

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XVI. No. 2.—*Old Series*.—FEBRUARY.—VOL. VI. No. 2.—*New Series*.

OUR WORLD.—II.

BY THE EDITOR-IN-CHIEF.

As the true warrior counts the cost of the war and the true builder reckons the resources for his structure, so God's soldiers and servants look at both sides of their work; they study what is to be done and to be undone, to be accomplished and to be antagonized; and then calmly survey the whole range of resources and encouragements, helps and hindrances. Having looked arround at the world field and the giant foes, it behooves us now to look with equal care and candor at our available sources of success and the imperial claims of duty.

1. OUR HELPS.—What are they? First of all, our help is in God. Any and every work done for Him is work done with Him. It is His work rather than ours, or ours only because it is first His. This is not a distinction without a difference. If we are doing a work of our own and ask Him to come to our help, then the primary responsibility is *ours*, and we may well be anxious for the issue. If He is doing His eternal work, and summons us to His help as co-workers with Him, then the original, primary, ultimate responsibility is *His*, and all anxiety and worry become an impertinence, as though God were not able to take care of His own work! As though His ark were mounted on one of man's carts and needed to be stayed by our venturesome hands!

The work of world-wide missions is THE WORK of our Master throughout this whole dispensation; and we are called to be His servants. He does this work not in person but through us, and hence, while the privilege is ours of working for and with Him, the responsibility is His from first to last, and we are therefore to be "careful for nothing" save to be in league with Him.

He has given us the great weapon of our warfare, "the sword of the Spirit, which is the Word of God;" this supplies also the great implement of our work—both sword and trowel at the same time—as good for building as for battling. And about His Word He has said what He never said of any word of man, however wise or eloquent: "My Word, that goeth forth out of My mouth, shall not return unto Me void" (Isa. 55:11).

So far as we really make use of that Word, omnipotence is with us, pledged to our success. As surely as the rain and snow that fall from heaven return not in vapor to the skies until they have watered the earth and made it to bring forth and bud, yielding seed for sower and bread for eater, so surely shall God's Word, heavenly in origin, not return to Him without results. All we have to do is to insure contact between that Word and the souls of men, and we may leave the issue with Him. We may no more trace that Word in its mysterious mission than we can follow every drop of rain or flake of snow as it falls to the earth, percolates through the soil, comes up in springs, flows in rills and rivers to the sea, and is evaporated beneath the sun and returns to cloudland ; but every word of God will fulfil its mission. All we have to do is to *help to send it* on its mission.

Would that all men would learn this great truth ! The world and the Church are full of human resorts and resources, all of which are impotent to do the work to which the Word is appointed in God's eternal councils. When the Word of God seems to be accomplishing but little, men venture to substitute something else. Poetic essays, political harangues, literary dissertations, ethical lectures—something more popular is put in place of God's pure Word in hope to draw the people and fan the dying embers on the altars of neglected worship. But it is all stupendous folly, akin to blasphemy. The only help for lost souls, the one almighty weapon, the one sufficient working-tool for fighting foes and building up the Church is the WORD of God. Give men the Gospel pure, simple, persistently preached, lovingly and graciously exemplified, and there is not one form of error in doctrine or practice that will not ultimately give way. And, if God's Word is powerless, where Omnipotence fails man's impotence must prove doubly and disastrously inadequate. The first help of all is a revival of apostolic preaching if we are to have a new era of apostolic missions.

Our next hope and help is the *Spirit* of God, who alone can help us to use the Word effectively. If the Word is the sword, the Spirit is the force that wields it. The sword is to be held by a human hand, but the grip that holds it and the power that hews and smites and thrusts with it is a Divine power. Paul's dependence was not on the logic of argument or demonstration by logical processes, but on the "demonstration of the Holy Spirit," the short logic that brings instantaneous conviction by rending asunder the veil and suddenly disclosing facts and truths. The Spirit demonstrates by lightning flashes. So Saul was convinced, convicted, converted ; and so have multitudes who had opposed and blasphemed been brought to instant surrender to the truth and immediate obedience to a new Master. How much do we depend on the Holy Spirit ? How fervently do we seek His anointing, enduring, imbuing power ? The one "lost art" seems to be that of commanding spiritual energy. So important is this that we should absolutely tarry until so endowed. No amount of time is wasted in such prayerful, expectant waiting. Ten days of prayer,

forty days of delay are nothing if the one pentecostal day but comes that marks the outpouring from on high.

Closely linked with the Word and the Spirit is that *prayer in Jesus' name* and for the glory of God which makes possible the power of both the Word and Spirit as a reality. To lay hold upon God, to make Him our dependence and confidence, and actually get His power, that is the secret of a mighty use of the Gospel message and a true obtaining of Divine endowment—nay, is not that itself the endowment? Such prayer in Jesus' name is the prayer, not of the human suppliant, but of the great Intercessor in whose name he pleads; just as any request presented by authority and in the name of another is in effect the *petition of another*, only through a third party. Such prayer makes the weakest man strong, because Almighty Strength is behind his weakness. And in order to all this there must be a *higher standard of piety*, a holiness which makes possible new knowledge of God, access to God, and conformity to His image.

When we have thus learned the help there is in God we shall not be slow both to learn and use all the resources and facilities found in ourselves or at our disposal. The proper employment of all that God has given us by nature or culture is made sure only when we are in close bonds with Him. This gives the clear vision to see and the wise mind and ready heart to use every faculty and opportunity. Sanctified enterprise and energy, impelled by holy enthusiasm for God and passion for the truth and for the souls of men, become natural and necessary. The Church under such baptism of power would be a giant working miracles among men. We should have sanctified homes, and children not only trained for God, but conceived and begotten, born and bred as the offspring of prayer. Parental piety would reach back to the very sources of pre-natal life, and parental character would salt the springs whence flow family habits.

We must learn to lay proper stress on a *sanctified individualism*. There is an *unsanctified individualism*, but it tends to the undue assertion of individual opinion and rights, leads to "free thinking" and "free love" and rebellion against the supreme will of God and even the social order. But there is a right and righteous individualism that teaches every believer to grow to his full stature in knowledge, capacity, and activity, and trains him to service; and that shows us the meaning of that pregnant word "salvation," which includes far more than forgiveness and justification—namely, the confession of Christ, the sanctification of character, co-operation with all other believers, and individual service to God and to souls.

2. OUR DUTY.—This can be understood only as both our work and our resources are clearly apprehended, for these constitute the basis of responsibility, determine what is *due*.

The one great duty which we here seek to emphasize is to "go into all the world and preach the Gospel to every creature." A world-wide evangelization is first and foremost, holding absolutely the front rank. In a sense it stands alone as the one and only command ever given to the

Church of Christ by the Master Himself, which covers active duty. He did indeed give two other commands: "This do in remembrance of Me," and "Love one another." But obviously both of these belong to a different category. One refers to the great memorial ordinance and sacrament which keeps His atoning death in perpetual remembrance; the other has to do with an abiding principle of heart life. But there is one and a solitary injunction, having to do with aggressive work for His kingdom. No other command stands beside it. It is itself the *whole Decalogue of the new life*. But though alone it is all-inclusive. If this be fulfilled, every other law and duty of a serviceable life is embraced and performed.

Evangelization, then—carrying the good news from land to land until every human soul is reached—is the one all-inclusive work of the Church. This is no small work, nor one to be easily done. After nineteen centuries, it has never yet been actually done, so that no one generation has fully heard even once the message of the Gospel, and no doubt there are larger masses of mankind absolutely unreached by the good tidings to-day than ever before.

It is so much the more imperative that this work should be immediately undertaken and with all possible promptness accomplished, because even when done, it is but the *beginning*, not the *end* of evangelism. Had every human being to-day heard the Gospel, with every pendulum stroke one dies and another is born; and so, within thirty years a new generation must be taught, or we have again earth peopled by the unevangelized; so that, unless the Church of Christ keeps up her holy activity and reaches one new soul every second this work will not remain done, though once accomplished. Moreover, evangelization is not conversion, but only the first step in preparation for it. And so God means that, like the poor, the unsaved shall be always with us that their condition may be a perpetual appeal and incentive to evangelistic activity. For the Church to have no more need to preach the Gospel to lost sinners would be such a calamity and curse that, at any point this side of perfection, it would imply rapid decline and awful decay. Scarcely less for our sake than for the sake of unpardoned sinners do we need to act as God's messengers; for a stream that stagnates becomes putrid, and where growth stops death begins.

We must, therefore, undertake in God's name as never before to get the Gospel into contact with every living soul. Our work in thus witnessing to all lays the basis for the fuller and more permanent work of repeating and confirming this witness by establishing the Christian home, and church, and school, and college, the sanctified press, and all those educational, philanthropic, and benevolent institutions which are God's trees of life on either side of the banks of the river of life. Such evangelization would be followed by the gathering of converts into churches, which is organization; then the fuller training in knowledge, piety, and service, which is education and edification, and so all true blessings attendant upon the highest and truest Christian civilization would follow, and pre-

pare for that universal endowment of the Spirit which marks the last great epoch and era of human history.

Our limited space forbids, within these pages, to expand this great theme as it ought to be ; but we venture to indicate two grand lines upon which our cords must be lengthened and our stakes strengthened.

First there must be a more equal, adequate, proportionate *distribution of laborers*. The field is the world, and it is not even nominally occupied as yet. Its full occupation is the first condition of evangelization. This disproportionate distribution of missionary laborers throughout the world furnishes some of the most suggestive and instructive facts which we have been able to gather and classify ; and these facts are vocal with both remonstrance and appeal.

From the latest and best available reports—reports at best sadly defective and incomplete—the following approximate tables have been carefully compiled. In 1889 there were reported 6589 foreign laborers, ordained and lay, including women ; and 34,345 native evangelists, teachers, and helpers ; a total of 40,934. More recently the *Free Church of Scotland Monthly* and the *Baptist Missionary Herald* of Britain undertook to compile missionary statistics ; and though carefully made, even these estimates differ. But the number of missionary societies is reckoned by the former authority at 280 ; of stations and out-stations at 11,388 ; of missionaries of all grades from foreign lands at 7700 ; of native workers at 36,000 (4250 of whom are ordained) ; and the number of communicants at 800,000, with 2,200,000 adherents.

The *Herald* computes missionaries at 7921 (of whom 4693 are males, 3228 females) ; native workers at 40,083 ; communicants at 726,883.

Dean Vahl, President of the Danish Missionary Society, an admitted authority in statistics, estimates for 1890-91 : Missionary organizations, 264 ; contributions, £2,229,759, or about \$11,150,000 ; 6557 missionaries, with native force of 46,244 (of whom 3374 are native ministers) ; 885,116 communicants, representing a total of 3,540,464 native members of Christian communities.

Now, in all the tables there are figures not supplied and blanks unfilled ; nor are any reports yet at hand which embrace the year 1892. It will be entirely safe to take from each of these three reports the *highest estimates* given, and even then we shall be rather below than above the mark. Thus combining, we get the following round numbers as very safe guides :

Missionary organizations, 280 ; stations and out-stations, 11,400 ; foreign laborers, 8000 (about two fifths of whom are women) ; native workers, 47,000 (of whom nearly one tenth are ordained) ; making a total working force of 55,000, with about 900,000 communicants and four times as many adherents ; and a total contribution to missions of about \$12,000,000. The most careful investigation satisfies the writer that these figures are as near as may be ascertained to the actual facts, and furnish a proper working basis.

These laborers are distributed very nearly as follows :

	Foreign.	Native.	Total.
India and Ceylon.....	2,360	21,500	23,860
Africa, Madagascar, etc.....	1,530	12,500	14,030
China, etc.,—Mongolia.....	1,430	2,500	3,930
North America and Greenland.....	635	600	1,235
Jews—scattered.....	440	40	480
Japan.....	420	750	1,170
Australia, Polynesia, etc.....	270	3,200	3,470
South America, West Indies, etc.....	240	2,100	2,340
Burmah, etc.....	140	900	1,040
Turkey, Greece, etc.....	130	800	930
Palestine, Syria, etc.....	75	500	575
Continent of Europe.....	70	830	900
Persia, etc.....	65	300	365
Assam, etc.....	40	400	440
Siam and Laos.....	35	45	80
Egypt, Arabia, etc.....	35	35	70
Thibet.....	15	....	15
Scattered—various parts of Europe, etc.	70	....	70
	8,000	47,000	55,000

Of course these estimates are only an approach to the truth, and we shall welcome any corrections or additions that we may as far as possible ascertain, and record exact facts.

But, looking at these tables, with every possible allowance for incompleteness and inaccuracy, it is very obvious that there is no real *distribution* at all, even of the actual available working force. Where no field is oversupplied, in most fields there is an appalling undersupply. The policy of concentration rather than of diffusion has thus far been the practical policy of missions, and this is directly contrary to the express command of our Lord. India leads the way with more than one fourth of the foreign laborers among a population of 280,000,000. This would give about one missionary worker to every 110,000. Africa comes next, which, including Egypt and Madagascar, has about one to 140,000. China comes next, with about one to 270,000. Siam has about the same average supply; Japan one to about 100,000.

One very marked encouragement is suggested by these tables. The Church of Christ sends out less than 8000 workers; but on heathen soil have been raised up, mostly in our own generation, a total force nearly *six times* as large, so that to-day six sevenths of the entire evangelizing force in the foreign field is the self-sown crop of missions. Christ's laborers have scattered the seed of the kingdom; and within this century behold the results! At this rate of multiplication, in another century these lands will be able to care for their own evangelization; and foreign missions may everywhere give place to home missions.

Our already extended paper allows but a word about the other grave matter which demands attention—viz., *sanctified liberality*. For a body

of over 40,000,000 Protestant believers, with a total wealth of not less than \$20,000,000,000, to give of that vast sum less than \$12,000,000 annually for foreign missions, or less than *one sixteen hundredth part*, or one sixteenth of one per cent! is parsimony and penuriousness for which there can be no apology or extenuation. We shall never have an adequate supply of laborers, nor shall we ever adequately support the laborers if they were on the field, until *our giving is reconstructed from the very base*. Of this we are fully persuaded, yet we also know that nothing but the new pentecost can break down the present selfish policy of hoarding and spending.

Among our duties, the proper, scriptural standard of giving comes into front rank, and its corner-stone is found in a conception of our divine *stewardship*. Our possessions are in trust for God, and to be used as trustees. We have giving, but not of a godly sort. There are at least ten ways of contributing to benevolent purposes, some of which are a reproach and a shame :

1. The *heedless* way ; giving something to any object presented, without inquiry into its claims or merits or needs, or proportionate demands as to other causes.

2. The *impulsive* way ; giving as the caprice of the moment leads, as often or as much or little as feeling may prompt.

3. The *lazy* way ; shirking all self denial, and resorting to fairs, festivals, and various panderings to the carnal nature to raise money " for the Lord's cause."

4. The *calculating* way : giving with reference to some expected returns in pecuniary prosperity or indirect self-emolument.

5. The *selfish* way ; giving from desire and expectation of the reward of human praise and glory, or personal prominence and reputation as a giver.

6. The *systematic* way ; laying aside as an offering to God a definite proportion of income—one tenth or one fifth or more, as conscience indicates. This is adapted to both rich and poor, and insures large aggregates.

7. The *intelligent* way ; giving to each object *after* a personal investigation into its comparative merits and claims, and without dependence on the happy appeal of its representative or agent.

8. The *self-denying* way ; saving what luxurious taste or careless outlay would squander, and *sincerely* applying it to purposes of piety and charity.

9. The *equal* way ; giving to the Lord's needy ones as much as is spent on self, balancing personal expenditures and benevolent outlay as a corrective to all extravagance.

10. The *heroic* way ; limiting outlay to a certain sum, and giving away the entire remainder. This is stewardship in exercise. It was John Wesley's way, who never exceeded his fixed sum of personal outlay. It

is Hudson Taylor's way. It makes a habitual, conscientious, proportionate, prayerful, liberal, unselfish, consecrated giver. Adopted as a rule, it would turn God's people into a body of givers whose unceasing contributions would be a river of water of life to a dying world. Such giving would insure praying, and be the handmaid of holy living. With such giving of money, giving of self would inevitably follow, if it did not precede; and with a rapidity now incredible a world's evangelization would move toward its consummation and the coronation of the coming King!

OUR MISSIONARY HEROINES—"BY FAITH."

BY J. T. GRACEY, D.D., ROCHESTER, N. Y.

The human race is composed of about an equal number of male and female persons. Loosely speaking, there are, therefore, on the earth seven hundred millions of women and girl-children, and within each century some two thousand millions of these fill up each a lifetime and pass away. The thought is a stupendous one.

The world has grown familiar with the sad story of the degradation, the wrongs, and the sufferings of this portion of the human race over large portions of the world. The illustrations of their misery are multitudinous and monotonous. The relation of marriage, which under the ennobling influences of Christianity has been exalted well-nigh to a sacrament, presents throughout the history of non-Christian peoples a lamentable record of violence and sin. The old Maroons of Jamaica and the present Thibetans of Asia, furnish examples of peoples without a substitute for marriage in the one case, or any judicial sanction of it in the other. The Hassaniyeh Arab recognizes a "three-quarter" marriage—of legal obligation only three days out of four—while in Mocha all marriages are temporary. In Thibet wives are pawned, and in parts of China hired to other men. The communal marriage, wherein all the men are married to all the women, as recommended in the Platonic Republic, is by no means unknown to history, though it shocks every sense of decency and graduates men as beasts in an agricultural pen. "Wife-capture," whereby women have been clubbed, speared, or otherwise half killed in the process, has been and still is, too widespread to enumerate the nations that have practised it. Polygamy and polyandry, whether in Thibet, Ceylon, New Zealand, the Aleutian Islands, among the Cossacks or the Orinococs, afford little relief to these wretched chapters of human life. Gir' life among half the population of the globe seems the cheapest thing in the dust-bin of human possessions. We close our eyes to a record of debasement and oppression, which compels us to pity where we cannot relieve.

When Jesus Christ came into this world, He came, the truest friend of woman, and formulated principles which, like leaven, must exert its influence through all measures of meal to give her a social resurrection. Born

of a woman, He blessed the woman that bore Him. He showed favor to classes which had for ages been shut out from recognition. One woman, "a sinner," is told to "sin no more," and the charity of all centuries is summoned to condone her shame till a sinless one is found among men. Another woman breaks perfume over His person, and the fragrance floats in fulfilment of His prophecy through all ages in the kindest expressions of pity and the gentlest ministries of love.

The benefit that comes to society from the patronage which Christianity has extended in so unexampled a degree to this half of the race, is not far to seek. It were to write a volume so much as to enumerate the intellectual development of women under the benign influences born of the Gospel. Barbara Uttman rescued Saxony by the invention of pillow lace; Betsy Metcalf originated the straw industry of the United States by her manufacture of straw bonnets, from which Massachusetts alone reaps millions every year; the cotton-gin, which leads the list of the sixteen remarkable inventions adopted by the world, was the invention of Mrs. General Gre n; the "Burden" horse-shoe machine, which turns out a horse-shoe every three seconds and saves millions to the land, was the invention of a woman; when Mr. Roebling, engineer of the great Brooklyn bridge, was stricken down with overwork, his wife assumed his duties as chief-engineer, and sat down with manufacturers to teach them to make patterns which no mill was then making; Miss Maria Mitchell, astronomer of Vassar College, received a gold medal from the King of Denmark for discovering a comet in 1847, besides which she discovered seven others, and was the honored guest of famous astronomers in Europe. Woman, under the inspiration and freedom which the religion of Christ has created, has been set loose as at a bound, for lofty achievement in the department of charity and social reform—witness the noble and the gifted Elizabeth Fry and Florence Nightingale, or our American, Clara Barton, or Dorothea L. Dix, "who," as her biographer well says, "in a less practical age would have been canonized, and her halo-crowned figure placed on the altar-pieces of churches to shine like those of Catherine of Siena or Santa Barbara."

But it is of the expression of this genius of charity and endurance in noble achievement, as found on the foreign mission field in our own times, that we write. Even in this we are bewildered with the richness of the illustrations that thrust themselves on our view. The tact, talent, and industry of missionary women, their rich resources in expediency, their loftiness of soul-power, combined with the *abandon* of their faith, suggest an addendum to the eleventh chapter of Paul's letter to the Hebrews. Shall we venture to be the scribe? Then here is what might be added as samples of others of which "time would fail" us to tell.

"BY FAITH."

"*By faith*" Miss Whately, daughter of an archbishop, went to Cairo, Egypt, and for more than thirty years spent her strength in helping Mos-

lem women and girls, and finally was pressed to develop a boys' school, which is one of the prominent educational factors of that land to-day.

"*By faith*" Mrs. Osborn founded the Soldiers' Home in South Africa and the Railway Mission of Cape Colony and Natal, and travelled over the country thirteen hundred miles, sometimes with icicles hanging from her carriage, and at other times under a broiling African sun. A Jew, seeing her devotion, said: "I do not believe in their Christ; but if He enables them to endure this, I will never mock His name again."

"*By faith*" Sarah Boardman for three years after her husband's death continued his work, pointing the way of life to the Karen inquirers who came in from the jungle, conducting schools with such tact and ability that when afterward she obtained a large grant from the English Government for schools throughout the province, it was specially stipulated that they should be "conducted on the plan of Mrs. Boardman's schools." "*By faith*" she made long mission tours in the Karen jungles, climbed mountains, traversed marshes, forded streams, and threaded forests. In conversation, prayer, and writing in the Burmese language she acquired an uncommon degree of fluency and power. She conducted prayer-meetings with the women every week, and a meeting for a study of the Scriptures; translated into model Burmese the "Pilgrim's Progress," edited the chapel hymn-book, composing twenty of its best hymns; published four volumes of Scripture questions—since in constant use in the Sunday-schools; acquired a knowledge of Pequan, and superintended the translation of the New Testament into that tongue, and frequently met the exigency of lack of ministerial force by conducting the worship herself in the Karen assemblies.

