work. Their venerable mother was a woman of marked character, as her portrait indicates. Her sons have found their way to the pulpit, her daughters are preaching through their husbands, Drs. Pagan, Gloag, etc., and now the grandchildren are fast joining the same noble army of Christ’s witnesses in the parishes at home and missions abroad. How much a sanctified parentage and home-life have to do with filling up the ranks of the ministry and the missionary host! That blessed mother has already nearly a score of preachers and Christian workers among her children and grandchildren.—ED.]

## THE PRESENT CRISIS OF MISSIONS.

[EDITORIAL, A. T. P.]

There is a great *crisis in missions*. But it is the result of the very *successes*, not *failures* of missions ; and it is strange that thinking, intelligent men should fail to see this, and that despondency and discouragement should exist where hopefulness and even thankfulness are the more natural to one who discerns the signs of the times. Growth always brings a demand for new conditions, new accommodations, new provisions. A growing plant must have larger space, more room ; the old flower-pot must be discarded for a new and more spacious one. The growing boy must have new clothes ; and often, too, the growing family a larger house, a better supplied table. A growing business needs new shops or factories, a larger stock, more hands, a costlier outlay. No sensible man ever finds fault with such increase, though it demands more care, more cost, more labor, more vigilance. How comes it to pass that when the Lord's work outgrows all past provision for its successful prosecution, demands more room, more men, more money, more churches, schools, colleges, preaching stations, Bibles, medical missions, etc., we should begin to be heavy-hearted because what was adequate ten years ago is entirely insufficient to-day ? This is another anomaly and paradox in modern missions.

These crises of what we call danger and discouragement are, in fact, God's own challenge to new prayer, faith, heroism, and consecration. And *if so accepted, they always introduce periods of unprecedented triumph*. Let an example or two be adduced.

At Tahiti, for sixteen years the missionaries, Mr. Henry, Mr. Nott, etc., seemed to have expended their strength in fruitless and hopeless toil, spending themselves for naught. Their tireless zeal, their constant journeys, their faithful testimony, seemed like blows of a feather against a wall of adamant. Not one conversion took place ; the idolatries of the natives were an abomination, and their wars a desolation. The directors of the London Missionary Society seriously thought of abandoning the work. But there were a few who rightly read the lesson of this apparent failure. God was rebuking unbelief, and challenging faith in His unchanging Word of promise. Dr. Haweis sent another £200 sterling to the missionary treasury, remonstrating against giving up the mission. Rev. Matthew Wilks, John Williams' own pastor, said, with characteristic zeal and devotion : " I will sell my garments from my back rather than that this mission shall be given up ;" and instead of a cowardly withdrawal, he proposed a special season of prayer for the blessing of the Lord of the harvest. His proposal was accepted ; letters of hope and encouragement were written to the disheartened laborers, and prayer went up to Almighty God with tears of sorrow for past unbelief that had made mighty works impossible. And now mark the result. While the vessel that bore these letters was on her way to Tahiti, the ship that crossed her track on the way to England car-



ried the news, not only of a beginning of a work of grace, but of the entire overthrow of idolatry ; and, with these tidings of the new Pentecost, bore also the rejected idols of that people ! " Before they call I will answer, and while they are yet speaking I will hear." No promise was ever more literally fulfilled.

One more instance. In 1853, at Albany, the American Baptist Missionary Union held its anniversary ; and the question of the abandonment of the mission among the Telugus in South India was discussed. Here again was a field without any adequate fruit of the long tillage. The missionary (Rev. Mr. Jewett), already there, refused to abandon the field, and Rev. Dr. S. F. Smith wrote a poem, unconsciously prophetic, " Shine on, Lone Star," etc.

Dr. J. E. Clough, then a civil engineer, went out to the " Lone Star" field. The famine of 1877 came, and his services as a civil engineer came strangely into play in the completion of a half-built canal, by which hungry men got work, wages, and food. In the evenings Mr. Clough would gather his gangs of workmen and preach to them the simple gospel of John, 3 : 16 ; then encourage the converts who accepted it, to go and tell the news to others. And so God used even famine as His evangelist. Next year, in one day, 2222 were baptized ; in thirty days, 5000, and within a twelvemonth, 10,000. Here again it was darkest just before day. God withheld fruits to try the faith and persistence of His people. To have given up the work would have been to have forfeited the greatest pentecostal harvest of all modern times. And it would seem as though just now the Lord of the harvest is proving the faith of His own people ; and if faith triumphs there is in store a world-wide blessing.

How shall such an exigency and emergency be met ? We give answer that, first, there are great *general principles* which must always be kept prominently before the mind. The tabernacle in the wilderness was a remarkable object lesson, setting forth, as Professor W. W. Moore says, " the terms and forms of communion with God." The *terms* were beautifully represented in the outer court, in the altar of sacrifice and the laver ; one standing for the remission of sins through the shedding of blood, and the other for the renewing of the heart through the washing of regeneration. We come to God by the blood of Christ and by the new birth from the Holy Ghost. The Holy Place beautifully shows the *forms* of communion, with the three articles of sacred furniture, the candelabra, the table of shewbread, and the altar of incense. The Sermon on the Mount may give us the key to these three symbolic lessons : " Ye are the *light* of the world ; let your light so shine," etc. " Take heed that ye do not *your alms* before men : let thine alms be in secret." " Enter into thy closet ; *pray* to thy Father which is in secret." These are the threefold forms of communion : a burning, shining light of testimony ; a consecration of substance ; and unceasing prayer. That is the way to prosecute missions. Let every child of God accept the privilege and duty of being Christ's wit-

ness to the world by lips and life. Let our offerings, individual, systematic, habitual, proportionate, constantly keep the Lord's house as constantly supplied with meat. And let us remember that, as the work and the power are God's, the only way to command success is to be unceasingly in prayer. A church universally witnessing to the Gospel; a church systematically giving; a church perpetually praying—that is the church perpetually conquering, before whose banners every stronghold of Satan must fall. And it is because in every one of these departments, world-wide witnessing, church-wide giving and praying, there is such a lack, that our missions are hindered for want of laborers, our treasuries depleted of funds, and our missionary converts have become a thing of the past, especially in respect of earnest and prevailing prayer.

Particularly are we mortified at the decrease of gifts. Think of the great American Board announcing twenty per cent reduction in the appropriations of the current year! And of the wealthy Presbyterian Church working for two years under the burden of an enormous debt, unable to expand, and even to *maintain*, without reduction and contraction, the work already in hand among the great unsaved peoples of the world!

We must have, and we may have, greatly *increased gifts*. There is a financial basis of evangelization, and money must be furnished if men are to be sent into the field and supported in it.

Nothing is plainer than this, that we have not yet *begun* to touch the possible, available resources of the Church. We have never yet, as we have often said, sacrificed even our luxuries and our superfluities. There is enough jewelry and ornament on our persons and in our homes to supply all the needful money for a world's needs. In 1867 one prominent Presbyterian paid as much for a lot on which to erect a house as the whole Board of Missions appropriated that year to its foreign work! If Christian men and women would imitate the patriotism of the people of Germany in the Napoleonic wars, and give up their gold and silver adornments for the wars of the Lord, as those Germans did for the campaign of their country, what vast sums would be realized! Let us form a new "Order of the Iron Cross," and vow not to wear any more superfluous jewelry until the needs of a dying world are met.

And would to God that we might impress *every member* of the Church of Christ with the privilege and obligation of even the *poorest* to take part in this universal offering. How many a poor seamstress might find, like Sarah Hosmer, the factory woman of Lowell, the means to lay up enough to educate six natives as preachers of the Cross in Oriental lands! Yes, and how many a poor widow, like one of Rev. Dr. W. M. Paxton's humblest members, might raise chickens on the roof of a city tenement house, and bring her five dollars a year to the missionary treasury! How many a workingman's household would find a way to lay aside a portion of every day's expenses, as the Ceylonese converts diminish their quantity of rice at every morning meal that it may be put aside as the Lord's portion!

Self-denial? There are very few who know the meaning of the word. What we give to the Lord costs us nothing. We do not diminish our food, our raiment, our home comforts, or even our luxurious adornments, to give the Gospel to the world. We scarcely miss, if at all, the money given in missionary collections. With the majority there is no calculation of what the cause demands and what their own ability justifies. It is a mere chance, what the Lord gets as His portion. What if it were a mere chance what is reserved for house rent, or for food, or for clothing? Never will the needs of our mission treasuries be met until provision is made on a business basis, until we make our honest reckoning with the Lord as to what His cause needs, and what we ought to do as our share—more than this, until we get some high conception of the duty, not only, but the privilege of laying consecrated offerings at the Lord's feet as Mary broke her alabaster box for His sake.

But, specifically, there is a duty which is particularly to be done in this critical and pivotal hour of missions. The Church must be set on fire with an intelligent missionary interest, a "zeal according to knowledge." We need a widespread *information about facts*, as well as principles, of missions. Disciples must become familiar with their duty as witnesses, and with that inspiration to duty found in the past triumphs and present demands of the missionary work. And to whom shall we look for this educating process but to the *pastors*? Where did you ever know a burning flame of missionary zeal in a church whose pastor was cold and indifferent? He is generally the vestal whose hand lights and keeps burning the sacred fires. Give us a properly aroused, intelligent, active, spiritual body of pastors, and we shall have a new missionary era in the churches. Nay, we shall have almost no need even of missionary secretaries, save as the mere channels of communication between the great body of churches and the mission field. The pastor, who is the most natural and the most effective pleader for any benevolent cause when his head, heart, and tongue are full, will become the self-appointed and omnipresent agent of every good work, and the Church will follow such lead as an army follows where its heroic captains lead the way.

During recent mission tours, I am sorry to confess that I have found not a few ministers of Christ who have told me that they "would not goad their people to more giving; it is all they can do now to get their own salary!" What a fatal mistake, not only for the Lord's cause, but for the minister's own interest! A people learns to give by giving; and the more they give the more and the easier will the gifts be. Selfishness grows by indulgence. The man who hoards and keeps, wants to have more and to give less. The man who learns to bestow finds the bliss of giving, and his purse-strings relax more readily as they are the oftener untied. The grace of giving is one to be cultivated. Everything that restrains it tends to kill it. Nothing but constant care keeps such a delicate, sensitive, celestial plant alive. Many a man's salary comes hard because he does not train

his people to appreciate the duty and luxury of an open hand, an open heart, and an open purse. But even were it not so, loyalty to Christ and His cause is our first obligation.

Missions stand vitally related to the Church. The very word is significant; it represents *that whereunto the Church is sent*. This is the savor without which the salt is good for nothing; this is the shining without which the light is no longer a light, but a burned-out lamp. Bishop Thoburn therefore says, that if the Church of God should deliberately determine to turn her back on a perishing world, and abandon her mission and commission, it would not be one hour before the Church would be swept from the face of the earth. We talk about the peril of *missions* at this crisis; it may be questioned whether the peril of the *Church* is not even greater. The salvation of the heathen hangs on the Church's fidelity; but what about the salvation of the *Church* herself? What if, with a thousand doors of access standing open, a thousand calls from Macedonia inviting, a thousand interpositions of God encouraging, a thousand victories over idolatry and iniquity inspiring, and a thousand voices of God sounding the trumpet call, "Advance!" we now turn back faithless, unbelieving, heedless, and leave the world to perish?

There is a curious fact in botany. The *exogenæ* receive their increase of matter by external accretions of outermost layers. Buds, which are the organs supplying materials constituting the stem, exist in the *oxogenous* plants in indefinite quantity, and so the destruction of one or more does not in the least imperil the life of the plant or tree. But in the *endogenous* growths, one bud alone keeps up the supply of matter needful to perpetuate plant life; the newly formed fibre descends into the innermost part of the stem, and hence any injury here is a fatal one. For example, if a large sea snail is laid on the crown of the cocoanut tree and left there to rot around the tender sprout, or if with a stone the crown is crushed, the tuft of plume-leaves which adorns the top of the tree fades and falls, and the trunk stands leafless and barren, never more to sprout. The Church of God belongs to the *endogenous* order, and its solitary vital bud is the missionary spirit. Upon this depend its vitality, its energy, its fertility, its increase. And the blow that injures that bud is fatal to the whole tree. Kill the missionary work of the Church, blast her service for souls, destroy her delicate zeal for the perishing, and her life languishes and perishes also.

Once more we feel impelled to write that the charm of missions, to our mind, is this: It is *God's march through history*; and he who is most engrossed with the work of giving the Gospel to the destitute millions is therefore most closely linked with God and in line with His march. The modern Enochs and Elijahs whose close walk with God invites translation, are the Careys, and Morrisons, and Livingstones, whose absorbing passion is to win a world for Christ, and who join the Triune God in the holy walk and war.

Our Lord, in His last command, accompanies the injunction, "Go ye

into all the world," etc., with a remarkable *preface* and an equally remarkable *conclusion*. First comes that declaration: "All power is given unto Me in heaven and in earth;" then, last of all, stands that marvellous promise, "Lo, I am with you alway, even unto the end of the age." Between these two, and by no accident, stands the grand, perpetual command, "Go ye, therefore, and make disciples of all nations," *i.e.*, because "All power is Mine, and My All-Presence is assured you all the days, go into all the world." You see, the logic of missions lies in that word "therefore." And so far and so fast as the Church goes everywhere with the Gospel message, will that All-Power and that All-Presence be realized and manifested. For ourselves, we claim no wide acquaintance with the history or the progress of missions, but are rather oppressed with the sense of ignorance. But all investigation of this great theme, whose very extent baffles our utmost industry, has left on the mind one overwhelming impression—viz., that the story of modern missions is, as the Bishop of Ripon finely intimated, a *continuation of the Acts of the Apostles, with all its essential supernaturalism*. No exhibition of manifestly Divine power, no proofs of a peculiarly Divine presence, have ever been furnished mankind more unmistakable in their way than those found in this world-wide evangelism! The devout student of missions, and pre-eminently the consecrated worker in missions, finds himself overwhelmed with evidences of a Providential interposition and a spiritual intervention which simply defy contradiction.

What a new era of missions would come to the Church of God if His people could but read these new chapters in the Acts of the Apostles, which prove God to be yet present and powerfully working in the missions of the world!

John Williams' progress through the South Seas was a triumphal march. There is nothing in the life of Paul as he went from Antioch to Athens, and from the Golden Horn to the Pillars of Hercules on his great commission, that more proves God's power than John Williams' voyages, from the shores of Eimeo to the fatal coasts of Eromanga. The missionary career of this Apostle of the South Seas extended over twenty-two years, from 1817 to 1839. In the course of these years he went like a flaming messenger of God with the Gospel torch, from island to island and group to group—Aitutaki, Atiu, Raratonga, Mangaia, Raiatea, Samoa, Eromanga—and one continued and unbroken series of successes crowned his labors; island after island, and group after group, in rapid succession, came under the sway of Christ's golden sceptre, until he could calmly say, in 1834, "At the present time we do not know of any group, or any single island of importance, within 2000 miles of Tahiti, in any direction, to which the glad tidings of salvation have not been conveyed."

There is nothing to prevent similar triumphs in our day but the apathetic indifference of the Church. God is not straitened save by the unbelief and inaction of His people. Where is the trumpet to be found that shall sound a loud enough and long enough peal to awake God's sleeping saints?

## THE RELATION OF 'THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR TO THE CHURCH.

BY REV. F. E. CLARK, D.D., PRESIDENT.

It is a very agreeable task to write on this subject of the relation of the Young People's Society of Christian Endeavor to the Church.

The attitude of the society to the Church has been from the beginning so entirely and unequivocally loyal that there is nothing to explain away or apologize for. It is simply necessary to state the plain facts. The society has always spelled the Church with a capital C, and has written itself in small letters. It has existed from the beginning as a handmaiden of the Church, and has no other object or purpose in its life now that it has grown to be a vigorous and a large organization. Its very inception shows its character, and the purpose which brought it into being. A church and pastor in Maine, after enjoying a season of revival which especially blessed the young people, were casting about for some means of training these young Christians, and thus fitting them for greater usefulness *in that church*. There was no other object contemplated. This purpose shaped the organization in all its parts. Its thought inspired the first constitution, which has since been adopted, in its essential features, by all the societies. It made much of the prayer-meeting pledge; it provided the two classes of members—active and associate—so that there might be a clear-cut dividing-line between the Christian and non-Christian young people; and it devised the different branches of committee work so that the young disciples might learn how to look out for each other; how to prepare for the prayer-meeting; how to provide for the social needs of all; how to enlarge and increase the efficiency of the Sunday-school; how to improve the music in all the services of the Church; how to beautify the sanctuary with flowers on Sunday; how to look after the sick and the stranger within the gate.

If the so-called "model constitution" is studied, it will be seen that in every part, well-nigh in every sentence, it is designed for this sole purpose: *To aid the Church in looking after and in training its young people.*

That same purpose which framed the constitution has been adhered to rigidly, and every amendment and addition has been made with the view of cementing more closely this relationship.

Such sentences as these are continually upon the lips of the leaders of this movement: "Do not attempt to form a Society of Christian Endeavor unless the pastor desires it and sympathizes with it." "Wait until the Church doors are thrown open before you enter with the society." "Always yield to the wishes of your pastor and church officers *in every particular*, even if to you they seem unreasonable," etc.

For this reason Union Societies have not been encouraged, since the organization is to work, not for the city, or town, or community as such, but for the local church. If there are a dozen churches in a town there

ought to be as many societies, one connected with each church, and working for and through the young people of that church.

It may be a very serious question whether there should be a dozen or half dozen, or even two churches in a particular town ; but if, in the judgment of the elders, so many churches are needed, then, on the same ground that a Sunday-school, or a prayer-meeting, or a missionary circle is needed, is a Society of Christian Endeavor needed in each church.

Because of this idea of absolute loyalty to the Church, so early ingrained into the movement, so steadily kept in mind, and never obscured, the organization has grown with such marvellous rapidity from the one society with 60 members in 1881, to more than 14,000 societies, with over 850,000 members in 1891.

And yet all this time it has been vigorously asserted and reasserted by some that any organization of young people would necessarily draw away from the Church and create division between the old and young in the Church. Every now and then some good brother makes this discovery once again, and brings it forth, as though it had not been refuted by practical experience a thousand times at least during the last ten years. It is noticeable, however, that most of the brethren who make this discovery make it from the standpoint of theory alone. "They will never have such a society in their churches," they say, "which will draw a line between old and young, and keep the young people out of the weekly prayer-meeting." In hundreds of cases, when some friend has prevailed upon them to find out just what the society is and does, and to try the experiment for themselves, they have made, from the standpoint of experience, the far more pleasing discovery that their alarm was false and their fears unfounded, and that the society was a loyal and devoted helper of the Church.

A few facts in the later history of the society will show that it has insisted on this close union with the Church with ever-increasing persistence.

When the "model constitution" was revised in 1885 the following clause was inserted :

#### "ARTICLE IX.—RELATION TO THE CHURCH.

"This society, being in closest relation to the Church, the pastor, deacons, elders or stewards, and Sunday-school superintendent shall be *ex-officio* honorary members. Any difficult question may be laid before them for advice."

When I was called to leave my church in Boston to devote my time to this work as President of the United Society, I did so on the following condition, as given in my letter of acceptance to the societies. This letter was received as a kind of platform of principles, and, so far as I know, met with the approval of all the societies. The following are three of the principles upon which the acceptance was conditioned. As will be seen the first of all relates to its inseparable union with the Church :

"First. The Society of Christian Endeavor is not, and is not to be, an

organization independent of the Church. It is the Church at work for and with the young, and the young people at work for and with the Church. In all that we do and say let us bear this in mind, and seek for the fullest co-operation of pastors and church officers and members in carrying on our work. The Society of Christian Endeavor can always afford to wait rather than force itself upon an unwilling church.

"Second. Since the societies exist in every evangelical denomination, the basis of the union of the societies is one of common loyalty to Christ, common methods of service for Him, and mutual Christian affection rather than a doctrinal and ecclesiastical basis. In such a union all evangelical Christians can unite without repudiating or being disloyal to any denominational custom or tenet.

"Third. The purely *religious* features of the organization shall always be *paramount*. The Society of Christian Endeavor centres about the prayer-meeting. The strict 'prayer-meeting pledge,' honestly interpreted, as experience has proved, is essential to the *continued* success of a Society of Christian Endeavor."

Four years ago the motto, which has now very generally been adopted, was proposed to the societies: "For Christ and the Church." This has been inscribed on their banners, printed on their constitutions, engraved on their badges, and received by the societies universally as expressing their only purpose and design.

At the great Convention in Chicago the following amendment to the "model constitution" was proposed and accepted with great heartiness and unanimity:

"Since it would in the end defeat the very object of our organization if the older active members, who have been trained in the society for usefulness in the Church, should remain content with fulfilling their pledge to the society only, therefore it is expected that these older members, when it shall become impossible for them to attend two weekly prayer-meetings, shall be transferred to the affiliated membership of the society if previously faithful to their vows as active members. This transfer, however, shall be made with the understanding that the prayer-meeting pledge of each affiliated member shall be binding upon him for faithful attendance and participation in the usual church prayer-meeting, instead of the society meeting. It shall be left to the Lookout Committee, in conjunction with the pastor, to see that this transfer of membership is made as occasion requires. Special pains shall also be taken to see that a share of the duties and responsibilities, both of the prayer-meeting and of the general work of the society, shall be borne by the younger members."

To show that this is not simply the opinion of an "interested party," I will quote the views of some eminent clergymen on this point—men who have tried the society in their churches, and speak of that which they do know.

These opinions might be multiplied indefinitely, and a whole issue of



THE MISSIONARY REVIEW OF THE WORLD might be filled with such testimonies ; but these few will suffice. The first I will quote is from the Rev. Wayland Hoyt, D.D., pastor of the First Baptist Church of Minneapolis :

"I am frank to confess I have become an enthusiast in the Christian Endeavor movement, and the more I know of its principles and workings the more fervent is my enthusiasm. And for reasons like these : 1. Because of the emphasis the movement puts upon the local church. Its beating heart and centre is the special church with which the young Christian is in personal relation. The steady song of the movement concerning the local church is :

'For her my tears shall fall ;' etc.

"No pastor, especially in the large cities, but must have often felt that there are frequent and great temptations nowadays presented to his young people for main service at some other centre than their own particular church home."

The second is from Rev. C. F. Deems, D.D., pastor of the Church of the Strangers, of New York City :

"An earnest pastor brings all his powers to bear upon stimulating all his people to employ their energies in the advancing of the Kingdom of our Lord Jesus. In this the young will be included, and probably the strongest stimulus will be administered to them, because they are young, in the freshness of their power, and in the morning of their life. When so stimulated, young people must have vent for their energies. If they do not find it in their own church they will find it elsewhere. In former years they have found it elsewhere. It is not to be deplored that they have worked outside the Church. It is to be deplored that work is not furnished them inside the Church.

"As a pastor, coming now to be one of the oldest pastors in the American Church, I hail the Young People's Society of Christian Endeavor with delight. Because of its being formed in the Church, by the young members of the Church, and finding its field in the Church by reason of its function as a training school, it will be repairing these wastes of the Church which necessarily occur by the aging of its members, by their removal to other parts of the country, and by their departure to the upper glory."