"*By faith*" Miss Fay, of Albany, went in the early days of mission work to Shanghai, and commenced work among boys because she could get no girls, and by patient toil developed that school into a theological seminary from which have gone out hundreds of native pastors, and then in failing health handed the work over to her own Protestant Episcopal board and came home to die.

"*By faith*" the spiritually minded Miss Fidelia Fiske, the first unmarried missionary to Persia, established a female seminary, the educational and spiritual influence of which has possibly done as much as any other, if not of all others, to reach and revolutionize the homes of Persia.

"*By faith*" Miss Matilda Rankin, the first Protestant missionary to enter Mexico and establish work there, suffered all things for twenty years that she might make known the Gospel to the Mexicans. She came home at last broken in health, and handed her work over to the American Board.

"*By faith*" Eliza Agnew, studying geography at school at eight years of age, resolved that when she "grew up" she would be a missionary, and at thirty years of age went to Ceylon, took charge of a boarding-school, and for forty-three years, during which she never visited her native land,

exerted her influence on the women of that country, and had under her training more than a thousand girls, teaching the children and grandchildren of her first pupils, not one pupil taking the entire course coming out of the school without being a Christian. When she died they called her the "mother of a thousand daughters."

"*By faith*" Mrs. Dr. Hill taught three generations of Greek women, and the institution at Athens has a daily attendance of fifteen hundred pupils.

"*By faith*" Miss Isabel Nassau, of West Africa, took charge of a theological seminary for African young men, has translated books, printing them with her own hands on her own little printing-press, and sailed up and down African rivers in her own little boat, the *Evangeline*, to visit the stations under her care.

"*By faith*" some fifteen years ago a New England woman went to Burma with her husband. Soon after arrival on the field he died, and was buried while on a Gospel tour in the Shan States. The brave woman toiled on alone till failing health compelled her to return to the United States. Later, she took a course of medical study and a course in theology, and then returned to labor far in the interior among the Shan people, worked for nine years without vacation, gathered a native church about her, trained her own preachers, built her own bungalow, schoolhouse and chapel, and works still with that love which will bring the world to Christ.

"*By faith*" Miss Mary Graybill went to India, representing the church known as the "Christians" or the "Disciples of Christ," the Sunday-schools of which raised \$4000, and then sent it to her for the purpose of erecting a church for her mission. "*By faith*" she served as architect, master builder, and general "boss mechanic." First she bought four yoke of buffalos to do the teaming, then a few big trees, and employed nearly a hundred natives to quarry the stone, which had to be hauled several miles, and to make brick, first tramping the clay, fashioning it into bricks and burning them, using the spare portions of the trees for fuel. The trunks of the trees were laboriously sawed by hand into boards for the floors and roof. A stone foundation was laid three feet below the ground and as much above to keep out the white ants. Evidently she made a good job of it, for an English visitor, asking who had engineered the building, was amazed to find she had filled that position herself.

"*By faith*" Miss Clara Cushman bought a property for a school with fine buildings in North China, arranged with the carpenter to finish the buildings for a school-room, but finding the men putting in one window three inches lower than the other, and laying the bricks wrong side up, stood over them directing the work till it was done correctly.

"*By faith*" a young missionary woman at Tetela, Mexico, conducted mission work for one year entirely alone, so far as any English-speaking companionship went, the work being entirely among the native Indian

population. She had to ride on horseback and ford several rivers in reaching her stations, and the testimony of the superintendent was that "no more self-denying and heroic missionary work" was done anywhere than by this woman.

"*By faith*" Miss Phœbe Rowe, an Eurasian lady, sent to a central station in North India, took entire charge of the work for a year till a pastor could be appointed.

"*By faith*" many of these noble Christian women have wrought greatly in the department of literature in the vernaculars of the field where their fortunes were cast. Mrs. Mix, of the Baptist Mission, in Burma, acquired such proficiency in the Shan language that she became an able coadjutor of Dr. Cushing in the preparation of the Shan Bible, carefully reading his manuscript, and at times taking charge of the printing in his absence, and taking large parts of it through the press. Miss Oclad translated a hymn-book for Chinese; Mrs. Humphrey did the same for the Methodists in North India, and Mrs. J. E. Scott issued a book of harmonized native music, in wide use in that mission; Miss Holbrook published a work on the education of Japanese girls; Miss Spencer, of Tokyo, translated the life of Susanna Wesley into Japanese; Miss Bodly, of Lucknow, wrote in Hindustani a life of Queen Victoria, which has had a large circulation; Miss Hall, of Rome, has established a Sunday school paper, and issues it in connection with the International Sunday-school leaflets in the Italian language. "A. L. O. E." has for years, at her own charges, worked in a native village in North India, translating and writing and superintending schools, and now, past seventy years of age, is respected and loved by the whole community.

"*By faith*," when cholera broke out in one of the mountain stations in the interior of the Himalayas, Miss Annie Budden faced and fought it alone, so far as human help went, for two months. She was obliged to remove her girls and women to a hill eight thousand feet high and twelve miles away, and to go, leaving her farm and cattle and store-room, the grain cut and ungathered, and facing the problem how she should feed all these people. The children had to be carried on the shoulders of men, because too young to walk the distance. It was no small matter to thus move eighty-five women and girls to occupy tents. The doctor left with his family; he was not well, and could not stand the strain. Miss Budden was alone; every servant vanished. The native Christians had wives and children, and were terror-stricken. "One day," she says, "I was called to see one of my women some distance away. I could not get a coolie, for every one had gone, so I got a pony and rode on a man's saddle, spent hours in working over the sick, then got another horse for my homeward journey; but I had no saddle—only a cloth; the horse became restive and unmanageable and threw me off, and I walked twelve miles in an Indian sun on a hot July day. Several of my women and girls died, and the question came low to get them buried, for no one would come near me,

and there was no one to dig a grave. All had left me but a few native Christian women. I called one of them and asked her if she would go with me to dig the grave. She said, 'Yes,' and brought others with her; and six of us went with spades and hoes, a sad procession. We tied up the body in blankets, carried it ourselves, dug the grave and buried it, and I offered a short prayer. That was six o'clock in the morning; at six in the evening we did the same thing for another. During this time my wheat was lying on the floor unthreshed, my cattle were suffering because there was no one to give them water. It was a time of agony and of dependence on God."

One must cease these selections somewhere. The portfolio we have overhauled and appropriated at our pleasure, sometimes even to the phraseology which we found, is full of similar incidents. We cannot forbear adding one or two other references.

"*By faith*" Miss Reed, of the Methodist Mission in India, toiled till obliged to return to America in ill health, and after spending some time here, consulted a physician, and then a series of physicians, only to learn the startling information that beyond doubt she had in some way contracted leprosy. The brave girl kept her knowledge to herself, told not even her mother, but prepared to return to India, that "by faith" she might live with and work for lepers! She is near Miss Budden, banished to the social relations of that disease-stricken community, but cheerful and triumphant, a living martyr to the salvation of the people of India. She is engaged in literary work at present, and will doubtless do a grand work for God. Heaven help the heroine!

What is the secret of all this endurance with delight, this triumph in trial, this quickened genius, this developed scholarship, this doubling of capacity, moral, physical, and spiritual? We have purposely left all reference to Miss Field until now, that she may tell the secret of power and peace in isolation and toil and danger and disaster.

"*By faith*" Miss Adele Field went to China, and has accomplished work which has made her name known in many lands. She has travelled among the country villages, trained numerous Bible women, translated books, indexed Williams's "Dictionary of the Chinese Language," and, among other doings, has made a "Dictionary of the Swatow Dialect."

But it was not for all this that we reserved reference to her to this point in our article. It was the rather that we might let her tell "in her own way and well" the secret of power, the hidings of God, the "unknown quantity" without which no solution of the heroism of these devoted women can be got. Four years after Miss Field had opened her evangelistic work at Swatow she wrote a letter to a friend from a distant Chinese village where she was laboring, in which, after describing the "floorless, windowless, and comfortless houses" of the natives, she said of her life:

"It is a solitary sort of one; but while I am obeying Christ's behest,

'Go and teach,' He fulfils to me most wondrously His promise, 'Lo, I am with you always.' In no other occupation could I be so sure of such good company. The promise is explicit. It is not limited to the fitness of him who goes, nor to the success of his teaching. Just as I go, just as I am I teach, and in all His glory, all His sweetness, all His power to bless and comfort He is with me. There is nothing in me to make Jesus wish to stay with me; the filth and horror of the place must be far greater in His sight than in mine; but the mission insures His presence with the ambassador. I have the Royal Guest who calls me 'no more servant,' but 'friend,' and whose tender love will not leave me one moment lonely. His greatness never seems so great as when He reduces it to the need of my littleness. He never seemed so much a King to me as since I see how regally He can dwell in this small drear house, and what a palace He makes it to me. He makes me realize that a Saviour is for the commonest and most practical needs as well as the most spiritual. I know of no human friend whom I should be willing to bring with me to such an uncheery place. But Jesus of Nazareth gives me no anxious thoughts for His entertainment. I can sit on Mary's footstool unrebuked by any Martha; and my social joy is greater than if I had the company of visible angels without Him."

We have no space for the other part of this divine philosophy of content and toil—that of witnessing the development of souls who have never had the light, when they receive its divine rays. In some cases the eagerness to learn of the truth is an inspiration.

"One holds my hands and another my feet," says one of these workers, "as I begin to tell them of Jesus." An old woman was standing on the outskirts of a crowd at a bathing place on the banks of the Ganges River near Cawnpore, where Nana Sahib massacred four hundred Christians. A foreign lady-evangelist was talking to two hundred heathen women and singing to them of Christ. "Your singing is drawing my heart this way," said the little old woman on the outer edge of the company. "I have been standing here a long time and cannot go away. Every night as I go to sleep I hear you singing,

"Yisu Masih mero prana bachaiya,"
(Jesus Christ has saved my soul),

and I sing it too all day long in my heart as I do my work." "We are still birds in a cage," said another, "but you have taught us to sing."

One old Brahman woman, hearing for the first time the blessed words in St. John's Gospel, 3 : 16, said, with much earnestness, "Put my finger on that and read it again, and read it slowly." Then added, "Oh, bring me a book like that, and teach me how to read it! 'God so loved!' Oh, I will say it all the time till you come again." Others say, "Why haven't we been told of Jesus before? you must tell us more about Him before we can worship Him." A dying Hindu girl in a zenana, where no ordained minister could enter, gave up her babe, asked for water, and when it was

brought crowned herself, laying her open Bible across her head, *baptized herself*—and died. Multitudes uncounted and often unknown are thus longing for light. The secret of the apostle is the secret of these heroines, who "count all things loss" that they may make known this Gospel to these.

Doing often the work appointed for the stronger arm and rougher nature of man ; reading ritual at the grave's mouth or in the church, because no minister is present or procurable for months or years ; " expected to know how to treat a sick horse, to decide the accurate amount of grain bullocks ought to eat in a month, to judge the length of time and number of men required to whitewash a given number of rooms, or to check the almost fabulous amount of salt which the *khansaman* strives to make one believe is necessary for the food of the girls"—these women are doing all without disturbing our sense of the delicacy of woman, lessening the aroma of the loving names by which we address her, or dissolving the spell of her personal charms.

The results are beyond computation. They are lifting the heathen world off its hinges, by lifting the world's girlhood and womanhood and wifehood, its motherhood and widowhood up to the realization of God's ideal woman, clothed with the sunlight of sanctity, pure with the utmost approach to purity, sweet with unselfish attributes, and strong for the quickstep of an onward progress which must sometimes recognize weariness, but is certain to know neither permanent arrest nor decline.

These women are threading intricate lanes in Oriental cities, wandering by the banks of the Yangtse and the silver La Platte, sitting under the sunny skies of Italy and on the fertile plains of Mexico, scaling the Balkans, sailing the seas of the Mikado's empire, and entering the gates of "the hermit nation," fulfilling the prophecy that "the women that publish the tidings are a great host."

These women have gone from homes of culture, halls of learning, and the enchantments of Christian society—gone to isolation and to the dreariness and monotony of heathen misery ; gone into public melas, private hovels, and lofty mansions in India and China ; camped among wild Koords, crept on hands and knees amid smoke and vermin in a Zulu's kraal, sung Christian hymns to cannibal crowds, slept quietly on the Infinite Arm in the habitations of cruelty and the abodes of lust, "scribbled" the seas with the "centric and eccentric" of their journeyings, risked health in ways named and unknown, bound up offensive wounds, sympathized with the fallen, trained children, given to mothers a loftier ideal of motherhood, addressed themselves to national reforms in the interests of their sex, and been "living epistles" of the everlasting Gospel. And all this have they done, not under the impulse of mere temporary sentiment, but with patience that could plod, with ingenuity that could create, and with a practical wisdom that could conserve. They have prosecuted their work in a way and with results which may challenge comparison with that of

their sisters, or even of their brethren, of any century, of any country, and of any clime.

Into the magnificent companionship of these heroines we are sending other women who will not always be equal to these, nor always equal to themselves, perhaps, for all find times of exhaustion and disenchantment. The dew will be on Hermon and the enveloping cloud on Tabor, while they go to Carmel or to Calvary. But to all who shall enter these lists of the enduring ones, we have to say, You shall be girt with the same grace, guided by the same pillar, and your work may glow with the oriole of the same saintliness. "By faith" the eleventh chapter of Hebrews will be an amending book to the end of time.

CONFUCIANISM.

BY REV. A. P. HAPPER, D.D., GLENSHAW, PA.

Confucianism is a very extensive subject. It will be impossible to treat it fully in a short paper. All that I can do will be to present an outline of the important points. Confucianism comprehends three separate and distinct subjects. They are designated by the name of China's great sage, not because he originated the doctrines and worship pertaining to these systems, but because he edited the books in which they are transmitted—systematized them and taught them to his disciples, who accepted and disseminated his teachings.

The three separate systems comprehended under the term Confucianism are these : 1. A political system which is embodied in the form of government that has existed so long in China. 2. A system of ethics which explains and enforces the nature and duties of the five human relationships, and teaches the nature and obligation of the five cardinal virtues. The third system presents the native religion of China, which is established by statute, and is the State religion of the empire. These several parts of what is comprised under the term Confucianism have existed since the earliest existence of the Chinese nation. I will give a succinct statement of each system separately.

The Chinese system of government assumes that the government in China is established by an overruling power, designated Heaven. Whatever may have been referred to by the term Heaven in the early ages of the people, ever since the time of Confucius it has referred to the material heavens regarded as a god. Heaven establishes the government, appoints the rulers, confers blessings upon rulers and people, sends judgments upon transgressors, displaces unworthy kings, and gives the throne to a successor. The government is a paternal monarchy. Government was established for the happiness and protection of the people, and not for the honor or aggrandizement of the rulers. If the rulers oppress the people, and will not heed the remonstrance of men or the warnings of Heaven, it

is the right of the people to remove such rulers by revolution and install others in their place. The success of a rebellion which has been excited by injustice and oppression is the proof that Heaven, the patron god of the empire, has appointed the insurgent leader to be the ruler, and the people submit to him as the Heaven-appointed emperor. When an insurgent chief obtains the power and makes proclamation to the people of his ascending the throne, he also makes a public declaration to Heaven of the reasons for the insurrection, and states that, as he has now obtained the decree of Heaven in his favor, he enters upon the duties of the Heaven-given appointment with a deep sense of his own unworthiness, and announces his purpose to administer the government according to the principles of justice and for the happiness of the people.

The principles of the government, as presented in their classics and established by statute, are just and good ; they are moderately well carried out in the administration of the government, and afford in a good degree protection to life and property and the pursuit of happiness. In the time of general calamity, as when drouth or widespread floods or famine occurs, it is usual for the emperor, after a period of fasting, to repair to the altar of Heaven and, with the outward appearance of humiliation and distress, to confess his sins and errors of administration, and entreat compassionate Heaven not to send calamities upon the people for his sins, but to show favor and remove the distress.

The emperor, as the Vicegerent of Heaven, is the source of all honor and appointment to office. He appoints all the officers, supervises their administration, promotes the efficient, and removes or degrades the useless. The emperor rules according to accepted and well-known principles of government. There are six boards of administration. The emperor has two councils and special ministers of State. One council consists of a few of the highest officers. The other is much larger, and all the high officers of the empire are members of it. To this large council all important questions of national policy are referred for consideration and advice. In 1839 the question of the legalization of the opium trade was referred to it ; and in 1884 the terms of peace which were proposed by France were referred to it. There is nothing in the government to which the missionaries have occasion to object except to cases of local and incidental administration. They should rejoice that there is a stable government, securing peace and good order in the country. They should pray for the rulers, and should inculcate reverence for them and obedience to the laws.

The Confucian system of ethics comprises the five human relationships and the five cardinal virtues. The relationships are these—viz., prince and minister, parent and child, husband and wife, elder and younger brother, friend and friend. The duties inculcated as growing out of these relationships are mainly in accord with the teachings of the sacred Scriptures on the same matters. There is, however, an exaggeration of the power belonging to the parent and of the obedience required of the child.

There is also some exaltation of the power of the superior party in all the relationships, and a correspondent debasement of the subordinates. Each relationship includes a class of them, of which the specified one is the type. The prince comprises all who are in authority; and minister comprehends all classes of subordinates in society. The teachings of Confucius contain clear and explicit statements of the duties pertaining to the several parties in these relationships. The missionary can very properly give the sanction of the sacred Scriptures to the teachings of the Chinese sages on these relationships except when they inculcate the form and acts of worship to ancestors, and in regard to the other points referred to above. In all ordinary times, when presenting and enforcing the parental and filial duties, the missionary can present the scriptural view of these duties without antagonizing the Chinese exaggeration, and show how, in the nature of things and according to reason, there is a proper limitation to them in such a way as to convince the judgment of Chinese hearers of the right.

The parental relationship, as acknowledged by the Chinese, affords a very excellent basis on which the relationship of God to men, as the Supreme Father of all, may be explained. The presentation of the character and relations of God as the Creator and Supreme Ruler enables the missionary to present God's claim to the obedience of men to Him and His law in such a way as to set aside, without giving offence, the claim of parents to the absolute obedience of children. Parents and children alike owe obedience to a common Father and Ruler.

The teachings of Confucius in regard to the conjugal relation afford accepted principles for the inculcation of purity in all the relations of life. In the other relations these same teachings furnish the ground for the inculcation of honesty, integrity, and truthfulness between man and man in all things. The Chinese conscience is prepared to respond to all the teachings of the divine law in reference to human duties, including love to all, flowing from the universal brotherhood of men and the form of the golden rule in its negative form—of *not* doing to others what we do not wish to be done to us. The positive form of the golden rule, as given by our Divine Saviour, is very easily enforced, after the negative form is recognized as higher and better. The universal brotherhood of men is supported by this sentence from the classics: "All within the four seas are brethren."

The five cardinal virtues of the Chinese sage are benevolence, righteousness, filial piety, ceremony, and faithfulness. While this is not a complete list of the virtues, the list comprises the most essential virtues of human society. The meaning of the Chinese words translated by these English words is more full and comprehensive than the English equivalent. Benevolence comprehends all the kind and friendly feelings and acts due from man to man in all the relations of life. Filial piety is not restricted to the duties pertaining to parents, but extends to the respect and obedience due to all superiors in age, station, and position. Righteousness comprehends everything in human life and conduct which is requisite to consti-

tute a perfect man. Ceremony includes the observance of all the kind and gentle acts and ceremonies which manifest the proper deportment of dignity, complaisance, and conciliation, suited to and proper to all the relations of life. Faithfulness is equally as extensive as the other terms in its signification, and teaches the observance of good faith in our intercourse with men in all things. The Confucian teachings in regard to the duties of the five relationships and the nature and obligation of the five cardinal virtues have formed a moral nature and conscience in the Chinese to which the missionary may address himself on all human duties and obligations from the very first commencement of his intercourse with them. There is an acknowledged standard of human obligation to which he can always appeal with assurance that its requirements will be admitted as obligatory.

These virtues, though in the Chinese system limited to duties belonging to human society, can very easily be so explained and extended as to include the duties owed to the Creator and Ruler of all men. As his own conscience shows to the Chinese that in his intercourse with his fellow-men he comes far short of his accepted standard of duty, there is easily brought home to him a sense of sin and shortcomings; with the proper extension of human duties to God and our relations to Him, we have a wonderful preparation for preaching a gospel of righteousness, benevolence, and doing good to others, and a provision for forgiveness of sins as taught by Him who taught as man never taught.

The *native* religion of the Chinese people is the third system which is comprised in the term Confucianism. It is commonly stated in books on China that there are three religious systems among the Chinese, and they are designated Confucianism, Buddhism, and Taoism. Buddhism was brought into China from India in the first century of the Christian era. It has many adherents in China, having found entrance by accepting many of the idolatries of the native worship into the system of Buddha. Taoism is the modification of the native idolatries which was introduced by the Chinese sage, Laou-tsze, who lived at the same time as Confucius. Confucianism, as a religion, comprises the early native idolatries as they have come down from the earliest period of the nation, and as they were received and transmitted by Confucius. It is established by imperial statute as the State religion of China, with a liturgy and an official enrolment of all the objects and things and persons that must be worshipped. It is the recognized worship of the government, and the other two are spoken of and regarded as heretical. Heaven, Earth, and Man are spoken of as the three original divinities. All the objects of worship are classified as belonging to one or these three powers. Heaven, earth, sun, moon, stars, wind, clouds, lightning, rain, seas, mountains, rivers, hills, etc., are enrolled in the list of gods. Of men, the persons to whom worship is to be paid, as directed in the imperial statutes, are the imperial ancestors, the emperors of former dynasties, the great teacher Confucius, the patron of agriculture, the patron of the manufacture of silk, the first physician, deceased philan-

thropists, statesmen, scholars, martyrs, etc. There are three grades of worship—the highest, the middle, and the lower. In the imperial ritual the highest worship is to be paid to Heaven, Earth, the Imperial Ancestors, and the gods of the land and of the grains. The several parts of heaven and earth, Confucius, and the patrons of agriculture, silk manufacture, and the healing art, all receive the medium worship, and all other persons and things receive the lesser worship. The emperor himself is the high-priest of the people, and he only can perform the annual worship at the imperial altars to Heaven, Earth, Imperial Ancestors, and the gods of the land and the grains. It thus appears that the native worship of China is a worship of created objects—of the creature and not the Creator. The material universe as a whole and in detail is worshipped.