Here are one or two more similar testimonies, which perhaps will fill all the space which can be allotted to them in THE MISSIONARY REVIEW OF THE WORLD ; but if others of a similar nature are desired, they can be furnished by the thousand from well-known pastors in all evangelical denominations.

Says Rev. John H. Barrows, D.D., pastor of the First Presbyterian Church, Chicago :

"The happy marvel of Christian Endeavor work is its surprising success. It is thoroughly adapted to the Christian training of the young, not only in prayer and testimony, but in all wholesome social life and in benevolent activities. It is so completely identified with the Church that every pastor in the land should welcome its aid in advancing his own church's welfare.

This new movement in modern Christianity, springing from the soul of a consecrated pastor, deserves the most grateful co-operation on the part of the pastors. Guided as its national and international development is by wise and broad-minded men, the path of its future progress appears luminous with splendid victories for Christ."

Says Rev. A. J. Gordon, D.D., pastor of the Clarendon Street Baptist Church, Boston :

" Christian Endeavor has done much to solve the difficulty with us. It has turned the energy and activity of our young people into a better channel. Instead of amusement, it is now solid Christian service. Instead of a laborious effort to draw in by questionable entertainments, there is now a diligent and earnest going out to bring in. A little channel of Christian effort has been opened, and it has been clearly demonstrated that there is nothing that attracts like the earnest and hearty meetings in which our young people pray and sing and bear witness for Christ. The society has done us excellent service in just this way."

The recent history of the society may be summarized in a few sentences. It has been marked by a more extraordinary growth during the last few months than ever before. Last June there were found to be 11,013 societies, with 660,000 members. On January 1st, 1891, there were known to be 13,068 societies, with 784,000 members, and now, in the middle of March, there are over 14,500 societies, with 870,000 members. The growth seems to be as healthy as it is rapid, and the testimonies from pastors and other Christian workers are continually more and more encouraging in regard to the downright spirituality of the young people and their fidelity to all forms of Christian service. The conventions have from the beginning been most notable gatherings, the Convention at St. Louis, in June, 1890, being the climax of all that had hitherto been held, when something like 8000 young people came together from all parts of the land, and the whole tone of the meeting was productive of the deepest spirituality, and was calculated to send the young Christians home to do better work in their own churches than ever before.

The idea of fellowship also has evidently been coming to the front, and while it is no part of the work of the Christian Endeavor Society to break down or weaken denominational lines, it has a mission, I believe, in bringing young disciples together for an interchange of views, and for a most delightful interdenominational fellowship.

The celebration of the foundation of the first society at Portland, February 2d, 3d, and 4th, 1891, which marked the close of the first ten years of the Christian Endeavor movement, was in every way a notable gathering. Something like 1800 delegates were present, and the spirit of profoundest thankfulness to God for His blessing upon the work of the past ten years, and an earnest reaching forward to better service in the future characterized the gathering from the beginning to the end. Thousands of young Christians are now looking forward to the International

Convention at Minneapolis, which will be held next July from the 9th to the 12th of the month. It is expected that this will be the largest, and, it is hoped, the most profitable and soul-stirring meeting that has yet been held. If it proves to be like the conventions that have gone before, it will bring a revived spirit of consecration to hundreds of churches, and will lead thousands of young disciples to devote their lives more fully than ever before to the work of "Christ and the Church."

### THE EPOCH OF ORGANIZATION.

The foregoing article was prepared by Dr. Clark at the request of the editor. He cannot forbear to add to this record of one of the most startling developments of the age, that this seems to be the epoch of organization. During the last half century the Young Men's Christian Association, Young Women's Christian Association, Women's Christian Temperance Union, guilds of all sorts, women's foreign and home missionary boards and societies, Helping Hand, and numberless other similar organizations have sprang into being and multiplied with unexampled rapidity; and none have shown such amazing vitality and reproductive force as the Christian Endeavor movement. The hand of God must certainly be in this. He means that all this organization of individual power in association shall be the signal for new advance along all the lines of missionary work, at home and abroad.

We are particularly glad to see that the Young People's Society of Christian Endeavor have begun systematic work for missions. The greatest peril is that of prosperity. Numerical growth, popularity, enthusiasm, rapidity of expansion—all these are the snares of the devil to betray us into self-complacency and selfishness. To have an object outside of ourselves and sedulously labor for the salvation of the lost is God's antidote to all destructive and hurtful tendencies.

In a prominent community of New York State, in 1866 and 1867, there developed suddenly a temperance organization which attained such amazing popularity that at least one third of all the best people in the town were actively identified with it. In fact, it became a reproach *not* to be, for the outsiders were left in bad company. At that time there was such power resident in that organization that by simply acting together, every drinking saloon could have been swept out of existence, for the laws were such that they had but to be enforced to banish the grogshop. Hitherto few had dared to prosecute because there was not sufficient backing to insure immunity from personal revenge. But now, with a temperance organization numbering 800 active members, and embracing the foremost men and women of the community, the drink-venders began to tremble, and some actually left the town for fear of coming prosecutions!

Just at this time a sudden discord in the organization developed into division and hopeless disintegration, and the grand opportunity was lost and never has been regained. In face of a united foe the temperance host split hopelessly, and the grave question that was the wedge of division was this, *whether they should use an organ or a piano to lead the singing at the meetings!*—[EDITOR.]

## THE OPIUM CURSE.

BY JAMES E. MATHIESON, ESQ., LONDON, ENGLAND.

During three days, March 9th, 10th, and 11th, 1891, a Convention was held in London by Christians from various branches of the Church, including delegates from Ireland, Scotland, and the Provinces, and a representative from Holland, concerning the awful traffic in opium which is bringing a curse home to millions of our race in the two most thickly peopled countries on this globe—China and India—as well as in Burmah, the Straits' settlement, and the Dutch colony of Java. Happily the Empire of Japan has been saved from the devastation which has been wrought in the countries we have named, and which year by year is spreading further.

It is on record that the infamous Warren Hastings, first Governor-General of India under the old East India Company, sent a private venture of 2000 chests of the drug to Canton. In referring to the great crime which Great Britain has now so long and so persistently perpetrated against China, be it remembered that it differs *in toto* from the accursed drink and gunpowder traffic with Africa. inasmuch as the latter is carried on by private individuals or by trading companies, for whom Government has no special responsibility. It is unlike our drink traffic at home, inasmuch as our Government does not grow barley or hops, nor carry on breweries or distilleries, nor sell their products; on the contrary, it taxes these heavily, and puts certain restraints upon the licensed vendors of strong drink. But in India the Government advances money to enable the ryots to grow the poppy, receives and manufactures the juice into opium for the market, takes care that in quality it has the proper "smack" to make it far preferable by consumers to the coarser article prepared in China, sells it at public auction in Calcutta, and makes it, in fact, a Government monopoly, from which it derives a net revenue of about five millions sterling, or twenty-five millions of dollars annually. Vast breadths of land in every province of China are now devoted to poppy culture, where not so very long ago rice and other cereals were grown; and in days to come this state of things may aggravate intensely the oft-recurring Chinese famines. But the increase of production by the Chinese has diminished the consumption of Indian opium in China; and therefore the Indian Government, by an inspiration which comes from the pit, has been creating a taste for the drug and extending the area of human misery and utter destruction by the issue of licenses for the sale of opium all over India and in Burmah. Remonstrances and motions in Parliament have heretofore failed to move successive Secretaries of State for India to face the question of replacing this revenue, wrung from the vices of Chinamen, and now of our fellow-subjects in India and Burmah; nor have the long-continued endeavors of the Anti-Opium Society succeeded in arousing the consciences of Christians to a sense of the awful wrong we are inflicting on peoples who have done us no injury; indeed, the ignorance and apathy upon the subject throughout the churches it is woful to contemplate.

The conveners of the Convention just closed felt that their resort must be to the arm of the Almighty, as there seems no hope but in His mighty help, in attempting to overthrow this gigantic evil. There may be—let us hope there is—in Great Britain such a sufficient reserve of moral force as, if aroused, would triumph over all the obstacles in the way: the *non possimus* of Government officials; the vested interests and prospective interests of the vast number of families who have relatives in the civil and military services of India, or are looking forward to occupy such posts. But, as John Bright once said, "It cannot be expected that India is forever to remain a rich pasturage for the younger sons of British families." The probable sacrifice which must be faced on this side to fill up the void, were the opium revenue to be cut off, in increased income tax at home, will make unpopular the effort to shift the burden from India to England; and it is to be remembered that India is already taxed to the utmost capacity of her people, multitudes of whom are always on the verge of starvation. These and other difficulties in the way of those who go for the total abolition of the iniquitous traffic, led the committee to dedicate the first four sittings of these three days to prayer; and we had a precious outpouring of heart in each of those four meetings, men and women spontaneously rising, one after another, with no cessation, except while the Honorary Secretary read, in each of the meetings, letters from various parts of our land expressing the deepest sympathy with our purpose, and giving thanks for the pamphlets and appeals which had been mailed to 45,000 ministers of all denominations during the month of February, calling attention to our country's shame, and the curse wrought in the great Asiatic empires by our wrongdoing. The prayer-meetings were followed by four meetings for open conference, in which there were no discordant notes, and much valuable information was elicited. The closing meetings (in two halls) the last night were addressed by notable speakers. A resolution was passed in the closing meeting of conference, appointing an Urgency Committee of Seven to carry on the war, and calling for £20,000 to provide the sinews. Before the break-up on the last evening, two donations of £1000 each had been promised. It should be mentioned that the whole of the meetings were held upon the premises of the Friends' historical meeting-house in Bishopsgate Street without; and it was inspiring to stand within walls where Elizabeth Fry and generations of the Society of Friends had met in council to agitate against great wrongs, as well as to worship God in spirit and in truth. One of the rooms lent to the committee is that in which "the Committee for Sufferings" was wont, in a past age, to meet, to consider the claims of those who were persecuted for righteousness' sake, and to help the families of such as went to prison and to death rather than deny the name of Jesus.

May we claim from American Christians much believing prayer for the speedy and complete success of this new endeavor to rid our country of this dark blot, and to deliver millions in the far East from the temptation

to the fatal indulgence in the opium habit? It may be that some of the Lord's stewards will come to our worthy Honorary Treasurer's help in this crisis; his name is George Gillett, Esq., 9 Birchin Lane, E. C., London.

Some friends of Israel, in London, lately tried to gain access to the Czar of all the Russias with a petition that he would not oppress the ancient people of God. I wish your President, Senate, and House of Representatives would memorialize our gracious Queen about our oppression of Asia's millions with this bondage of opium; it is to be feared that her Majesty does not know that she is, as Empress of India, the greatest poison manufacturer the world has ever seen.

And now let me give you a few reflections upon God's moral government of this wicked and rebellious world. It is a trite observation that while men individually have to answer to God for their sins, here, in the world that is to come, nations are judged and dealt with in this age. Some of us are old-fashioned enough to lament the abandonment of days of humiliation and days of thanksgiving, which characterized the more reverent ages which preceded our own. But whether men acknowledge God's intervention in human affairs or no, Christians are forced to see, by His Providential dealings, that "verily there is a God that judgeth in the earth." Where, some one will say, are the wars, and famines, and pestilences which have afflicted Great Britain as judgments on her persistent crime in the matter of opium? Well, it might be answered, look at the Afghan War and Kyber Pass disaster, and later on, the Indian Mutiny, as God's rebuke of this national crime; or the repeated Indian famines; these together swallowing up as much revenue, perhaps, as we had unholy gained by our opium manufacture and sale. But calamities far away in India do not burn into the souls of people dwelling at home at ease, and I think we must go deeper than this. The Almighty and wonder-working Jehovah has other plagues wherewith to chastise the impenitent nations—plagues which touch, not so much persons or property, but which affect the moral and spiritual sphere of human beings, and determine their eternal destinies. And I note, and ask your readers to note, some ominous conjunctions of dates which, to my own mind at least, carry the conviction that their mention cannot be dismissed by the customary *post hoc non propter hoc*, but that the finger of God is here. In 1840, the year of our first Chinese war, we compelled the Government of China to pay the cost of the opium they had righteously destroyed, and to give us the cost of the war besides; by superior force and weapons we easily overcame this partially civilized people, and compelled their submission to an awful injustice. In 1841 there appeared an ecclesiastical portent, a cloud no bigger than a man's hand, in the issue from Oxford of "Tract No. 90," which was to prelude to the deluge of ritualism and Romanism, which, after its course of just fifty years, now threatens to submerge the once Protestant Church of England. Be it marked well that this spread of sacerdotalism and sensuous ceremonial, and the substitution of the Church in the room

of Christ has chiefly been among the governing classes in our land. What next? In 1857 we had our second nefarious war with China. Lord Palmerston, then Prime Minister, was defeated in the House of Commons in a debate concerning this opium war,\* appealed to the constituencies, and was restored to power by a great majority. The middle and lower classes thereby endorsed the crime, and made it their own. What followed? In 1860, scarce three years later, appeared another sign, not in heaven, but from beneath, in the publication of the celebrated "Essays and Reviews." From that time there has spread and spread, like a canker throughout the nonconformist churches of Great Britain and among the middle and lower classes, the spirit of insidious unbelief, undermining the authority of God's Holy Word in this once favored land of Bibles, putting a diminished value upon the atonement of our blessed Saviour, and giving rise to all sorts of unscriptural views about human destiny. Our old supremacy among the nations rested upon the moral and religious character of the people, and that character was formed by implicit belief in, and reverence for, God's Holy Word; when these are abandoned, our national characteristics disappear, and our strength will depart from us. "Verily there is a God that judgeth in the earth!" There are hundreds of ministers in our land to-day who, deluded themselves in their religious beliefs and disbeliefs, are unconsciously "the scourge of God" in leading multitudes into similar delusions, inflicting judicial blindness, as the plague upon us for our crime and impotence. Accompanying the eclipse of faith is the corruption of morals, the introduction of the gospel of amusements, multiplication of theatres, and the spread of gambling; the Lord looks down from heaven to see if there be any fresh green thing for His holy eye to rest upon; but "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten" (Joel 1 : 4).

Yet there is hope. If we repent of our sin and forsake it, and attempt to make some restitution to China and put an arrest upon the plague in India and Burmah, God may still make this "a delightful land," where His glory may dwell and shine forth brightly through His people. "I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you" (Joel 2 : 25). Brethren in America, we are in an evil case. Pray for us! We need your prayers.

But why this statement and appeal in a missionary magazine? Because the opium vice, and, back of that, the cultivation, manufacture, and sale of opium, is the most gigantic stumbling-block in the way of the Gospel of the blessed God our Saviour. In India, Burmah, and China, American missionaries and British with one consent will concur in giving this testimony. It is one of the devil's masterpieces. "He knoweth that he hath but a short time" (Rev. 12 : 12); and, as one false system of religion after

\* Among the opponents of the war were John Bright, Richard Cobden, and W. E. Gladstone.

another begins to totter to its fall, the arch enemy of God and of man devises some new and insidious snare for the race of Adam. It would be well worth the while of all mission boards in Protestant countries to concentrate attention upon this great crime of Great Britain, to create a public opinion which would compel its termination; it would be well worth the while of all the temperance associations in Great Britain to throw their energies into the anti-opium war, if only to secure the subsequent blessing upon their home endeavors to overcome the drink interests. J. Hudson Taylor, of China, a man who "dwells in the secret of God's presence," remarked to a friend some years ago, "I do not think your temperance crusade at home will triumph until you have redressed the wrong done to China in the matter of opium." This witness is true. What says the prophet Isaiah? "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: *your hands are full of blood*" (Isa. 1 : 15). Hear the psalmist's cry, "*Deliver me from bloodguiltiness*, O God, thou God of my salvation: and my tongue shall sing aloud of Thy righteousness" (Ps. 51 : 14). Why is there so much barrenness in the churches at home? Why such very partial success in philanthropic endeavor? Why are the results even on the foreign mission fields so incommensurate with the expenditure of human life and energy, and other outlays? "Your iniquities have turned away these things, and your sins have withholden good things from you. . . . Shall I not visit for these things? saith the Lord; shall not my soul be avenged on such a nation as this?" (Jer. 5 : 25, 29). There has been a guilty silence in the pulpits of our land; for very shame men may have shrunk from dwelling on the dreadful theme; we have to knock away all props, such as apathy and ignorance of the subject, which have enabled our rulers to persevere in a course of criminality and injustice; and we go into this new campaign with trust in the living God, with appeal to all true-hearted men and women, and with resolve to spend and be spent in this holy, just, and patriotic effort to clear ourselves and our fellow countrymen from the shame and the sure punishment of the opium traffic and its base motive—the creation of revenue by the degradation of millions of the human family.

[The writer of the above article is the well-known ex-superintendent of the Mildmay mission work in London. Few men in Great Britain are better known or more loved. For many years he presided over the many departments of evangelistic, missionary, hospital and other work, of which Mildmay is the centre. There, in the heart of the world's metropolis, is the great Mildmay Hall, seating its three thousand people, consecrated by countless gatherings, and especially famous for its June meetings. All about it are its hospital, deaconess houses, school-rooms, etc., all in a roomy and convenient park. Mr. Mathieson tore down the old garden house and built a new and more commodious one, which with characteristic self-forgetfulness he put at the disposal of his successor, as he retired from his arduous labors. And now he is devoting tongue and pen to the advocacy of everything good. We commend not only the foregoing article to our readers' careful examination, but likewise the organ of this new protest against the opium traffic, to which Mr. Starbuck refers, "*National Righteousness*," which with no uncertain sound thunders out its remonstrances.—Ed.]



## THE MIRACLES OF MISSIONS.—NO. XIX.

## MIDNIGHT ON THE HAWAIIAN ISLANDS.—I.

[EDITORIAL, A. T. P.]

The popular name, "the Sandwich Islands," was given by James Cook, who discovered them in 1778; but the proper name, which alone is used by the inhabitants, is "Hawaiian," derived from the largest of the group. They lie midway between Panama and China, and their united area is about 60,000 square miles.

Their origin is volcanic, and coral reefs are found along the coast. The vessel that enters the fine harbor of Honolulu takes shelter in one of these coral reefs; the sloping walls which enclose this bay were built by the slow labor of centuries, and the builders were innumerable minute zoophytes.

The tragical fate of Captain Cook in 1779 for seven years kept vessels from touching at the islands, but in 1786 Captains Dixon and Portlock stopped at Oahu, and La Perouse visited Maui.

Kamehameha was then king, and his settled policy favored foreigners. When the natives on the west shore of Hawaii plundered a vessel and slew the crew, sparing the lives only of Isaac Davis and John Young, the king took them under his protection and subsequently admitted them to the councils of the nation.

Vessels were attracted to these shores partly to obtain sandal-wood, for incense to the idols in Chinese temples; and thus these idolaters contributed to idolatry elsewhere. Of course the features common to idolatry were found among the Hawaiians, and human sacrifices were customary, especially in case of the sickness of a monarch; and, when Kamehameha would not permit them, three hundred dogs were offered at his funeral obsequies. The islands were filled with wailings; the people shaved their heads, burned themselves, knocked out their front teeth, and both sexes, young and old, gave free rein to their bad passions, in robbery, lust, and murder.

Idolatry here was of the lower order; the idols were of their own making, roughly and hideously carved in wood and in stone. Again were the significant words of Scripture fulfilled: "They that make them are like unto them," for the Hawaiians had become almost as stupid and senseless as the images they worshipped.

Kilauea, the great volcano, was among their gods. Its crater is 4000 feet above sea-level, and 10,000 feet farther is another active crater, not connected with this, which is three miles in diameter. Jets of scalding steam may be seen all over the field, and the burning lake rises and falls as the mighty power beneath heaves the molten mass, which every now and then swells into a vast dome, or is tossed up in jets from 60 to 80 feet high. Here the god Pele was adored with prayers and offerings. When the volcano poured forth its rivers of fire the wrath of Pele was no longer to be restrained; and when the seething crater was comparatively quiet,

he was appeased. Kalaipahoa, the poison god, was made of wood, curiously carved into hideous deformity ; and no idol was so dreaded save the deities believed to preside over volcanoes. All deaths from poison were traced to his malign power, and even the wood of his image was believed to be poisonous.

The war god, Tairi, was borne in war near the king's person. It was about two feet high, of wickerwork, covered with red feathers, and having a hideous mouth. Lono, another of the most popular and powerful idols, consisted simply of a pole with a small head on the end, probably carried in battle. One of the largest temples was dedicated to this god. It was over 200 feet long and 100 feet broad, and built of lava stones, and upon it stood the idol, surrounded by images of inferior deities. This temple still stands, a melancholy monument to what the Hawaiians once were. There was the court of idol deities ; there they met for superstitious worship and licentious festival. There they poured out human blood and burned the flesh and fat of human sacrifices, every humane instinct blotted from their natures by ages of increasing degradation and deterioration.

No intelligent view of the heathenism of the Hawaiians can be had without a knowledge of the *tabu* system of restrictions and prohibitions, inseparable from the national idolatry, and embracing sacred places, persons, and things. To violate these restrictions was a capital offence. A husband could not eat with his wife, nor could women eat certain choice articles of food ; and those whose high social position could defy the death penalty were threatened with the wrath of the gods. What was enjoined or prohibited was more tyrannically trivial than the injunctions of the ancient Pharisaic code ; yet their very insignificance made them more intolerably oppressive. The *tabu* laws left the people at the mercy of a corrupt priesthood, and under a yoke of the most galling servitude, destroying personal liberty.

Ignorance of course prevailed. The Hawaiians knew not the meaning of a grammar, a dictionary, or a literature, and the simplest operations of arithmetic were inexplicable mysteries. Ignorance is the mother of superstition as it is the twin sister of idolatry. The ignorance of the Hawaiians was as extreme as their idolatry was degrading. They were savages without the Gospel. They lived in grass huts, and were almost destitute of clothing ; the arts and sciences were unknown to them beyond those which are most primitive and essential to the preservation of life. Even language often shows the degrading influence of idolatry. As a people sink into depths of moral ruin, they lose higher and more spiritual ideas, until they have no longer any words with which to associate elevated and ennobling sentiments. The missionaries to the Pacific Isles found no word to express *thanks*, as though gratitude were unknown ; and many other instances might be given showing the influence of idolatry upon language.

The influence of superstition could be seen conspicuously in the treatment of disease by native doctors, and the apprehension of being prayed

to death, implying a belief in a species of witchcraft. The most absurd and foolish notions had all the importance of most certain facts and most weighty issues. The people lived in terror of their own thoughts, and malignant influences were believed to be all about them, shaping them and their destinies as by an inexorable fate.

It is but seventy years ago since there was one ruler, and his word was law, and his beck determined even life and death. If a chief placed a stick of sugar-cane in the corner of a field, not even the owner himself dared take his own crop away. If a person refused to obey his chief, or perform any service, his house might be burned, and his family left destitute. Hawaiians were ruled with a rod of iron.

There were formerly two cities of refuge on Hawaii, to which all might flee even to escape the penalty of crime, and those gates were never shut except against the pursuer. Thus even the provisions of mercy favored the destruction of all equity and justice. Mercy meant leaving crime to be unpunished, and sometimes even rewarded. Guilt was no assurance of penalty, nor innocence, of security. There were no forms of trial, no judges, juries, nor courts of law. The chief was sole arbiter of destiny.

Vancouver's visit and sojourn at the Hawaiian Islands (1792-94) marks an epoch. He was sent out by the British Government on a voyage of exploration, and introduced domestic animals, such as goats, sheep, and cattle from California. He had been with Captain Cook on his fatal visit, and found the population greatly decreased since the time of his first landing. As this could be accounted for but in part by the wars in the early part of Kamehameha's reign, some deadly influences were obviously at work.

Among these were two—intemperance and licentiousness, which had been in a large measure introduced by so-called civilized foreigners. It was these vessels from Christian lands that touched at the Hawaiian group and first introduced there the damnable liquid fires of alcohol, and whose licentious crews first made the harbors of Hawaii the hells of the most abandoned and shameless vice.

Infanticide was also the fatal plant growing in the death shade to destroy the very existence of the nation. With the exception of the higher class of chiefs it was practised by all ranks of the people. Few parents spared more than two or three children, and many allowed but one to live. Shortly after birth, or during the first year, two thirds of the native children actually died a violent death; and many different methods were used, some of which proved fatal to the mother also. Having failed, through lack of a "higher civilization," to understand the modes of prenatal murder so common in Christian lands, the poor Hawaiians had no alternative but to permit nature to bring to birth, and then to strangle, or bury them alive. Think of a mother thrusting into the mouth of a helpless babe a piece of tapa to stop its cries, then deliberately digging a hole in the earthy floor of her hut within a few yards of her bed, and of the spot where she ate her daily

bread, and there burying alive her own child ! And for no other motive than to indulge indolence, or *save the trouble of bringing the child up!* Parents were wont thus to put out of the way not only weak and sickly children, but even the brightest and healthiest. During the forty years, between 1778 and 1818, the population had decreased from 400,000 to 150,000, nearly two thirds, so that *a nation was saved from extinction* by the gospel, for in twenty years more, at the same rate of decrease, the Hawaiian Islands would have been an uninhabited waste.

The governor, Kekuanoa himself, in an address Honolulu, in 1841, said : " There were, a few years ago, three laws, all designed to deliver criminals from justice by the protecting favor of the chiefs. Offenders were not then brought to trial, and even legislation set a premium upon crime. Both polygamy and polyandry were common, no law of marriage being known, and property and rank settling the question of the number of wives a man should have or the number of husbands a woman should have, and hence came the attendant evils of infanticide, quarrels, and murder.

" The lines of distinction between right and wrong seemed well-nigh obliterated. Good and evil were alike ; the rights of others were not respected ; they abused the maimed, the blind, the aged, and the chiefs ground the poor into the dust. Gambling, drinking, and debauchery found in the rulers rather their leaders than their rebukers and punishers. The chiefs themselves became rich by seizing the property of their subjects ; and at the death of his father Liholiho made a law which sanctioned wholesale rum-drinking, dancing, stealing, adultery, and night carousing, consuming whole nights in the most shameless debauchery, and turning whole villages into brothels."

Modesty there was none ; even among the gentler sex all sense of shame seemed dead. Nakedness brought no blush. As to virtue, what chastity could be expected where these barriers were broken down ? Parents gave their daughters, and husbands their wives to a fate worse than death for the sake of gain ; and this traffic in virtue became a systematic thing upheld by law and sanctioned by universal custom. Every foreign vessel was turned into a floating Sodom. The facts defy language ; and, if language could be found, refined taste would forbid the repetition of such shocking details.

Of course the whole social fabric was decayed and rotten from the foundation. The tie of marriage was dependent on caprice. One day a man might have as many wives as he could feed and take care of ; the next day he might turn them all adrift, as it suited his pleasure or fancy. A woman could have as many husbands as she pleased, and the relation was equally uncertain. The king himself had five wives, and one of them was his father's widow, and two others his father's daughters. Each one had her day in which to serve her lord, following him with a spit dish and a fly-brush. Conjugal concord or affection was as unknown as though they had no existence, and so of parental authority or affection, or filial love and obedience.

(*To be continued.*)

## THE POLITICAL CHECK IN JAPAN.

BY REV. D. S. SPENCER, NAGASAKI, JAPAN

Recent political movements in Japan and their immediate influence upon missionary operations here demand thought. Only a brief *résumé* will now be attempted, and more interesting things must be omitted. My object in writing is simply to show the trend of "things Japanese."

On February 11th, 1890, the Emperor gave to his Japanese subjects a Constitution, according to promises made some ten years ago. In accordance with the provisions of that Constitution, the imperial parliament of this nation was opened by the Emperor on November 19th, and Japan then began her first experience with parliamentary institutions. The necessary preparations had, of course, been previously made, and the political machinery of the country, such as it is, had been set in motion. Representatives of the people had been chosen according to the Constitution, which provides that persons of certain age, and paying above a certain amount of direct government tax, shall have the right to vote. Temporary parliament buildings, costing over 300,000 yen, had been built. Now, for the first time in their history, the Japanese people began to have direct hand in the government of the nation. The outside world has looked on with intense interest to see what kind of work the Japanese would make at handling institutions, the names of which they but yesterday learned, and the meaning of which they perhaps to-day do not well understand. The people had at least some idea of the new responsibility that had come upon them, perhaps a very crude idea, and an overwhelming sense of their own importance and power. This was to be expected. It would not be vastly different under similar circumstances in any land. At any rate the people generally felt that when the Diet met something would be done. The taxes exacted by the government of the people have been somewhat high, but not excessively so. There has doubtless been here as everywhere official blunders, political corruption, and such a lording it over the people by the official class as might have been expected under the existing circumstances. But on the whole the government has done well.

It will be remembered that just as preparations for the new Diet were being actively made, the treaty revision scheme fell through, and this caused in some circles intense disappointment. A conservative feeling, for which thoughtful men had looked as a reaction from the intensely progressive spirit which had possessed the people, now set in with much force; and the treaty revision failure only added new fuel to the conservative fires.

The representatives sent by the people had, in the elections in which they were chosen, pledged their constituency that great reforms should take place in the government, among which reforms was the reduction of taxes. As soon as the budget containing the estimates of the government for the ensuing fiscal year had been presented to the House of Representatives for approval the fight began. The extreme Radicals, strong enemies of the present government, have done all in their power to swamp the government and force a resignation of the Ministry. This has been carried on till the relations between the government and the House have become very much strained. A class of hair-brained youth called *soshi*, whose policy is to carry out their plans by force instead of reason, the nihilists of Japan, have been used by some of the party leaders to carry out their plans, and threats, intimidation, personal assaults, and even murder have been the result. On January 20th the parliament buildings were totally

destroyed by fire, said to have been caused by the over-heating of the electric wires with which the Diet is supplied with light. But there is a strong suspicion that they were set on fire. To put the matter briefly, Japan is passing through a crisis, and never since the restoration has there been a time when greater skill and calmer judgment were needed than now.

As a result of this conservative reaction, foreigners who were yesterday looked up to by the people generally are now looked down upon. This applies to all nationalities with perhaps little distinction. If one nationality is hated more than another, it is the subjects of her Majesty the Queen of England. Foreign teachers formerly employed in the government schools are being dismissed as fast as their contracts expire. So also will those holding other government positions. Passport regulations have become very strict. All foreigners are watched as they have not been before. Our mission schools, especially those for boys, suffer severely, in some cases having to fight for an existence. Missionaries are often insulted when speaking in public, and when passing along the street often hear invidious remarks made by the people about themselves, or have dogs set upon them, or are stoned, or meet with other annoying things that until a few months ago were never heard of as against a missionary. Police protection has been necessary in many cases. Dr. Imbrie was stoned in Tokyo, Dr. Worden's life threatened in Nagoya, and the Rev. Mr. Perin driven from a public meeting by a mob in the same city, and many other less dangerous, but equally insulting things have occurred. With the foreigner, of course, the foreign religion must suffer. Pastors of the churches have had and are having a hard time. Rev. Mr. Miyama, in Nagoya, has had to endure hard persecution, but he is brave, calm, and hopeful—a hero. Members have left some of the churches because of the anti-foreign feeling that has ruled them. Buddhists, seeing their chance, have been most active in this persecution against native Christians. In the Union Church of Japan, composed of the Presbyterian churches working here, a Synod was recently held in Tokyo, to which, of course, Japanese Christians were sent as members together with their foreign brethren. These Japanese Christians being in the majority, voted to substitute the Apostles' Creed for the Presbyterian symbols, adding a brief statement concerning the Trinity, and making this the creed of the Union Church. Even this confession, drawn by Professor Ishimoto "was submitted, only to be almost immediately challenged on the ground of its evident foreign authorship. Mr. Ishimoto assured his numerous questioners that not till half an hour before the meeting, when he had shown it to Dr. Imbrie, had any foreigner suspected its existence. Opposition to it vanished, and it was unanimously and enthusiastically adopted."

Without further details it will be seen that this reaction will affect all church work, and seriously the question of self-support. Now what is to be the probable outcome of all this? Will it permanently injure the cause of Christianity in Japan? The writer is of opinion that it will not. It will multiply the difficulties of the missionary for a time, will sift the Church, perhaps reducing the numbers, but not the real power of the Church, will necessitate help from home in order to keep up the work, and may discourage some who had been led to think that the battle in Japan was about over; but to those who have studied Japan, who have measured the power of Buddhism, and who have faith in the all-conquering power of the Gospel, it will not be discouraging. It may be a long battle, and may take more men and money than some enthusiastic persons have thought, but the victory is ours. God is with us, and the battle is not

ours, but His. Japan needs the help of the foreign churches to keep up the work, but more than all else she needs the Pentecostal baptism of the Holy Ghost. That is the supreme need of the hour. The Church machinery is here and well established; such a baptism as came upon the early Church would put life into this machinery, and solve these difficulties as nothing else can do.

### RUSSIAN MISSIONARIES IN JAPAN.

It is not yet known whether the Japanese who attempted the life of the Czarewitch is a religious or a political fanatic. He may belong to the latter class, for the anti-foreign movement is strongly developed in Japan, on account of the agitation created by the proposed revision of the European and American treaties. The United States Government was the first to conclude a treaty with Japan, in 1854, its example being followed by various European Powers. In 1886 Japan proposed a revision of those diplomatic arrangements in a spirit somewhat unfavorable to foreigners. The negotiations were abruptly stopped by the Mikado's Government, which reopened them in 1889, curtailing still more the privileges granted formerly to foreign residents. Still, it is probable that the would-be murderer of the Czarewitch has obeyed the impulse of religious rather than of political and patriotic fanaticism.

Russian proselytism has been of late more prominent and more public in Japan than any other, though it must not be forgotten that three American missionaries have had to suffer during the last year at the hands of Japanese. Christianity was introduced into Japan by the Portuguese in 1549, and there were soon many thousands of converts, 40,000 of them being sentenced to death under the pretext that they had taken part in a political conspiracy. The teaching of the Gospel was forbidden. Nevertheless, when the French landed in Japan in 1860, they found there 10,000 natives secretly adhering to the Christian religion. It is only since 1872 that Christianity has been recognized officially by Japan as a tolerated religion. In that year, too, the Russian missionaries openly pursued their work. They had a peculiar method of teaching sacred history. They gathered the native pupils in front of the holy images, and used the latter as explanatory figures, thus aiding the pupils in remembering the lessons.

The Russian mission in Japan was founded in 1861, but its official life dates only from 1870. All its members must be "exceedingly learned people, speaking perfectly the language of the country, and able to conquer, by their irreproachable life, the respect and affection of all the natives." Such is the language of the regulations. Until 1880 those missionaries did not have large funds at their disposal and were able to erect only one church building, though they had made already 5000 proselytes. But the Japanese Orthodox Christians addressed a petition to the Imperial Procurator in St. Petersburg, begging him to increase the subsidy given to the mission by the Russian Government. Their request was immediately granted, and besides that, the Missionary Association in Moscow agreed to furnish \$20,000 a year to the Japanese Mission. The labors of the Russian priests were then pushed in earnest, and in 1885 they had 12,000 Japanese as members of their church. The membership now is a little more than 20,000, and in the single year 1889, 1800 natives were converted to the Orthodox faith.—*N. Y. Tribune.*

## EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

## THE WALDENSES.

—An interesting little pamphlet has been issued, giving a sketch of Waldensian history since the Glorious Return. After that the Vaudois were, within their valleys, quietly allowed to practice their religion. But down to 1848 they were persecuted, though no longer unto blood. They could not buy any new lands, and only by tacit allowance could they even carry on any business outside their own valleys. Civilly they could not rise above the office of syndic, or common councillor. Having neither lawyers nor judges of their religion, they almost always went into suits with Catholics with the expectation of having the worst of it. Their land tax was a third higher than that of the Catholics. Their physicians, who received a mere certificate, were only allowed to practice among them. All their religious books were strictly supervised, and might, under no pretext, pass into Catholic hands. In some places, once or twice a year, the Catholics claimed the right of going in procession around their temples, singing hymns before the ministers had withdrawn. A refractory child had but to say that he wanted to become a Catholic, and, like a Catholic child in Ireland under the laws of William and Mary, he was thenceforth independent of his parents; indeed, still more completely exempt. No Vaudois worship could be celebrated beyond the valleys, and propagandism, by word or writing, was rigorously forbidden.

But at length signs of deliverance began to multiply. Generous Catholic voices began more and more to be heard in their favor. The Sardinian kings granted dispensations from restrictive laws in increasing measure. D'Azeglio and Cavour became the powerful champions of their rights. At Turin a petition of 600 leading persons, of whom 80 were priests, attacked intolerance in its citadel. Count Sclopis reminded the king that, for moral and domestic virtues, no other population of the State could be compared to the Waldenses. The king himself, coming among them to attend the consecration of a splendid Catholic church, refused a grant, and was greatly pleased when the Waldenses themselves, donning their antiquated uniforms and grasping their old flint-locks, discharged this loyal office.

At last the *Statuto*, which transferred the centre of authority from the will of the monarch to the deliberate purpose of the nation, opened the way for the Decree of Emancipation, by which, on the 17th of February, 1848, Charles Albert raised the Waldenses to the full civil rights of Sardinian subjects. This final deliverance was received with indescribable enthusiasm and gratitude, both to God and the king, throughout the Vaudois valleys, and swept the Catholics likewise along in the tide of generous feeling.

But the crown of honor was put on the heads of the long-proscribed mountaineers when, on the 27th of February, 1848, the various populations of Charles Albert's kingdom, who by the *Statuto*, the Magna Charta, &c. &c. were merely of the Subalpine kingdom, but of the Italy that was to be, had been raised from the humiliation of mere subjects into the dignity of free citizens of a crowned commonwealth, *regalis respublica*, assembled at the capital to render to their sovereign and to each other the tribute of joy, gratitude, and fidelity. In the great square of Turin, where in old time the Vaudois Varaglia had suffered at the stake, Ligurians, Sardinians, Savoyards, Piedmontese of various provinces, poured out before their king and his house



hold a wealth of festal display and a wealth of enthusiasm such as Italians know how to lavish. And among them the mountain band of 600 men, those Waldenses whose name had never before been in Turin anything but a by-word, marching under a banner which bore above the royal arms the simple inscription "*A Carlo Alberto, i Valdesi riconoscenti*," "To Charles Albert, the grateful Waldenses," divided with the king himself the honors of the day. Every class of their fellow countrymen, but above all the generous university youth, thronged to cheer them, to embrace them, to condense, as it were, into one day the amends for centuries of proscription. And the sons of the valleys so received it. "When the Lord turned our captivity, we were like them that dream." From this dawn of a delivered and united Italy they went back to "the strength of the hills" to forget the past, and to address themselves to a worthy share in that work of spiritual regeneration for which, as they say with some sadness, the civilly regenerated Italy shows little longing, but without which her civil regeneration will either stiffen into a sordid materialism or perish in the bloody waves of an anarchical enthusiasm of atheism, the worship of *La Madre Natura*, whose one regulative impulse will be the murderous hatred of God, of Christ, of all the sanctities of Christian life.

#### AFRICA.

—The *Bulletin Missionnaire* of the Free Churches of French Switzerland, whose mission is in the Transvaal, and in the Portuguese territory, remarks: "As we are laboring to fashion men, the missionary will be hated so long as the sentiments which refuse to the blacks equal rights with the whites shall prevail in this country. Meanwhile our Christians are extremely appreciated as policemen, confidential agents, and domestics."

—The Free Church of Scotland Mission at Main, Tembuland, South Africa, has 412 communicants, and 124 candidates.

—Bishop Tucker writes of Uganda that the whole country seems literally thirsting for instruction. He says that a man will willingly work three months for a copy of the Swahili New Testament.

#### INDIA.

—The Rev. W. B. Simpson, English Wesleyan, writes in the *Wesleyan Missionary Gazette*: "The deadness, lethargy, the flatly indifferent toleration of any creed in heaven or earth, the inertia of Hinduism, is far the mightiest force we have to contend with."

—The *Madras Standard*, as quoted in the *Dombay Guardian* of February 14th, 1891, calls attention to the persecution of Christians in the Travancore State, alleging that though the British resident there—Mr. Hamyngton—could wipe out these disabilities by the stroke of his pen, he takes no interest in the subject whatever, and only exercises his interest in supporting the present misadministration. It seems that the Rajah has been prevailed on to revive a forgotten law, making it penal to build any Christian church, chapel, or school without special license, after due inquiry whether the susceptibilities of neighboring Brahmans or priests will not be offended. The law appears to be meant as virtually *prohibitory*. One would think that a gentle intimation from the Empress to her royal vassal might not come amiss.

—"In the 'Vishnu Smriti,' to sell salt, to commit fornication, to abuse the Vedes, to kill cows, and to let your younger brother marry before you,

are all sins of the fourth degree, not nearly so awful as stealing from a Brahman or getting drunk, but condemning an offender to become a seabird in the next life. And it is no doubt due to this absurd mixture of serious and trivial offences in their sacred books that the ordinary Hindu cannot distinguish between the moral well-being of the people and the accidental benefit of a class."

Again: "In modern Hinduism things the most grand and the most grotesque stand side by side. Regulations about food stand side by side with moral precepts. The three handfuls of water are as important as the Gāgatri at the bathing tank, and to sneeze is worse than to tell a lie."

—Sir Charles Aitchison, in a speech in England, quoted from in the *Standard*, says: "In the large and important town of Islamabad, in Kashmir, we are told that most of the wealthy Mohammedans possess a copy of the Bible; many of them read it; and one native gentleman acknowledged that he was going through it for the eighth time, and liked it more and more. In the south of India we read of a juvenile society being formed in one of the colleges for the study of the Christian Scriptures, all the members of which are high caste lads. In Bengal we read of school-boys choosing copies of the Bible for prizes, and begging that their knowledge of Scripture may be specially noted on their school certificates."

—The examination of the Indian work of the Free Church of Scotland by a deputation of the church, and the criticisms of its report by the missionaries, have resulted in the passage of a resolution by the Foreign Missions Committee, acknowledging a wise providential guidance when the Church was led, by educational work, "to deal with that great central core of the people of India on which Christianity had up to that time made small impression;" declaring that this work still deserves cordial support, and adding, that, as always urged by the missionaries, this *preparatio evangelica* must always, and now more than ever, "be supplemented and completed by the simple, earnest proclamation of saving truth," and "that the two sides of the work should always be in visible connection with each other."

—The Fifty-second Annual Report of the Wesleyan Mission in the Mysore Province (South-western India) remarks: "The Mysore is an epitome of India, as India is of the world. Nowhere is caste more tenacious of its privileges, or religion more bigoted in its prejudices. Saivites and Vishnavites here discuss the tenets of their respective faiths. The Lingavats, numerous and powerful, claim a proud position. The Jains, a people of peculiar Buddhistic doctrines, have a stronghold here. The followers of Mohammed meet us at every turn; and though as yet we have scarcely approached them with the Gospel, the most determined of our Hindu opponents are not so violent or dangerous in their extreme antipathy to Christianity as they. In the Mysore the proportion of low caste people is less numerous than in many other parts of India, but all the social strata, from the lowest to the highest, may be here discovered."

The report says: "Life wears an altogether new aspect to a Hindu woman in her unromantic home when the visits of the Zenana teacher take away its monotony. Often with strong anti-Christian prejudices, but always with unfeigned pleasure, do the women receive these visitors. The welcome thus afforded helps greatly in removing prejudice. Then when this is followed up by systematic instruction in both religious and secular subjects, the mental and spiritual faculties of the women are marvellously

aroused, and their sympathies are brought into play on behalf of that which is pure, noble, and Godlike."

#### JAPAN AND CHINA.

—Dr. Daly, port-doctor at Ningpo, China, says: "Years will show whether opium is the great curse it has so often been described to be." His final conclusion, however, is that "it is possible and probable that opium will prove 'the curse of China' by diminishing the population to an injurious extent, producing an unhealthy race, and turning millions of these peaceful, sober, industrious masses into a degraded and vicious people, with what effects on this great nation time alone can show."

—The Rev. H. J. Foss, of Kobé, Japan, a missionary of the Society for the Propagation of the Gospel, speaking of the patriarch of the Episcopal Church in that place, who was seventy when baptized, and is now seventy-eight or nine, remarks that his great ambition was to see fifteen Christians around him ere he died. There are now forty-nine, including nine catechumens. This outstripping of anticipation is thus far a characteristic of Japanese missions.

—The Rev. Murdo Mackenzie, of the English Presbyterian Church, writes an interesting letter from Hak-ka, China. The following two paragraphs give vividly the two sides of the Chinese character:

"Mountain lands are very barren, but John Chinaman can make even bare hills fruitful. High up in the mountain we come suddenly upon a little cottage ensconced between two rocky precipices, and there, by the side of a little rivulet, lives a thriving family, and there they have made a habitation for themselves out of what would seem to most people but 'airy nothing.' The palm-tree is transported here and flourishes. It decorates the frontage of the little house. In variety of produce they rival their neighbors in the plains. The inevitable garlic is there, and a variety of green cabbages and other vegetables.

"Notwithstanding his pluck and perseverance, the Chinaman is a terribly ungetatable creature. You cannot get him interested in anything else than worldly affairs. When you remind him of other important matters which ought not to be overlooked, there is a look of blank astonishment on his face. It is difficult to get him to higher things. There is a little shrine by the roadside not far from his house, and under a sturdy old oak. Thither he lies sometimes, and pays his tribute to the Spirit of the hills. He does not seek after God, for he knows not God. He knows not that God or man has any interest in his welfare. His experience of man has led him to distrust him, and it is a harder task than we can accomplish to get him to realize that God loves him, and that God is worthy of his trust. We shall not fail in accomplishing much if we are the means of bringing into his life the element of trust."