Each family has its own household gods. The special Confucian household gods are these: Heaven, Ruler, Parent and Teacher. But that part of this idolatry which has the strongest hold upon the Chinese is the worship of ancestors. The tablets of deceased parents are in every family. Incense is burned to them every morning and evening, and more formally upon the first and fifteenth of every month and on all feast days. Every family connection has an ancestral temple, in which the tablets of the successive generation of ancestors, from the foundation of the family, are preserved. Some families have tablets of successive generations, the oldest dating for one thousand years before the year A. D. The ancestral temple serves as a school-room for the children of the connection. It is the place for family reunions on feast days, marriages, and rejoicings, when any one of the connection has obtained a degree.

The tablet of Confucius is in every school-room, academy, and college. Every pupil bows before it every morning when he comes into the room. The god of the office is in every officer's residence. The first duty of every official on entering upon any appointment is to worship the office god. Idolatrous worship is required of every officer in every department of the government. The emperor, attended by a large retinue of high officers, all dressed in State robes, worship at the altar of Heaven on December 21st of each year, and at the altar to Earth on June 21st. Thus it is seen that idolatrous worship, according to Confucian rites, forms part of the daily life of all classes of people, whether in private or official stations. The Confucian religion is, therefore, the greatest hindrance to the progress of Christianity. There is special antagonism to Christianity in all classes. But the literati of China are special opposers of Christ. The title of Confucius is "the Teacher of all Ages." Devotion to the sage is the bond of union between all the scholars and officers of the empire. They consider that the prevalence of Christianity necessarily displaces their sage, and changes their most sacred and universal usage, the worship of ancestors.

These considerations will explain to every one the opposition to Christianity in China which has been so open and manifest the last two years.

It may be expected that this opposition will increase more and more as Christianity extends in the country. It is in this matter that missionaries need "the wisdom which comes from above, and which is profitable in all things to direct." In the obvious and necessary clashing there is between Christianity and Confucianism, the missionary should avoid discussion in public as far as possible. State the nature and purpose of the Gospel as a provision for lost sinners, the blessings for this life and the life to come, and urge its acceptance without reference to the points in which it clashes with other views and doctrines. If the truth is accepted in the love of it, and the blessings of salvation are experienced, the opposition will soon be forgotten in each renewed heart. And when the death struggle between the two systems comes, as come it must, the followers of Jesus must be willing to suffer, and, if need be, to die for the truth as it is in Jesus.

The great majority of the people of China are Confucianists; hence of religions in the world, the Confucianists are next in number to Christians. They have no professional priests. The head of the family is the priest of his own household. They have no temples other than the ancestral temples of the several families. Buddhists and Taoists have professional priests, and temples, in which all may worship the idols. Confucianists worship in the temples of the other religions freely, as they are all tolerant of each other. But the worship of idols is no such hindrance to Christianity as is the worship of ancestors. But to the name of Jesus every knee shall bow to the glory of God the Father. May the Lord hasten it in His time!

FORERUNNERS OF CAREY.—III.

BY REV. A. J. GORDON, D.D.

It is a significant Chinese proverb: "Towers are measured by their shadows, and great men by the envy of their fellows." It amazes us to see how true this is even in the history of the Church, how often Christian leaders of the purest motives and the most heroic consecration have been overwhelmed by an opprobrium which it has taken generations to lift from their memory. Carey's apostolic zeal for giving the Gospel to the heathen was ridiculed as "miserable enthusiasm," and he himself pilloried with the epithet of "consecrated cobbler." His predecessors in missionary effort suffered the same fate at the hand of the highest dignitaries in the Church.

"*An invitation for a society of Jesus to promote Christianity and the conversion of heathendom.*" Such an appeal as this, issued at a time when the Church of God had forgotten the great commission and allowed the work of preaching the Gospel to the heathen to fall into utter neglect, ought to have been received with gratitude; but instead, it was met with the most unsparing ridicule. Baron Justinian Ernst Von Welz was the author of this manifesto, it being one of two which he issued about 1824

in Germany, and addressed to German Protestant Christians. The other bore this title : " *A Christian and true-hearted exhortation to all right-believing Christians of the Augsburg Confession respecting a special association by means of which, with God's help, our evangelical religion might be extended.*" This last appeal contained, among other things, such searching questions as these : 1. " Is it right that we evangelical Christians hold the Gospel for ourselves alone, and do not seek to spread it ?" 2. " Is it right that in all places we have so many *studiosos theologiae*, and do not induce them to labor elsewhere in the vineyard of the Lord ?" 3. " Is it right that we evangelical Christians expend so much on all sorts of dress, delicacies in eating and drinking, etc., but have hitherto thought of no means for the spread of the Gospel ?"

Here was a genuine missionary voice crying in the wilderness : " Prepare ye the way of the Lord," the like of which had never been heard before in the Reformed Church. It met with no favor, however, but with the most unsparing opposition ; and so its author soon sent forth another manifesto, in which he used more searching language. It was addressed " to the high and very reverend court preachers, the very honorable superintendents, and very learned professors." It calls on them to institute a *collegium de propaganda fide* for teaching Eastern languages, for instructing students in these branches : (1) In Oriental languages ; (2) in all sorts of means and ways whereby unbelieving nations may be converted ; (3) in geography, history, and the lives of the early missionaries.

" At the same time," adds the author, " it would be creditable if evangelical magistrates, princes, lords, and people of rank would maintain some students and enable them to learn foreign languages whereby they might be made useful in every case." Surely here was a Carey before Carey ; one not a whit behind his illustrious successor in missionary statesmanship, in heroic determination, in irrepressible zeal. But instead of rousing a slumbering church to action, his appeal provoked the bitterest hostility. The famous Doctor of Ratisbon, John Heinrich Ursinus, denounced Von Welz as a dreamer ; characterized his appeal as " blasphemy against Moses and Aaron," and rebuked its " self-willed piety, its hypocrisy, and its Anabaptist spirit." As for his proposed missionary college, " Protect us from it, good Lord !" was his only answer to the suggestion. " With respect to the heathen," adds Ursinus, " they brought their fall upon themselves ; the holy things of God's Word must not be cast before such swine ; any conversion that was ever meant for them was accomplished long ago in the days of the apostles."

One Christian gentleman of considerable note, Gichtel of Ratisbon, did fall in with Von Welz's views, and gave him his ear. But his adherence only added scandal to scandal, for when the two put their heads together they formulated this plan of procedure : " If men trained in the universities could not be enlisted, then let us send out artisans and laymen to tell the Gospel to the heathen." If the proposal to employ this grade of

laborers brought down severe criticism upon Pastor Gossner and Pastor Harms in our own day, what must it not have provoked in those anti-mission times of which we are speaking ?

The outcome of the whole agitation was that Von Welz turned sadly away from his own country and countrymen with an " Oh, that thou had known in this thy day the things which belong to thy peace" in his heart, and went to Holland, where he found a despised pietist who was willing to lay hands on him and ordain him as " an apostle to the Gentiles." He then formally abandoned his baronial title, laid his wealth on the altar for carrying on the work so dear to his heart, and sailed as a missionary to Dutch Guiana, where he soon found a lonely grave.

Noble pioneer of modern missions, but one " born out of due time" ! Wonderful fervor and overmastery of missionary love in his heart ; but his enthusiasm and his pity alike unheeded by his generation ! " I have piped unto you and ye have not danced ; I have mourned unto you and ye have not lamented !" If Carey's famous "*Inquiry into the obligations of Christians to use means for the conversion of the heathen*" has been deemed worthy of republication and redistribution in this last decade of the nineteenth century, surely we may lay before our readers this noble appeal of Von Welz, addressed to the clergy of Germany, and issued nearly a hundred and fifty years earlier. Let it search our hearts as we read it :

" I sist you before the judgment-seat of Jesus Christ, that righteous judge who cares not whether you are called high and very reverend court preachers, most venerable superintendents, very learned professors. Before that awful tribunal you must answer me the following questions of conscience : I ask you, who has given you the power to give a false explanation of the command of Christ in Matt. 28 ? I ask you, is it right that you would abolish the apostolic office, which Christ instituted, and without which the body of Christ is incomplete (1 Cor. 12 ; Eph. 4) ? I ask you, from Matt. 5, why you do not shew yourselves as lights of the world, and do not let your light so shine that Turks and heathens may see your good works, and do not even endeavor that young students may shine as lights of the world ? I ask you, from 1 Pet. 2 : 12, whether you are following Peter's injunction, and exhorting young people to follow it, that they maintain a good conversation among the heathen, whereby they shall see your good works and praise God ? I ask you, from 1 Thess. 1 : 8, whether you have taken steps to cause the word of the Lord to be sounded more widely than in Germany, Sweden, and Denmark, which Paul commended so strongly in his Thessalonians, that their faith in God was spoken of in all places ? I ask you, dare you answer for it that you have neither consulted nor will consult with your princes and churches how the Gospel shall be preached to the unbelievers, as the primitive Church did, and set you so fair an example ? I ask you, clergy, whether you are not acting against your consciences, inasmuch as you pray in the public worship that God's holy name may be more and more extended and become known to other peoples, while yet you make no effort to this end ? Tell me, ye learned men, whether the papists do you any wrong when they charge you with doing no work of Christian love, while you do not seek to convert the heathen ? Say before the impartial judgment of God, ye learned men who suffer yourselves to be called clerics, is it right never to

have in any wise attempted a matter, and yet to say that it is not practical? Why do you persuade the princes and lords that the conversion of the heathen is impractical at this time, which you have never tried in any land, nor even allow to be tried? Tell me, ye hypocrites, where do you find the word *impracticable* in the Bible? Did the disciples and apostles, when Christ sent them forth, answer Him thus: 'Master, this work is at this time impracticable'? Were not the disciples required to preach even to those who would not receive them? Oh, the perverted world! Oh, woe to you, clergy, who are acting in opposition to God's word and to your own conscience! Oh, woe to you, and more indeed, that you will not give your help for the spread of God's kingdom in the world! I will not indeed condemn you; but I hereby exhort you earnestly to do more in the future in the work of the conversion of the unbelieving nations than you have done hitherto. . . . If now you clergy, through courtliness, or conceit of great wisdom, or disregard of all well-intended exhortations, will shew no compassion to the heathen, then, I tell you, though for the sake of your voluptuous life you will not think of enlarging the kingdom of Christ and repenting, there shall come upon you and your children, and your children's children, all the curse set forth in Ps. 109."

Did Von Welz speak as a prophet in citing this imprecatory psalm? We need not say, only we may be reminded of the danger of resisting the Holy Ghost, when through some chosen agent he speaks to the Church of God and calls it to its neglected duty. Who can say that if the Lutheran Church had heard the voice of God in the appeal of Von Welz, the era of modern missions might not have been ushered in a hundred years earlier than it was; and that the high honor of being the missionary army of the world which belongs so largely to the English-speaking people, might not have been won by the countrymen of Luther and Melancthon? More than this, might not an age of fervent evangelicalism have intervened in Germany instead of the era of dreary rationalism which followed the rejected appeal of Von Welz? Some German writers of our day, realizing the colossal blunder which the opponents of Von Welz made, have proposed as a qualified apology that, though his appeal was a worthy one, he himself was "a missionary fanatic." We are glad that the most eminent living German historian of missions, Dr. Warneck, repels this charge, and pays to Von Welz this noble tribute: "*The indisputable purity of his motives, the noble inspiration of his heart; the sacrifice of station, of property, and of life for the hitherto misconceived mission task of the Church, secure for him a permanent place of honor in the history of missions.*"

Protestant missions in Tinnevely date back more than one hundred years. The first trace of them is found in the Somnali of Schwartz in 1771. The first convert was a Brahman widow, who erected, in Palamcotta, a little church, the remains of which are still extant. From that time the work grew till, at the beginning of the present century, the number of native Protestants had reached the total of four thousand. But it is from 1820 that we must date a larger development of missionary operations. The number of adherents was in 1851, 36,000; 1871, 50,000; 1881, 82,000, and in 1889, 96,000.

THE TRAINING OF NATIVE AGENTS.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

Few questions relating to missionary economics are so important as this one. The world being open, as it has never been before, to the preaching of the Gospel, and a large amount of preparatory work having been accomplished in the translation of the Scriptures, the preparation of Christian literature, the awakening of interest in Christian opinion and life, and the formation of a multitude of small Christian societies, the question presses, How can these splendid openings and fine opportunities be turned to most advantage? Principally by obtaining an adequate supply of well-equipped—spiritually, morally, and intellectually—native ministers and evangelists; for, essential as foreign missionaries are to begin missions, and for a time at least to direct them, native agents, through their number, gift of vernacular speech, knowledge of native opinion and character, power to live and labor in their own country and at a comparatively small cost, have great advantages over the foreign missionary, and may indefinitely augment his power.

There is remarkable diversity in the number and efficiency of the native agents found in various mission spheres, and the consideration of this diversity and its causes will assist us to understand where they may be looked for in the future, and to suggest how best they may be trained.

Madagascar, India, and Polynesia now produce by far the largest number of native evangelists and ministers; China, Africa, and the West Indies the fewest.

The causes of this diversity are various, some of them being natural, others accidental.

Mental power and force; a genius for intellectual and spiritual pursuits; zeal for the overthrow of superstition and the spread of Christian truth; the gift of ready utterance and pleasure in its exercise, distinguish some races far more than others. The two last of these characteristics, combined with the great want of European missionaries during the dark years of persecution in Madagascar and immediately after, when thousands were pressing into the Christian fold, explain how the number of native auxiliaries there have come to be so great; while zeal, a willingness to serve under trusted leaders, and ability for subordinate duty explains how many islands in Polynesia can be left with fewer missionaries than formerly, and the extended New Guinea Mission of the London Missionary Society be conducted by no more than seven Europeans, while the native preachers number sixty-eight. Then, the number and the rank of native auxiliaries depends much on missionaries.

The readiness or the reluctance of ministers at home to encourage young men to enter the ministry reappears in the foreign field, and is perceptible in various countries, mission stations, and even the grades of service which native agents are encouraged to enter. Much that is instruc-

tive and amusing might be written on this subject. It is enough here to state that the early missionaries in every great sphere paid little attention to the training of native agents; that their successors have come but slowly to realize its importance; that more systematic attention requires to be paid to their training in almost every sphere of missions; and that in their training it should be assumed that some of them may be qualified to rise above subordinate positions, to stand on an equality with adequately trained ministers at home and the ablest missionaries abroad; nay, that there may be expected to arise among them great thinkers and leaders of religious movements, who may be principal agents in the overthrow of heathenism throughout a province or a kingdom, and win triumphs for the cause of Christ in conversions, territory, and influence great as those of Columba, St. Patrick, Columbanus, Boniface, Winfrid, Raymond Lull, and other great missionaries of the past.*

How to *obtain* and then how to *train* suitable men for mission service are the two questions now to be considered.

The first method to suggest itself is one in which the humblest Christian at home may share equally with the most eminent missionary. All can pray, as our Saviour bids us, to the Lord of the harvest to send forth laborers into his harvest, and that they may be endued with power from on high, the power of the Spirit of God.

And should we not be justified in *praying specifically* for certain kinds of men?—for great leaders, for instance, and great preachers, and men who have marvelous power in influencing other men. God can create such. He has again and again in great crises of the Church's history raised up such, and the times are ripening for them in every kingdom and empire throughout Asia.

Usually the overtures for service proceed from the native convert; but it is advisable that the initiative should often be taken by the missionary. The most suitable men are not always the readiest to offer themselves at home or abroad. A high ideal and diffidence will restrain not a few of the most gifted and qualified from offering their services. Such should be sought out and advised, care being taken not only to state faithfully the duty, responsibility and honor of all forms of Christian work, and the self-denying, disinterested spirit in which it should be discharged, but to guard against making promises and offering inducements which may in the future cause embarrassment on the one side and disappointment on the other.

* "There is a kind of Christian perfection possible to the East which is not possible to the West, and there is, therefore, a kind of Divine knowledge accessible to the East which the West will never discover for itself. The ear of the East is sensitive to Divine voices that have been speaking through Christ for eighteen centuries, but which our ear has not recognized. And when our missions begin to achieve their great triumphs, the saints and theologians of India and of China will tell us truths concerning the revelation of God in Christ which we have never learned. To them, whole provinces of wonder and glory will be revealed, of which the churches of the West know nothing. Christ revealed God: we are in fellowship with Christ, and through the success of Christian missions the revelation itself will become richer and more wonderful" ("Fellowship with Christ," p. 16, by the Rev. Dr. R. W. Dale, Birmingham).

But in seeking out and receiving native students a missionary should consult the judgment of others. Native character is difficult to understand; the most experienced and sagacious missionaries are often mistaken, and an indolent, weak, designing native agent of whatever position is not only worthless, but may do irreparable mischief; therefore it is advisable not only to seek for information relative to a candidate's antecedents, character, and habits from other missionaries when it can be obtained, but from native sources. They have often a marvelous insight into character, and know their fellow-countrymen far better than the most sagacious foreigners. The acceptance even of a native as a student should be treated as a solemn and important event. It should be associated with prayer and instruction in the presence of other missionaries, of students, of native catechists and ministers, and the converts generally, when practicable. Such formal service is beneficial to all concerned, and especially to the student himself.

Certain *qualifications* should be required of all candidates for mission service. Among these should be placed the *natural* gifts of good health, good sense, energy, courage, power of speech, and thoughtfulness.

The desirable *spiritual* gifts are evidence of conversion, holiness and goodness of life, zeal for God and truth, self-sacrifice, and a desire for service not as a livelihood or profession, but a sphere of usefulness. All this is obvious, but in too many instances, where native agents are found, the ideal is far from being realized.

Obviously the *material* out of which our native helpers must be drawn is the population of which they are members. Hindus for Hindus; though it is a fine and promising feature that the first and most successful evangelist to the Karens was a Burman, and that scores of Polynesian converts have aided the missionaries in the conversion of islands far from their own. There are three native Christian sources from whence agents are drawn—the newly converted; the sons of native Christians living in their houses; the mixed classes brought up in boarding-schools. The former class may be expected to produce the most promising agents, the latter the least promising. Their past is disappointing; and unless the system is so modified as to develop more independence, self-reliance, and manhood, the agents it yields will seldom rise above mediocrity.

Training should have relation to the country and the people to which students belong, and therefore it should vary considerably, adaptation being a principle ever to be kept in mind.

Colleges or training institutions such as exist at Malua in the Samoan Islands, in Burmah, and Antananarivo are advisable wherever an adequate number of students can be depended on; for then the advantages may be secured of suitable dwellings, the most efficient missionary tutors, well-prepared class books, and the discipline and stimulus of student life.

The training should aim at making the students useful and successful rather than learned. To such students high education is very difficult of

attainment, not of great use, and with it comes—and surprisingly soon—conceit, ambition, and inefficiency. Therefore the curriculum should not be a copy of English and American college life. Latin, Greek and Hebrew are best left alone. Even English in many instances is a doubtful advantage. Some knowledge of geography, history, and elemental science are important; but mental discipline, the training of the heart and life in holiness and goodness, much knowledge of the Bible, the great outlines of theology, the art of preaching and teaching, how to win souls, to guide Christians, to build up a Christian society, to deal with the disputations, the inquiring and the indifferent, to be faithful servants of God and good ministers of the Lord Jesus Christ are of the first importance.

Study in all instances should be associated with Christian *work*, and in some with *manual* labor. The study cannot be continuous, even with *Hindus* and *Chinese*, and if it could, would not be wise; while with other races less intellectually trained, the preservation of the health and efficiency in Christian service demand change and variety of labor.

Students who wholly or partially support themselves by manual labor will have better health, and learn the much-needed lessons that the mission should only be required to do for them what they cannot do for themselves; and in all cases some Christian *work* should be required of every student. To teach two or three hours daily in a school; to take a subordinate part in bazaar preaching; and to conduct one or more services each Sabbath is not a distraction or a hindrance, but a help to a student as well as to the mission.

But in most instances the students are too few in number to justify the establishment of a college, and then a method of training may be adopted less pretentious, more free, and not without its special advantages.

Let the missionary resolve to train from one to half a dozen of the best and most promising converts, and if he cannot give them what he regards as an ideal training, let him give the best he can, for if he does his best it is sure to prove better than he anticipated. The fact that we can do only that which is imperfect is no reason for making no attempt. Let the missionary resolve to give the best instruction he can: 1. In the Bible. 2. The leading doctrines of the Christian faith. 3. Practical work in preaching, teaching, and the administration of affairs; or, if he has colleagues, let each take his share of such work. But this should be associated with much personal and direct contact. From the commencement of the student's life let the missionary see him daily; make him a frequent companion and general assistant; advise him what to read; take him when he examines schools, when he preaches to Christian or heathen, when he itinerates; hear him preach and speak every week, and hesitate not to point out his defects, and to praise his best efforts. Especially is it important to assist him in the training and discipline of his own nature in the best manner of dealing with various classes and conditions of men, and the fitting spirit of one who is an ambassador of Christ and a spiritual teacher of others. All

this would not occupy a great amount of time ; but if it did, it would be time well spent, for its results would be great and various. The missionary himself would be benefited by the example he was constrained to set. In such a relation he would find a happy incentive to diligence, zeal, and elevation of character and work. He would accomplish not less, but far more. The student would learn much which neither books nor lectures teach. He might be expected to excel in affection, fidelity, and respect to his leader ; to attain to his utmost capacity to do good work ; to learn how best to preach, to teach, to bear himself toward others, to rise toward the ideal of character found in the Lord Jesus Christ, and the ideal of Christian service found in the Apostle Paul. This is not mere theory. It is on the lines of the schools of the prophets, established in Israel in the times of its judges and kings ; on the method of our Saviour in the training of the twelve, and of Paul with Timothy and Titus ; and not a few of the most efficient and successful of the native preachers of modern times, especially in Polynesia and India, have thus been trained.

A question of considerable difficulty and importance remains to be considered.

Seeing that the rank and status of native agents varies greatly, should they be trained separately and specifically as Scripture readers, evangelists, pastors or ministers ? The time has not come for the introduction of these distinctions into student life. The best training for general usefulness should be given, and the sphere and status of each one should depend partly on the qualities of the student, but yet more on subsequent service and character. Certainly ordination and ministerial rank should not follow student life as a matter of course, nor should they in any case follow it immediately. They should be reserved as honors for good service, high character, and superior attainments.

Native agents usually are trained so that they may work in subordination to the missionary. Usually this is their proper position ; but such training is attended with the disadvantage that it hinders and discourages freedom, represses the energies, and fails to develop and strengthen the character.

The time has come when we should expect to find some men of the highest capabilities, and they should be aided, not hindered, in their development. Happy is that missionary who has an open eye to discern such, and the grace and nobleness to aid them to realize their high calling in Christ Jesus !

There is another kind of training, the highest of all, we cannot give, but toward which we can and should direct—the training which comes from close fellowship and sympathy with Christ, and from the working of the glorious power of the Divine Spirit in the hearts and lives of those who yield themselves to Christ for service. We cannot give this training or the state of soul which is the true preparation for it, but we should pray that He who alone can give the necessary qualifications would be pleased thus to bless His work.

A NEW "JESUS HALL" IN MID-CHINA.

BY S. FRANK WHITEHOUSE, CHINKIANG, CHINA.

Chinkiang is a large and important port about a day's steam up the great river Yang-tze. The native city is a Fu—*i.e.*, a prefectural city, and one of no little commercial and strategical value, as its history and present importance prove. The population is estimated at about 135,000.

Missionary work has been carried on here for many years by various missions. Members of the Presbyterian Mission (South) have been here for nine years. Until recently they have had no suitable hall inside the city, but now we are thankful to be able to report the opening of a chapel inside the walled city.

It is no easy thing to buy land or to build in China. Some four years ago money was set apart by the board of the S. P. M. for a chapel here, and those concerned have been talking three years and a half over this piece of land. The Chinaman is a very slow-thinking individual, and, even when spurred on by an energetic American, he won't go faster than a certain—or very *uncertain*—rate. The land was obtained in this way: a purchasable piece of ground was found; the Presbyterian missionaries went and sold tracts near, and, without exciting any suspicion, had a peep or two at the site. Deeming it suitable, they engaged a Chinaman who had had a little experience with foreigners to purchase it, which he did in his own name. The deeds were drawn up and then resold to the Presbyterian Mission. The original owner would not have dared to sell, neither would the Mandarin have admitted that the deeds were good, in all probability, had the transaction been made direct. Of course a double set of wearisome details had to be gone through in connection with the *yamen* (*i.e.*, magistrate's office), and their commission (say ten per cent), with the various "squeezes" of runners, etc., had to be submitted to. When you can't do what you *would*, it is perhaps best to do what you *can*.

Various vexatious but unavoidable delays, chiefly in official hands, hindered the commencement of building operations some three years or more; but the "Jesus Hall" was finished two or three weeks ago. We are most grateful that there was no interruption or trouble whatever from the time we started to build. The total cost of the land, covering some 20 feet \times 100 feet, and of the chapel, is somewhere about \$1200 (gold). The hall is well and substantially built, and will seat over one hundred people; there is a fair-sized court-yard at the back, with five small semi-foreign rooms. Over the entrance to the chapel are the three characters "IE-SU T'ANG," chiselled into a stone slab. "T'ang" means a hall, while "Ie-su" will of course be recognized as The Name. Near the rear of the hall is a wall almost as high as the top of the upstairs windows. "What is that for?" you ask. Why, to prevent the members of the gentler (Chinese) sex imagining that we spend half our time admiring their painted beauty!

When the chapel was opened the missionary in charge, Rev. James E. Bear, gave a feast. This was quite according to Chinese custom, and was a very wise move. Nearly a score of the immediate neighbors were invited in, and all who were invited came. You send around a red piece of paper asking for the light of their countenance at an unworthy little entertainment, and then give them a spread such as they won't forget for a long time.

I was at that feast. . . . I remember my surprise, as an Englishman, when in the United States, particularly out West, at the very large number of different dishes supplied at a meal, especially of vegetables and fruits. But the Chinese far outdo anything I have ever seen in America. We had some eight courses, with between twenty and thirty different dishes, all of them very palatable. The natives eat dogs in Chinkiang—we didn't have any dog. They eat rats and cats and lots of other delicacies down south, but we didn't have any rat or cat. There is a great deal of misunderstanding about Chinese food. I know one young man, now out in the west of China, who was very nearly frightened from coming to China by the term used at his college—"rice and grease"—for the description of Chinese food in general. I recollect a *lady*—shall I call her?—at one of the up-river ports asking me, with an ill-concealed look of disgust, "You don't mean to say you eat the nasty, filthy cabbages sold by those dirty wretches!" It is very unjust to speak thus, for a Chinaman is, proportionately speaking, quite particular as to the cleanliness of his food.

Then as to the mode of eating. How many hundreds of intelligent friends have I met in different quarters of the globe who always imagined that what we (somewhat vulgarly) called the "chopsticks" were taken one in each hand, and the rice, etc., conveyed to the lips as well as could be under the circumstances; whereas both the sticks are taken in one hand, the basin in the other, and an elegant and dexterous single movement contrives to land the mouthful at its destination.

Well, these neighbors all came, and a big fuss we had to get them seated. There is a highest seat and a lowest seat at an Eastern feast (*vide* Scripture), and the trouble is to get the Chinaman to "go up higher," each apparently desiring to yield in preference to another, though every one probably knows his proper seat; nobody is supposed to sit down until the host, who occupies the lowest place, is first seated. After unlimited bowing, declining, gentle pushing, and urgent requisitioning, with a small library of euphemistic nothings, we finally were seated.

Then came a new thing—the asking a blessing. This the Chinese *could not* make out. However, they were fairly quiet, while a somewhat long-winded native brother, who has "the grace of continuance," as Spurgeon terms it, discharged this duty. Then we all set to. It is customary at a feast to wait for one another in eating, and it is quite proper to help one another to the various items. The formalities may be made almost

endless ; but we facilitated matters by requesting the guests to "Sui pien ch'ih"—follow their own convenience in eating. After a good solid hour and a half's exertions we finished, and the meeting broke up, each member doubtless having a kind of inward satisfaction, a feeling of

"Something accomplished, something done,
To earn a night's repose . . ."

Needless to say, the usual wine, distilled from rice, was substituted by tea.

Several opportunities for preaching the Gospel occurred, and were used. The main object, however, was to promote harmony with the neighbors, and this was effected. A pleasing feature was the repeated assurance that the guests were most happy to have us for neighbors ; and a still more pleasing feature is the presentation since of a pair of scrolls, written thus : "Your beautiful and spacious hall is well founded on a rock. Great is the holy doctrine, satisfying the wants of all men. . . . Congratulations on the completion of the preaching hall by Mr. Bear, from all the neighbors."

These scrolls, hung up in the chapel, will be very valuable as tending to inspire confidence in visitors generally. One needs to be here to appreciate the local and peculiar difficulties of mission work in an open port, where the people are certainly none of the quietest. There was a very serious and disastrous riot here some three years ago, and it is not so many years since the English had to teach the natives of Chinkiang a severe lesson. The presence of a number of Tartars is a disagreeable feature, and it is scarcely safe to walk through a certain part of the city ; so that we are specially grateful that so much friendliness has been evoked and evinced.

Mr. Bear being ill, I preached in the new chapel on the second Sabbath after opening. The hall, which is on the busy main street, was filled at once. The people were moderately quiet, but of course unused to our services. There is much going in and out, and it is sometimes necessary to inform visitors that this is not the place for vending eatables. Perhaps one of the strangest things to a Chinaman is our closing our eyes and praying. By the bye, I always take care that anything of a valuable and portable nature shall be in a fairly safe place before venturing to close my eyes—in fact, one is rather wondering whether a compromise could not be effected by wholly closing one eye and half closing the other ; for though the Chinese have substitutes for the Decalogue, their memory is so unreliable that things that are worth taking are very apt to "walk." However, if the Chinese were perfect we shouldn't be sent out here to evangelize them.

Some will want to know what results we have to show for the work done in Chinkiang. Very few—*very few—to show*. Four have been baptized in this city, and one received by transference in connection with the S. P. M. We *show* on paper about four times the result of faithful Adoniram Judson's work after double the time spent in Burmah. And,

like him, we *show*, on a register more durable than paper, a record of faithful service done, and of much Gospel leavening of the whole district. And with us, as with him, the prospects are as bright as the promises of God, and that is *all!*

How would it be for some of you good friends who are "specially called to stay at home," and are always longing for "cheering results"—numerous baptisms, schools filled, hospitals packed, and the like—to make it your business to pray definitely *for* results? Would this not be a good way of holding up Moses' arms? My dear brother, Mr. Bear, for instance, isn't a particularly strong Moses, especially in a sweltering Chinese summer. Of course, many of "the Lord's remembrancers" do this, we gratefully acknowledge; and the spirit of prayer is growing as the Spirit of Christ and the Spirit of missions is more heard and obeyed. But I am persuaded that with more earnest, faithful remembrance at home—men and women really wrestling with God till their importunity prevails—we out here would do a vast deal more than we can effect now. Here is a little matter for special mention—our new "Jesus Hall." Brethren, do pray for us!

THE SEVENTH CONVENTION OF CHRISTIAN WORKERS, HELD
AT TREMONT TEMPLE, BOSTON, NOVEMBER 10-16, 1892.

BY REV. C. M. SOUTHGATE, WORCESTER, MASS.

Bring together a missionary conference, a Gospel meeting in the slums, a revival service and experience meeting, and the gathering in the upper chamber on the day of Pentecost; assemble believers by the thousand from many lands, thronging the great temple with frequent overflow meetings; sustain the interest and intensify the power for three sessions daily through a full week, and you have the externals of a convention of Christian Workers. Tremont Temple is glowing with colors, the American ensign being most conspicuous, the British often interwoven, flags of other nations in groups, and rainbows of bunting festooning the double balconies. Central upon the front of the great organ is enwreathed the motto, "Christ alone can save the world, but Christ can't save the world alone." Scripture texts preach from gallery fronts: "Him that cometh unto Me I will in nowise cast out," logically followed by "For God sent not His Son into the world to condemn the world;" then, "Behold, how good and pleasant it is for brethren to dwell together in unity," "Not by might, nor by power, but by my Spirit, saith the Lord," the series fitly closing with the text, "And there was great joy in that city." The chairman in the centre of the platform is Rev. R. A. Torrey, substantial in body, "not slothful in business, fervent in spirit, serving the Lord;" the head of that remarkable group of agencies Mr. Moody has yoked under the name of the Chicago Evangelization Society. By him is the secretary, Rev. John C. Collins, of New Haven, the unresting marshal of forces.

These, with ex-Mayor Howland, of Toronto, a sunshine saint, and a few others, form the executive committee of the association and guide its work through the year. Close by is the cabinet organ, blazoned in front with "Loyalty to Christ" in purple and gold, surrounded by a group of anointed singers, Mr. Sankey in the centre.

This great gathering is an evolution from the first convention, when a few score Christians engaged in aggressive work met in Chicago to compare methods and stir up each other's hearts. Simplicity still rules. No business is transacted except "business with God;" no committees are appointed or report save as one and another tell what God has done for them or through them; no "wings" except those of the Dove of Peace and the angel flying abroad with the everlasting Gospel. The so-called discussions are merely keen questions and clear answers as to methods of work, or glowing testimonies to its efficiency. The convention is unique in the massing of Christian workers and in the closeness with which they kept to the plain work in hand. With more than threescore topics announced and a hundred and fifty speaking, of course not even a summary of addresses can be given here. The whole can be had in the verbatim report, a mine of information and inspiration, to be obtained for a dollar from the Bureau of Supplies, Blair Building, New Haven, Conn. This article can only group the forms of work and present principles suggested, to supply in part to the reader the impressions of an eye-witness.

The organized Church is set at the front. One might look for the opposite where so many forms of independent work are gathered and denominational lines wholly ignored. But the fact is made clear that all these are not supplementary to the Church; they *are* the Church in various activities. The Outline Statement of Christian Work in Boston, by Rev. A. P. Foster, D.D., almost surprised those at home there by the disclosures of its completeness. Laying down the principle that a church fulfils its mission which reaches the vicinage without shutting out the poor, he dwelt especially upon four kinds—the Family Church, the People's Church, the Institutional Church, the Evangelistic Church. Tremont Temple itself shelters a People's Church, a down-town "Strangers' Home," with an afternoon song service in which thirty-five hundred crowd the auditorium. Berkeley Temple, with its classes for instruction, reading and debating societies, clubs of working girls, entertainment courses, and ever ready pastoral attention, stands for the Institutional Church. The Evangelistic Church needs no better example than the Clarendon Street Baptist, with its thousand members, most of them engaged in active work, its choir of Christians—not paid, but giving \$450 a year for its own missionary; the Chinese school, with its three missionaries in China; the missionary training school sending its graduates to the ends of the earth. Clustering about these churches, Dr. Foster named almost every known form of mission, rescue, and philanthropic endeavor. Of course we heard from remarkable churches elsewhere. Most impressive is the account given by Dr. Con-

well, of Grace Temple, Philadelphia. Its multiform lines of work have all been assumed naturally as one need after another disclosed itself. Here are five reading rooms, seven Christian Endeavor societies, a missionary training department, a day college and a night college, both self-supporting and each with over three thousand students, hospital, benevolent associations with sick and death benefits, and, most wonderful of all, a church fair in which more souls are converted than in a protracted meeting. This last miracle is accomplished by using the fair as a means to get in strangers, sending two hundred trained workers among the crowds, and not suffering one to go away without receiving some direct word for Christ. Or, we hear the story of a little country church which determined to reach its outside desolations, and bought a gospel wagon. "There will not be many new bonnets in that congregation this winter, and men will wear their old overcoats, but they have got their wagon." Or it is a little church in the "Black Hole" of Chicago, sixty members and each a missionary, with the outcasts thronging to their doors. Rev. A. C. Hodges, of Buckland, tells how a church in one of the back hill towns of Massachusetts has made itself the social, literary, and spiritual centre of its whole region. Special methods of work are studied, great emphasis being laid upon making the musical service of God's house itself spiritual and in the hands of Christians. Two boys' brigades are brought, one from New Haven, the other from Clinton, Mass., to display by their fascinating drill and religious exercises how the spirit of Christian chivalry can be used to hold the lads for Christ and the Church. A scholarly paper vindicates the use of the stereopticon in church services and outside on the streets, as is done for advertisements. Through the whole the organized Church is set in honor, and its works and ways studied and advanced.

Individual workers contribute much. Father Bone tells quaintly of his gracious and useful work among the sailors on the Welland Canal and such churchless haunts. Elder Rufus Smith, fiery soul and witty tongue, describes labor among the lonely camps of miners and lumbermen, going about at his own charges to "beat the devil on his own ground." Rev. J. H. Hector, a white man with very black skin, stirs us at will to roars of laughter or tears of sympathy or enthusiasm of zeal. Mr. George McLeish brings the solemn and tender story of twenty years itinerating in faith among established churches to call believers to a richer spiritual life. Striking testimonies are presented of the good done by tracts, and wise words instruct how to use them. His lordship the Bishop of Huron makes an evening memorable through the convention sermon on the "Meaning of the Word Christian." Cultured young women thrill us with accounts of visiting among factory girls, of nursing among the poor and miserable homes of cities, of great institutions of help which have grown from small beginnings of personal labor. Jail chaplains show how Christ is still visiting those in prison, and the Prison Correspondence Society reinforces its work by telling how convicts whom it has helped, learning of a Western

penitentiary where there is no chaplain, write letters of Christian help from their own cells. Lovely accounts come to our ears and illustrations to our eyes of evangelistic work among children as most easily and most permanently won to Christ in early years, and one evangelist goes out to suburban cities and holds meetings in which scores of little ones come to Jesus, and other scores testify of faithful Christian life begun years ago in such meetings. It seems as if all possible needs were reached; for when one enthusiastic woman begins by charging that workers have told of good done among cabmen, street-car men, policemen, omnibus drivers, everybody else, no one has said a thing about the firemen, she herself goes on with the story of the welcome given her in engine houses by these heroes who wait in momentary expectation of being called to lay down even life for our service.

Organized and united effort is conspicuous. So great is the harvest, and so eager the response to the invitations of the Gospel, that the individual is soon drawn to seek companionship, and work which was done in the leisure after a day's toil comes to fill the time. We see how the mustard seed grows to a great tree, and the single worker becomes the centre of a devoted company. Here may be classed the tent work in the large cities, which has transformed districts infested by anarchists and criminals. We not only hear accounts of Gospel wagon work, but have separate illustrations in the Gospel wagon, a stately vehicle rigged with platform and pulpit, carrying thirty, and drawn by four horses to different parts of the city. Then the Gospel carriage, a sort of Pullman car, in which several men have room to cook and live and sleep while going about the country as Gospel gypsies. Brother J. C. Davis gives account of such a trip, starting from New Haven in summer and bringing up at Boston for the convention, with multitudes reached by song and word in lonely villages and city squares, the journey being full of profit to all, even to the four-footed faithful yoke-fellows, Paul and Silas, who draw it. Here, too, is the Gospel push-cart, a sort of pocket edition of these others, small enough to thread back alleys, to be drawn by a single horse or by a man. Incandescent lights supplied by storage batteries add to its effectiveness. All of these are on the spot and put to use daily in the city, not merely for illustrating the method, but actually doing the blessed work of saving souls on Boston Common. And at one of the railroad stations is the palatial car of the Anti-gambling Association, in which John P. Quinn, a converted gambler, with the looks of a doctor of divinity, shows all by actual implements of the gambler how completely the player is at the mercy of the professional, but refusing to disclose the methods by which the tricks are played, for he is not giving lessons in vice. These are only the more unique forms of union work. The Lay College at Revere, the School for Christian Workers, the Medical Missionary Society, which sends its graduates to Africa and China to heal and preach the Gospel, *Toynbee Hall, University Settlements, the striking Pleasant Sunday After-*

noon Association of Liverpool, with many another, new or old, recall that the principle of co operation in service is from the Master Himself.

Rescue missions deserve a title by themselves, so prominent is their work made. Established in the vilest regions of many a great city, their benches see on every night of the year degraded and lost creatures on their knees praying for mercy. If you ask whether these professed conversions prove genuine, the hour on Friday evening in which a group of men from the Jerry McAuley Mission tell of their own salvation and the results that have followed their service of years is enough to make the most sceptical confess that the Gospel which cast out demons of old has the same power to-day for the drunkard, and libertine and criminal. Several of the missions reporting are children of the convention, having been established by its members going out at night, after the sessions of the day, and starting work in desperate localities. Wherever this gathering goes, it illustrates its own doctrines and leaves some fruitful token of its presence. These men are not here for show; their title, "workers," is not complimentary, but descriptive. Here in Boston different rescue missions in the city are manned by them at night, and many a visitor gets his first glimpse of how simple Gospel song and appeal draw in hundreds of the ragged and sinful.

Sweeping the thought over the sessions as a whole, one of the most impressive lessons is their *breadth and balance*. Not only do we have all forms of work, from great organizations that belt the globe to the single humble visitor in tenements or remote camps, but yet more striking is the variety and seeming antagonism of their methods. As there is nowhere in the world another such gathering as this, so nowhere is there such an illustration of the twelfth chapter of 1 Corinthians: "Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all." We learn of missions supported by the wealthy churches of New York; of others maintained by a single individual, as the Pacific Garden work of Colonel Clarke of blessed memory, so missed from this gathering; others still depending wholly on free-will offerings. And these last vary. When we hear Mrs. Whittemore tell how the Lord has given her first Himself, then the souls of hundreds of lost girls of New York, we do not wonder to hear also that He has sent thousands of dollars to open her "Door of Hope" without her ever telling anybody but Himself what she needs. So too has the Burnham Farm saved its boys by drafts honored by the Lord's treasury. But here again is the Goodwill Farm, with its new cottage or shop dedicated each year, never a dollar asked, but every means used to tell the world of its work and its needs. And yet other forms of labor as apostolic in spirit and fruits are maintained by the most careful business management and pledged support. It is impossible to doubt that the King smiles upon all alike, the Spirit dividing to every man severally as He will. Is there danger of having the attention settled upon home work? Then we see the saved girls in the "Door of Hope" sewing certain hours each week to support a mis-

sionary abroad, or Miss Helen Richardson draws back just a corner of the veil that hides the shames of India. Accounts of wonderful cures in answer to prayer do not lessen our faith in the value of the free dispensaries in which Dr. Dowkonnt preaches Christ while he heals, or of the necessity of the elaborate medical training he gives to medical missionaries. The cultured and illiterate sit side by side in heavenly places in Christ Jesus. Most true is the remark of Secretary Collins, that while efforts to bring about Christian union through uniformity in doctrine or ritual often seem to do little but emphasize differences, practical work for Christ brings unconstrained and blessed unity.