—The Rev. Gilbert Reid, of the American Presbyterian Church in Shanghai, China, has lately published three interesting and able articles on three aspects of Chinese society, of which he thinks advantage may well be taken in the promulgation of the Gospel. The first respects the hierarchical gradations of official authority; the second, the almost unexampled influence of the higher classes; the third, the hierarchical gradations of the rank of cities, of which, he thinks, enough has not been made. In this respect China, Mr. Reid remarks, is extraordinarily like the Roman Empire, and we know how almost everywhere the apostles struck for the cities,

especially for the central ones, so that the whole government of the Church was developed out of this fact, of which "Metropolitan" is a reminder over vast regions where its present application may seem somewhat artificial. China seems, according to all accounts, to be like Wordsworth's cloud "that moveth altogether, if it move at all." The very opposite of the weltering chaos of India. Mr. Reid's articles are in the *Chinese Recorder*.

—The Rev. T. R. Stevenson says, in a sermon quoted in the *Chinese Recorder* of February, 1891: "During a recent visit to Japan I met with a gentleman who mentioned an incident which I can never forget. One rarely hears anything more impressive. He knew a missionary in China who one day encountered a Chinaman. The latter had been in the habit of watching the conduct of the former, and that very narrowly. He said, 'I want your God to be my God.' The missionary answered, 'What do you mean?' 'I wish to be of the same religion as you.' 'Why do you?' 'Because if your God is like you, He must be good.'"

—A pamphlet, published by Morgan & Dyer, London, entitled *Devastation of India's Millions*, says pungently: "It is a British axiom, and has been an Englishman's boast, that British law is equal for all British subjects. But in the British opium administration in the East, there is the principle of slavery, viz., that the rights and welfare of men of one race may be disregarded and sacrificed by men of another."

—Another pamphlet, *Britain's Crime*, published by Dyer Brothers, says: "Few things in Chinese history are more pathetic than the experience of the Emperor Tao Kwang. Three of his sons had died through the opium habit; and finding the curse stealthily spreading among his subjects, he ordered Commissioner Lin to proceed to Canton in 1839 to stop the smuggling of opium into China. The monarch wept as, recounting the dire effects of the drug, he sent forth Commissioner Lin on his momentous mission. Then followed, in the interests of rapacious and criminal greed, and in defiance of the elementary principles of morality, one of the blackest pages in the history of Britain's dealings with other nations—the first opium war. The emperor died, while the plague which had laid waste his own family was still forced upon his people at the point of British bayonets."

#### MISCELLANEOUS.

—What better ground could there be for an appeal than that of the Brethren's Unity, as we find it expressed in *Service for the King*? "Existing missions are being so blessed they must be extended."

—*Service for the King* has a letter from Mr. Barnett, written from Jaffa. He speaks of visiting the Jews in Port Said. "Among the 300 Jewish families there are many Russian and Roumanian Jews. They seemed full of hope of the nearness of restoration to Palestine, and of the coming of the Messiah. One Jew said: 'The persecutions of the past have worked for our good, and so will the present troubles; if it were not for these the hearts of the Jews would never be toward Palestine.'

"On December 22d we landed at Jaffa. Miss Cresswell met us and took us straight to the hospital, where we met Miss Marriott also and found the spirit of Mildmay in Jaffa."

—The *Jewish Herald* for March, 1891, gives a communication from

Mr. Rabinouich, giving information that after long and painful suspense the Russian Government has at length given permission for the opening of Somerville Hall, Kischeneff. "An inscription in golden letters, both in the Hebrew and Russian languages, adorns the portal, and is well calculated to arrest attention. It is in the words of Acts 2 : 36 : 'Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.' Surely a most striking and significant fact that this word of Scripture should be thus proclaimed in Hebrew to the Jews, and be inscribed on the door of a synagogue in which the Gospel is proclaimed. Mr. Rabinouich writes that the inscription made a profound impression."

—The *Herald* says, speaking of Jerusalem : "Every building of any importance has to do with religion, church, mosque, monastery, synagogue, or hospice. Religion is in the atmosphere. But one cannot help feeling that religion may play a great part in people's lives without the people themselves being truly religious. Devout Christians there are in Jerusalem ; but religionism is a greater force than religion. Not in Jerusalem, where the externalities of Christianity have almost choked its spiritual life, and where the spirit of Christ is so deeply sinned against in the hatreds which are cherished by His followers toward each other, and toward Jew and Moslem—no, not there has the religion of Christ any longer its special seat." In that city, it goes on to say, where the lives of men and women are fullest of Christ, there is Christ nearest ; while of Zion He may still say : "How often would I have gathered thy children together, and ye would not." But perhaps the day of redemption is at hand.

—The *Greater Britain Messenger* speaks of the diocese of Algoma as "the one missionary diocese of the Canadian Church." "The work of the clergy is at times a great physical hardship. In a recent trip to Nepigon, the bishop had only for five nights the luxury of a bed." Dr. Sullivan may fairly claim a larger share in the apostolic succession than some of his mitred colleagues, in having the privilege of "enduring hardness" for Christ's sake.

—*National Righteousness*, which, unmoved by the sneers of the *Guardian* at Exeter Hall eloquence, continues to set forth the abominations of the opium traffic, says : "Again and again we have heard the question, 'Shall I not visit for these things, saith the Lord ; shall not my soul be avenged on such a nation as this ?' and the answer we have heard, 'By fearful things in righteousness.' Yet again it is repeated. We have listened and seemed to get no answer. It may be because when the thunderbolt next falls it will be from clouds that have been longer in gathering. It may be because it is not to be by the thunderbolt. As in the individual sinner, his iniquities are sometimes visited by the stroke of apoplexy and sometimes by a creeping paralysis, so may it be with a nation. The answer to that solemn question may have to be watched for by an observant eye, rather than heard by an attentive ear. Do we see it in the stealthy spread of the opium vice in India, Australia, and other colonies, while we hear the prophet's whisper, 'Thine own wickedness shall correct thee !' "

—The Queensland Kanaka Mission has presented its fourth annual report. The mission aims at the evangelization of the Polynesian laborers on the Queensland plantations, of whom there are 2500 in the Bundaberg district alone. It is evangelical and un denominational.

## II.—INTERNATIONAL DEPARTMENT.

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

### Shall we Have Another General Missionary Conference? [J. T. G.]

The subject of utilizing the Columbian centennial occasion in the interests of missions has received only casual thought. It seems desirable to get a more general expression of the opinion of those who should direct any movement of the kind and awaken thought in others. In connection with work that has fallen to the writer to do for the International Missionary Union, opinions have been solicited from a few representative persons on the desirability and practicability of attempting a World's Missionary Conference in 1892 or 1893, or of a General Conference of the American missionary forces, to review the work that has been done by the churches of North America for other countries; and for planning for co-operation and stimulating zeal among us to prosecute this work more efficiently and extensively in the future. We desire to know from many persons, at home and abroad, what their thought is on the subject, and solicit volunteer opinions and statements of facts *pro and con*.<sup>\*</sup> Meanwhile, as many of the persons from whom we have solicited opinions kindly put us at liberty to treat their replies as of a public nature, we venture to print some of those received from secretaries of societies.

Rev. Dr. N. G. Clark, Secretary of the American Board, says :

"In regard to the expediency of having a World's Missionary Conference in 1892, my own thought is, that while such a convention would be very pleasant to many persons, I am still in doubt as to its desirability and expediency. It requires a great deal of labor and care, and there seems to be hardly occasion for another great convention so soon. It will be only four years after the great London Conference. I should think better of a meeting of the Ameri-

can societies. They might hold a general convention to review the work they have in hand and plan to co-operate in different fields. I should like that. The time may come in 1898 or 1900 better for a World's Missionary Convention. In the meantime, a convention of the American missionary societies might be held earlier to advantage, as above suggested."

Rev. Dr. J. O. Peck, Secretary of the Methodist Episcopal Missionary Society, says :

"I would like to see a World's Missionary Convention held in this country in 1892, but I have not clearly been convinced of its expediency or desirability quite so soon after the great London meeting. I think, perhaps, at the present juncture that an American Protestant Missionary Convention for the continent might be as desirable and profitable just now as a World's Missionary Convention, and that a few years later, perhaps ten years after the London Conference, it would be desirable to have again a Congress of the World's Protestant Missionary Societies. I am heartily in favor of any movement which will increase the intelligence and zeal of the Church of Christ in the great cause of missions."

Rev. Dr. Henry N. Cobb, Secretary of the Board of Foreign Missions of the Reformed Church of America, writes :

"I presume that I may find myself in a minority, nevertheless I have grave doubts on the subject. It seems to me that once in ten years is quite often enough for such a convention, and 1892, therefore, quite too near the London Conference of 1888.

"I have often thought, however, that it might be well to have a national or American convention at a five-year interval from the World's Convention, and should be inclined much to prefer that course to the other. Much good

<sup>\*</sup>Address J. T. Gracey, Rochester, N. Y.

might be expected from such a convention, and a great impulse be given to the work of foreign missions among our American churches."

Rev. Dr. Mabie, Secretary of the Baptist Missionary Union, says :

"I have considerable doubt. So far as we Baptists are concerned, plans are already on foot whereby important meetings, embracing both bodies North and South, as well as Canadian, are to be held in commemoration of the centennial of Baptist missions. I fear we can scarcely manage to do justice to more in the same year.

"Besides, it is so soon after the World's Conference of 1888 in London. There is vast expense about such meetings to have them often. Moreover, from a personal tour right round the world among all the missions within the past nine months, I am deeply persuaded that long existent and conservative methods in mission work need strong reinforcement along well-established lines. There are no new methods to be discovered of much value that our frequent general conventions can invent or improve. I should say, let us keep right at the work already laid out by the various branches of the Church of God. A deeper spirituality and consecration within these several bodies touching the broad work is the chief need rather than improved methods."

Rev. Dr. M. H. Houston, Secretary of the Board of Foreign Missions of the Presbyterian Church in America (Southern), says :

"My opinion is that the London Conference is so recent that it would not be well to attempt another World's Missionary Convention in 1892, at least for the discussion of those general subjects which were before the London meeting. I would be glad, though, to attend a World's Convention at any time to consider the urgent practical question, What can be done more than we are now doing to evangelize the present generation of men ?

"I am inclined to think that a call for a convention of the American mis-

sionary societies would seem too narrow to be attractive, unless, indeed, it had for its chief object the consideration of methods for arousing the American churches to new activity in the foreign mission work. It seems to me that the methods of work in the foreign mission field have been so fully discussed, that now it only remains for the missionaries in each section of the broad field to determine for themselves what the true result of the discussion is. But for the development of the latent resources of the Church at home, all the skill, tact, and courage of the true friends of the Master are demanded. A World's Convention or an American Convention that would assemble in the spirit of Isaiah 58, with fasting and prayer—a convention that would 'cry aloud, spare not, lift up their voice like a trumpet, and show the people of God their transgression and their sins' might be a great power for God."

Rev. Dr. John McLaurin, Secretary of the Baptist Foreign Missions of Ontario and Quebec, says :

"I believe a World's Missionary Convention should be held in America in 1892. I firmly believe it ought to be a *World's Missionary Convention*. I believe more Missionaries and more Native Brethren than took part in the last should take part in this. Trophies of missions should be there from all lands ; they should not be thrust into a corner because they cannot thrill an audience like an Anglo-Saxon would. If there be an American one, let it be an annex. I was at the one in London in 1888. Blessed results flowed from that one, and more will flow from another."

Miss Abbie B. Child, Secretary of the Woman's Board of Missions (Congregational), and also Chairman of "The World's Committee of Women," which grew out of the London Conference, says :

"The committee for the various woman's missionary societies had thought of a similar convention. Last autumn I sent a letter to the members of the committee asking their opinion

on three points—viz., 1. As to whether such a meeting would be desirable; 2. Whether it should be held in 1892 or 1893; 3. The place in which it should be convened.

"The majority of the replies—I think all but one—thought such a meeting would be desirable; most of them mentioned 1893 as preferable to 1892, because of the attraction of the World's Fair that might bring foreigners to the country; the place most favored was Chicago.

"This is as far as we have gone. Since it seemed best to wait till 1893, I thought we would make no special plans till next autumn. If others are planning for a World's Convention, I think it would be much better, of course, for the woman's societies to join with them. We have no very definite plans, but I should say we should need two or three days for a woman's meeting, either before or after the General Convention."

Apropos of this discussion, we quote from the *Baptist Missionary Magazine* the following:

"The year 1892 will be a year of celebrations in this country. The four hundredth anniversary of the discovery of America by Christopher Columbus will be celebrated by a great 'World's Fair' in Chicago; and Christians of all denominations will be interested in the centennial celebration of the formation of the English Baptist Missionary Society at Kettering, October, 2d, 1792, when £13 2s. 6d. was subscribed to send William Carey and Dr. Thomas to India. A movement is on foot for a general celebration of the centenary by all the Baptist missionary societies of America, but the plans are not yet sufficiently matured for publication.

"The English Baptists have arranged for a grand centennial missionary year in 1892. In connection with these services, it is proposed to raise a special centenary fund of £100,000, and to take measures to increase the current income of the Baptist Missionary Society to £100,000 (or about \$500,000).

The fund will be devoted to the outfit, passage, and probation expenses of one hundred new missionaries, mainly for the India, China, and Congo missions. Part will be used for a working fund to obviate the necessity of borrowing money on the part of the society, and part will be used in new work in the missions. A centenary volume is also to be published.

"These plans promise to give our English Baptist friends a great missionary year, and it is hoped that whatever shall be done in this country in the same direction will have the effect of greatly increasing the interest in missions among all peoples."

### "Shall Islam Rule Africa?"\*

BY REV. LEMUEL C. BARNES, D.D., NEW-TON CENTRE, MASS.

Whether Africa is to be, as some one has said, "the continent of the twentieth century" or not, it is likely to be the continent of studious attention during the last decade of the nineteenth century. At any rate, it is bound to be, is already beginning to be the arena of a desperate struggle between Islam and Christianity. It is needful to take a calm, if possible unprejudiced view of the situation.

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The distance across the continent is the same north and south between Tripolis and Cape Town, and east and west between Cape Verde and Cape Gardafui, some forty-six hundred miles each way. But the Gulf of Guinea sweeps into the middle of the continent from the west so far that it is only about twenty-three hundred miles from its waters, on a line running north of eastward to Massawah, the port of Abyssinia on the Red Sea, which has recently come into possession of the

\* We obtained permission from the author of the small booklet bearing this title to use whatever parts of it we pleased. We only wish we could reproduce the whole essay. It can be had of the American Baptist Missionary Union, Tremont Temple, Boston, Mass. Price 10 cents.



Italians. By such a line the continent is divided into two nearly equal portions, the northern or northwestern with its longer diameter lying east and west, and the southern or southeastern with its longer diameter lying north and south. It is as if the continent had been girded in, half-in-two, and looped on to Southern Arabia. The distance from Massawah is almost exactly the same to Cape Verde and to the Cape of Good Hope.

The *northern half* of the continent has, in fact, been attached to the Arabian prophet; all its roads lead to Mecca. By actual count it sends 14,000 pilgrims a year. It consists of three zones. North Africa proper is best known, and longest Islamized. The population of the Mediterranean states of Africa, as given in the "Statesman's Year-Book," aggregates 18,123,846. The next zone is the Sahara. In the cases of this vast desert region there are hundreds of thousands of people, according to the German statistician Hübner, 2,500,000. With symbolic fitness Islam has long ruled Sahara. Below that the Soudan stretches clear across the continent and swarms with humanity. Hübner reckons 83,800,000 people in the Soudan. These three zones, which contain considerably more than half the population of the continent, are thoroughly Islamic.

There are some tribes in the Soudan yet clinging to paganism, but they are comparatively insignificant and are fast succumbing. West of the lower Niger is a small region yet largely pagan. But Islam is taking possession of it far more rapidly than Christianity. The city of Abeokuta, exceeded in size on the continent only by Alexandria and Cairo, has a few hundred Christians, but thousands of Muslims. But sixty miles away is another city, Ibadan, of over one hundred thousand population, more largely Muslim than Abeokuta. These towns are less than one hundred miles north of the Guinea coast. Even the English coast city, Lagos, occupied by some of the strongest Christian mis-

sionary societies in the world, is becoming Muslim much faster than Christian. In the twenty years between 1865 and 1886 its Muslim population increased from twelve hundred to thirty thousand.

The whole northern half of Africa is as thoroughly Islamic as Turkey or Persia, if not more so. It is by far the largest continuous area on the globe under Islam. There are more Muslims under the government of England in India than under any other single government. But they are only a minor fraction of the population there; while in the northern half of Africa they are the bulk of the population, and are more numerous than in India. From Tunis to Youla, two thousand miles north and south, from Cape Verde to Suakim, three thousand six hundred west to east, millions of Muslims, though under one government, are all under Muslim governments, and are in one conscious brotherhood of Islam. The number is, of course, variously estimated. A low estimate is fifty millions. Cardinal Lavigerie estimates sixty-five million Muslims for all Africa. If the great authorities are correct as to the total population of the northern lobe of the continent, its Muslim population is over, rather than under, seventy-five millions.

But Islam has made large advances also in the *southern half* of the continent. Starting from Abyssinia, the eastern seaboard is in the hands of Islam for more than two thousand miles, reaching inland some five hundred miles, much of the way. There are believed to be five millions and a half of Muslims in that territory, and as many more in the same and adjacent territories who are more or less under the Islamic influence. Thus Islam is the prevailing religion throughout nearly two thirds of the periphery of the whole continent. In the remaining third there are two regions of active Islamic propagandism, Mozambique and Cape Colony. In the year 1880, Cape Colony sent one hundred and fifty pil-

grims to Mecca. There are mosques in Cape Town and Port Elizabeth, and some proselytes are being made. In a population of only six hundred thousand, thirteen thousand are Muslims.

From Zanzibar, Muslim influence extends westward half way across the continent. In the now famous kingdom of Uganda, north of Victoria Lake, Islam has much of the time recently held the upper hand, bringing native Christians to the stake by the score, and even an English bishop to martyrdom. How far the Mbadists are at this moment in sway about the head waters of the Nile is not clearly known. They are certainly in possession of the former Equatorial Province. But whether there is to be an effective junction of these Muslims from the North and their brethren from the East Coast or not, Stanley has brought Emin and the last representatives of Christendom from the upper Nile. For eight hundred miles south of Uganda, till you come to the region between the two great lakes Tanganyika and Nyassa, Muslims exert a large influence. Even further south between Lake Nyassa and the Zambesi River, the Maviti natives conduct their funerals with Muslim rites, and the grave is always turned toward Mecca. This is some four hundred miles in the interior, and in crossing the continent from north to south is much more than half way from Massawa to Cape Town. But somewhat northward, twice as far inland, directly west of Zanzibar, on the Upper Congo itself, not far apart, are two Muslim towns of some ten thousand population each, Nyangwe and Kasongo. In fact, Muslims hold the country for three hundred miles down the river as far as Stanley Falls. In one of Stanley's letters written since he approached the East Coast, he admits that when he went in, three years ago, he did not believe the Congo Free State able to cope with Tippu Tib, or even hold him in check except by a subsidy. Developments coming to light since, make it more evident that the strongest power in

the whole Congo basin at this moment is Muslim.

Islam has reached considerably more than half way from the Indian Ocean to the Atlantic. Still farther west, southward on the water-parting between the Congo and the Zambesi basins, some of the Lunda people have learned, at least, to use the word "Allah" as an exclamation.

But without reckoning any such, or other millions who are actually somewhat under the influence of Islam, it seems to be within bounds to count five million Muslims south of Abyssinia.

The interest of the competition between Islam and Christianity in Africa is intensified for the student of comparative religion, by the fact that the contest has now reached a point where it begins to be for a new race of men. Islam has captured Nigritia; but there is much land in Africa besides Negroland.

But the forces of genuine Christian faith are to be, are already being, thrown into the newly opened regions of Middle Africa. Toward these same regions Islam has long been pushing its front. Now, after twelve hundred years of contact, for the first time Islam and Faith are to meet face to face for a trial of strength on a fair field. For the first time, also, it is to be purely a trial of moral strength. The European Powers will not long leave Islam to propagate itself by gunpowder in the Great Lakes region. The Congo Free State is already guaranteed religious liberty. These two regions span the continent. If Islam moves farther southward in Africa, it will be because it has moral power for conquest.

Again, the conditions are altogether different here from those in India or China, where Islam and Christianity have to contend with established, highly cultivated, literary religions, which so far hold their own, and are even making more converts from the remaining aboriginal tribes, than either Islam or Christianity are. But in Central Africa the unlettered, unorganized fetishism

is sure to yield, and that rapidly, to one or the other of the noble monothoisms which are about to attack it.

Some phases of African ethnology are in no end of dispute. But all agree that south of the Soudan, or land of the blacks, nearly down to the Cape of Good Hope, there are many tribes, but all of one allied race, now commonly called the Bantu race. Their language is prefixional in its inflections, and very elaborate in some respects; yet so clear that it is generally spoken with great grammatical accuracy. The Bantus are a far nobler type of men than the negroes. There are probably seventy-five millions of them. The bulk of their territory is in the region of more than twenty inches of rainfall, *i. e.*, in the region of natural cultivation. The Great Lakes, larger than our North American lakes, the Zambesi River and the Congo River, with its lately discovered immense branches, are all of them already navigated by steam. The interior steam navigation shore line is longer than the sea-coast around the entire continent.

The Bantu race of men, so situated, is the prize which now lies open between Islam and Faith in Africa. Islam has a considerable following in the northeast, and Christianity perhaps an equal following in the south among the Bantu people. The battle is now set. Which is likely to win? One or the other substantially before 1950.

#### A Glance at Chinese Worshippers.

BY REV. J. L. STUART, HANGCHOW, CHINA.

The city in which I live contains about seven hundred thousand of a population. It was the imperial capital for two hundred years, is beautiful for situation, and is famous in many other respects. It is especially noted as being the location of many famous temples in the hills, one of which draws crowds of worshippers for six weeks in March and April.

There is a little village about a mile from the north gate that is almost de-

serted the year round, except at this season, when the boats for miles around come laden with incense-bringing pilgrims and stop at it as the nearest landing-place to the famous temple. On the busiest days probably one thousand boats containing, it may be, ten thousand pilgrims arrive at, and as many depart from, this little village. The little village is converted into a miniature city or active bazaar stocked with all kinds of goods attractive to the country people. Early in the morning the pilgrims who have arrived during the previous day and night start with their candles and incense, etc., to worship in the temple. After walking about a mile they come to the northern end of a little lake, where those who are willing to pay one and one half cents may take a boat and be ferried to the southern extremity, a distance of two and one half miles. The great majority, however, prefer to save the money, and walk the whole distance of six or seven miles. A few of the more wealthy hire sedan chairs or horses for the round trip. The road that winds around the edge of the little lake and at the foot of a range of hills, at this season covered with wild flowers, is quite picturesque. At intervals of a mile at most, and often separated by only a few hundred yards, there are temples and shrines where the pilgrims are invited to stop and pay their devotions, and also their money as they move on toward the grand temple, which is their main object. The road is thickly populated with beggars and who set up their little huts and spend the season at their profession; for the greater part of the road they are stationed ten feet apart. Many of them are really objects of pity, blind, halt, lame, etc., but many of them are impostors, with a good hand hid away under the coat and a false arm with a festering sore or ulcer exposed to view, looking horrid enough to draw pity from the hardest heart. The pilgrims come prepared to give, and they are not particular about the object, as the merit

consists in giving, not in giving intelligently. The beggars have a fine time, and reap a rich harvest during the season. One day I thought that I saw a dead beggar lying in his hut and began to investigate, and soon found that it was a man that I was exposing. The beggar in the next hut began to abuse me for interfering with his business arrangements and told me to go on my business and let him alone. After walking five miles they come to a beautiful grove of large trees through which flows a clear stream of water, and hundreds of idols are carved in the solid rocks which form the sides of the hills overhanging the stream. There is one large and famous temple here, and one of the rooms in it contains five hundred idols, all more than life-size. These idols are made of a framework of wood over which clay is daubed until it assumes the shape of a man, and then the whole idol is covered with gold-foil and looks like an image of solid gold. In the back of every idol there is a little hole where some living creature, as a toad, a centipede, snake, etc., has been put inside the idol; then the hole is stopped up and the living creature dies, and that imparts life to the idol itself.

From this temple onward there is a succession of houses and temples—in fact, quite a village, where several thousand priests live. All sorts of things needed by worshippers are kept on sale. The crowds grow thicker and thicker as we draw near the famous temple. The air is full of incense; a cloud of smoke from the incense overhangs the temple. Here passes a devotee, who stops at every third step and bumps his head on the hard stone pavement. Here comes a procession of persons enduring penance, probably on account of a sick mother, whose disease they hope to have removed. There are four sons; every one has his breast and arms bare, and four little incense urns, weighing about two pounds each, suspended from his outstretched arms by means of little hooks piercing the skin of the arms and the breasts. A band of Chi-

neso music (?) goes before them and various banners and mottoes are borne above them, to let the gods and men know what a great act of filial piety they are performing. Among other shops in the little ecclesiastic village there are quite a number of opium shops, where priests and pilgrims are not ashamed to indulge in the drug.

Now we have got to the temple itself. It is a magnificent structure for China. The huge pillars which support the heavy tiled roofs are pine-trees imported from Oregon. The temple was burned by the rebels thirty years ago, and has been rebuilt since that time. The first building is the gateway, where immense figures scowl upon you and impress you with the fact that they are the guardians of the temple. The pilgrims are hurrying up the steps and offering their incense and bowing down before these horrid-looking figures. Passing through this building we enter a large court paved with flagstones and surrounded by buildings occupied by the priests. On the other side of the court is the main temple, where the image of the famous Goddess of Mercy is. In front of the door is a large iron incense urn, and the pilgrims are tossing their lighted incense sticks into it so rapidly that a priest is stationed there to throw water on the flames when they rise too high. Right inside the temple is a long low stool, and the worshippers crowd up to kneel on it before the image of the goddess. This image is placed high up in a shrine and curtains hang about it so, that it can be only seen after close inspection.

The worshipper lights two candles and sticks them on a railing in front of the altar, then lights his incense and throws it into the incense urn, then comes reverently and kneels on the stool. He bends forward until his head bumps the floor three times, and this is repeated three times, making nine bumps of the head on the ground. Then he rises and mutters a very short prayer. Then he looks around with a relieved and satisfied air, and his dev-

tions are over—worship is done. Others crowd up to take his place and go through the same mummery, and thus it goes on all day long. After worship they walk around, look at the temple, the images, the curtains. They will probably buy prescriptions for medicine, and draw lots for the particular one, and then go away to the city, look around, make purchases, worship at other temples, etc. They generally spend two days, one in visiting the temples in the hills outside the city, and one in visiting the temples of the "Rulers of the city." On the city hill they pray for good crops, success of the silk worm, peace and plenty during the year. For special objects they go to special temples to pray where that object is a specialty. The worship season lasts about six weeks, and several hundred thousand pilgrims visit the city in that time.

### The Ribbon Missionary Map.

BY REV. G. L. WHARTON, LEXINGTON, KY.

There ought to be a missionary map in every church. It is scarcely worth while to say it cannot be afforded. Almost any one can make a very useful map with very little labor or expense.

#### DIRECTIONS.

1. Use ordinary white muslin or "sheeting" from 6 to 9 feet in width, as required. To make a map of Africa, India, or South America the cloth should be 9 x 12 feet.

2. Spread the cloth on the carpet, and from a good atlas determine how many times wider apart the lines of latitude and longitude must be than on the atlas. With lead-pencil trace the lines of latitude and longitude on the cloth, upon which stitch narrow black tape  $\frac{1}{4}$  or  $\frac{3}{8}$  inches wide.

3. Either by measurement or the eye, or both, trace with lead-pencil the sea-coast line, boundaries of countries, principal lakes and rivers, and such cities, stations, etc., as you wish to use.

4. Upon the sea-coast line stitch by hand blue "graduated ribbon" at least

2 inches wide on a large map. For the boundaries of the different countries, States, or districts use different colored ribbon or tape about  $\frac{1}{4}$  or  $\frac{3}{8}$  inches wide. Let the colors be strong, and "bound" each geographical district entirely with its own ribbon stitched close up to the ribbon bounding another district, country, or coastline.

5. For rivers use blue ribbon, tape, or strips cut from blue material; for lakes "bound" with blue ribbon as if a country. For cities or any special place use red ribbon  $1\frac{1}{2}$  or 2 inches square, or any other mark desired.

6. Names of countries, rivers, cities, etc., should be of large letters cut from stiff, black linen or cotton goods and stitched on evenly. Letters for the Bay of Bengal on map of India should be at least 3 inches square. For mountains use "spatter work" of India ink, or invent something better.

7. Around the map, 8 inches from the edge of the cloth, stitch a line of black tape, the same as the lines of latitude and longitude. Outside of this line leave a space of 3 inches for the figures showing latitude and longitude, and stitch black tape about one inch wide all around. Bind the edge of the cloth with pink or any light-colored material  $1\frac{1}{2}$  inches wide.

In some unoccupied space stitch the name of the map in black letters at least 6 inches square. Do not place much more on the map than you desire to call especial attention to.

This will give the whole quite a finished and mappy appearance.

#### REMARK.

This map requires no mixing of paint or artistic skill to make it, while the colors are better than the best printed ones. You can alter the map at pleasure. It does not rub off, break, or stick together by close folding or rolling. The making of such a map will be a fine exercise for mission bands; the proper use of it will make thousands "see with eye, hear with the ear, and understand with the heart."

This plan is due to A. T. Magarey, Esq., of Adelaide, South Australia.

### III.—EDITORIAL NOTES ON CURRENT TOPICS.

#### The Proposed Exposition of Missions.

In this REVIEW (Vol. II., p. 173) the editor ventured to suggest a grand exposition of missions or a visible presentation in material forms of the progress of the Gospel in many lands, somewhat after the manner of the international exhibits in London, Paris, Glasgow, etc. Subsequently (Vol. III., p. 627) he ventured to add the suggestion that a great missionary picture or cyclorama might be painted, somewhat like the great picture in the garden of the Tuileries, Paris, *L'Histoire du Siècle*.

These suggestions have been taken up and embodied in part in the scheme of Mr. William G. Douglas, of the local staff of the Baltimore *American*, who proposes, in connection with the World's Fair at Chicago, some such exhibit of world-wide missions. Mr. Douglas has laid his proposal before the managers of the Exposition, and Secretary Butterworth has recommended the exhibit to the district general. It is proposed to exhibit the idols of the world by specimens, casts, and photographs, the work of missionary publishing houses, medical missionaries, and industrial schools; and the mission stations and missionaries connected therewith. The exposition would include mission work at home and abroad, in all its branches. The harems of Turkey and the zenanas of India; the alphabets and literature of missionary lands, customs, and manners; Buddhist praying wheels, and models of Juggernaut's car, and the fanes and shrines of idol gods; monkey temples of Benares, charms, etc., will be presented to the eye; and the contrast between what *was* and what *is* will be rendered as complete as possible by the models of Christian villages over against those which the Gospel has not yet lifted to a higher level.

We repeat, what we have put on record before, that if properly managed this may be a most instructive and impressive exhibit, and an argument for mis-

sions far more impressive than any words.

Meanwhile, Principal S. M. Hill, of the Luther Academy, Wahoo, Neb., adds another suggestion, which is on a scale even more colossal. He calls it

#### THE NINETEENTH CENTENNIAL OF CHRISTIANITY.

If the United States Government succeeds in assisting the Jews back to their native land, the next great thing would be to inaugurate a celebration of the nineteenth centennial of Christianity at its birthplace in Jerusalem! Then, every decade during the twentieth century, universal Christianity should meet on the centennial grounds at Jerusalem for a World's Chautauqua Assembly. The work of evangelization would be greatly hastened by such jubilees. The grand conquests of Christianity in the moral, intellectual, and material progress made through its agency could there be displayed as in no other way.

The centennial should be absolutely interdenominational. All parties recognized by the name of Christian—i. e., all acknowledging the three oldest confessions, should there have the right of representation. All languages in which the Gospel is preached or has been preached should there be heard. All Christian nations and peoples should there have at least one man. Relics from heathen worship and superstition should be there, and all idols superseded by the God of the Gospel should be shown as trophies.

Some of America's millions could be well spent in such an undertaking of vastly more practical value to humanity than any polar expedition or digging expedition on old classic grounds. The plan certainly is practical. A railroad is being built to Jerusalem. A direct steamship line could be put between New York and Jaffa. There would be no lack of passengers to make it a paying enterprise.

Will it be done? Who will go ahead? It would be an undertaking worthy of a missionary century and of a missionary country like the United States.

S. M. H.

### Christianized Paganism.

In the May number of this REVIEW was published a comparative chart or pictorial representation of the similarity between "Buddhism and Romanism."

As was foreseen, this startling exhibit has provoked a few hostile criticisms, though in the large majority of cases we have received rather the cordial support of our readers for printing these "twin monuments."

It occurs to the editor that this affords a fit opportunity and occasion for stating the attitude of the REVIEW as to matters of this kind:

1. First it may be proper to say that this "chart" was found among the manuscripts left by Dr. Sherwood at his death, to be published in these pages, and it was admitted to the May number because in that, Buddhism, was especially considered. The origin of this striking sketch it may be interesting to our readers to know, and the following letter will explain. Rev. G. L. Mason, of the American Baptist Mission, Huchow, Chekiang Province, China, is the author of the cartoon, and the writer of the letter. He says:

"This chart was suggested at the Shanghai Conference, as I was meditating one morning on the forthcoming paper by Dr. Martin, urging missionaries to tolerate ancestral worship. It occurred to me that the underlying reason for ancestral worship was the same as that in Buddhism and Romanism, as regards the dead—viz., a belief that the living may benefit the dead, and that the dead may benefit or injure the living; and the thought took shape in these monuments, a copy of which was given to every missionary at the conference."

It will be seen, as the editor remarked

when the chart appeared in the REVIEW, that the author was one who had intelligently studied and compared these two systems, and knew of what he was pictorially discoursing.

2. The editor would say, again, that such a chart, like any article published in these pages, does not carry with it the endorsement of the editorial staff, unless so expressed. *Every writer is alone responsible for the sentiments he expresses; the editor's province is to judge whether it is expedient to admit the article to the REVIEW.* This rule we state now, as the criterion for the future. Had the editor prepared this sketch he would have put in something left out by Mr. Mason, and left out something which he has put in. But the chart was judged worthy to be published as the author had made it, and was left to commend itself to the judgment of the reader for whatever of worth it contained.

3. The question has been raised by some of our readers as to whether it is becoming a missionary review to assume an attitude of antagonism toward a large section of the nominal Church of Christ, and in which, with all its admitted errors, charity bids us hope there are many true believers.

In reply, we would say that we make in our own minds a broad distinction between *Catholicism* as a form of religious belief and church polity, and *Romanism* as a religio-political system, a sort of Christianized paganism. We accord to all others the liberty which we claim for ourselves, of following their own religious convictions and preferences. But it is plain to an observing mind that, upon primitive Christianity, there have been engrafted from time to time conceptions and customs borrowed from heathen and pagan nations, and which have no right to be treated as any part of Christianity, even by the most liberal charity. As we distinguish between Episcopacy and ritualism, between Protestantism and rationalism, between a reverent scholarship and a destructive "higher criticism," so we can separate between an honest believer in Catholi-

cism and a Jesuitical and hypocritical, or even misguided, Romanist.

It may be a matter of regret that we have not a term to express what, for lack of a better term, is called Romanism. But we mean by it, in the sense now used, that system of priestcraft which withholds the Bible from the people, puts man in the place of God, teaches that even a lie is justifiable in the interests of the "Church," puts penance in place of repentance, interposes the confessional between God and the sinner, and even between husband and wife; teaches prayers for the dead and to departed saints; makes a woman queen of heaven, and addresses to her direct worship; and which in some parts puts her husband practically above not only her, but her Son, who is also Son of God; a system that makes the seven sacraments necessary channels of grace, substitutes a sensuous and elaborate ritual, with man millinery, postures, and impostures, lighted candles and crucifixes, banners and processions, chanting of Latin prayers, and the adoration of a wafer, in place of simple Christian worship; that appeals to superstition by the use of holy water, sign of the cross, worship of relics; that sets a premium on sin by the vending of indulgences and masses for the dead, and so on to the end of the chapter, never yet concluded!

This system is, we repeat, an engrafting of paganism upon the stock of Christianity, a perversion of the name of Christian, a reversion toward heathenism. And the student of church history can trace the very periods, and oftentimes years, when these new features were transferred from pagan systems to the so-called Church of Christ. This system has no exact name. It has been called Jesuitism, but that means more and less. Gambetta called it "clericalism," and denounced it as "the foe of France," but that term is inexact. The author of this cartoon called it Romanism because he thought that term nearest to the "concept."

4. The editor is constrained to add

that if this Review is to treat world-wide missions with comprehensiveness and candor, we cannot avoid an exposure of this system of Christianized paganism or paganized Christianity. Within this world-wide field are embraced missions in Roman Catholic countries. No intelligent student of papal lands needs to be told that missions are needed there. The editor, by no little reading, and personal travel in those parts, has become painfully oppressed with the fearful destitution of these peoples as to the pure Gospel. Thousands of inhabitants of papal Europe and South America are as much in need of the Bible and the knowledge of salvation by faith, as the dwellers in pagan Africa or heathen Asia. What should be the policy of THE MISSIONARY REVIEW OF THE WORLD? Shall we, in treating of papal lands, encourage exposure of the superstitions, falsehoods and impositions, vices and corruptions, petty tyrannies and absurd pretensions of Romanism; or shall we forbear in deference to those who, on the one hand, are tinctured with these errors, or, on the other, carry their liberality to the extreme of laxity?

For our part, we feel that it is no time to keep silence. John Knox said, "I am in that place where it is demanded of me to speak the truth," impugn it who list." And we shall dare to follow the same heroic motto, "with charity for all and malice toward none."

5. While a very few of our readers have remonstrated, the great majority have congratulated us on the publication of this chart. And we venture to add two testimonies from very high sources. One eminent brother in the Methodist communion writes: "That diagram is all right. Cartoons are not scientific statements. If it makes a ripple, let the ripple go on. It is not worth while to run a magazine that hits—nothing. The general policy toward Romanism (not Romanists) cannot vary long from the general basis of the great American missionary societies, a quite decided, persistent, and well-defined antagonism to



Romish superstition and ecclesiastical corruption. Abuse has no place in this contention; ill feeling is weakness always, but steady shedding of information and statement of certified facts is essential to the very life of such a review."

Another correspondent, eminent in another great Christian body, writes:

"I approve of your 'deadly parallel' between Buddhism and Romanism, and think it should be followed up with further illustrations. There is a man now returning to this country who might be asked to prepare an article on 'Reversion to Paganism,' for he has been greatly struck in his world-tour, he says, with the tendency of Romanism and Rationalism to reaffiliate with the old heathen religions. It is a subject which needs to be set forth, especially considering the rage in some parts for 'Esoteric Buddhism.' The chart in the May number is most telling and instructive. By all means take that line and develop it. How striking that, just as soon as Christians drift from evangelical moorings, they begin to court fellowship with Rome!"

What has been written above has been calmly put on record for all time to come as the policy of this REVIEW. If any Jesuitical hand shall seize the editorial pen to write diluted statements in the pale ink of half truth, or insidious presentations of a corrupt and miscalled Christianity in the purple ink of a fascinating apology, it will not be our pen that will be so used. And, in this course of Christian candor, whether against rationalism, ritualism, or a baptized paganism, we invoke the blessing of the God of truth and the prayerful support of every truth lover.

### The Signal Cry of the New Crusade.

"Let us evangelize the world in this generation!" Let us be thankful that even one man has been found to send forth such a cry as that. It has stirred the heart of the Church to its depths.

Behold five thousand young men standing at God's missionary altar ready to go! Send them, and see what will follow."

So writes Chaplain McCabe in that alive paper, *World-Wide Missions*.

The editor of this REVIEW has often been asked to give to the public the story of the way in which he was first led to sound out this trumpet call, which is now, thank God! becoming the signal shout of God's army.

God moves in a mysterious way. As nearly as can now be remembered, it was in or about the year 1870 that the writer of these lines saw a paragraph from the pen of the venerable Joseph Angus, D.D., of London, calling on the Church to do nobler things for the cause of the kingdom. Dr. Angus affirmed that the Church could easily raise a band of 50,000 missionaries, and that such a body of evangelists could preach the Gospel to the whole unevangelized portion of the race in a quarter of a century. This was at least the substance of Dr. Angus's challenge.

This and other similar thoughts took possession of my mind, and, like other thoughts in which lie the seed of the kingdom, began to germinate. What was at first a vague conception grew into a definite and practicable enterprise. It became apparent that if the Christian Church in Protestant communions, numbering perhaps 30,000,000, would send out one in a hundred, it would give 300,000 missionaries; and that if an average contribution of even one dollar a year could be obtained from all Protestant communicants, it would yield \$30,000,000 annually—an immense sum, obtainable without any real sacrifice at so low an average.

The conception seemed so practical and practicable that, as it was reflected upon, it took deeper root until the autumn of 1877, when, as the pastor of the Fort Street Presbyterian Church, in Detroit, I gave public utterance to it in the prayer-meeting of the Church. From that day to this the thought has grown upon me, and wherever by tongue or

pen it has found utterance it has found also, both in America and Great Britain, and especially on mission fields, a sympathetic response in other Christian hearts; and so, like a trumpet blast, echoed from hill to hill, the cry, "Let us evangelize the world in our generation," has found wider and wider reverberation. No one man can claim the honor of starting that thought on its way. It was *God's* thought and signal cry, emphasized by His providence and Spirit, and only caught up and echoed by human lips.

On no occasion was this sentiment more devoutly responded to than at Northfield, Mass., in the Believers' Conference, presided over by D. L. Moody, the evangelist, in August, 1885, and it may be interesting to our readers to see a copy of the original resolution which led to the call for a world's missionary convention. Here it is:

*"Resolved: As those gathered in the solemn presence of Almighty God, this eleventh day of August, 1885, that this conference appoint a committee of seven, to prepare and issue a circular letter addressed to Christian disciples of every name, calling them to united prayer for a mighty effusion of the Spirit on all ministers, missionaries, evangelists, teachers, and Christian workers, and suggesting that, at some great world centre, at an early date, a great world council of Christian believers be called with reference to the immediate distribution and occupation, and to the speedy evangelization, of all districts of the earth's population now destitute of the Gospel."*

This resolution was unanimously passed, and a committee appointed to issue a call for such a convention, and on the third day after there followed a unanimous adoption, by a standing vote, of the accompanying

*"Appeal to Disciples Everywhere.*

*Issued by the Northfield Convention:  
"To Fellow-believers of every name, scattered throughout the world, Greeting:*

*"Assembled in the name of our Lord Jesus Christ, with one accord, in one place, we have continued for ten days in prayer and supplication, communing with one another about the common*

salvation, the blessed hope, and the duty of witnessing to a lost world.

*"It was near to our place of meeting that, in 1747, at Northampton, Jonathan Edwards sent forth his trumpet-peal, calling upon disciples everywhere to unite in prayer for an effusion of the Spirit upon the whole habitable globe. That summons to prayer marks a new era and epoch in the history of the Church of God. Praying bands began to gather in this and other lands; mighty revivals of religion followed; immorality and infidelity were wonderfully checked; and, after more than fifteen hundred years of apathy and lethargy, the spirit of missions was reawakened. In 1784 the monthly concert was begun, and in 1792 the first missionary society formed in England; in 1793, William Carey, the pioneer missionary, sailed for India. Since then, one hundred missionary boards have been organized, and probably not less than one hundred thousand missionaries, including women, have gone forth into the harvest-field. The Pillar has moved before these humble laborers, and the two-leaved gates have opened before them, until the whole world is now accessible. The ports and portals of pagan, Moslem, and even papal lands are now unsealed, and the last of the hermit nations welcomes the missionary. Results of missionary labor in the Hawaiian and Fiji Islands, in Madagascar, in Japan, probably have no parallel even in apostolic days; while even Pentecost is surpassed by the ingathering of ten thousand converts in one mission station in India within sixty days, in the year 1878. The missionary bands had scarce compassed the walls and sounded the gospel trumpet, when these walls fell, and we have but to march straight on and take possession of Satan's strongholds.*

*"God has thus, in answer to prayer, opened the door of access to the nations. Out of the Pillar there comes once more a voice, 'Speak unto the children of Israel, that they go for ward.' And yet the Church of God is*

slow to move in response to the Providence of God. Nearly a thousand millions of the human race are yet without the Gospel; vast districts are wholly unoccupied. So few are the laborers, that, if equally dividing responsibility, each must care for at least one hundred thousand souls. And yet there is abundance of both men and means in the Church to give the Gospel to every living soul before this century closes. If but ten millions, out of four hundred millions of nominal Christians would undertake such systematic labor as that each one of that number should, in the course of the next fifteen years, reach one hundred other souls with the Gospel message, the whole present population of the globe would have heard the good tidings by the year 1900!

"Our Lord's own words are, 'Go ye, therefore, and disciple all nations;' and, 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' Peter exhorts us both to 'look for and hasten the coming of the Day of God;' and what if our inactivity delays His coming? Christ is waiting to 'see of the travail of His soul;' and we are impressed that two things are just now of great importance: first, the immediate occupation and evangelization of every destitute district of the earth's population; and, secondly, a new effusion of the Spirit in answer to united prayer.

"If at some great centre like London or New York, a great council of evangelical believers could meet, to consider the wonder-working of God's Providence and grace in mission fields, and how fields now unoccupied may be insured from further neglect, and to arrange and adjust the work so as to prevent needless waste and friction among workmen, it might greatly further the glorious object of a world's evangelization; and we earnestly commend the suggestion to the prayerful consideration of the various bodies of Christian believers, and the various missionary organizations. What a spectacle it would present both

to angels and men, could believers of every name, forgetting all things in which they differ, meet, by chosen representatives, to enter systematically and harmoniously upon the work of sending forth laborers into every part of the world-field!