The commanding truths and forces of Christian service are disclosed. Foremost, a living God and Father, a present Redeemer, as vividly known and loved as before the ascension, the Spirit of grace as mighty as with the apostles. The Holy Scriptures are honored as giving the very truth of God, the food, the lamp, the sword of the believer. The prayer of a righteous man availeth as much in its working as in the days of Elijah. "Probably there never was a convention so dependent as this upon prayer for its success," said the moderator. Every session is a prayer-meeting, full of intercessions for those speaking and hearing, and for each work and worker. Sacred song by consecrated singers is Gospel power. Some have testified that the richest blessing of the convention came to them in this way, through the blind singers Mr. and Mrs. Baker, Rev. F. M. Lamb, the male quartette from the Chicago training school, and Mr. Sanky, as always, with the mighty chorus of the great congregation. Appalling pictures of sin, with living proofs that grace can conquer hardest hearts, made impressions at once realistic and optimistic. Redemption is master of the situation, equals the needs of a lost world. An aggressive Christianity will never be an apologetic Christianity. The Church has in it latent power enough to shake the world. Individual usefulness for Christ must be rooted in deep personal experience; start not so much with meetings and committees as by some one doing a work close at hand; advance from small beginnings, often against severe discouragements, with marked divine leadings, perhaps against the wish and will of the worker; and though blessed with fruit seen, always remain a work of faith. Genius, education, wealth, "personal magnetism"—all count, but the vital force is the Spirit of God in a consecrated heart.

The meetings naturally culminated in the closing address of the president on "The Baptism of the Holy Spirit for Service." Not till long past midnight did the final consecration meeting in the vestry of Park Street Church break up. A supplementary convention of two days was held at Worcester. The next convention goes to Atlanta, in spite of an invitation from the Mayor and City Council of Toronto, which came through the reading of the report of a previous year. It must not be supposed that mistakes are never made and no signs of human frailty appear, but wherever the convention goes the word comes true, "And there was great joy in that city."

ROBERT MORRISON, PIONEER IN CHINA.

BY THE EDITOR-IN-CHIEF.

If any man deserves to be known as the pioneer in China, it is the last-maker of Morpeth, who reminds us constantly of William Carey, who was twenty-one years before him. As Carey wrought on boots, Robert Morrison wrought on boot-trees. Like Carey, he had but an elementary education, and, like him, was so eager to acquire knowledge that he had his book open before him as he wrought at his trade, and filled his spare hours and even his night hours with study. At fifteen he joined the Scotch Church, and at nineteen, again like Carey twenty years before him, was deep in the study of Latin, Hebrew, and theology. He decided on foreign missions while yet studying at Hoxton, and in 1804 was accepted by the L. M. S. and designated for China. He gave two years to special preparation, studying the Chinese under a native teacher and copying Chinese manuscript in the British Museum. In 1807, at the age of twenty-five, he sailed for China as an ordained missionary, but on account of Chinese hostility to the British had to go *via* New York, receiving from our Secretary of State, James Madison, a letter to our consul at Canton.

He reached that city in September, lodged in the humblest quarters, and for a time adopted native habits of dress and diet. Being forbidden to preach, Morrison set himself to work on renewed study of the difficult tongue, and in 1810, three years after he landed, printed the first Chinese Scriptures ever issued by a Protestant missionary; and in four years more the whole New Testament was completed; four years more sufficed with Mr. Milne's aid to supply the entire Word of God, which in 1821 was *published* entire.

The herculean nature of this task we find it hard to appreciate. During these eleven years Morrison had also published a Chinese grammar of 300 pages, quarto, and a "View of China for Philological Purposes," and as pioneer had confronted and surmounted enormous obstacles. His version, as a first attempt, and with no adequate linguistic aids, was an undertaking which would have dismayed any man but Morrison or Carey. The Old Testament alone formed 21 vols., 12mo; but even this labor was eclipsed by the preparation of his famous Chinese dictionary, published in the same year with the full Bible—1821—and which cost the East India Company \$15,000.

Morrison died in 1834, at Canton, after twenty-seven years of devotion to Chinese evangelization. He was a missionary teacher, translator, and distributor of Christian literature. He baptized the first Chinese convert to Protestant Christianity, Tsai-A-Ko, in the same year as the New Testament was printed, who for four years and until his death continued to adorn the doctrine. He founded the Anglo-Chinese College at Malacca, in 1818; afterward removed to Hong-Kong, and himself gave in all £2200 toward its buildings and support. To his intellectual worth the University of Glasgow paid him the tribute of a *D.D.*, when as yet but thirty-five

years old, and eight years later he was made an F.R.S. George IV. granted him a special audience, when he presented the king with the Word of God in the Chinese tongue.

THE STORY OF BLIND CHIN MOOIE.

BY MRS. CHARLOTTE O. VAN CLEVE, MINNEAPOLIS, MINN.

I am constrained to tell the story of a dear blind Christian Chinese child, whom I first saw in the Mission House, San Francisco, just before the happy Christmastide of 1878.

My husband and I were then in San Francisco on our way to the Hawaiian Islands, and visited the Mission House with a view to selecting a "special object" for the Woman's Foreign Missionary Auxiliary of the Andrew Presbyterian Church, Minneapolis. On naming our errand to Miss Culbertson, the faithful missionary in charge of the work there, she was much affected, and said: "This is what we have been praying for; last night the police brought to us a poor little five-year-old girl, who had been cruelly beaten by a wicked woman who had obtained possession of her, and we took her in, bathed her poor little body, bound up her wounds, and soothed her to sleep. But, realizing our limited means, and knowing well the bitter feeling of this community against the Chinese, we did not see our way clear to assume her support, and we asked God to raise up some friend or friends who should help us in our need, and lo! you are here in answer." The little one, at our request, was brought in, and I then and there took her into my very heart. She was a sweet-looking child, and the older Chinese girls were so drawn to her by her very helplessness and suffering that they named her "Chun Fah" (Spring Flower).

Through an interpreter I told her that she was to be our little girl, and that we should pray to God to make her one of the lambs in the fold of the tender Shepherd, who loved little children and took them up in His arms and blessed them; and with a motherly kiss I gave her to the nurse, and at Miss Culbertson's invitation we went over the house to see the girls at their studies and at work.

We were especially interested in a little blind girl, apparently eight or nine years old, who was studying her spelling lesson with her fingers, and repeating the letters and combinations audibly.

She was perfectly blind; her pretty brown eyes were in constant motion, but the light had gone out of them; yet she seemed happy and bright, and was pleased to have us notice her and speak tenderly to her. She had been kept by a wicked, vile woman in the Chinese quarter, who sent her on to the streets to beg. On one occasion she came back empty-handed, which so excited the rage of the heartless virago that, after beating her severely, she shut her in a dark place under a heavily weighted box so small that she could not move, and kept her there without food for twenty-four hours. When at last she removed her from her prison she was found to be perfectly blind—the optic nerve was paralyzed, and no ray of light

could enter her poor eyes. Being thus rendered entirely useless to her inhuman keeper, she was turned into the streets, a little helpless blind child; and as she cried and groped about, not knowing where to go or what to do, hungry and forlorn, a policeman found her and brought her to the Home on Sacramento Street, where she found love and tenderness, which she had never known or heard of before. As soon as she heard the sweet story of Jesus and His love she became a most loving, trusting follower of Him who can "heal the sick and lead the blind," and her joy in her newly found Saviour was so great and deep that she could not keep it to herself, but talked of it and sang of it from morn till night.

Her voice is very musical, and on being asked one time, "Chin Mooie, why do you sing so much?" she raised her sightless eyes and said, with a joyous smile, "I don't know; but I think it is because I love everybody so." She has made herself very useful in caring for the younger children, and took especial pleasure in talking to them of Jesus when she prepared them for bed, and in teaching them their prayers. Her faith and trust in Christ are perfect; and there are few if any happier, more loving Christians to be found anywhere than dear, blind Chin Mooie.

It may be that in her new "Home for the Adult Blind" in Oakland she will be prepared for wider usefulness, and in time become a Bible reader for the blind in China.

After six months spent most happily in beautiful Honolulu, we returned to San Francisco, and calling to see our little girl, Chun Fah, were astonished at her improved appearance and her rapid progress in learning. She proved very bright, and could already read well in easy lessons; she seemed delighted to see us, and when Miss Culbertson said to her in English, "Chun Fah, can you repeat some text to 'Mamma Van Cleve?'" she came forward, and folding her little taper fingers together, said, most reverently: "When my *farrer* and my *murrer* forsake me, then the Lord will take me up."

She united with the Church as soon as she was old enough, and has been ever since a consistent Christian. She and Chin Mooie are much attached to each other, and it has been a real pleasure to write to them and receive from her loving answers for both during the past years. Her handwriting is beautiful, and her letters are very precious to me. She has grown now to be a young woman, is an earnest, loving Christian, and has been very helpful at the Home. A short time ago she was set apart for the work of interpreter and helper to the missionaries, in which capacity she proves very efficient.

The story of these two dear girls needs no comment. Taken from a degradation whose depth we cannot fathom, where they were to be brought up for the worst purposes, they were led by loving hearts and hands to Christ, who had compassion on them and healed them, and who now accepts their willing service. Only in eternity shall we learn the full results of the work of the consecrated women who are laboring in that Home on our Western coast in the name and for the sake of Christ Jesus our Lord.

II.—INTERNATIONAL DEPARTMENT.

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

Bulgaria and the Bulgarians.

BY CYRUS HAMLIN, D.D., LEXINGTON, MASS.

My object is to give chiefly my personal knowledge of the Bulgarians, and I shall therefore enter into no extended notice of their history.

Their name is derived from the river Volga, Volgarians, becoming easily Bulgarians. But while the name is plain enough, the race has long been a matter of dispute. The *Encyclopædia Britannica* declares them to be of Finnish origin. The Bulgarians declare themselves to be Slavs. They have a purer Slavonic dialect than any other of the many tribes into which the great Slavonic race was divided. The occasional high cheek-bones has led some to pronounce them of Tartar origin, like the Turks, which, however, is met by the often pure, light complexion of Bulgarian women.

It is considered probable that a race, now unknown, crossed the Danube and conquered the Slavic inhabitants, but melted into them and lost their language and their race.

At all events, the Bulgarians sifted into Europe as agriculturists. They came without observation into lands along the Danube, made desolate by wars and famines and pestilences, as early as the third or fourth century.

In the sixth they had become so numerous, and as time advanced so warlike and ambitious, that they were sometimes a terror to the emperors at Constantinople, and were sometimes allied with them to repel the Saracens.

After a brave and warlike history they were subdued by Murad I. (Amurath) in 1389, more than sixty years before Constantinople fell.

After that event and the organization of the conquered Greek Church under a Patriarch at Constantinople, the Bulgarians were governed as a branch of that Church, but with its own language and its own Slavic clergy.

But so Bulgaria fell into the hands of two powerful enemies, the Greeks and Turks. By the united plans of the two she was gradually deprived of her language and priesthood, the Greek liturgy was forced upon the churches, and Greek bishops and priests fleeced the flocks. The people lost entirely their warlike spirit. Resistance was vain. They became industrious, and to a certain extent comfortable, as compared with other subject races.

But I will pass to personal observations. My first Easter holidays in Constantinople were in April, 1839. Walking one day with my associate, Dr. Goodell, we met a very strange-looking set of men who excited my curiosity beyond anything I had seen.

They were roughly dressed in sheepskin jackets and caps. One of them was playing on a shrill bagpipe, and the rest were singing an Easter song, in their own language, with immense energy. At its close they dashed their caps upon the ground, and snatching them up presented them for *backsheesh*. In that polyethnic city I was just beginning to study races and national physiognomies. They interested me intensely. I was told they were Bulgarian hostlers from the stables of Pashas or rich men. Everybody who had fine horses had Bulgarian hostlers, and they were all allowed time at the Easter festival to gather money in this way for a great feast. They were homeless, honest men, it was said, but profoundly ignorant. When spoken to there was a kindliness of expression in the countenance indicative of a thoroughly good nature. Why should they be regarded as heathen?

I often inquired about these Bulgarians. I had made the acquaintance of a Greek friend whom I highly esteemed, and he told me all about them from his point of view.

These men were of the lowest and most hopeless class, not worth count-

ing. The Bulgarians as a people had ceased to be of any value. All the best of them were Hellenized—that is, had become Greeks. Count Cima of Austria, who had given a million of francs to found a girls' school in Athens, was by birth a Bulgarian, but was known only as a Greek; and two Greek merchants of Odessa had likewise given magnificent donations for Greek education. They were by race Bulgarians. We count them all as Greeks, and when we regain Constantinople there will be no Bulgarians, but all Greeks. Their language, their schools, their liturgy, their clergy are all Greek.

These were potent facts capable of another interpretation. The spirit of race may slumber; it never dies.

Some time after I was in the garden of a wealthy Turk on the Bosphorus. I had seen in America (1836) "Pratt's Garden" in Philadelphia, then considered the finest garden which American home travellers could find, but, with the exception of the statuary, which the Turks abhor, it could not enter into comparison with this Moslem garden.

It might well be called "the garden of delight." I inquired of the proprietor if he had an Italian or French gardener. He replied that he had six Bulgarians, and added the surprising remark that whoever wanted a good garden must employ Bulgarians.

I asked if six men did all the work of that garden. Oh, no, but when more hands are needed, they call in their own countrymen and then things go well.

I liked the kind, rich old Turk; but here was another fact about the Bulgarians: if they could be the best hostlers and the best gardeners, and if, when Hellenized, they could be the most generous patrons of learning, there must be something in the race.

Our work among the Armenians so occupied our time and strength that nothing could be done for them—the Bulgarians.

In 1847 I had an opportunity, though travelling for another object, to see the Bulgarians of Macedonia in their own

homes. It was only the southernmost fringe of the people gradually pushing southward. I went west and north three days from Thessalonica. They seemed to me a very quiet, laborious people under great oppression, yet surrounding themselves with an abundance of the rude comforts of life. They complained of nothing but taxation. The Turks took nearly everything, and the bishop took what the Turks left.

They seemed absolutely stupid. They wanted no schools and no books. What I saw seemed to justify the assertion that all progressive Bulgarians had become Greeks, and the rest were hopeless.

But I saw one thing that pleased me: a vast wheatfield was being harvested. On one part a dozen or more of strong Bulgarians were doing effective work with the cradle.

Near by a much larger force of Turkish, or at least Moslem men and women, doing not one half the effective work with sickles. Stopped and asked them why they did not do their work with cradles, like the Bulgarians. "That is their way. This is ours," was all the answer I could get.

I ought to say, however, that I only saw the outer range or detached colony of this people. So far as it went they were in hopeless darkness and torpidity.

Six years later, in 1853, the Crimean War aroused the Bulgarians as nothing before had done for centuries. They regarded Russia as their friend over against the Turks. They also regarded England as their friend. Whichever party should prevail, Russia or England, they would be free. No more taxes, no more forced and unpaid labor. Every man will own his land and enjoy the fruits of his labor. A great deal of the wild and the impossible was mingled with the hopes of the common people, knowing as they did nothing of letters and having no reliable sources of information; but there was new life in it, there was expectation, and there was readiness to throw off the old and accept the new.

The Crimean War came to a sudden and somewhat disgraceful end at the fall of Sebastopol. Just when the English were ready to advance and drive Russia out of the Crimea and ensure the future peace of Europe, Louis Napoleon refused to move. It is now known that he had betrayed his ally—England—by a secret bargain with Russia, an act so base that one sees retributive justice in his miserable end.

In the Peace of Paris the celebrated paper called the Hatti Humayun was issued by the Sultan, pledging to all the signatory powers the new principles that were to govern his administration. This very able paper was really one of the grandest efforts of Lord Stratford De Redcliffe, and his plan was to have the Powers guarantee its execution by leaving a portion of the allied army to see to it; but through combined French and Russian craft that grand charter of freedom was made nearly inoperative by the article enacting that the signatory powers shall not interfere, either collectively or singly, in the execution of the reform.

Of course, left to herself Turkey would make no reforms, and the Crimean War was made a miserable and disgraceful failure.

The fifteenth article of the charter honestly carried out would abolish all the serfdom of European Turkey, but the Sultan issued a special firman declaring its abolition. It was generally understood, it was taken for granted, that this was obtained through the personal influence of the great ambassador with the Sultan. He did not appear in any way; but that the movement was from him and was sharply followed up by him, there can be no doubt.

But the firman did not execute itself. The Bulgars hailed it with great joy, and after waiting awhile sent a delegation to the capital to thank the Sultan, and to tell him the lords of the land had paid no attention to his royal command. The delegation was thrown into prison and had no chance to deliver the message. Another larger delegation was

sent and was likewise imprisoned. Then the people rose as one man and declared they would all go to the capital, and the government would not find prisons enough to hold them.

Then the government (Grand Vizier) replied that a great commission would be sent to examine and arrange all things according to the imperial will. This plainly meant that nothing would be done. In Turkey the way to stifle a thing is to appoint a commission to see to it.

It so happened that I was sent on a tour of inquiry among the southern Bulgarians at the time this commission was there. The people were intensely excited. There was a firm determination everywhere to obtain what the sovereign had granted. There was, perhaps, an equal determination on the part of the Moslem landowners that there should be no change.

When I went to the Pasha's konak at Philippopolis to have my travelling permit viséd the commission was there.

Quite a number were smoking and talking in the anteroom. I saw one gentleman who was unmistakably a Greek, and I addressed him as such. H. replied, "I am a Greek by race, but a Mussulman." "What is to be the result of this commission?" I asked. He replied by strange and significant contortions of face which I cannot imitate.

"Do you mean to intimate that this is all a farce? The people are all determined to a man that there shall be no more unpaid servitude." After a moment's silence he added in Turkish, "Belki, azajik, azajik" ("Perhaps little by little.")

The Bulgarian serfs were told the Sultan had made them free, and the great English Elchi would see to it. There is no historic evidence that De Redcliffe had anything to do with it, but at the time no one doubted that he was the power behind the throne; and it should be one of the greatest glories that surround his name.

When a Bulgarian has made up his

mind to a thing you may imprison or bastinado him, but you will gain nothing. He doesn't feel it. What became of that commission I know not, but serfdom absolutely ceased, not "little by little," and my Greco-Moslem companion had to screw his mouth up the other way.

What may have contributed considerably to the quick solution of serfdom was the position of Bosnia. This bold, fierce, mountainous state treated the firman with the utmost coolness, and declared that Bosnia would allow of no interference with her ancient rights. The tone was too insolent to be pardoned. The Sultan ordered his great general, Omer Pasha, who, unaided by the allies, drove the Russian invading army back across the Danube, to take all the force he wanted and secure obedience to the firman.

When the Bosnians found he was coming with only ten thousand, they boasted that three times that number would be eaten up by their mountains; but Omer did not act as they thought he would, and he quickly made them cry for mercy; and serfdom disappeared from European Turkey full five years before it was abolished in Russia. It was a milder and more limited serfdom, and attracted little or no attention in Europe, although great events and influences have resulted from it.

One element in this interesting history has never been noticed by the European press.

The so-called Turks in European Turkey were in general not Turks at all. They were Moslems, but not Turks by race. They are of the original inhabitants of the soil, who became Moslems at the time of the Moslem conquest in order to save their lands and property.

If the whole Moslem population of European Turkey be taken at 3,000,000 at that time, we venture the assertion that outside of the army and officials there were not 70,000 *Turks* in the whole country, and not 20,000 in all Bulgaria. The Moslems are descendants of the original inhabitants who

Islamized to save their lands and social position. I was surprised to find many of the so-called Turks unable to use the Turkish language with vernacular readiness, speaking Bulgarian instead. They have less of Mohammedan bigotry than the Turks; they yielded more readily to the new order of freedom.

This freeing of the serfs, which occurred in 1857-58, was the visible starting-point of the regeneration of Bulgaria. It is one of the immortal results of the Crimean War. Politicians, diplomats, statesmen may have met defeat in their plans, the great contest may be pronounced a failure, or even a curse, but Bulgaria was born and Constantinople was saved from the clutches of the Czar! These two results cannot be questioned.

The new life of Bulgaria took the form immediately of the universal desire of education. At Adrianople, at Philippopolis, and at Haskeni, a large intermediate village of 8000 to 10,000 inhabitants, was the same desire for Bulgarian books, Bulgarian schools, and the restoration of the Slavic language to the churches with Bulgarian bishops and priests. The Turkish Government had lent itself to the policy of the Greek patriarchate to Hellenize the Bulgarian Church and people. It had been resisted by inertia simply. The people had never accepted it heartily. They were driven into it by ecclesiastical tyranny supported by the Turks; but now (1857) the determination to throw off the Hellenic yoke was strong and general. It led to fierce contests in the churches and in the schools. I arrived Saturday evening in the above-mentioned village of Haskeni. On the Sabbath I was invited to the church by the Ephoroi, chief men, and after church to their school, which they had just established. They wanted Bulgarian books and teachers. Their Slavonic books from Russia were enormously dear. I found why it was that the Bulgarian New Testament, edited by Dr. Riggs, had met with such a rapid and unexampled sale as had surprised the

mission. The language was pure Bulgarian. Thousands purchased it who did not know how to read, hoping their children would learn.