"But, above all else, our immediate and imperative need is a new spirit of earnest and prevailing prayer. The first Pentecost crowned ten days of united, continued supplication. Every subsequent advance may be directly traced to believing prayer, and upon this must depend a new Pentecost. We therefore earnestly appeal to all fellow-disciples to join us and each other in importunate daily supplication for a new and mighty effusion of the Holy Spirit upon all ministers, missionaries, evangelists, pastors, teachers and Christian workers, and upon the whole earth; that God would impart to all Christ's witnesses the tongues of fire, and melt hard hearts before the burning message. It is not by might nor by power, but by the Spirit of the Lord, that all true success must be secured. Let us call upon God till He answereth by fire! What we are to do for the salvation of the lost must be done quickly; for the generation is passing away, and we with it. Obedient to our marching orders, let us 'go into all the world, and preach the Gospel to every creature,' while from our very hearts we pray, 'Thy kingdom come.'

"Grace, mercy, and peace be with you all.

"Done in convention at Northfield, Mass., August 14th, 1885, D. L. Moody presiding.

"Committee: Arthur T. Pierson, Philadelphia, Presbyterian, Chairman; A. J. Gordon, Boston, Baptist; L. W. Munhall, Indianapolis, Methodist; George F. Pentecost, Brooklyn, N. Y., Congregationalist; William Ashmore, missionary to Swatow, China, Baptist; J. E. Kquastou Studd, London, England, Church of England; Miss E. Dryer, Chicago Avenue Church, Chicago."

Probably in all parts of the world

Christians had by the same Spirit of God been made to feel the importance of a simultaneous movement in the direction of a world's evangelization; and the consequence was that, in July, 1888, a World's Convention met at London, whose influence on foreign missions was simply incalculable. The "student volunteer movement," likewise originating at Mt. Hermon, and in a convention called by Mr. Moody, caught up this cry, and made it the signal for the "Modern Crusade."

This conviction of the duty and feasibility of giving the whole world the Gospel in the present generation has taken possession of countless men and women in all parts of the globe. Hence the simultaneous calls for increased laborers, enlarged means, and higher consecration. Let us keep this cry echoing, and let us press the Lord's enterprise until not a lethargic church or apathetic disciple remains—until not a child of Adam remains without the knowledge of the Second Adam, who is able to repair the ruin wrought by the first. No believer can tell how much depends upon his actively joining in this crusade of the ages. Every voice and pen, every heart and hand and purse, should be enlisted constantly and unreservedly to secure the immediate proclamation of the Gospel to every soul. To this end the pages of this REVIEW are pre-eminently and prayerfully devoted.

We have a communication from Mrs. S. Philpott, as follows:

DEW, FREESTONE CO., TEXAS.

The friends of evangelical work in the "Land of the Aztecs" were much pleased to see, in the March number of the REVIEW, an article by Miss Brown, of Tuscaloosa, Ala., on "Faith Hall," Lerado, Mexico. It should have been *Laredo*, but the mistake involves no ambiguity. There is but one such institution. It is a parallel to Mt. Holyoke, and many think its superintendent the only living peer of Mary Lyons.

But nothing written about the events of 1887 can give an idea of that seminary now. I quote the language of Rev. Mr. Rankin, agent of the American Bible Society, just after a visit to Laredo: "I go there often, and never fail to visit the seminary. There the ragged, neglected children of the poorest Mexicans are taught everything a Christian woman ought to know." In the spring of 1890 nearly all the pupils were converted. Six of the former students are now doing faithful missionary work in Mexico. It has, as results, a school for boys in the same city, also mission schools of its own type in Saltillo, Durango, and Chihuahua, all these on the Mexican border. Their influence has extended as fast as their means would permit, and Miss Loland, one of our first and most successful missionaries in Laredo, has advanced into Central Mexico, and established a similar work in San Luis Potosi.

Miss Frances Williams was appointed to report to the REVIEW the doings of the late Conference in West Africa.

She writes:

ROTUFUNK, W. AFRICA, Feb. 10, 1891.

The Mendi, Sherbro and Bompeh missions of the United Brethren Church met in their eleventh annual meeting at Rotufunk, West Africa, on Wednesday, January 21st, 1891. There were present fifty-three workers, including missionaries, teachers, and helpers.

Bishop E. B. Kephart, D.D., LL.D., who had recently arrived from America, presided. The bishop opened conference by reading and commenting on the fifth chapter of Matthew. He expressed himself as being glad to be present, and to bring greeting from the Church at home. All rejoiced to hear him speak of hope and faith for the spread of the Gospel in dark Africa. His wise counsel, given in the spirit and power of the Master, gave to all a new inspiration for the work of saving souls.

The reports of the workers for the past year show the year to be the best

the conference has ever known, there having been gracious revivals at some of the appointments; and many were turned to righteousness. The plans and resolutions adopted gave all hope that the coming year will be marked with even greater success. The reports given by those who, during the year, had gone into the interior, where the Gospel was never heard before, were so encouraging that we longed to go and possess the "goodly land" for our King.

One evening was given to temperance work, when the Loyal Temperance Legion of Rotfunk was called upon to instruct and entertain the people on this subject and work. Earnest sermons were preached on the other evenings, and sinners were invited to accept Christ. A number began seeking the living way, and four men were hopefully converted.

On Sunday morning the bishop preached an able sermon, after which he ordained the following persons to preach the Gospel: Mr. Jacob Miller, Jr., Mr. S. B. Morrison, Mrs. Lida M. West, Misses Ellen Groenendyke and Frances Williams.

A spirit of love and unity was manifested throughout the conference sessions. And as the workers separated, it was with a consciousness of having come nearer the first and greatest missionary, and also nearer to each other. "In union there is strength."

Dr. L. P. Brockett also writes:

BROOKLYN, April 20, 1891.

I find in the May number a communication from Rev. H. Morrow, Karen missionary at Tavoy, taking exception to some statements of mine, in the November REVIEW. Mr. Morrow has in this communication, fallen into some errors very natural in his position, but which should be corrected. He errs in supposing that I attributed the scanty success of the Burmese missionaries to their schools, or to a lack of preaching on their part. No more devoted and earnest missionaries have ever labored

among the heathen than Adoniram Judson and his associates; but the rocky hearts of the Burmans did not readily yield to the fire and the hammer of Divine truth. They were arrogant, conceited, and proud beyond any other nation on the face of the globe; they had a religious system dating back about 2500 years, and a written language, with an abundance of literature, explaining and defending their doctrines, and they were contented and at rest in their religious and their social position. It is no wonder that the missionaries, who were few in numbers, and who had to prepare their books and tracts and their translations of the Scriptures by long and painful labor, in one of the most difficult of Oriental tongues, should have found their progress slow and at times almost disheartening. Dr. Judson understood this, and recognized the fact that it was much easier to bring souls to Christ among a people who had no written language, no literature, no religious system, but who had a deep consciousness of sin, and of their need of a Saviour.

In regard to *Ko-thah-byu*, there is no doubt that he was baptized by Mr. Boardman, and was the first Karen convert, or that he accompanied Mr. Boardman to Tavoy, preferring to be baptized there, among his own countrymen; but his conversion took place in Moulmein, and under Dr. Judson's own labors. Dr. Judson had redeemed him from slavery, and labored with him long before he was willing to abandon his wicked life and become a Christian. (See Dr. E. Judson's "Life of Adoniram Judson," Carpenter's "Self-Support in Bassein," etc.)

We know that "God has chosen the weak things of this world to confound the mighty; and things that are not, to bring to naught things that are." If it had been possible for the earlier Burmese missionaries to have understood and acted upon this principle, and to have given their first labors to the Karens and the affiliated tribes, they might have endured even fiercer perse-

caution than they did ; but after seventy-seven years of labor, they would have had a very much stronger Karen constituency than they now have, and the Burmans would very largely have humbled themselves before the cross. But our Lord, in this case, as among the Telugus, saw fit to bring His people into Canaan after half a century of doubt and trial, and in the end His way will be shown to be the best. Mr. Morrow is undoubtedly in error in estimating all the Karen churches by the standard of those in Tavoy. After the large ingathering under the labors of Kothahbyun and his associates, with some superintendence by Dr. Mason (who, however, soon removed to far-away Toungoo), the Karen churches in the lower Tenasserim province were left for nearly forty years under the care of native pastors, nearly all of them illiterate, without the Scriptures, and most of them unable to read them if they had them, and isolated from the other Karen churches. They had no schools except the most elementary ones, and these were sustained by government aid. A few of the churches partially supported their pastors, but the pittance they gave was so small that they could only maintain an existence by hunting and fishing. What wonder that their condition was so low, and that the degeneration was that it was a question with the managers of the Union whether there was enough left to be worth saving!

Contrast these neglected churches with the intelligent, devoted Christian churches of the Sgau Karens in Bassein, described in the May number of the Review ; churches whose poverty abounded to the riches of their liberality, and whose benevolence, education, and social position might be fairly compared with those of our rural churches at home, and then say whether Mr. Morrow was justified in judging all the Karen churches by the Tavoy standard.

There are certainly among the Bassein pastors some who are not behind most of our American pastors in eloquence, knowledge of the Scriptures,

and soundness of doctrine. Yet these churches as a whole need an American missionary superintendent.

P.S.—As to the number of missionaries, both to the Burman and Karen missions, we do not differ materially. My statistics were taken from the official hand-book of the Missionary Union for 1890-91, and they show the comparative success of the Karen missions over the Burman to have been as fifteen to one. No doubt there should have been ten times as many missionaries in each.

L. P. B.

Baron Hirsch is probably the greatest philanthropist in Europe, if not in the world. He has established a special office with a corps of clerks for the management of his plans. He has offered \$2,000,000 for the public schools of Russia, on condition that no distinction shall be made in the application of the fund as to the race or religion. The offer was declined. He now proposes to transport to the river Plate half a million of Russian Jews. His recent beneficent appropriation for Jews in this country is well known. And we believe that the aggregate of his gifts to benevolent purposes cannot be less than from \$10,000,000 to \$20,000,000. We would gladly have any trustworthy information as to this remarkable man—who he is, where he was born and has lived, how his great fortune was acquired, and how it is expended.

The following, says the *Australian Sunday-school Teacher*, is from a boy's essay on total abstinence. It is a whole volume on temperance in a nutshell: "I abstain from alcoholic drinks because, if I would excel as a cricketer, Grace says, 'abstain ;' as a walker, Weston says, 'abstain ;' as an oarsman, Haulon says, 'abstain ;' as a swimmer, Webb says, 'abstain ;' as a missionary, Livingstone says, 'abstain ;' as a doctor, Clark says, 'abstain ;' as a preacher, Farrar says, 'abstain.' Asylums, prisons, and workhouses repeat the cry, 'abstain !'"

### A Remarkable Farewell,

The readers of the REVIEW have been informed in regard to the remarkable ingathering among the Telogus in India. Dr. Clough, the leader in this great movement, arrived in this country on the 18th of May, being compelled, from sheer exhaustion, induced by his immense labors, to leave the field for a season of rest. He comes with the importunate cry for twenty-five new men to be sent out at once by the Baptist Missionary Union to reap the harvest which is now ripe for ingathering. Eight thousand converts have been baptized on this one field since the first of January of the present year; and Dr. Clough believes that these are only the first-fruits of the coming ingathering. Nothing like it has occurred in the history of missions. It is, however, of a significant event in connection with Dr. Clough's return that we are now writing. When he went to the field twenty-five years ago, the caste prejudice was such that Hindus meeting the missionary on the street would make a long detour, lest his shadow falling on them, or the odors of his person being wafted toward them by the wind, might defile them. Such has been the change in a quarter of a century that the Hindu citizens of the highest position in the city gave a farewell meeting to the departing missionary, inviting Christians, Mohammedans, and Brahmins to join in a public expression of gratitude for the great blessing which the missionary's labors had brought to their country.

The *Madras Mail*, in recording the event, gives a long list of the distinguished representatives present, and a verbatim report of the farewell address tendered to the departing missionary. The address says:

"REVEREND AND DEAR SIR: We, the people of Ongolo, consisting of all classes and communities, have come together here to-day and asked your presence for awhile, that we may bid you farewell on the eve of your departure to America. We take this opportunity of tendering you our deep gratitude for the many obligations you have conferred on us and the people at large in

these parts. Actions speak louder than words, hence much does not remain for us to say as to what valuable service you have rendered the country in which you have faithfully worked for the last quarter of a century, since the results of your hard and honest labor are themselves monuments of the standing evidence of the good you have done in the improvement and elevation of this place. We feel that you have been a powerful instrument in God's hands in the accomplishment of His great purpose. The poor downtrodden people who were grovelling in darkness and sunk in ignorance have been brought to the light and knowledge of the living God," etc.

The address continues in this strain, closing with a commendation of the departing missionary to the care and keeping of God during his voyage, which almost reminds one of Acts xx. After the reading of the address, several native gentlemen spoke, among them Mr. D. Varkundayulu Sastry, who said that "according to the Shastras he should not have stirred out of his house that day, as there was a ceremony to be performed by him; but *whatever the Shastras could have prohibited him, they could not prevent him being present to do honor to one who had done so much good to the people and the country.*" Surely all this from an assembly of Hindus is remarkable.—A. J. G.

### The Mission to the Children.

From March 1st, 1890, to March 1st, 1891, the missionaries of the American Sunday-school Union in the Northwest, under the direction of F. G. Ensign, Superintendent of Chicago, established 650 new Sunday-schools in destitute places, and induced 2759 teachers and 20,705 scholars to attend them. Besides this, they visited and aided other schools in 2745 cases where 14,020 teachers are giving Bible instruction to 135,369 scholars, held 7522 meetings, made 26,245 visits to families, distributed 5532 Bibles and testaments, placed in circulation \$5070 worth of religious reading, and travelled 191,685 miles.

Already 2982 conversions have been reported from this work during the year, and 85 churches have developed from the Sunday-school.

## IV.—THE MONTHLY CONCERT OF MISSIONS.

BY REV. D. L. LEONARD.

A glance is to be taken at missionary work among the Japanese and Chinese in this country, among the American Indians and the Mormons, and in the islands of the sea. The theme has no lack of either length, breadth, or variety, and includes points not a few of profound interest to every Christian patriot.

### JAPANESE.

The census returns for 1890 are only in part available; but enough is known to make it certain that this class of our population is but small, and does not constitute a very serious "problem." The few thousands we have are scattered far and wide, some in almost every large city, though about 1500 are found upon the Pacific border; Louisiana contains 39, Florida 14; Virginia, 13; Tennessee, 10, etc. Wherever found they are intelligent and polite, and readily adopt the ideas and manners and customs of their neighbors. Nor is the task specially difficult of persuading them to accept the Gospel with all their heart. Not much organized work has been begun or is possible in their behalf. But the Methodist Episcopal Church expends some \$5000 to enhance their spiritual well being in California, dividing it among several missions, and reports 4 missionaries, 3 helpers, 160 members, 21 probationers, and 44 baptisms during the last year. Not many enter the United States intending to remain, and quite a large proportion of the converts sooner or later return to Japan to strengthen the missions there.

### CHINESE.

They number not far from 130,000, of whom the census reports 71,681 as residing in the single State of California. They are found also in all the principal cities West and East; in the flourishing mining "camps;" in the region west of the Rockies they constitute the force of railroad builders and sec-

tion men; are found to some extent in the mines, though having no fancy for toil underground; are expert gardeners and laundrymen, and when trained excel as cooks also.

The Chinese are industrious and economical in the extreme, and, more than anything else, it is their ability to make so little go so far that tends, wherever they are found in considerable numbers, to cheapen and degrade labor, and so stirs the fear and the wrath of other toilers. From several causes they are compelled to endure an endless amount of opprobrium and insult, are the butt for jokes, and a mark for the mob. Though Bret Harte's "Heathen Chinee," Ah Sin, with "ways that are dark" and "tricks that are vain," may occasionally be duplicated in real life among the Celestials, yet the representation is a slander nevertheless. The worst feature of the Chinese question is found in the fact that those who come to us take no interest in American affairs. They journey hither only to make money and return, and hence keep the way open by clinging to their old ways, the queue, their peculiar dress, etc. To lay these aside is not only to be treasonable to the emperor, but also to apostatize from Confucius.

Missionary work is carried on largely by means of evening schools and Sunday-schools, advantage being taken of the fact that many—it may be only with a business motive—are eager to learn to speak and to read the English language. In the early stages of instruction it is found necessary to supply each individual Chinaman with a teacher. Many of them are found to be possessed of bright and inquiring and impressive minds, most are models of good deportment, as well as generous and grateful for favors.

In all the large cities missions are carried on, and are not especially discouraging, but bear fruits which are



substantial, and, all things considered, fairly large. Many are found in Christian churches who in every way adorn the Gospel of Jesus Christ, and whose godly and self-denying lives rebuke their white brethren. The American Missionary Association alone sustains 18 schools in California, with 33 teachers and 1310 scholars. Of these 204 have given up idolatry, and 159 give evidence of conversion. In all, from the first, 750 are counted as having been led to Christ in these schools. The Methodists also and Baptists and Presbyterians are doing work.

#### INDIANS.

Well may Americans blush when they meditate upon the Indian question. Not including Alaska, we have to do with 249,273 red men who are found scattered through 35 of our States and territories. The Indian Territory holds 66,289, of whom most are civilized. In New Mexico dwell 20,521; in South Dakota, 19,845; in Arizona, 16,740; in California, 15,283, and 10,000 each in Montana and Washington. Upon the various reservations 133,382 are gathered, of whom 98,707 are self-supporting, and the land contains 32,567 Indians who are taxed or taxable.

The government, after expending for forty years an annual average of \$10,000,000 in fighting him, and at a cost of \$1,000,000 for every one killed, is now at length devoting \$500,000 a year to educational work; and the churches have found that for the average expenditure of \$1000 the red man can be converted. Though the facts are all the other way, the conviction is yet widespread that the Gospel and the Indian have next to nothing in common. And this though Eliot and Edwards and Brainerd met with abundant success; and the Moravians civilized and Christianized the Delawares and the Mohicans by hundreds, and powerful revivals were vouchsafed in Pennsylvania and Ohio; and triumphs of grace are to be seen among the savage Sioux, and almost every tribe in the West. The

Methodist Episcopal Church South reports a church-membership of 3909 in the Indian Territory. Bishops Whipple and Hare of the Episcopal Church find abundant ground for thanksgiving and hope. The Congregationalists have gathered 9 churches with 438 members, and 16 schools with 527 scholars, and support 87 missionaries and teachers. Twelve theological students are in training for the ministry. The Roman Catholics were first in the field, beginning nearly 300 years ago, during the French régime in Canada, and even yet maintain their self-denying zeal. It is much to be hoped that with civil service introduced into the Indian Bureau, and the churches encouraged by the past fruit of their prayer and toil, a brighter day for the American Indian is at hand.

#### MORMONS.

The Mormon Church was founded in Seneca Co., N. Y., in 1830, or more than 60 years ago, and sprang from causes in which is found a strange combination of iniquity and folly, boundless falsehood and trickery, on the one hand, and credulity to match on the other. Its origin was in a generation famous for isms, and it was but one of a half hundred patent schemes for the hastening of the dawn of millennial bliss. From the first it was a shining mark for ridicule and hate, and within 15 years was compelled five times to change its habitat, and finally, after its prophet and high-priest had fallen victims to mob violence, sought refuge in the wilderness 1000 miles beyond the Missouri. Already its emissaries had crossed the sea, and recruits began to pour in by the thousand from the Old World and to cross the great plains, lured on by specious but deceitful promises.

Meantime polygamy, which for ten years had been practised in secret, was openly proclaimed and defended in 1852. A little later, made bold by success, and during a reign of terror originating in a dreadful outburst of fanaticism, Brigham Young felt himself strong enough to defy the Government, and it

became necessary, to send an army in 1857 to bring him to reason; and then began a contest for supremacy, in which for 25 long and disgraceful years the hierarchy was able to hold its own. Nor was it until the passage of the Edmunds law in 1882 that the haughty and defiant priesthood began to be brought to terms and feel compelled in any measure to obey the law of the land. But since then every year has witnessed solid gains against polygamy and the rule of the priesthood. But even yet constant watchfulness is called for. It will not do to trust the wily leaders, and in particular not for years yet will it answer to bestow upon Utah the boon of statehood.

For nearly 20 years no Christian missionary appeared in Salt Lake, and the Great Basin was as effectually closed against missionary work as were China or Japan. Nor was it until after the discovery of rich mines of silver, and more, after the completion of the Pacific Railroad in 1869, that the churches of the land began in earnest to endeavor to win the "Saints" from the error of their ways. Indeed, the last decade contains the bulk of the educational and religious victories which have been won. It was soon found to be as good as impossible to reach the adult population, and hence great emphasis has been laid upon Christian schools, and a troop of consecrated and heroic women were despatched to the scene of strife and have been there maintained, and great have been their achievements in breaking down barriers of prejudice, letting in the light of intelligence, and leading hundreds to better lives. Progress is slow, the field is as full of discouragements as any in foreign lands, and yet the changes which have transpired within the decade are amazing. By the development of mining and the increase of railroads such an influx of non-Mormon population has taken place that three of the largest cities have been wrested from Mormon hands, and a fourth will soon be redeemed.

The church is now scarcely holding its

own against its foes. It is more than likely that the gains from conversions in foreign lands are more than neutralized by apostasies at home. By a series of defeats extending over ten years the spirits of the leaders begin to be broken, finding the Government and the moral sense of the whole nation united against their schemes. Though not ready yet to yield heartily and thoroughly, even upon the point of polygamy, their faith begins seriously to stagger. It therefore remains to continue the momentous struggle. Let the courts withhold not a whit of their stern pressure of penalty; and let the churches sustain and multiply the toilers in school and pulpit, and to measures hitherto employed add wise and vigorous and persistent evangelistic effort, and ten years hence yet greater marvels of improvement will have been wrought.

#### ISLANDS OF THE SEA.

The isles shall wait for His law; and, alas! for shame, that the countless islands of the ocean, with their millions of souls benighted and depraved, should have been compelled to "wait," in a sense not at all scriptural, and for eighteen centuries before an opportunity was supplied to hear the Gospel command. True, many of them were not known until times quite modern, and only recently have they been explored and made accessible.

It is worth recalling that the first formal missionary undertaking set on foot by the Christian Church had an island for its object; and when the Holy Ghost said, "Separate me, Barnabas and Saul, for the work wherunto I have called them." This was ten years before the continent of Europe received the Gospel. It was also to the West Indies that Frederick IV. designed to send Ziegenbalg and Plutsch. The Moravians despatched their first representatives to St. Thomas, and the second company turned their faces toward Greenland, where Egede had already been long at work. It was Captain Cook's discoveries in the South Seas that first fired

Carey's soul with zeal for the world's evangelization, and for years he thought the Lord had called him to labor for the souls of the heathen in Tahiti, while it was the enthusiasm stirred by those same explorations that led to the formation of the London Society, and gave to it such an astonishing initial impulse. The American Board occupied Ceylon at an early day, and soon after seventeen men and women were en route for the Sandwich Islands.

The earth's islands have never been numbered, nor has an accurate census of their inhabitants ever been taken. But they doubtless hold from thirty to forty millions. Often possessed of climate nearly perfect, and of wondrous natural beauty, they also in many cases supply a flora and fauna most remarkable—birds and blossoms decked in array most gorgeous, and fruits and flavors delicious beyond comparison. Behold the peculiar treasures of the Spice Islands, and the pearls, and ebony, and satin-wood, and coffee, and cinnamon, and cocoa-nuts of Ceylon! And how strange that where nature has wrought many of her chief marvels, and so is seen at her best, man is often found at his very worst! The islands of the Pacific stand for the lowest type of barbarism and shocking savagery, for the unspeakable horrors of *he tabu*, cannibalism, universal lust, and endless war. Fiji, New Zealand, New Hebrides, Rarotonga, and Tierra del Fuego have long been names with which to conjure up scenes most forbidding and loathsome. High among the names of martyrs, too, stand those of Williams, and Patteson, and Gordon, and Gardner, the latter gladly laying down his life in a land as dreary as any under the sun, and in behalf of a people as brutal and God-forsaken as can anywhere be found. But, ever against all this, perhaps nowhere else have the triumphs of the cross been more numerous or more glorious. Upon the Hawaiian Islands there were toiling and waiting and watching with weeping for twenty long years, but after that within six years 27,000 were gathered

into the churches, which now are independent, almost self-sustaining, and earnestly engaged carrying the Word of life to other islands. What dismal tragedy was enacted for a generation in Madagascar after thousands had chosen the way of life! The whole company were called to endure the fiery trials of relentless persecution, and not a few to be faithful even unto death. But the Church came forth from the furnace with scarcely the smell of fire upon it, and to-day the London Society, God's most honored instrument, can count 670 ordained and 3785 unordained toilers in that fruitful field, with upward of 50,000 church-members and 250,000 adherents. The Church Missionary Society entered New Zealand as far back as 1814, but waited and toiled eleven years for the first convert, and then five years longer for the second. But then ensued such a remarkable religious overturning that in 1842 Bishop Selwyn could write: "A whole nation of pagans has been converted to the faith." And now, out of about 45,000 Maoris, 18,000 are Christians by profession, with 38 of their number ordained clergymen. And Fiji, under the wise and patient and self-sacrificing care of the English Wesleyans, has become at length to all intents and purposes a Christian nation, and with perhaps a larger proportion of the population in regular attendance upon religious services than can anywhere else be found. And it may be that Japan will speedily prove herself the queen of all the isles, because of her ready and eager and thorough acceptance of Christ and His salvation!

The secret of these distinguished conquests for the kingdom of heaven is doubtless to be found in part in the fact that the insular races, as a rule, are of a make more gentle and docile and impressible than that of the Chinaman or the Hindoo, and this because, never having been burdened and enslaved by any form of civilization highly wrought and heavy with age, or by any religious system elaborated and fertilized by centuries of learning and culture. The

people, therefore, were more like children, were ready to look up to their teachers and to learn, were far less proud and self-sufficient, and so, with all their base superstition and measureless depravity, like the publicans and sinners of our Lord's time, were much nearer the kingdom. And only let those who have received the knowledge and hope of salvation, and who also, in a sense, love and prize the unspeakable gift, make haste with all their might to evangelize, and so far as possible to convert, the millions who even yet are altogether unreached, and another sublime Scripture will presently inspire our glad song. The Lord reigneth, let the earth rejoice; let the multitude (or the many, or great) isles be glad thereof.

The figures which follow will give definiteness and point to the more general statements which have preceded:

The Presbyterians are carrying on mission work in 28 towns outside of Salt Lake City and Ogden, and have 21 ministers, 58 teachers, 30 schools, and about 2100 pupils, 75 per cent of which pupils are from Mormon or ex-Mormon families. The summary of the work done by all the Christian denominations in Utah is about as follows: 85 mission Christian schools in 78 different towns, employing 172 Christian teachers, and educating about 6000 pupils, three fourths of whom are from Mormon families.

In Micronesia the American Board is doing work in the Caroline and Gilbert groups, and with Ponape and Ruk as centres. In this field Robert W. Logan was the apostle, and in labors abundant wore out his life. The mission contains 3 stations and 49 out-stations, with 19 American missionaries and 56 native helpers. The 51 churches have 4475 members, of whom 496 were received on 'confession of faith last year.

The first Moravian missionaries were sent to the West Indies and to the negro population, then in terrible bond-

age. In Jamaica alone 20 stations are held by 26 missionaries, and the churches have 6444 members and 16,000 adherents. In the 74 schools 7444 children are taught. In the other islands—St. Thomas, Antigua, Tobago, Barbados etc.—are found upward of 10,000 communicants, and 6500 in schools, with 23 missionaries and 21 trained native helpers. The Episcopalians have a church in Hayti with a bishop, 9 presbyters, and 4 deacons. Its communicants number 402, of whom 84 were confirmed in 1830.

The London Missionary Society has a Polynesian mission with 20 English missionaries, 347 native ordained ministers, and 216 native preachers, 13,623 church-members, 40,651 adherents, 13,445 in Sunday-schools, and as many in day-schools. The principal work is done in the Heroey, Samean, and Loyalty groups, and in New Guinea. In Rarotonga a training institution was established as far back as 1839, and in it hundreds of natives have been fitted for preaching and pastoral toil, and from thence have gone out through all the vast region of the South Pacific.

A treaty has just been concluded between Japan and the Hawaiian Government for the unrestricted immigration of Japanese subjects into the Hawaiian kingdom. Special inducements are offered to Japanese cooks and farmers—a free passage to the islands, exemption from taxation, and a bounty of seventy five Mexican dollars given to each *bona fide* immigrant. The first steamer, carrying one thousand farmers, sailed for Honolulu February 27th.

J. T. G.

Matches and kerosene seem strange mission factors, yet the extent to which they are being imported into China makes an item of considerable interest in the increased intercourse with Christian countries, and Western ideas flow in with these light-giving articles.

J. T. G.

## V.—GENERAL MISSIONARY INTELLIGENCE.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard, Bellevue, O.

—Dr. Kerr, who has been for 36 years in charge of the missionary hospital in Canton, has treated, during that period, 521,000 patients, has written 27 medical and surgical works, and educated 100 native physicians. And yet an unbelieving and ill-informed world continues to ask in wonder: "To what purpose is this waste upon missions?"

—The great Church whose seat is upon the Seven Hills is neither dead nor sleeping. During the last four months of 1889 no less than 49 Roman Catholic missionaries, male and female, arrived in East Africa, and 15 of the number were destined to the mission which is rival to the Protestant Mission in Dar-es-Salaam.

—One of the most powerful private associations to which the recent anti-slavery movement has given birth is the African Association of German Catholics. *L'Afrique* reports that this association holds many public meetings in different cities, publishes a journal—*Geluides*—and has 10 diocesan committees, comprising 1500 circles and about 200,000 members. The central council at Cologne has received more than \$130,000 in money. This is to be spent in African expeditions, in founding safe retreats for threatened negroes, in missions, orphan houses, etc., all over the German African possessions. Six thousand dollars have been given to aid in the transport of the first German steamer for the Victoria Nyanza.

—The Swedish Congo Mission, during the last 10 years has opened 5 stations, which are occupied by 18 missionaries. The Swedish Church Mission sustains 8 ordained missionaries in Natal and Zululand, 2 of them natives. The Swedish National Evangelical Association supports 12 Swedish and 14 native missionaries in Massowah and Abyssinia. And in Algeria several wom-

en are at work, sent out by the Swedish Woman's Missionary Society.

—More than 100 Waldensian delegates assembled recently at Torre Pellice, near Turin, in Synodical Convention. The 17 mountain congregations have 78 Sunday-schools, with 3270 scholars, some 40 lay societies for practical Christian work, and 13 societies for mission work, home and foreign. There are now found in Italy 43 Waldensian congregations, with 53 stations for preaching with reference to the formation of congregations. In all, 4228 communicants and 511 catechumens have been gathered, and mostly from the Catholic Church.

—Though it is but a few years since Protestant missions were founded in Mexico, already 20,000 have been gathered into the churches, and a few of these are already large and even self-supporting. The M. E. Church, South, is expending \$105,000 annually upon this field, the Presbyterians, \$30,000, the M. E. Church, North, \$50,000, and the American Board, \$24,000. Besides these the Episcopalians are at work, the Associate Reformed, the Cumberland Presbyterians, and the Friends.

—The Hawaiian Islands, though long since substantially Christianized and left to care religiously for themselves, still find mission work in abundance on hand. Upon the islands, among other foreigners, are found 12,000 Portuguese, 13,600 Japanese, and 20,000 Chinese, and work in behalf of all these is carried on. The Hawaiian Evangelical Association raised \$47,857 last year, and was sustaining 9 missionaries with their wives upon the Marquesas and Gilbert Islands.

—For large, visible, and tangible results the Baptist Ongole Mission among the Telugus takes rank with the North India Conference of the Methodist Epis-

copal Church, and the Hawaiian Islands, 1838-43, when 27,000 were received to the churches in 6 years. In 1878 in Ongole over 9000 were baptized, and 2222 in a single day. A revival has continued ever since. One church has reached a membership of 12,000. Last year was fruitful in conversions, 2023 receiving baptism in three months, 1671 in one day, with 2000 candidates.

—It is said that 4000 parishes of the Established Church of England are so uninterested in the foreign missionary movement as to put forth no effort whatever in its aid. There is a growth, however, of foreign missionary interest in the English Church, as evidenced by enlarged receipts of money and the increased number of missionaries sent out. The London Church Missionary Society, for example, sent out no less than 82 new missionaries in 1890.

—Bishop Potter, in a recent sermon in behalf of New York City missions, said that the Church he represented was preaching the Gospel in that city "not only in almost all the tongues of Europe, but in those of China, Armenia, Turkey, and Persia." A certain parish has promised him \$3000 a year, and the daughter-in-law of Robert Browning has promised to build a \$40,000 chapel.

—In Belgium one out of every 200 of the population is a monastic brother. These 32,000 monks, notwithstanding their vow of poverty, have property valued at \$26,000,000. In France there are fully 10,000 Sisters of Mercy, who upon entering the 800 cloisters of that country, resign all claims to their property. Yet the property of these orders is worth more than \$5,000,000.

—According to the *Geipel in all Lands*, the benevolent contributions of the different Evangelical denominations in the United States for the year 1890 were as follows:

Baptists.....	\$1,362,488
Protestant Episcopalians...	1,659,401
Congregationalists.....	2,398,837
Methodist Episcopalians....	2,769,172
Presbyterians.....	4,783,657

—The Free Church of Scotland, with 335,000 members, raised last year from all sources, a total missionary revenue for the evangelization of the world outside the United Kingdom of £113,431 16s. 3d (\$567,155). Its native communicants in all foreign fields aggregate 6620. It supports 51 ordained missionaries, 8 medical missionaries, and 23 professors and teachers.

—The provinces of Alsace Lorraine, acquired by Germany in 1870, have a Roman Catholic population of 1,131,074, served by about 3000 priests and priests, while the Protestants number 288,895 souls. These are divided into 238 parishes and 118 preaching places. Of the former 199 are Lutheran and 39 Reformed. The Lutheran pastors number 226 and the Reformed 139. In addition to these there are 25,000 soldiers in the provinces, served by 12 clergymen.

—In St. Petersburg there are \$3,000 Protestants. Of these 42,000 are Germans, half of them Russian subjects. They are organized into 14 congregations, served by 30 pastors. The church work among them receives no support from the State, the voluntary contributions of each member averaging about six or seven dollars annually. One of these congregations is building a church costing \$250,000. The same congregation has a gymnasium which graduates its pupils into the university. Another congregation has also a gymnasium of its own, one of the best in Russia, expending about \$20,000 a year for this institution. The city mission work of the Protestants of the Russian capital is being energetically prosecuted.

—From the last statistical Year Book of the Protestant Church in Prussia, it appears that in 1889 no fewer than 3125 persons became converts to the Evangelical Church. Of these 2317 were from the Roman Catholic Church, 525 had been Dissenters and 283 had been Jews. During the same year 107 Protestant pastors had died, the average age

being 60 years and 6 months, the average time of service, 30 years and a few months; 98 were placed upon the retired list, receiving a pension from the Government. The average age of these was 71, and the average service time 40.

—Gossner's Mission, founded by Pastor Gossner, of Berlin, in 1844, is a most vigorous missionary body. They are at work among the Kols of Chutia-Nagpur, India, and are wonderfully successful. Within the last twelve months 10,073 have been baptized and 2796 have broken caste and come under Christian instruction. There are now in the mission 167 churches, with 11,552 full members, and a Christian community of over 35,000. The leper asylum of the mission has been recently blessed with many conversions.

—The thirtieth anniversary of the Woman's Union Missionary Society was held recently in New York City. Mrs. Henry Johnson, President, presiding. The report of the treasurer indicated receipts the past year of \$60,027. The expenditures amount to \$48,681, leaving a balance on hand of \$11,346. The board of managers comprises representatives of eight different Christian denominations, namely, Protestant Episcopal, Congregational, Presbyterian, Reformed, Methodist Episcopal, Baptist, Reformed Episcopal, and Friends.

—It has been pungently affirmed, and apparently with truth, that if the United States, Canada, and Great Britain were supplied with ordained ministers in the same proportion to population that the pagan world is supplied, Canada would have 20 such ministers, the United States 200, and Great Britain and Ireland 100. As it is, "there are 400 ordained pastors in Christian lands to every one on the foreign shores, and there are 600 Christian workers to every one abroad." The same writer also accepts the estimate that \$98 are expended in Christian work in Christendom to every \$2 sent to the foreign field. Yet there are those who say that gifts for

foreign missions are disproportionately large.

—The fact is well known that for years the Roman Catholic Church has been vigorously pushing itself among the Freedmen of the South, and among the American Indians, in the latter case securing the lion's share of Government appropriations. According to a late church official report, 81 priests have established 108 churches and 58 schools among the Indians, have the care of 87,375, and last year baptized 3807 children and 245 adults. The same authority reckons up 151,614 Catholic negroes who are taught by 33 priests in 27 churches and 110 schools. The sum contributed last year for these two forms of mission work was but \$74,664.

—Mr. Stanley has recently said: "At the present time there are over 1000 officials administering the laws of civilization in the Kongo State, where 23 years ago there was but one white man. Thirty steamers now ply the waters of the Kongo, and innumerable steam launches now cleave the waters of the great lakes. This year a navy will be placed upon the lakes; railways are now being constructed by the Belgian and German Governments, and an English road has already been completed for a distance of 40 miles. Over 50 missionary stations have been established, that precept and example may not be wanting for the regeneration of Africa. The old continent will never become what the new is, but the new State of Kongo will become the nursery of the dark nations. And he speaks of the time when he wrote a letter urging that missionaries be sent, which was published in the *London Telegram*, and nearly 400,000 copies of the paper containing the letter were sold, and in a very short time money was subscribed toward equipping the first missionary station in Central Africa. Now there are scores of stations and over 6000 converts after years of ignorance and darkness."

—The following table, taken from the *Missionary Herald*, sets forth the "c.

travagant" expenditures of the churches redemption of the Dark Continent with its 200,000,000 of pagans—

WORK OF AMERICAN MISSIONARY SOCIETIES IN AFRICA.

SOCIETIES.	Annual Expenditure in Africa.	Missionaries—Male and Female.	Native Laborers.	No. of Churches.	Communicants.	Stations and Out-Station.
Baptist Missionary Union, Congo.....	\$43,746	49	5	5	386	4
Protestant Episcopal, Liberia.....	44,093	8	48	17	769	69
United Brethren in Christ, Mendi.....	10,318	7	43	55	317	61
United Presbyterian Church, Egypt.....	42,000	35	256	29	2,971	112
American Board, Natal.....	45,265	53	137	17	1,174	37
Methodist Episcopal Church, West Coast	7,500	3	57	38	2,755	57
Bishop Taylor's Mission, Congo and Angola	.....	27	38	.....	141	10
Evangelical Lutherans.....	13,000	4	9	3	200	3
Presbyterian Board.....	31,155	23	24	17	1,398	25
Total.....	\$237,077	204	617	181	10,051	329

MISSIONARY WORK IN JAPAN FOR THE YEAR 1890.

CONDENSED FROM STATISTICS PREPARED BY REV. H. LOOMIS, YOKOHAMA.

NAME OF MISSION.	MISSIONARIES.			Stations.	Out Stations.	Churches.	Converts in 1890.	Total Membership.	Natives Employed.	Scholars in all Schools.
	Male.	Unmarried Women.	Total, including Ing. Wives.							
Church of Christ in Japan * .....	44	48	150	23	42	71	1,077	9,314	136	1,409
Nippon Sei Kokwai †.....	40	37	110	17	66	56	466	4,000	110	662
American Baptist Missionary Union.	16	15	45	9	43	13	125	1,027	34	322
American Board.....	23	22	84	9	33	61	1,615	9,146	109	3,340
Methodist Episcopal Church, North.	20	19	68	9	29	53	492	3,923	73	1,111
Methodist Episcopal Church, South.	12	5	15	4	15	6	27	318	18	136
Canada Methodist Church.....	10	11	29	5	12	15	146	1,446	50	318
Twelve Smaller Societies.....	23	12	62	18	34	21	289	1,633	51	586
Total.....	214	189	577	93	433	297	4,431	30,082	584	8,758

\* In the "Church of Christ in Japan" are joined the United Presbyterian Church, Scotland, the Presbyterian Churches, North and South, and the Cumberland Presbyterians; the Reformed Church in America, and the Reformed Church in the United States, and the Woman's Union Missionary Society.

† In the "Nippon Sei Kokwai" are joined the Protestant Episcopal Church, the Wickliffe College Mission, Canada, the Church Missionary Society, and the Society for the Propagation of the Gospel.

STATISTICS OF PROTESTANT MISSIONS IN CHINA. FROM TABLES PREPARED BY REV. J. W. DAVIS, D.D.

NAME OF SOCIETY.	FOREIGN MISSIONARIES.			NATIVE HELPERS.		Churches.	Pupils in Schools.	Communicants.	Native Contributions.
	Men.	Unmarried Women.	Total, including Ing. Wives.	Ordained.	Total.				
London Missionary Society.....	33	14	63	11	75	62	2,124	4,678	\$5,573
American Board.....	36	15	83	4	91	20	1,674	1,519	1,319
American Baptist.....	14	7	34	7	75	14	325	1,479	1,175
American Baptist (South).....	14	8	35	8	21	13	328	808	1,175
American Protestant Episcopal.....	11	3	18	19	11	.....	1,123	450	3,358
American Presbyterian.....	58	21	122	20	100	44	2,482	4,041	2,378
American Presbyterian (South).....	12	7	28	.....	9	2	300	100	721
British and Foreign Bible Society	12	.....	18	.....	128	.....	.....	.....	.....
Church Missionary Society.....	27	8	56	17	151	19	2,000	2,935	3,100
English Baptist.....	20	.....	36	1	18	.....	177	1,151	20
Methodist Episcopal.....	37	27	99	76	167	148	2,708	3,888	1,311
Basel Mission.....	19	.....	33	6	43	33	814	2,429	1,327
English Presbyterian.....	26	10	51	8	127	40	284	3,471	636
Wesleyan Missionary Society.....	17	3	31	2	48	15	531	1,729	1,30
China Inland Mission.....	161	135	366	10	82	80	182	2,827	1,729
Twenty-six smaller societies.....	95	58	221	22	268	271	993	1,159	4,13
Total.....	689	316	1,296	211	1,446	522	10,486	37,27	\$8,84





steam raised on the third day after re-erection was begun, will be asked to give once more their intelligent co-operation.

**Contributions for English Church Missions.**—Corresponding with the increasing subscriptions for home missions are the large sums contributed on behalf of the foreign field. This is specially characteristic of High Churchmen. For example, the income of the Society for the Propagation of the Gospel, distinctly belonging to the High Church party, exceeded in 1890 all previous years. The grand total reached was £164,382, an increase of nearly £40,000 on the year 1889. From the subscription list it is apparent that a steady advance is being made in the regular subscriptions. Equally surprising is the progress of the sister organization, the Church Missionary Society, whose accounts, which do not close until March 31st, will doubtless show a similar gratifying return.

**Church Friction in Palestine.**—No solution of the quarrel between Bishop Blyth and the Church Missionary Society has yet been found. The London *Guardian*, representing the bishop, urges the society to withdraw and transfer its agencies to the Society for the Propagation of the Gospel, a recommendation which a majority of the supporters of the Church Missionary Society decline to accept, believing that such a course should be taken by the bishop, who came second into the field and was aware of the nature of the society's operations. To the letter of the Church Missionary Society secretaries the Anglican Bishop of Jerusalem replies that the society's missionaries are proselytizers, inasmuch as they win over converts from Eastern Christian churches, and "a general policy of proselytism endangers," he says, "not only your own, but all our English work in these lands, and is against Church order." He asks what is the use of the Archbishop of Canterbury desiring fraternal relations with the Eastern hierarchy when this kind of missioning is practised by the society under his patronage, and further observes that although the society professes to have centres of work among Mohammedans, these are, in reality, as a rule, members of the Greek Church previous to their entrance into the church mission fold. His sympathies, he says, are with genuine missionary work wherever carried on, and if the society proceeds on these lines it will command his aid. Obviously the answer of the Evangelical

party is that the Greek Church is defective in its teaching of "the Gospel" as understood by Low Churchmen. It is disappointing to see that the Church Missionary Society, after thirty years of labor, cannot reckon more than 600 communicants, 2000 adherents, and 2000 children, whose interests are cared for by ten ordained and five lady missionaries, besides sixty or seventy lay workers. The question has been put to the Church Missionary Society whether it might not devote some thousands of pounds annually to needier and more promising fields. I learn that the Archbishop of Canterbury has had the matter of settlement referred to himself, and every one will hope that a *modus vivendi* may be discovered.

**The Niger and the English Universities' Missions.**—Doubts of the Rev. F. N. Eden, the English secretary of the Lower Niger Mission, not being prepared to return to his sphere of toil in Africa, owing to the Special Committee of Inquiry appointed by the Church Missionary Society, exonerating from blame most of the native clergy against whom he had made charges, are dispelled. Mr. Eden will, to the joy of many in church missionary circles, go back to his post. Though a young man, he is a rising missionary force, whose services to the cause of African missions may be of increasing value. The clouds which have been hanging over the Niger stations are quickly vanishing.

Archdeacon Maples is addressing English audiences on the Universities Mission at Zanzibar, on the Rovuma, and Lake Nyasa. He says that they are training a native ministry which in time will enable the English missionaries to withdraw and leave the work in the hands of African teachers and preachers. Progress is slow; nevertheless, in connection with the mission, there was a large band of African workers, both men and women, formerly released slaves, who were now doing excellent service. A native ordained minister was at present working with much greater success than any of the white missionaries.