This tour led directly to the formation of the two missions in Bulgaria. On my return I made a full verbal report from my notes to the annual meeting of the mission at Constantinople, and the subject was fully discussed. Dr. Schauffler, who was one of the warmest advocates of opening missionary work immediately, and who had made an eloquent argument at the meeting, was appointed with me to draw up a written report for the American Board and the Turkish Missionary Aid Society. We met and agreed to write each of us a full report, as though nothing more need be said, and then compare and consolidate. We were both surprised to find that each had valuable portions which the other had not, and also portions which seemed amazingly alike. I think Dr. Schauffler took upon himself the work of consolidation, for his chirography was clear and convincing and mine obscure and confusing.

The Earl of Shaftesbury, President of the Turkish Missions Aid Society, bestowed unbounded praise upon the reports, and promised all his influence in aid of the mission. Eventually two missions were formed, one by the Methodist Episcopal Church and one by the American Board. For the part I had in persuading the Methodist Episcopal Church I was made a life director, and am consequently half Methodist and half Board.

From 1858-77 there followed nineteen years of the most persevering conflict for the freedom of the Bulgarian Church and education from what they called Greek oppression. It was a weary, mixed, unending contest. Foreign diplomacy entered warmly into it—the Abbé Boré, chief of the Jesuit mission in one direction, Russian influence in another, and English influence against them both.

Russia was in a very tight place. She wished to cultivate the panslavic spirit

among the Bulgarians, but would avoid an open rupture with the Greek Patriarch. She did not succeed. The Patriarch issued his bull of excommunication against the Bulgarian Exarch and his church and the Bulgarians liked it all and laughed. Every year the Bulgarians gained something of freedom from the Greek Church. The *Zornitsa* did much to moderate and guide the patriots in their course, but it is to be confessed that the constant political excitement and discussion, while it has been a great education of the people in all the true principles of freedom, has been unfavorable to the spiritual work which, however, has by no means been in vain.

The fierce opposition of the Greeks was entirely political. They had always numbered the Bulgarians as politically Greeks by virtues of the Church. Twelve millions of Greeks will one day repossess Constantinople, restore the Greek liturgy to St. Sophia; but if this spirit of race is to disintegrate the Church that golden political dream must vanish; and it has vanished. Every year the Bulgarians gained something. English influence was on their side, their opponents often were divided in council; France aided them, hoping to establish the Roman Catholic Church among them, in which she notoriously failed.

The Abbé Boré gained over about thirty thousand by his false promises of freedom and of French protection, but so soon as they found out how he had deceived them they went back like a flock of sheep over a stone wall with dogs behind them. The proud abbé suffered no end of ridicule from his thirty thousand converts.

The missions in Bulgaria and Robert College at Constantinople, and the Bulgarian newspaper, the *Zornitsa*, edited for a time by Dr. Long, and afterward by Dr. Byington, and other missionaries, were all guiding lights to the Bulgarians in their tempestuous voyage. They manifested more prudence, firmness, and sense than could have been hoped for under the circumstances.

Every issue from the missionary press in Bulgaria, whether school-book, tract, or Scriptures, was eagerly bought and introduced into their schools. They were greatly embarrassed by the want of well-trained teachers—a want which the mission schools and Robert College began soon to supply.

In 1864 the first Bulgarian student entered Robert College. We did not then look in that direction for aspirants after a college education. The awakening of Bulgaria had been too recent. Her state had been one of the deepest illiteracy. Her people had been regarded by other nationalities as contented "rayahs," subjects of their Turkish masters, and a sudden strike for the higher education was not expected; but from this beginning there was a constant increase in the number of Bulgarian students, so that in a few years they equalled the number of the Armenian students and surpassed the Greeks.

They were intensely patriotic. Bulgaria for the Bulgarians was the feeling of every one, but there was no sympathy with Socialism or Nihilism or with any revolutionary measures. In that respect Russia did not find them plastic material at all. They eschewed her despotism.

As students they were earnest, industrious, and exceedingly clannish in a very good sense. If one of their number became careless, indolent, or irregular, the great majority would take him in hand and tell him emphatically that he must reform or they would cease to acknowledge him. This discipline was wonderfully effective.

As I now look back upon their favorite studies, there seems to be something akin to a prophetic spirit that governed them. American history, the Constitution of the United States of America, and international law were subjects of living interest to them. They went into them as though their future as Bulgarians depended upon them. They doubtless cherished an inward hope that some day their coun-

try would be governed by these American principles. The expression of any such hope would have been scouted as absurd.

The lives of the Bulgarian graduates of the college were largely devoted to teaching. It was their most useful employment. They communicated their own enthusiasm to thousands until the watchword, "Every Bulgarian boy and girl must know how to read and write," became general among the people. Some of the college graduates went into commerce, some studied medicine, and a few have distinguished themselves in law.

Thus before the events of 1877 the college and the missions of the American Board and of the Methodist Episcopal Society had diffused a widespread influence for education, for freedom, for right and truth.

The war between Russia and Turkey, in 1877, was ostensibly for freeing the Christians, already enjoying greater freedom than the peasants of Russia. The real object was to obtain possession of Constantinople, and the dream of Russia for the last four centuries would be realized.

Her object was near its accomplishment. She had 300,000 of her best troops in Bulgaria, and the way to Stamboul was open, when Europe stepped in and spoiled the game.

The 300,000 troops were marched back to Russia by order of the great Berlin Conference, and Bulgaria was erected into a principality.

Europe was determined to give the principality a chance at self-government as the best and safest way to exclude Russian domination. This was giving to Bulgaria just what Russia proclaimed to the world was the sole object of the war.

Delegates to form a constitution were chosen according to the plan of the congress. Among these delegates were twelve graduates of Robert College. They knew at once why they had studied American history and the United States Constitution with such profound interest.

They became the leading spirits of the convention. Russia still had her party claiming that she had been the deliverer of Bulgaria, at vast cost, and her wishes should be paramount in all things relating to the constitution of the government.

On every important point in the constitution she was defeated. The Russian party wanted a censorship of the press, but the press was made free. So was religion against the Russian principles of a national church.

Universal manhood suffrage was also established against elections by certain classes.

The constitution displeased the Czar as much as it pleased the Bulgarians. Its character was openly attributed to Robert College. The Prince Alexander, a young and inexperienced German of a thorough military education, seemed at first quite out of place, but he gradually apprehended the condition of things, was delighted to find such young men to help him, and he soon became deservedly popular. He caught the Bulgarian enthusiasm.

Then Russia struck an astounding and most exasperating blow in ordering Prince Alexander to set aside the constitution and substitute a council, which meant Russian principles of government. His fear of Russia and his knowledge of her overwhelming power were such that he became party to the change. It demanded all his skill to restrain the people from a revolution.

At length he arranged for a personal interview with Alexander II. He plead so earnestly the cause of Bulgaria as to detain the Czar half an hour from dinner, in which time the dining hall was dynamited and all in it killed. Prince Alexander had saved the Czar's life. This naturally softened his anger, and the prince obtained some modifications, although not enough to satisfy the people.

In the mean time Russia was busy with her gold and her plots in all the affairs of the principality, but she was destined to learn that the party of freq-

dom can lay and execute counterplots with equal skill and greater secrecy. A graduate of Robert College, who in college was considered a sort of madcap, laid and executed with consummate secrecy, skill, daring, and energy a scheme for revolutionizing Eastern Roumelia, the department lying south of the Balkans, and of joining it to the principality.

At midnight a powerful party of amazons, led by modern Bulgaria in mythological costume, surprised the governing Pasha, awoke him from profound sleep, made him dress in haste, placed him in a carriage, and conducted him beyond the confines, and advised him to continue his journey to Constantinople. In the morning Eastern Roumelia was declared united to the principality.

If it was a grand surprise, it was a greater joy. The whole people north and south sanctioned it with universal acclaim. Prince Alexander could do nothing but accept it. He had the wisdom and adroitness to send an envoy to the Sultan, to show him that the change was as much for Turkish as Bulgarian interests against the power of Russia. Turkey only growled and thundered. Russia, in her rage and chagrin, threatened immediate intervention. European diplomacy advised her that if Russian soldiers should enter Bulgaria, Europe would have forces there to meet them.

So the brave and rash principality was again delivered, and Russia was defeated.

But she would accomplish her object in another way. She stirred up Servia to claim Sophia, her ancient capital. Besides, Bulgaria was becoming too powerful for the safety of Servia; and King Milan boldly announced to the world that he would march upon Sophia, take possession, and celebrate his birthday there.

He put his army in motion in three columns, and in jovial humor, not believing the unwarlike Bulgars would do more than to make some distant show of resistance

Russia, in order to paralyze Bulgaria and lay her helpless and bleeding at the feet of Serbia, so that *she*—Russia—might come in and settle matters on her own terms, had suddenly withdrawn all the Russian officers from the young Bulgarian army, where they held all the important posts. It worked the other way. Young Bulgarian soldiers filled the vacant places with boundless enthusiasm.

Prince Alexander issued a noble protest against the war as unprovoked, unjust, and fratricidal, but called upon young Bulgaria to rise and repel the invader. Every one who could obtain a gun and a bayonet would be enrolled as fully armed, and he would lead them in person to meet the foe.

The furor that seized the people was unexampled. In cold weather, many without arms, without suitable clothes, without a commissariat, rushed to the front. Twenty students of Robert College ran away to the war. Six hundred volunteers died of cold, hunger, and exposure.

The prince formed his "minute men" as well as he could, and told them to rely wholly upon the bayonet. If the Servian fire should decimate their ranks, they must close up and move right on. They were heavier men than the Servians, and could sweep them off the field. He would lead them; he only asked that they would follow. Never did Napoleon more grandly inspire his troops than did the Prince Alexander his raw recruits.

All the friends of Bulgaria held their breath. They feared an awful disaster and a terrible slaughter of the Bulgarian patriots. Nobody supposed they could meet and repel the disciplined and warlike Servians.

The public sentiment of Europe and the East was strongly convulsed at the result. Some were wild with exultation, others were filled with rage and disappointment.

Young Bulgaria did what the prince proposed—swept the Servian columns before them. In eight days after Milan

entered Bulgaria there was not a Servian foot upon Bulgarian soil, unless it were the foot of a prisoner of war (November 14th to 22d, 1885). King Milan forgot all about his birthday in Sophia, and was glad to celebrate it anywhere, and indeed to have a birthday to celebrate. Alexander crossed the boundary and took Pirot, and was marching triumphantly upon Nisch when the Emperor of Austria interfered and threatened intervention. Europe, and especially Russia, was overwhelmed with amazement. The military genius of Alexander was easily recognized, but that Bulgarian peasants should charge with the bayonet, and that the old peasants should pour out freewill offerings that made a commissariat needless, was incredible.

Russia had prepared the whole affair. The Czar had not only withdrawn all Russian officers teaching the Bulgarians the art of war, he had also sent to King Milan able officers who were in the Servian army when the Bulgarian cyclone struck it, and they were glad to flee with the rest.

The loud applause of Europe was intolerable to Russia. Another humiliating fact was notorious. The young and able-bodied Turks rushed to the prince's standard, and the Turkish farmers sent in their offerings for the army by every possible mode of transportation—by donkeys and pack-horses and by mules and ox and buffalo-wagens. This rebuked the stories about the unmitigated hate of the races and the universal flight of the Moslems.

On every point Russia was humiliated, the patriotism and spirit of freedom in Bulgaria raised to the whitest heat; but Russian policy never changes. When she fails in one scheme she tries another. There followed in 1886 a most remarkable year of attempts to control Bulgaria by Russian consuls and envoys. A Russian Colonel Caulbars made himself notorious and well hated by the Bulgarians. A small, well-paid revolutionary party was formed, the prince was seized and carried off

in the night, a provisional government was announced, and everything was changed. A forced abdication by the prince was announced and a call for another election; but the people rose as one man against it. The provisional government fled. Many of them found the horse not a vain thing for safety. The whole affair became a farce for the neighbors to laugh at.

Russia suddenly found the prince an elephant upon her hands. She was in danger of serious diplomatic complications, and she set him at liberty. He went back to Sophia with the intention of packing up and going home.

The people received him with such enthusiasm and universal joy that he had to resume the reins of government again.

This was the culminating point of his history. He lacked the element of faith, and he weakened just when he should have been strong. He wrote a very weak letter to the Czar, offering to resign if he insisted upon it, and thus to the great grief of Bulgaria he stepped down from this high position into a vain and aimless life.

In 1887 the present Prince Ferdinand was chosen with fierce opposition from Russia. His choice has never been duly ratified, and yet he remains, and the Bulgarians don't care a fig whether any power ratifies it or not. He will not be disturbed in his place unless he should marry undiplomatically. He has little force of character, but he yields to the stronger mind and will of Stambouloff, the premier of the little kingdom.

He has been the subject of immense ridicule by the Russian and French parties, but the Bulgarians have had the good sense to know that any change would be for the worse and would give a dangerous chance to Russia. They have stood faithfully by him, have supported him, have controlled him, and have manifested the wisdom, firmness, prudence and foresight that usually belong to old and experienced governments only.

In this experience Prince Ferdinand has gained in character and general reputation.

In the four or five years of his administration France and Russia have embarrassed the Bulgarian Government in different ways. The French by a constant flood of misrepresentations and misstatements, until finally a French correspondent was seized by government order and sent out of the country. France immediately made demands of reparation and threats of vengeance so excessive that Stambouloff felt quite secure and stood his ground firmly on the admitted principles of international law. The affair was settled by a compromise, and French influence suffered from the event.

Russia has labored unremittingly, and still is laboring to raise a powerful Russian party that shall finally overthrow the government. Her emissaries have sometimes been detected in treasonable plots, and have been tried, condemned, and executed. This has made the plotters more wary. They like Russian gold, but the vision of Bulgarian hemp with a traitor dangling at the end is horrible and disheartening.

The Russian course has been thus far a disappointing one. It has gained no firm footing among the people. It has accomplished none of Russia's designs. Her only satisfaction can be in this that the constant political contest, the unending conflict with foreign plots, has done much to retard education and the industrial development of the country.

The latest Russian atrocity is the assassination of Dr. Vulcomtin, the Bulgarian agent at the Sublime Porte. He counteracted so successfully all the Russian plans for getting up bad blood between Bulgaria and the Porte that his presence became intolerable. He was a warm friend of Robert College and a welcome and frequent visitor there. Two of the assassins fled to Russia, who refuses to give them up, but Turkey has given up one of the accused. The place of the murdered man is filled by a grad-

uate of Robert College, knowing that the faithful performance of his duties will entitle him also to a Russian dagger.

The government has not been slow to acknowledge its debt to Robert College. A decoration was given to President Washburn and another to Dr. Long, who is everywhere known as a wise, prudent, and faithful friend of Bulgaria.

We must leave little Bulgaria right here in hot water. There is nothing in modern history to compare with her.

A few years ago unknown to the world, or despised by a statesman like Bismarck as unworthy of the least consideration—a little state of three or four millions just emerging from a long and disastrous night of darkness and oppression, without the resources that constitute national importance, she still calmly faces her great enemy of one hundred and ten millions with an army and navy that can pound Bulgaria to dust. She is neither moved by her threats nor won by her gold. She regards her promised friendship as the fatal hug of the polar bear.

She understands well that she holds Russia's path to her glittering prize—Constantinople—and that Europe will not allow her to march over it without the bloodiest contest this modern world has known. If Russia has a million bayonets gathering on her western borders, Europe has a million ready to meet them.

All the navies of the world will hover round the contest and add their thunders.

But Bulgaria stands between, calm and firm, entrenched within the sacred lines of acknowledged international law, trusting in right, in God, in humanity, and resolved to be true to the interest of freedom. The mere human prospect is dark. The long-gathering clouds must burst and deluge Europe and the Orient.

We can almost see the angel standing in the sun and crying with a loud voice saying to all the fowls that fly in the midst of heaven, "Come and gather

yourselves together to the supper of the great God, that ye may eat the flesh of kings and the flesh of captains and the flesh of mighty men and the flesh of horses and the flesh of them that sit on them and the flesh of all men, both free and bond, both small and great."

But He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Not the purposes of the Czar, not the purposes of France or Germany or England will be accomplished, but the purposes of Him to whom all power is given in heaven and in earth. His kingdom, however feeble to human view, is established in Bulgaria, and the gates of hell shall not prevail against it; for He hath chosen the weak things of this world to confound the mighty, and base things of this world and things that are despised hath God chosen; yea, and things that are not, to bring to naught things that are, that no flesh should glory in His presence. Amen.

Book Mention.

(BY J. T. G.)

—*The Story of Uganda*, by Sarah Geraldina Stock (fifteen illustrations, same publishers as *The Aimu*), is a clearly put, succinct history of Uganda and its missionary operations from the days of Krapf to the most recent date. There is no end to the interest attaching to this part of the Dark Continent and its young martyr-church.

—*Missionary Maps of China and Japan with Korea* (cloth, 36 x 49 inches, price \$1.25), showing the stations of all missionary societies in those countries, with a great amount of statistical and historical information printed in large letters on the margin, have been prepared by Miss M. Burt, Springfield, O. Every missionary from China or Japan who has seen either of these maps is enthusiastic in admiration of their accuracy and adaptability for missionary purposes. In these days one "needs a map to pray by."

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS B. WELLS.

Here is Dr. Clark's account of an Australian consecration meeting. It reads like a description of one of our great conventions: "I have attended many consecration services in my life, but very few that have exceeded in genuine spiritual power this meeting in the Centenary Wesleyan Church. The great audience-room, with its two galleries, was crowded; the singing was magnificent. With one or two exceptions, every society in the whole colony was represented; sometimes, in the case of the more distant, by only two or three members; often by a large company. As the roll of societies was called, each responded by a passage of Scripture or a verse of a hymn, and the consecration was so genuine and spontaneous, the expression so hearty and vigorous, that I am sure the meeting will not soon be forgotten in the religious circles of Sydney. Even after the Mizpah benediction had been pronounced, the young people could not refrain from singing; but all the way home through the dark streets, at the railway station, and at every suburban place, where the train left its contingent of Christian Endeavorers, the Endeavor songs were heard."

A Baltimore Endeavor society has a capital idea. It has organized a "Surprise Committee," whose duty it is to play what might be termed Christian practical jokes. They do the little things that nobody would think of, but that please and astonish everybody when they are done. They make pleasant surprise calls on old ladies, they unexpectedly get out an edition of their pastor's last sermon, they astonish the church prayer-meeting with a sudden flood of young faces. Surely an agreeable and ingenious committee.

A genuine missionary enterprise was that of a woman in Maine who founded, not long ago, a Christian Endeavor society in a place where there was no

church. There were, at the start, two active members and two associate, and these conducted also the Wednesday evening meeting. Then a minister was drawn into the meetings. Then came regular preaching. Then a chapel was built. Then a young men's meeting was started, and the Endeavor society grew to have thirty-one members. Altogether there is the promising foundation of a strong church, and all because that earnest woman made that little beginning.

Quite in line with this story is that of a little church lately organized in Ohio. It had twenty-eight members, and an Endeavor society of twenty-seven. These twenty-seven Endeavorers at once subscribed enough money to pay the pastor's salary and provide for all the weekly expenses of the church.

Several churches have lately formed Senior Societies of Christian Endeavor, made up of the older people and the graduates from the young people's society. The idea is also spreading in Australia.

Endeavorers of the German Evangelical Synod met at Detroit this year. All the exercises were in German. It was an enthusiastic gathering, and many a pastor was won to zealous admiration for the Christian Endeavor movement.

The general conference of the Friends, which met this year at Indianapolis, formally gave its approval to the Christian Endeavor work, and urged their young people to participate in it. This action of the highest authority among the Friends makes it certain that no sectarian society will rise among them to weaken the interdenominational fellowship of their young people.

A worker who has had much experience declares that the Christian Endeavor society is precisely the right agent for work among the Mormons.

A church organization, no matter of what name, cannot find entrance into many a Mormon town; but a Christian Endeavor society is welcomed unsuspectingly. The first and second societies organized in Utah were largely recruited from Mormon families, and grew till they united to form a regular church, of the Congregational denomination. From one of these societies a converted Mormon girl has come East, to get training for missionary work among the Mormons.

In addition to the French Christian Endeavor societies already known, news has recently come of nine more, in Paris and its vicinity. The Christian Endeavor movement is of slow growth in France, on account of the numerical inferiority of the Protestants, because these families are scattered, because the workshops close so late, and because young people are seldom permitted to go out at night by themselves.

Canada has a gritty little Endeavor society, that, failing to find suitable quarters for its meetings, has built a neat little Christian Endeavor hall, for its own use, for church socials, etc. Many a society could in this way greatly benefit both itself and its church, especially if the church building is without modern improvements, for Sunday-school, prayer-meetings, and socials.

The pastor of a Disciples church in Washington was much surprised recently to find, on questioning his Junior Endeavorers without warning, that they could give almost the entire outline of his morning's sermon. We believe, too, that many Junior societies could similarly surprise many pastors.

An Australian speaker said that "C. E." stands for "Christian Endeavor" as well as for "Church of England," and with his young people it stands for both. The Church of England in Australia is friendly to the new movement among the young.

Iowa Endeavorers gave last year \$35,000 to missions, and to their home churches an equal sum.

The Endeavorers of the Reformed

Church seem to have entered upon a church-building era. The first church constructed with their money is at Edgerton, Minn.; but it will by no means be the last.

Rev. A. A. Fulton, of China, whose "two-cents-a-week" pledge plan has resulted in the addition to the treasuries of the missionary boards of tens of thousands of dollars—one hundred thousand a year, he thinks—points out that Presbyterian Endeavorers alone, each giving only two cents a week, could support the entire mission and educational work of Presbyterians in China, and have \$75,000 a year remaining for the extension of missionary operations.

The Presbyterian churches in Indiana think so highly of the possibilities of Christian Endeavor work in the line of missions, that they have appointed a Christian Endeavor missionary secretary for that State.

The large Metropolitan Church of Toronto has an Epworth League of Christian Endeavor that has been exceedingly successful in holding cottage prayer-meetings. These are held frequently in the homes of drunkards and non-churchgoers, and with very gratifying results. Besides, these zealous young people are vigorous in invitation-work among the hotels, and scour the streets every Sunday afternoon for material for the mission schools.

Mr. and Mrs. Chain, of Denver, who were making the tour of the world partly in the interests of missions, were sadly lost on the ill-fated steamer *Bokharu* last October. Now the Endeavorers of Denver have formed a stock company, "The Chain Missionary Boat Company," and are selling ten thousand shares of stock at ten cents a share. It is their design soon to send a missionary boat to the West Coast of Africa.

Every month largely increases the number of Endeavor societies that are assuming each the support of a missionary. Many societies support more than one.

In response to a long-felt need and

after careful planning, a "Travellers' Christian Endeavor Union" has been formed, whose president is Mr. F. D. Wing, of New Jersey, and secretary, Mr. J. Howard Breed, of Pennsylvania. The purpose of this new movement is to bring into Christian Endeavor work all who heretofore have been parted from it on account of absence from home and frequent changes of abode, such as commercial travellers, nurses, attendants of schools, and many others. The travellers' pledge is like the ordinary Christian Endeavor pledge, save that it calls for attendance on some Endeavor society of the town where the member is temporarily staying, preference being always shown for the denomination to which the member belongs, and for weekly reports to the home society, or, in default of that, to the secretary of the union. The thousands of young men and young women whom it is thus proposed to bring into organized Christian work are among the most vigorous, intelligent, and respected young people of the world, and this new movement is absolutely the first definite and comprehensive attempt ever made to care for their religious interests. A zealous Christian commercial traveller has unique and manifold opportunities for religious work, and he is just the man to do it. Christian nurses, organized with a definite missionary purpose, have invaluable chances for Christian service. What a noble opening is here for Christian Endeavor!

The semi-annual footing up of Endeavor statistics gives some interesting figures. The Presbyterians still lead, with 5363 societies, while the Cumberland Presbyterians have 549, the United Presbyterians 276, the Reformed Presbyterians 43, and the Scotch Presbyterians 24. Next come the Congregationalists, with 4368 societies. The Baptists follow, with 2945 societies, to which must be added Free Baptists, 155, and Seventh-Day Baptists, 49. Next follow the Methodists, the Methodist Episcopal having 1859 societies, the Methodist

Protestant 485, the Methodist of Canada 150, the Methodist Episcopal South 120, the African Methodist Episcopal 74, the Primitive Methodist 41. The Christians and Disciples of Christ have 1858 societies, or only one society less than the Methodist Episcopal. The Lutherans have 366 societies, and the Evangelical Lutherans 314. There are 561 societies belonging to the Reformed Church in America and the Reformed Church in the United States, 366 among the Friends, 201 among the United Brethren, 49 in the Church of God. The Moravians have 44, the Reformed Episcopalians 38, the Protestant Episcopalians 33, the Mennonites 9. There are 2038 union societies in small places, 339 whose denominations are unknown, 59 in public institutions and schools, 3 in the United States Army, and 3 in the Navy. Besides, there are many societies that have united the Christian Endeavor name and fundamental principles to the name of some denominational society, and so are genuine Christian Endeavor societies. There are 285 Epworth Leagues of Christian Endeavor, 20 Keystone Leagues of Christian Endeavor, 2 Westminster Leagues of Christian Endeavor, 6 Advocates of Fidelity in Christian Endeavor, and 8 Baptist Unions of Christian Endeavor. Altogether there are 23,163 societies enrolled, 845 of these being in foreign lands, 1546 in Canada. There are 2859 Junior societies. Undoubtedly many more societies exist, but these are those on record in Boston, those actually reported, after deducting all that may have disbanded or become purely denominational, dropping the interdenominational fellowship. Surely this is a marvellous growth, to come from so small a seed, in so short a time; and, best of all, it seems to be a thoroughly permanent and healthy growth. Everything seems to indicate that the Christian Endeavor Society has taken its well earned and well-merited place as a permanent factor in modern religious life, and in all evangelical denominations.

IV.—EDITORIAL DEPARTMENT.

The British and Foreign Bible Society have issued a circular proposing an increase in their annual income by £25,000, or \$125,000. The excess of expenditure over income during the previous four years has amounted to a total of no less than £67,000, and during the last year alone it was nearly £24,000. This has come from the great extension of the Society's operations, to meet fresh openings and growing demands for the circulation of the Scriptures in almost all parts of the world.

During the ten years past fifty-three new translations have been made, and the Scriptures are now available, at least in part, in three hundred languages and dialects. For years past the Society's average circulation has been about four million copies per year. There is a popular misapprehension that large profits accrue to the Society by the sale of these vast issues of the Word of God, but the fact is that the small profit arising from the sale of the limited number of the more expensive copies is much more than absorbed by the large loss on the much greater proportion sold below cost to make them available to poorer purchasers. The great increase of missionary labor and missionary laborers augments the demands upon the Society's resources, but the contributions do not keep pace with the demands; and either a great addition must be made to the income of the Society or its work must be seriously restricted and curtailed. Three hundred and sixty-four Bible women now having access to their heathen sisters in the Orient ask for grants for Bibles. Mohammedan lands are now ready to receive them; and in India the native mind is opening to the Scriptures as never before.

Wide fields in Central Asia, Persia, China, Miletia, not to say the vast continent of Africa, demand the Word of God.

The Bishop of Exeter has proposed that every subscriber shall increase the annual subscription by *half as much again*. Certainly this Society, which constitutes one of the great cathedral structures of Britain, should be assisted in the work, which for grandeur and effectiveness is exceeded by no other whatever.

The Railway and Its Mission.

The very interesting and instructive account of the Trans-Caspian Railway, made by Dr. O. Heyfeldt, Councillor, St. Petersburg, shows that, apart from the military and strategical reasons which led to its conception and construction, the line has in its onward progress to completion singularly fulfilled the prophetic forecast of Prince Gortschakoff contained in his circular dispatch of December, 1864. The construction of the line has been the means of protecting millions from the raids and annoyances of their savage or semi-barbarous neighbors; of showering the blessings of peace and prosperity on the tribes under the Russian sway; of raising villages in wild wastes; of forming provinces of places under perpetual rivalry of arms as to their limits, and of giving security to person and property.

Errors of Romanism.

Our impressions of Romanism, both in Great Britain and on the Continent, have not been improved by recent travel. On one Roman Catholic church in Dublin we read the bold Latin inscription, "*Maria peccatorum: Refugio*" ("To Mary the refuge of sinners"). In Florence we saw the picture of the Virgin Mary, and the seed of the woman bruising the head of the serpent. The devil was represented as a gigantic monster, with the head and shoulders of a giant, but the hind parts of a serpent. It was significant that the infant Saviour was

held in the arms of the Virgin, and that her foot was on the prostrate head and form of Satan, and the foot of the Child rested upon her foot; and the thought occurred to me, in looking at this magnificent picture, that Romanism puts the Virgin between Christ and the soul, between Christ and the Church, between Christ and God, as here between Christ and Satan, and virtually makes Mary, and not Christ, mediator.

There is a vast amount of ignorance and superstition in Catholic countries, especially conspicuous in Ireland, Spain, and Italy. Whatever truth Romanism conserves is sadly buried beneath an immense mass of rubbish and mediæval sacerdotalism. The leaven of rationalism and ritualism has sadly perverted the churches of Great Britain. The leaven of the Pharisee, which is formalism and hypocrisy; the leaven of the Sadducees, which is scepticism and rationalism; the leaven of Herod, which is secularism and worldliness, are to be found throughout Christendom.

We were greatly charmed, in visiting the Vaudois valleys, to read the inscription in the Synod Hall, "*Mallei teruntur remanet incus*" ("The hammers are broken, but the anvil remains"). And we were equally charmed to see the self-denying life which these Waldensian pastors lead among their flocks. Their little churches are scattered over the mountains and valleys, but still maintain the integrity and vitality of their witness of Christ.

Rome has been to these Vaudois an Olympus for its gods, a Sinai for its thunders, and a Calvary for its blood. Long may the witness of these simple people to the Lord and His faith be continued. Any of the Lord's people who are disposed to make a donation to missions could scarcely do more wisely than to send it to Pastor J. P. Pons, at Torre Pellice, Italy.

A French paper has just come in which speaks at some length of the de-

ceased Cardinal Lavigerie. The notice ends thus:

"It is a grand figure that has just passed away. Cardinal Lavigerie exerted himself incessantly with the double object of extending at the same time both the Christian influence and the French influence in Africa; and for this posterity will hold him in grateful remembrance."

It is sad to think of this mixture of motives in Cardinal Lavigerie, and equally sad that a highly respectable paper should commend him for so serious a fault.

French Mission in Basutoland.

A drawing-room meeting was held at the house of our beloved friend and contributor, James E. Mathieson, Esq., of London, on Monday p.m., December 5th last, to welcome and hear Rev. F. H. Krüger from Paris, formerly in the Basutoland Mission, who gave a most interesting account of French mission work in British Basutoland.

The Paris Missionary Society was founded in 1822 by the most prominent men of the French Protestant churches, among whom were: Admiral Count Ver-Huëll, a member of the House of Peers, M. Jean Monod, his son, M. Frédéric Monod, M. Stapfer, M. Delesert, M. d'Ounous, M. Lutteroth, the Baron de Staël-Holstein, the Rev. Mark Wilks. The evangelical churches of France, so recently delivered from persecution and from the revolutionary tempest, thus asserted their determination to obey, in spite of their weakness, the Master's command, and to take a part in the conquest of the world by the gospel of Jesus Christ. God blessed their act of faith and obedience, so that the mission undertaken by the Society in South Africa among the Basutos progressed rapidly; it has not ceased to advance, and numbers at the present date 17 stations, 128 out stations, 5 superior schools, about 129 primary schools, 243 native workers, 7900 members of the church, 4543 candidates for membership.

These figures give a very inadequate idea of the importance of the mission and of the influence it exerts over the Basuto nation; the warmest testimonies to that effect have come from the Government of the Cape Colony, from which we quote only the following sentence of a letter from Sir Marshall Clark, the Resident Commissioner of Basutoland:

"I can assure you of my continued interest in the work which is being done by the missionaries of your Society, to whose example and precept is undoubtedly due to a great extent the advance made by the Basuto tribe during the last fifty years—example and precept which, as you indicate, carry all the more weight from being independent of politics or gain."

The mission has in the last years brought forth the mission undertaken upon the higher Zambezi by Rev. F. Coillard and his fellow-workers. The Zambezi Mission is yet in its infancy, but we trust that it will walk in the footsteps of the Basutoland Mission. It has already 4 married missionaries, 1 unmarried, 1 single lady, 1 European helper, and 3 stations.

During the last years the mission had very heavy difficulties to overcome. The wife of the venerated founder of the mission died in October, 1891; but, before closing her eyes, she was able to witness the first ripe ears of the harvest.

For many years the work in Southern Africa was enough to fill the hands of the Society; but toward 1860 the committee was led to take the place of the London Missionary Society at Tahiti. Nearly at the same time a mission was begun in Senegambia. These fields of labor were, so to speak, forced upon the Society by the fact that none but French Protestants could freely spread the Gospel in those countries. More recently, for the same reasons, the Society has extended its action to Kabylia, and to the French part of the Congo, where three married missionaries are now at work on the Ogowe River. The

Society has also taken charge, at the request of the London Missionary Society, of Mare, one of the Loyalty Islands; and has also agreed to replace that Society in the Society Islands and other islands.

In spite of the increasing efforts it has been obliged to make on behalf of the French colonies, the Paris Society has no thought of withdrawing from its most ancient field of labor, Basutoland, nor of handing over to others the Zambezi Mission. It is proposed to continue these enterprises, although no national tie connects with them; the cause of the kingdom of Christ is that of all mankind, and is limited by no political frontier. In order to fulfil these enlarged duties, the French churches have increased in a large measure their support. In the last year they contributed not less than £19,080, a large sum when compared to their small number.

Nevertheless the resources of French Protestantism are not sufficient to accomplish the whole of the work. It is needful, therefore, to ask for the co-operation of British and American Christians, particularly on behalf of Basutoland, and to obtain regular co-operation in view of the evangelization of the land by native catechists and pastors.

Mr. Krüger states that there is a population in Basutoland of about 218,000, and they have about 11,000 adult converts. If the adult males only be counted, they have about one in ten of all adult males in churches.

Books Noticed.

[J. T. G.]

—*An American Missionary in Japan*, by Rev. M. L. Gordon, M.D. (Houghton, Mifflin & Co., Boston and New York), is very valuable for its reliable history, its discussions of live topics, and the experience detailed.

—*The Ainu of Japan*, by Rev. John Batchelor (eighty illustrations, Flem-

ing H. Revell Co., Chicago and New York), is an important contribution to our very meagre knowledge of the religion, superstitions, and general history of the hairy aborigines of Japan. Ethnologists as well as the general reader will find herein a great deal of information. The author had admirable opportunity by long residence among them to gather the material for this volume.

—*The Child of the Ganges*, by Rev. Robert N. Barrett, is a new putting of the experiences of Dr. Judson and others in the marvel of missions by the American Baptists in Burma. The story-form keeps close to the history, and is attractive.

—Everybody interested in missions of course wants *The American Board Almanac* for 1893 (10 cents). It is full to the brim with reliable statements of missionary facts admirably edited.

—*India and Malaysia*, by Bishop James M. Thoburn, D.D., of Calcutta, who has been a third of a century engaged in missionary work in Southern Asia, is too important a contribution to missionary literature to be dismissed with mere mention, but our space will permit nothing more just now. Cranston & Curtis, Cincinnati, and Hunt & Eaton, New York, will furnish it at \$2, or subscription copy, more handsomely bound, for \$2.50. It seems difficult to decide whether the author is most *littérateur*, missionary or statesman.

—*The Genesis and Growth of Religion*, by Rev. S. H. Kellogg, D.D. (Macmillan & Co., New York and London), is the body of the Stone lectures for 1892 at Princeton Seminary. Dr. Kellogg is a genius as well as a great scholar. The evolution of religion has rarely had more candid and scholarly handling at the hands of an expert. Dr. Kellogg is now in India, engaged with other Sanskritists in the revision of the Hindi translation of the Old Testament. This is a work for review, not for notice. It is clearly within our line, but whether

we can hereafter find room for a critical examination of it in these pages we cannot now say.

—*The Divine Art of Preaching*, by Arthur T. Pierson, D.D. (Baker & Taylor Co., New York), is not a missionary book surely, but it is difficult to see how any missionary would not profit by it. The last chapter on preaching as "communing with the Spirit" is worth much more than the small price (75 cents) of the volume.

British Notes.

[Rev. James Douglas, of London, has been asked to assist the Editor-in-chief as British correspondent for the REVIEW, and his notes will appear in the Editorial Department, signed with the initials J. D.]

Uganda must be retained. So speak, with unanimous voice, the Church of England papers and bishops. There is not the same accent of conviction or consensus of feeling on the part of English nonconformity. The Presbyterians of Scotland, however, are at one with the Episcopal Church in voting the matter urgent.

The battle for the suppression of the opium trade must go on. Lord Kimberley, ignoring the resolution passed toward the close of the Conservative régime, declares "that the export of Indian opium to China *must* continue." There are two "musts" in the case: the "must" of Indian finance, seen through the lens of expediency, and the "must" of the British conscience, tardily but surely awaking to the sense of responsibility. May the time soon come when "England's greatest national sin" may be brought home to the heart of the nation!

In the *Church Missionary Intelligencer* (December, 1892) there is an elaborately defensive article on the subject of "Missions and Misconceptions," in which Sir Edwin Arnold's shoring up

of Buddhism at the expense of Christianity is hotly combated. Why waste powder and shell on the utterances of a dreamer? or seriously essay the task of refuting fallacies that can no more hide the light than gossamer? The cry, "Great is Diana of the Ephesians!" needs no counter shout from the follower of the Nazarene.

"Personal Consecration and Almsgiving" is the theme of an effective paper, by Mr. J. McCormick, in this month's *Church Missionary Intelligencer* (December, 1892). Among other things the importance is urged upon all the Lord's brethren of giving some portion of their time to a meditation upon the condition of the heathen, in order that the absolute necessity of aiding them to the very best of their ability might be burnt into their very soul, and that their deepest sympathies might be drawn out toward them.

Dr. Cameron's decease is a grievous loss, not only to the China Inland Mission, but China itself. He explored the land in a series of remarkable journeyings, his object being twofold, to scatter far and wide the Word of God, and to get such information as would serve as the basis of future evangelization. Though he knew from time to time what it was to be straitened, he was never forsaken. "Not one thing," he could say, "hath failed of all the good things which the Lord your God spake concerning you." Mr. Cameron was "a pioneer in the truest sense of the term," and "the greatest European traveller in China of modern times." Seized with Asiatic cholera, in the midst of his toils, he fell asleep on August 14th, 1892. His promotion leaves a gap. Who will seek to fill the vacant post?

Despite present-year disturbances, encouraging progress is reported in *China's Millions* from Kiang-si. Sev-

enty-two persons have been baptized, and on Kan River three new stations have been opened.

In the province of Cheh-Kiang the pulse of progress has also been quickened. Mr. Meadows, the superintendent, says, "The Lord is indeed blessing Cheh-Kiang, the work is more encouraging than in any previous year, and the outlook is most cheering." In other southern provinces there is a record of patient sowing in the face of much discouragement, save in Hu-nan and Kwang-si, provinces for which experienced workers are urgently required.

Mr. Cecil Polhill Turner, together with his wife and family, has had to suffer much of late for the Gospel's sake through the superstitions of the Chinese, who hold the Christians accountable for the drought; but, like the apostles, they have accounted it all joy "to fall into diverse afflictions." "We are full of praise to the Lord," writes Mr. Turner; "first, for giving us the honor of some little fellowship in His own blessed sufferings; and, secondly, for gracious deliverance in time of need."

Thomas Macoun, a devoted helper in connection with the China Inland Mission, is *with the Lord*. One brief word, flashed from the far East, has brought the tidings home to many that mourn. In the autumn of 1891 this brother received a marked accession of power through the visit of some fellow-missionaries. Soon after his soul was stirred with concern for those on board *H. M. S. Caroline*, then lying near in the river. A wonderful ingathering of souls was the consequence of his loving zeal, and some of the most ungodly of that ship's company were impressed, awakened, and brought in. How unexpectedly the sun of Time sets with many! Dr. Johnson had the words "νύξ γὰρ ἐρχεται" ("For the night cometh") engraven on the dial-plate of his watch. May the Holy Spirit impress them on the sensitive plate of every blood-cleansed conscience,

We understand that the Centenary Thanksgiving Fund, in connection with the Baptist Missionary Society, is not to close when the sum, now nearly reached, of £100,000 is obtained. It is proposed to keep this fund open till March 31st, 1893, in order to meet, if possible, the deficiencies of the last two financial years which amount in the aggregate to over £15,000. The aim is to devote the entire £100,000 to the extension of the Society's operations throughout the world.

J. D.

It is gratifying to find that, as the result of the earnest labors of Baptist missionaries in bygone years, the Lord's work in the Cameroons continues to prosper. "We spent," says the Rev. George Cameron, of Wathen Station, "the Lord's day in Cameroons. We went to the Baptist chapel and found an audience of seven or eight hundred. Mr. Dibundu, native pastor, preached. . . . The impression left on my mind by what I saw and heard is that the mission church will go on increasing by the efforts of the native members themselves."

J. D.

The Indian Decennial Missionary Conference was held at Bombay, at the close of last year and the beginning of this. Ten years ago it was held at Calcutta, and twenty years ago at Allahabad. Worked on a large scale by a representative committee, it brought together missionaries representing the whole field of missions, and furnished a broad platform for the discussion of missionary problems from various points of view. At the Calcutta Conference 475 missionaries, male and female, were present. The spiritual aspect of missionary work occupied the foreground.

London.—Arrangements for a missionary campaign in the metropolis early in February, 1893, by the C. M. S. are nearly completed. The vast area is being worked in different districts, the intention being to hold simultaneous meetings. There will also be central

gatherings, including daily mid-day services in two city churches and daily mid-day prayer-meetings at the Church Missionary House. The plan, too, has in view a series of addresses for specific classes, such as students, nurses, Scripture readers, etc. The campaign will be opened by an address to the metropolitan clergy by the Bishop of London.

The sixth anniversary of the Gleaners' Union of the C. M. S., recently held in London, seems to have been a *live* occasion. Many burning words were spoken. Mr. Grubb's address on "The Fire of the Lord" was white-heat in its intensity. His plea for union in the love of the Spirit was about as strong as soul and language could well make it. Ecclesiastical stand-offishness must have had a bad quarter of an hour in listening to this oration. "Now," he said, "the Holy Ghost is so dealing with the hearts of God's own children in all denominations, that a Church of England brother can shake hands with a Baptist brother, or even with a Plymouth brother; and the ecclesiastical walls that have been so high, people are beginning to say to them, 'By the help of my God I will leap over that wall.' And I trust that all of you will go in for spiritual athletics like that—to leap over those ecclesiastical walls that have been built up so high by the ingenuity of man. God never built them, and the sooner they tumble down the better for them and for us. O God, teach us how to manifest such love toward one another that the world may believe that the Father sent the Son."

Statistics.—The *Times of Ceylon* gives some interesting figures from the census for 1891. In Colombo there is a larger number of Christians than of people of any other religion. The figures are: Christians, 43,174; Buddhists, 31,518; Hindus, 12,490; Mohammedans, 29,503; others, 150. Roman Catholics, however, are the greatest numerical factor in the enumeration.

V.—THE MONTHLY CONCERT OF MISSIONS.