**Mashonaland.**—Speedily in the track of the successful British encampment in Mashonaland, missionaries are being dispatched. In response to the appeal of the Rev. Owen Watkins, a Wesleyan South African missionary pioneer of deserved reputation, the Wesleyan Missionary Committee have decided to establish a mission in this lately opened territory. To meet the expansion of English in this and adjoining regions, a new bishopric, known as the Bishopric

of Mashonaland, is about to be created, the nomination and consecration resting with the Archbishop of Canterbury. Since the death of Bishop Colenso there has been no real tie between the Church of England and that of South Africa, which is perfectly autonomous.

**The Situation in Uganda.**—Heroism for God marks every stage of this much-checked East African Mission. The Rev. E. C. Gordon, writing from Mengo, the capital of Uganda, on November 1st, has, after four months' solitary occupation, been gladdened by the face of the Rev. R. H. Walker. On Bishop Tucker and party arriving at Usambiro, October 13th, they were detained six weeks pending the return of the mission boat, which Mr. Walker had taken across the lake to secure canoes for transport to Uganda. Mr. Walker carried to Mwanga a letter from Bishop Tucker, and a copy of the treaty relating to the spheres of influence agreed upon by England and Germany. It appears that the French priests had strongly advised Emin Pasha to take Uganda in the name of Germany, but of course he scorned the notion. Mwanga dispatched twenty canoes to Usambiro for Bishop Tucker, who, together with the Rev. D. A. L. Hooper and Messrs. G. L. Pilkington, G. K. Baskerville and F. C. Smith, started on December 4th for their voyage across the lake, leaving the Rev. J. O. Dermott and Mr. D. Deekes at Usambiro with instructions to move to Nasa, on Speke Gulf. Sadly unfortunate was the delay of the little band at Usambiro. By fever both the Rev. W. Dunn and Mr. H. J. Hunt died, and from the same cause the bishop had suffered four successive attacks, from the last of which he was barely recovering when Mwanga's canoes were in sight. The followers of the Protestants and Romanists are frequently in antagonism in Uganda, though they invariably combine against their common Mohammedan foe. It is cheering, however, to note that many natives had been baptized, the majority being young men, with a sprinkling of older men and women. The catechumens had been carefully prepared, had attended classes three times a week, read most of the Acts of the Apostles, and appreciated the "Pilgrim's Progress."

**British Misrule in West Africa.**—Livid and deplorable revelations of the vices of English government in Sierra Leone have been sent to the *Daily Graphic*, a London paper of good standing, by Mr. F. Buxton. Complimenting the French on their laws, sanitation, business, and the morality of the people

in Senegal, he sets in contrast the depraved condition of things, notably in Freetown, under the British. The uncleanness of the place is a crying scandal, the streets in many directions grass-grown and reeking with smells of decayed fish and vegetables. Trade and enterprise are practically dead. More appalling are the numbers of Government-licensed grog-shops. These haunts of degradation are crowded day and night with hundreds of natives, who afterward stagger through the streets in a ragged and helpless state. The consequences are terrible. These victims either fall into the holes or man-traps which abound, until they are sober, or they are carried off to the lockups, where horrible barbarities are perpetrated upon them. "I found," says Mr. Buxton, "our English Freetown a filthy, forlorn, and uncared-for Darkest England in Darkest Africa." It is not surprising that self-respecting natives say of British rulers and traders, "From whence come these white savages, who are more savage than ourselves?" These poor creatures, united testimony says, are now much more demoralized than they were before seeing a white man's face. For the purpose of making a rich revenue, Government allows the Gambia and Sierra Leone to be deluged with this fearful curse. Mr. Buxton speaks of a ship in which he had a passage, carrying from Rotterdam to the West Coast 100,000 cases of gin, worth two shillings a case, while it is common to witness dhows laden with huge carboys of poisonous rum slipping up the rivers. These disclosures are in the main confirmed by other writers, and the hope is expressed that as soon as the civil governor is withdrawn the primary remedial enactment will include the total prohibition of drink in the colony. Shocking details of the traffic in spirits and its results on the native races may be gathered from the Aborigines' Protection Society's Annual Report, from Book C 5740 in the Sierra Leone returns.

**New Mission to the Central Soudan.**—Great interest has been excited in the religious community of Bolton, Lancashire, by the departure, on February 10th, of Messrs. Hermann G. Harris, B.A., and Edward White for missionary work in the Soudan. Their destination is one of the five or six remaining countries which are ignorant of the Gospel, and continue totally unevangelized. The region measures a thousand miles in length and five hundred in breadth, and is quite distinct from the Egyptian Soudan on the east and the

Western Soudan to the west of it. It contains five negro kingdoms, each larger than Great Britain, with populations of many millions. With both gentlemen it has been the writer's privilege to have intimate friendship, and of their Christian life, enthusiasm, and capacity it is a pleasure to bear unequivocal testimony. The missionaries intend to tarry in Tunis until they have mastered the elements of Arabic, and then join one of the caravans *en route* from Tripoli to Lake Tchad, in the Central Soudan. Miss M. F. Harris, a devoted lady missionary in Tunis, connected with the North Africa Mission, is the sister of Mr. Harris. The two missionaries are depending in faith upon the sympathies of God's people for temporal assistance.

**Another Anti-Slavery Conference.**—Announcement is made of the next of the series of anti-slavery conferences, which owe their origin mainly to the activity of Cardinal Lavigerie, and will be held in London. The British and Foreign Anti-Slavery Society, which conveyed the London invitation to the Cardinal, is exerting itself energetically to make the gathering what it promises to be—an important event. One of the features of the previous conferences at Brussels and Paris was their absolute freedom from political and sectarian coloring, which allowed men of every shade of politics and phase of religious belief to unite on a common platform. This wise arrangement will be observed at the forthcoming demonstration.

#### Monthly Bulletin.

*Brazil.*—A movement has been started at Rio Janeiro to found a Protestant hospital. The new hospital will receive a share of the taxes levied on the shipping, and will be under the care of skilled physicians. It will increase the field of Christian work and the responsibility of the Protestant missionaries in Rio Janeiro.

*Buddhism.*—Rev. Dr. Happer, the veteran missionary of China, writing to the *Presbyterian*, estimates that instead of four to five hundred millions of Buddhists, as claimed or conjectured by many writers, there are not more than seventy-five millions. Dr. Happer gives reasons for these figures, furnishing in considerable detail the statistics of Buddhism in the different countries where it has adherents.

*China.*—Miss M. M. Phillips, M.D., and Miss Smitley, of the Soo-Chow, China, M. E. Mission, while returning by boat from Shanghai to Soo-Chow had an ex-

perience recently that no one could envy. They were attacked by river pirates, who, after opening their trunks and searching their persons, robbed them of many articles of value. "Perils by water, and perils by robbers," it seems, were not confined to the apostolic age.

—The work done among the Chinese on the Pacific Coast is now beginning to bear fruit of a very hopeful kind. Here are two illustrations: One thousand Chinamen, members of the Congregational Church in California and Oregon, have sent two missionaries to their native land, organized a Foreign Missionary Society, with one thousand dollars to start with, and have also contributed twenty-two hundred dollars to home missions. Lun Foon, a member of the Methodist Mission Church in San Francisco, gave up a good business and returned to China to do missionary work at his own charge. He has built a mission property in foreign style of architecture, with preaching hall and school-rooms.

—Dr. Judson Smith says the Chinese are manifestly the governing race of Eastern and Central Asia. They evidently hold the key to the future of almost one half the unevangelized people of the globe. So long, therefore, as the Chinese remain without the Gospel, the great bulk of Asia will be pagan, when they become Christian the continent will be Christian, and the world will be won for Christ.

—The medical missionaries in China appear to be making a deep impression upon the people. The physician is well-nigh worshipped; his person and work are sacred. A remarkably healthful and uplifting influence flows from the labors of the female physicians and of the native nurses trained by them. Their work has opened the eyes of the Orientals to the capabilities of women. There are said to be 109 medical missionaries in China at the present time, 38 of whom are women, all but two of whom are from America. The *Medical Missionary Record* says: "It is not always easy to obtain entrance into a Chinese city. The man who gains the good-will is the physician. With a hospital, a daily clinic, and a large country field, the most skilled surgeon would always find his hands full. We ask our friends of the medical profession to come over and help us. There are about 100 missionary doctors in China; 100 are needed."

—One thousand men in the next five

years, is the call from China. Of course 1000 men will mean nearly, if not quite, 2000 workers; for many of the men will bring their wives, and a good wife doubles the power for good of a missionary in the field; and unmarried ladies in increasing numbers are volunteering from time to time. It is hoped that this number will respond and be sent by the Church.

—The most recent statistics of the missions in China are 1296 foreign missionaries, including 316 single women and 391 wives; 211 ordained, and 1235 other native laborers; 522 churches, 37,287 communicants, and 16,836 pupils in schools.

—China's production of tea last year was 43 per cent of the world's consumption. This shows the commercial importance of China.

—Mr. Trow Alok, a prosperous merchant of Foo Chow, lately gave \$10,000 to found an Anglo-Chinese College in that city.

—One hundred Australians have volunteered for service in connection with the China Inland Mission. A domestic servant in Tasmania has given \$100 of her savings to this mission, and \$20 for the work in Africa. This is an illustration of the earnest missionary spirit of these people.

*Hawaii.*—The largest congregation in the world, numbering 4500 members, is on the island of Hawaii.

*Iceland.*—The Icelandic Lutheran congregations of Manitoba and the Northwestern States recently celebrated the three hundred and fiftieth anniversary of the translation of the Scriptures into Icelandic.

*India.*—It is pathetic in these days of emptied missionary treasuries to read such a letter as the following, received by Secretary Clark of the American Board, from a missionary in Bombay: "I have collected a band of superior young men as workers in this field. How can I suddenly dismiss them without great wrong to them? Again, if I close any of my schools now it will be at the expense of prestige, which, at this especial juncture, will be most unfortunate. Our work here is beginning to bud after these nine years of labor. The Church has been organized; two admitted from this place to the Church; a Brahman young man—a former pupil—has just come out for Christ, and the whole district is stirred up about it. To diminish our work now is to lose

and throw away what will require years of labor, perhaps, to regain. My helpers here have come to the rescue of the work very nobly, and have assumed over three hundred rupees of the reduction, so that the work here may not suffer. . . . If the school is cut down, it must be cut down from the top. If it is cut down from the top it dies. If it dies, what is to become of all our Christian labor in this community? If the children of Christian parents grow up ignorant and not grounded in Christianity, they will be a curse to the community." The American Board is obliged to retrench the next current year twenty per cent.

—As another evidence of the extent of the influence of Mr. Spurgeon, it is stated that Miss Tucker, known as A. L. O. E., reads three of his sermons every day with native converts in India.

—Dr. Pentecost is spending the hot season in Simla, which is a centre of fashion, society, and godlessness, but not idly. A wealthy friend in Scotland has purchased, for his use in India, a tent capable of seating 1200 people. Dr. Pentecost will use this in his campaigns in various parts of the country, owing to the difficulty and expense of procuring suitable halls.

—The recent great revival in the Baptist Mission at Ongole, in the Telugu field, is one of the most remarkable in the annals of missions. In exactly three hours and five minutes two native preachers are said to have immersed 1065 persons! Rev. Drs. Clough and Johnson immersed 606 in one hour and twenty minutes.

*Ceylon.*—A Christian convention of great interest was recently held at Jaffna. Its specific aim was the arousing of Christians to greater earnestness and consecration, and it is believed that much good resulted not only in the reviving of believers, but also in impressing those not believers.

*N. A. Indians.*—The total Indian population of Canada is about 120,000, and of these about 30,000, it is said, are more or less under Christian instruction at the hands of the Methodist, Episcopalian, and Presbyterian churches. There are in the United States 243,000 Indians. Of these only 58,000 receive any assistance whatever from the Government, and a large proportion of these are only slightly dependent. There are 64,871 included in the five civilized tribes of the Indian Territory, and there are, besides, 35,287 not living on reservations who

are counted in with the general population. The main disturbances in the recent uprising have been among the Sioux, who number about 28,000. — *Congregationalist*.

*Japan.* — The Synod of the Church of Christ in Japan adopted the following as its Confession of Faith: "The Lord Jesus Christ, whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin; and all who are one with Him by faith are pardoned and accounted righteous; and faith in Him working by love purifies the heart. The Holy Ghost, who with the Father and the Son is worshipped and glorified, reveals Jesus Christ to the soul, and without His grace, man being dead in sins, cannot enter the Kingdom of God. By Him the prophets, and apostles, and holy men of old were inspired, and He, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible judge in all things pertaining unto faith and living. From these Holy Scriptures the ancient Church of Christ drew its Confession: hence, we, holding the faith once delivered to the saints, join in that confession with praise and thanksgiving." Here follows the Apostles' Creed.

—The Doshisha University at Kyoto is putting its theological students into practical evangelistic work by sending them to points in and about the city. They preach the Gospel in places where most of the people hear it for the first time. In this way their own hearts are kept warm, and they gain a valuable experience. The catalogue for the present year, illustrated with cuts of all the college buildings and containing much information regarding the institution, gives the number of those in the different courses as 570. President Kozaki is tireless in his efforts to improve the school, and largely through his influence the theological students are pushing forward more aggressive evangelistic work.

—From 32 members at its organization, the church in Okayama, Japan, has increased, in ten years, to a membership of above 550. Five churches in the province, and two in adjoining provinces may claim to have sprung from it. A girls' school, with 52 students, a boys' school, with 34, and an orphan asylum, with 90 occupants are some of its outgrowths. Not one communion has passed without additions, and hardly a year without the formation of a new church. It reckons 1300 J. C. S.

ing Christians, whose beginning in the Christian life was in this church.

—The Rev John L. Dearing, a Baptist missionary, gleams from the *Independe* some significant facts from the statistics of missions in Japan in 1890. One is that Japan is not a field for medical missions, the reason being that that country is so well supplied with competent physicians trained abroad, and that the Government provides hospitals and medical attendance for the sick. Another fact noted is the great advance in Sunday-school work. Buddhism ignores the children, Christianity gathers them in. There are in Japan 514 Sunday-schools, with about 21,000 members. Another encouragement is in the increase in students for the ministry.

—*Woman's Work for Woman* says that one of the Presbyterian missionary ladies in Tokyo invited the newly elected Christian members of the Japanese Parliament to her house to tea, and that out of fifteen members thirteen accepted the invitation.

*Judea.*—Professor Sayce, in his article on "Excavations in Judea," dwells particularly on the mutability of ancient names in the East, and the necessity of renewed excavation for discovering the archaeology of the Holy Land. He says: "We have dug up Homer and Herodotus; we shall yet dig up the Bible."

*Madagascar.*—This island, with its queen and 200,000 of her subjects, is ranged on the side of the cross.

*Manchuria.*—This country presents a good instance of Presbyterian union. Here the Scotch United Presbyterians have already 956 communicants, and with them the Irish Presbyterians have agreed to unite in forming one Presbytery.

*Mexico.*—The missionaries in Mexico have much to contend against. At Guadalajara, the headquarters of the Northern Mission of the American Board, the Romanists are very bitter, and are endeavoring to get possession of the chapel site, thus creating an unpleasant complication for the missionaries, who are liable to insults and injury from the armed rowdies.

—There are 97 Presbyterian churches in Mexico. Twenty-nine convert now able ministers of the Gospel. Over 5000 converts are in full communion.

*Trinidad.*—Rev. John Morton, D.D., the pioneer missionary of the Presbyterian Church of Canada in Trinidad,

and who has been in the field since early in 1878, was offered by the last General Assembly the position of permanent Secretary of the Foreign Missions Committee, Western Section. Dr. Morton, in view of the demands of his present field, has made up his mind to decline the offer, and to remain preaching and teaching the East Indians of Trinidad. His decision, while disappointing to the Committee of Foreign Missions will be extremely gratifying to the members, the friends and supporters of the mission in Trinidad.

*Turkey.*—The burning of the college building of Central Turkey College, at Aintab, on December 26th, is a severe blow to the mission work in that locality. Strenuous efforts were made to stay the progress of the flames; but the building, with the exception of the west wing, was destroyed. In the face of many adverse circumstances the professors and other Christians on the spot have promised financial aid, and contributions from all fields are earnestly asked to help the cause of rebuilding. This is the second disaster which this mission has sustained—the burning of the woman's college a year ago hindering the work for a time. Dr. Fuller, the president of the college, writes very hopefully of the outlook, and a new and more commodious building ought soon to replace the one in ruins.

*Smyrna.*—An idea of the manner in which missionary work is done now in regions in which St. Paul once wrought may be gotten from the following paragraph from a letter in the *Independent*: "A missionary from Smyrna writes of his winter tour through a field of some 40,000 square miles in extent. He went eastward from Smyrna, stopping at hopeful places a day or two, or prolonging his stay for two or three weeks where there was special interest; visiting men in their shops, receiving calls from inquirers, preaching every night, traveling by day under circumstances that recall Paul's description of his adventures in the same regions; and all this is in the bitter winter weather, because it is the season when men can be found at home. This sort of work has the most immediate results. The man who preaches to a stated congregation, or teaches, or writes books, is sowing seed for others to reap. But the man who tours much in his district returns with joy, bearing his sheaves with him."

—Rev. W. H. Roberts, D. D., American Statistical Secretary of the Presbyterian Alliance, says that the Presby-

terian and Reformed denominations throughout the world have 20,265,500 adherents.

—An English missionary was recently heard to remark: "If there was more abiding in Christ there would be less abiding in Britain." The same may be said of America.

—The *Presbyterian Record*, of Canada, says: "The problem of Christian union seems likely to find its solution in the foreign field. Christians at home do not realize the wickedness of sectarianism, nor feel the need of united forces and united action as do those who are called to apologize for the divided Church in the face of perishing heathen."

—The impression left by the great assemblage at Cleveland of 500 students pledged to the foreign missionary service was that the possibilities of this remarkable uprising are not yet fairly estimated. So stirring were the scenes in this convention, in which 100 missionaries participated, that two local pastors are reported to have decided to go to the foreign field. The meetings were admirably conducted, and it is hinted that the regular yearly anniversaries of denominational societies would be made more effective if some of the methods used at Cleveland were adopted. One specially successful feature was the opportunity given to ask questions of the speakers, fifteen or twenty minutes being reserved at the close of each address for this purpose.

—The *Missionary Herald* tells of a Scotchwoman whose practice it was to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. She thought to herself: "I have long done very well on my porridge, so I will give the sixpence also to God." This fact came to the knowledge of a missionary secretary, who narrated it at a missionary breakfast. The host and his guests were profoundly impressed by it, the host himself saying that he had never denied himself a chop for the cause of God. He therefore instantly subscribed \$2500 additional, and others of the party followed his example, till the sum of \$11,000 was raised before they separated.

—The Young Men's Christian Association of Chicago is to erect a magnificent building at a cost of \$1,400,000. The building will have fourteen stories, three of which will be devoted entirely to the work of the association.

### Mission to the Australian Aborigines.

Rev. Dr. Steel, Sydney, N.S.W., writes Sept. 30; it has been proposed to establish a mission among the aborigines in northern Queensland by the Federal Assembly of the Presbyterian churches of Australia and Tasmania. A deputation from the Mission Committee, consisting of the Rev. Professor Rentoul, D.D., of Ormond College, Melbourne; the Rev. Samuel Robinson of St. Kitto, Melbourne, the Rev. F. A. Hagenauer, Superintendent of the Aborigines in the Colony of Victoria, and for more than thirty years a missionary among them, along with the Rev. Robert Steel, D.D., of Sydney, went to Brisbane, Queensland, in July. They were there joined with the Committee on Missions to the Heathen appointed by the General Assembly of the Presbyterian Church of Queensland, and had an interview with the Premier of the Government respecting reserves for the mission. The Premier promised all that was required, and as already given to the Lutheran Mission among the Aborigines. The deputies preached in various Presbyterian churches in Brisbane and Ipswich, and held a public meeting on the mission. They also lectured in different churches. A meeting was held in Sydney on their return. It is expected that two Moravian brethren will be secured from Germany to undertake this mission on behalf of the Presbyterian Church. It has always been a difficult work to carry on missions among so migratory a people. The most successful has been when the Aborigines were induced to settle on reserves granted by the Government. In the course of a year it is hoped that this mission may be commenced. J. J.

**The New Hebrides Mission.**—A deputation from the Federal Assembly of the Presbyterian churches of Australia and Tasmania visited the New Hebrides in May and June last. It consisted of the Moderator, the Rev. James Lyall, of Adelaide, the Rev. Andrew Hardie, Convener of the Committee on Foreign Missions, Melbourne, and Mr. M. McGilivray, an elder. Professor Drummond, of Glasgow, also joined the party. They all went round the group, visited the different stations, and addressed the Synod at Ancityam. They were much gratified with the progress of the mission everywhere. The Synod resolved to begin a new mission on *Espiritu Santo*, the largest and most northerly island in the group, and appointed three missionaries to the work. The Rev. D. Macdonald, who has

been eighteen years at Havannah Harbor, Fate, was appointed to pioneer the new work. He has left the islands for Melbourne, where he is to make necessary arrangements, and it is hoped to get a steam launch to be of service to the new enterprise. Mr. Macdonald is married to a daughter of the late Rev. Dr. Geddie, the first Presbyterian missionary in the New Hebrides. The Rev. Joseph Armand, M.A., missionary of the Presbyterian Church of Canada, has already established a station on a small island to the south of Sauto, and from which he operates on the larger island. A new edition of the Gospels and Acts of the Apostles in the Erromangan language has just been printed in Sydney, at the expense of the British and Foreign Bible Society. A thousand copies, bound, have been sent to the island, where the Rev. H. A. Robertson, who superintended the printing, lately returned to resume his work. J. J.

**Dr. Edith Pechey-Phipson.**—In January, at a Convocation of the Bombay University, Mr. Justice Birdwood, the Vice-Chancellor, announced the appointment of this distinguished lady physician as a member of the Senate. He remarked that, although for six centuries ladies had held the office of Professor of Medicine at the Cologne University, he believed this to be the first instance of a lady being appointed a member of the governing body of any University. He added that the Senate would recognize the propriety of appointing a lady who had bravely fought woman's cause in the face of much opposition and obloquy. J. J.

From a letter sent by a student volunteer to the *Missionary Echo* we gather the following items:

"Miss Lucy E. Guinness has been working in colleges in this country for three months under the direction of the Student Volunteer movement. She has recently returned to London. Miss Guinness is the daughter of Hon. H. Grattan Guinness, F.R.S., who superintends three missionary training schools in England.

"Miss Guinness visited many of our western colleges, and through her direct instrumentality over 200 names were added to the volunteer list.

"She expressed herself as greatly surprised at finding many Christian girls in our colleges without the habit of daily Bible reading and unfamiliar with Scripture. Things are not so in England, she says. She has been the means of awakening fresh interest in Bible study among many college girls."