CHINA, THIBET, CONFUCIANISM.

BY REV. S. L. BALDWIN, D.D.

China.*

This great heathen empire still remains the largest and most populous of the lands to be conquered for our Redeemer. No Christian, remembering the "great commission," can look without profound emotion upon an empire containing over five million square miles, one half larger than our own country, unequalled by any other nation with the single exception of Russia.

Its great resources, which are only just beginning to be developed; its vast agricultural productions; its immense population, constituting over one fourth of the human race; its unparalleled existence as a nation; its wonderful literature; the skill and ingenuity of its people in many useful arts; their independent and enterprising character—all combine to make China an attractive and promising field for missionary enterprise.

While every country where there are people to be saved is an important field, China stands out pre-eminently as a field of the highest possible importance on account of the great masses of its people, and the mighty influence they are destined to exert upon the future of the world.

It is not by any means to be taken for granted that the Gospel work is to be speedily and without difficulty accomplished in such a land as this. Its hoary systems of idolatry, stupid as they may seem to us, are not easily to be overthrown from the position they have held through more than forty centuries in one shape or another. Nor is it easy to overcome the prejudices excited by the presence of many ungodly persons from Christian countries, who live before the heathen in utter defiance of

every principle and precept of the Christian religion.

Yet, notwithstanding all these drawbacks, and many more which might be named, the indications for the speedy progress of the Gospel are better to-day than ever before. The attitude of the people is increasingly favorable. The riots in the valley of the Yang-tse during the past year, and lesser demonstrations in other portions of the empire, are ebullitions of a comparatively small portion of the people, led by designing persons who are enemies of the government, and wish to embroil it with foreign nations, so that they may the more readily carry out their purpose of overthrowing it. The missions located at the very centre of these disturbances testify that the people in general are more friendly than at any previous time, and report more converts than have been reported in any former year.

In many places where missionaries were hooted at and pelted with missiles twenty years ago, there is now the most marked good-will on the part of the people.

The great advance made in woman's work is one of the most hopeful signs of the times. Both boarding and day schools are crowded with pupils, who not only commit to memory whole gospels, but in many cases show by their lives that their hearts have been touched by the Spirit of Christ. Thousands of women have been visited by either foreign or native Bible women at their homes; and the good seed thus sown is already yielding a harvest—partly in actual conversions, and more largely in increased friendliness among the people, and opening doors of usefulness.

The medical work is also doing its share toward removing prejudices and helping the evangelistic efforts of the missionaries. The hospitals have al-

* See also pages 5, 63, 76 (January) and 110, 119, 145, 158 (February.)

ready acquired an enviable reputation among the people, and the good-will shown toward the doctors extends to all the members of the missions.

While all this is true, it is also to be noted that the government is unusually favorable in its attitude. Take the following items in corroboration of this statement :

1. The proclamation of the emperor favorable to Christianity and its professors issued at the time of the riots.

2. The desire expressed by the government for a medical missionary for the new port of Chungking, in West China, with the promise to pay his salary in return for his attendance on the staff of the custom house.

3. The request to the Methodist Episcopal Mission at Peking for graduates from its college to take positions in the new railway service, coupled with the promise that their work should be so arranged as to require no labor from them on the Sabbath.

4. The request sent to the same mission for a primer for the use of His Imperial Majesty in commencing the study of the English language.

Many other items might be named showing that there never was a time when the attitude of the government was more friendly toward Christian missions than just now.

There is also great encouragement to be derived from the character of the Christian converts. The readers of the *REVIEW* will remember the account of Ling Ching Ting, the converted opium smoker, published in these columns some months ago. The Baptist rice merchant at Shanghai, who resolutely kept his store closed on Sunday, although assured that his business would be ruined by so doing, is another instance of strong Christian principle. The young man who wheeled his aged mother two hundred miles on a wheelbarrow to Peking, that she might hear the Gospel, manifested a devotion not often equalled in Christian lands; and we do not wonder that he has become a faithful and efficient preacher of the Gospel.

The man who took the Rev. Dr. F. J. Masters aside in San Francisco and gave him \$100 that he had saved to build a chapel in his native village in China shames many an American Christian by his consecration of money to his Master's service.

The genuine character of the Christianity of Chinese converts in California is shown in contributions for benevolences averaging \$30 a year from each convert.

We are also encouraged by the knowledge that there are nearly or quite fifty thousand communicants, where thirty years ago there were scarcely one thousand; and that these converts have an earnest, aggressive spirit to go on and possess the whole land for Christ.

WHAT IS NEEDED.

1. We need more laborers.

All the missionaries are overworked. There is hardly a man in any mission that is not undertaking to do the work of at least two; and there are many who are trying to carry what would properly occupy the time and demand the strength of three or four. This is true also of the godly women who are carrying burdens far too heavy for them. Earnest prayer ought to be offered that the right sort of men and women may be led to offer themselves in large numbers for this great field. There are many regions "white already to the harvest." It is the worst sort of policy to allow valuable men and women to be stricken down in the field, because we do not send them adequate help.

There is every reason to believe, at the same time, that there are most excellent candidates ready to go to the field. It is not every one who offers to go under the impulse of the Student Volunteer Movement who is really a well qualified candidate, nor is it to be expected that every one without exception will be found ready to go when the time comes. Nevertheless, it remains true that large numbers of earnest, consecrated, educated young people of both

sexes are ready to go, and are waiting to be sent.

CONSECRATED MONEY NEEDED.

It follows, then, that the next great need is the more general consecration of money to the Lord's service. His people have the means in abundance to supply the great empire of China with all the missionaries needed. The Monthly Concert ought to resound with earnest prayers that the money of Christians may be laid upon the altar; and these monthly concerts ought to be the scenes of noble examples in this respect. What a wonderful stimulus it would be to the faith and hope of Christians if offerings of money for the conversion of the Chinese should be made at the monthly concerts, ranging from one dollar to a thousand, according to the ability of those who make the offering! Why may it not be so?

AMERICAN LEGISLATION.

There ought also to be earnest prayer and earnest action that the unjustly oppressive legislation of this country against the Chinese, which is increasingly an obstacle to Christian missions in that empire, may be repealed.

If ever our national Congress made void the law of God by its enactments, it has done so in this matter. In contemptuous violation of solemn treaties made at our own instance, without a shadow of just reason, we have put upon our statute book legislation of the most intolerant and oppressive character. The Psalmist cried: "It is time for Thee, Lord, to work; for they have made void Thy law." So ought all Christians to cry mightily to God; and there is no better time or place than in the monthly concert of prayer, when China is the topic. Then, that fitting works may follow earnest prayers, let petitions be numerous signed and forwarded to Congress, praying that the most unjust features of the last enactment, requiring the Chinese to be registered and carry about with them the

government certificate of their right to be here, may be repealed. The Christian sentiment of the nation ought to make itself felt on this subject; and it would not be without effect if the effort were general and persistent.

Let this wide-extended empire be in the thoughts and upon the hearts of our people. Who can estimate the result of earnest prayer and earnest labor by all who gather in the monthly concerts of prayer and send up their petitions to the Lord of the harvest?

THIBET.*

I have not at hand the necessary sources of information to enable me to write intelligently in regard to this field. I will not, therefore, attempt to give any statistics, but will simply call attention to the fact that here is still a large and important country which has scarcely been touched as yet by the Gospel. Its people are idolaters, and bound down by many superstitions. No promise of protection is given to any Christian missionary who enters the land, yet there have not been lacking those who were willing to undertake it; and some are now laboring quietly there in the midst of many dangers. There should be earnest prayer that this long-shut land may be opened to the influences of the Gospel.

CONFUCIANISM.†

The Confucian classics are the Chinese Scriptures. Their ethics are almost as lofty as those of the Christian Scriptures. "They have all the coldness of Proverbs, but none of the glories of Isaiah." Consequently, there is nothing in them to inspire or move the heart. When shall the Hebrew Scriptures, animated with the breath of the living God, be substituted for the beautiful but immobile Confucian classics? When, as a Church, we understand the meaning of the Saviour's words: "Whosoever ye shall ask in My name, that will I do."—*Spurgeon*.

* See pages 335 (May) and 640 (August) 1892.

† See page 96 of this issue.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

NORWAY.

—"From Saturday, July 9th, 1892, to Wednesday, July 13th, the picturesque Norwegian port of Stavanger was en fête. Flags were flying, the streets were crowded with strangers, and there was general stir and excitement. The Norwegian Missionary Society, or, to give the Society its proper name, *Det Norske Missionssekskab*, a voluntary organization nurtured and developed in a Lutheran State Church, was celebrating its fiftieth birthday, and, in honor of the event, had invited 'deputies'—nine hundred in number—from all parts of Norway, and special visitors from Finland, Sweden, Denmark, Germany, England, and the United States of America. From beginning to end the jubilee was a great success, thanks partly to the beautiful weather, thanks yet more to the admirable arrangements made by the secretary (the Rev. L. Dahle) and the Central Committee, but thanks most of all to a widespread interest in the Society's work.

"For missionary purposes Norway has been divided into eight 'circles,' each containing many associations. Each circle elects its own board of management and treasurer, and is responsible both for the collection of funds and for the maintenance and development of interest in the Society's missions. Once a year there is a united gathering of all the associations affiliated with the 'circle,' and once in three years a general assembly of the eight circles combined. This latter is, as it were, the Missionary Parliament, to which questions of policy and constitution and all matters other than routine have to be submitted. In connection with most of the local associations there is, in addition, a women's auxiliary, and to the

women's auxiliaries much of the interest in the work is confessedly due. Simple as this organization is, its success is most marked, better evidence of which could not be desired than that furnished by the presence and character of the 'deputies' assembled at the jubilee. They came from all parts of Norway, and they belonged to all sections of the community. About two hundred of them were ministers. They were university professors, shipowners, merchants, and representatives of the commercial classes; but the great majority were farmers, crofters, fishermen, and plain country folk.

"Stavanger was the Society's birthplace, and is still its headquarters. Prior to its formation numerous missionary associations had sprung into existence in Norway as the result of a religious awakening, brought about by the earnest ministry of a famous lay preacher, Hans Nilsen Hauge by name. But these associations had no missionary of their own; they contented themselves with sending contributions to Lutheran societies in Germany. In 1842, at a meeting held in Stavanger, the representatives of sixty-five of these local associations determined to join hands, and as a distinct organization began to train, equip, and send out missionaries.

"The new Society commenced operations in Zululand, to which, in 1843, it despatched a young man of great strength and energy of character, afterward known as Bishop Schreuder. Zululand proved a hard and trying field, but by patient, plodding toil a few hundred converts have been gathered together. The Society still maintains eleven missionaries in Natal; but in 1866 it entered upon a much more fruitful field. After first securing the concurrence of the London Missionary Society, it began work in Madagascar, and it is in that large island that most of its missionaries are stationed. They

already number thirty, and will shortly be reinforced by eight or ten others. They are scattered over an extensive area in twenty-three chief stations, and have thirty-two thousand church-members under their care, besides many thousand adherents and a corresponding number of children under Christian instruction in schools. The Society's income for 1891 was £25,295, and during the fifty years of its history it has raised £341,477, which, when we reflect that the population of Norway is less than two millions, and that most of its people find the struggle for existence severe and constant, seems to be a very creditable amount.

"The share which the Norwegian Society takes in the evangelization and Christianization of Madagascar is already large, and promises to be yet larger. Its first field of labor was in the district called North Betsileo, which, starting from about fifty miles to the south of Antananarivo, stretches away southward. To this were subsequently added South Betsileo (in which our own Society also has missions), the Sakalava Coast, the North Bara country, and, subsequently, the extreme southeast and southwest coasts of the island. In the South Betsileo country there has been an unfortunate overlapping of work as the result of a former misunderstanding; but in all the other fields referred to the Norwegians are alone. Great credit is due to the earnestness with which they have taken up the work. As regards the southern part of Madagascar, indeed, we are much indebted to the Rev. Nilsen Lund for our knowledge. His journeys have taken him over ground almost unknown to the civilized world, and have issued in a project for stationing missionaries among the wild, lawless tribes which people the southern end of the island. By an amicable arrangement made with the American delegates present at the jubilee celebration, this region is to be placed under the care of the American Norwegians, among whom some of the warmest friends of the parent Society

are to be found. Two of their number are already in the field as missionaries of the Norwegian Society, and are to be reinforced direct from Minnesota, where Norwegian emigrants to the great republic mostly settle.

"Personal acquaintance with Norwegian missionaries familiar with their Madagascar work, and the additional insight into the Society's methods which attending the jubilee afforded, alike constrain one to bid the Society God-speed, and to express the fervent hope that the second fifty years of its career may furnish as worthy a record as the first fifty have done."—Rev. GEORGE COUSINS, in *The Chronicle*.

CHINA.

—"During the many years which have passed since the world of fresh ideas and fresh facts, secular and sacred, human and divine, began to enter China from the West, the officials as a class have not only signally failed to act the part of moderators between the old and the new, but they have obstinately, sulkily, and blindly acted in ways that have tended to excite the anti-foreign suspicions of the people. But what more can one expect? With rulers of men and leaders of thought destitute, as a rule, of high culture, broad views, and public spirit, the votaries of a rigid, narrow, ancient learning, the slaves of an illiberal propriety and etiquette, it is not much wonder that so many of China's points of contact with Christendom are points of irritation and bitter conflict."—Rev. W. BRERETON, *Mission Field*.

—"The world is coming to see that missionaries are in earnest and are making progress; that their work is genuine and a real benefit to the heathen. In the writer's own knowledge the tone of the leading English paper in Shanghai has changed completely in the last eight years from sneering incredulity and disparagement to generous, emphatic commendation."—*The Missionary* (S. Pres.).

—The *Missionary Record*, speaking of Mr. Michie's book on missions in China, says: "Through nine tenths of the book the argument is conducted as if the animosity of the Chinese were purely anti-Christian; and only in a somewhat oblique foot-note toward the end does the truth emerge, that the animosity is really anti-foreign, although missionaries, as pioneers, have to bear the brunt of it. We have a similar misrepresentation in the formal charge that 'the propaganda has, over the whole country, aroused the hatred of the people.' So far as Protestant missionaries are concerned, the evidence places it beyond a doubt that, as a rule, instead of arousing hatred they have disarmed distrust and won the confidence of the people. It is only where their influence has been exerted that the anti-foreign antipathy has been transformed into relations of friendship; and while Mr. Michie is evidently aware that Hunan is the focus and head-centre of the anti-foreign disturbances from which missionaries have suffered so severely, he keeps out of view the fact that it is the one province in China where the missionary is unknown."—*Missionary Record* (U. P.).

—"Looking at some missionary pictures lately with a friend who knew Chinese ways, we were puzzled by the quick remark, 'Those are Christians.' We looked closely at the group. There was a Chinese father with a quaint Chinese baby in his arms, and a Chinese woman sitting beside him. 'How do you know?' we asked, failing to see any thing in the picture to guide us as to the religion of the family. 'Don't you see the father has the baby in his arms? No heathen Chinaman would think of that!' was the reply. Yes, Christianity is at the bottom of the sacred joys of home."—*Awake* (C. M. S.).

—"The steadfastness of many of the Christian converts in China during the recent persecutions has called forth the admiration, not only of the natives, but

of many friends who have witnessed the fidelity of these converts. During some of the late riots the leaders of the secret sects said to the Christians, 'Sacrifice to the spirit of Confucius, and you shall go.' But they would not sacrifice, though painful and violent deaths awaited them. Many who have been sceptical hitherto as to the character of the converts in China, confess that they have not understood the strength of their convictions and the genuineness of their faith."—*Missionary Herald*.

—"In all their heathenism the Chinese never deify vice and lust. Dwell on that fact. The Greeks and the Romans and the Hindus have deified lust, and placed courtesans and debauched females in their pantheon of gods. The Chinese have never done that. They have debauched plays in their theatres, but they never introduce women on the stage, nor have Nautch girls as a part of their troupe. They have no caste among them. They profess a recognition of merit and moral worth only as the standard of the true man. Granted that they fall immeasurably short in practice, but though they have not lived up to the standard, they have not changed the standard. The same high and lofty rule of procedure which obtained before the days of Confucius is the only one recognized as valid today. They do not say, 'Evil, be thou my good.' They lie, but they denounce lying. They smoke opium, but they reprobate opium-smoking. They gamble, but they censure gambling. They have not tried to scar their own moral sense, and their moral sense is not scarred. They are guilty of immorality, but public opinion does not allow them to glory in it. They are not shameless. Some regard for fair dealing, some sense of honor, some manliness, some faith between man and man, some sense of gratitude, some sense of mutual obligation, some recognition of the equality of human brotherhood—some of these things and other things of lofty mould

are there still. They have sunken to low levels, but they are not stamped out. Indeed, they claim far more than we usually give them credit for, and they have a deal to present in support of the claim.

"Now, salvation is not built on morality, but morality of a new, lofty, and intensified kind is one of the fruits of salvation. It is a vast deal, though, to find here so many correct ideas, so much conscience already developed under the law of nature, so much recognition of the second table of the law, so many remains of the primitive knowledge of one Supreme God, so much in the moral consciousness of the people which supports our assertions, so much basis on which to build an appeal to their sense of ill-desert, so much that bears witness to the Scripture doctrine that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness."—Rev. WILLIAM ASHMORE, D.D., in *Baptist Missionary Magazine*.

—Whether China is the "land of Sinim," as Dr. Ashmore seems to suppose, we leave to the authorities to decide. We are inclined to think it is; but we take decided exception to Dr. Ashmore's statement, that "Persia is dead." Persia, which showed kindness to the people of God, and which is so favorably regarded in the Scriptures, has never lost its national continuity for a day, even when temporarily overlaid by Macedonian, Parthian, and Arab domination. It has emerged from under all, the same people, with the same bent of character, and the same remembrances, though decidedly below the original level of Zoroastrianism. Even its language, though profoundly modified by Arab admixtures, still rests on the old Iranian foundations. Professor Whitney says that the conquests of Alexander hardly touched more than the fringe of the national life.

Dr. Ashmore says also: "The great province of Szechuan, with its thirty or

forty millions of people, is the real heart of Central Asia. Humanly speaking, as goes Szechuan, so will go Kan Su, on the north, and Yunnan, on the south, and Tibet, on the west; and as they go, so along with them will go scores of outlying clans and tribes and kindreds. We hesitate not to say it—the key to great Central Asia is Szechuan, and Szechuan only. The key is not to be sought for through the medium of any one, or any dozen, or any dozen dozen of petty tribes and families and clans around the border and up and down the hills. It is therefore of inestimable importance that Christian missions should hold Szechuan in force, and should do it speedily. The battle for religious ascendancy in Central Asia will not be fought and won among any of the hills and spurs of the Himalayas, but in rich and fertile Szechuan; not among wild and wandering tribes, disintegrated and disconnected, but among that well-organized and well-governed forty millions, of one civilization and one speech, who are established in the valleys of Szechuan, up toward the headwaters and along the tributaries of the upper Yangtse."

—"It is hardly by accident that Shantung, being one of the provinces most free from the opium vice, should also be one of the most receptive of Gospel testimony, and Shansi, being one of the worst for that vice, should be one of the least receptive."—*Missionary Herald* (Eng. Baptist).

—"It is not the view, which in our day is spreading in the Christian Church like a veritable epidemic, and which divests the death of Christ of its expiatory value, nor yet Unitarianism and related tendencies which are being imported into Japan, and which do not rise essentially above the monotheistic teaching of Confucianism—it is not either, from which the Chinese can find help. If we are successfully to dispute precedence with Buddhism, if we are meaning to offer to the Chinese

what they have sought of it and have not found, we must bring to them just that thing which Buddhism has not been able to offer to them, and that is the Christian doctrine of atonement. 'Christ, the crucified, to the Jews a stumbling-block and to the Greeks foolishness,' it is this, and naught else, which Paul determined to know among the Corinthians. 'Be ye reconciled to God,' this is his compendium of apostolic preaching; and this his message of atonement was based by the Apostle of the Gentiles on the saving fact that 'God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.'—CHARLES PIRTON, in *Allgemeine Missions Zeitschrift*.

—"Our right attitude toward Chinese heathenism is one of vigilant conciliation. I use the phrase in distinct and intentional opposition to any possible idea of compromise, which is, in reality, an absurdity; but I hold that, while sacrificing to expediency no vestige of our Christian faith, we are yet loyally and fearlessly to admit 'the soul of good in things evil,' which does unquestionably exist. There is no question, as I once heard a man express it, of mixing up Christianity with Buddhism, but of recognizing the common ground that lies between them, so far as there is any

"This does not imply:

"1. Any restraint in preaching against idolatry. Where sincere, idol worship is mistaken zeal; where insincere, it is sin against light; in both cases, enslaving.

"2. Any emasculatation of our Christian faith, or modifying of any peculiarities of doctrine, which may be supposed to be distasteful to the heathen. Christianity should be presented to them as a new religion: sin, salvation, pardon, the working of the Holy Spirit, conversion and regeneration, with the hope of everlasting life—as new truths, which their own religions neither affirm nor deny, because they have no inkling of them.

"3. Any concealment of the fact that our express object is to make Christianity the religion of the nation, and so put an end to the old faiths, and place the name of Christ 'above every name that is named.'

"But it does imply:

"(a) That we shall freely recognize the common instinct of worship, the consciousness of spiritual realities, and the dependence on the invisible, which have given birth to the false religions, as sacred things to be revered, not to be condemned.

"(b) That the great ethical value of these systems shall be justly allowed, and a moral maxim be held as worthy, the maxim itself being identical, when it is in their classics, as when in our Bible.

"(c) That the virtuous lives of their founders shall be duly honored, and their religions be fully admitted to have had their origin in the upward strivings of the human mind, and not from its debasing tendencies.

"(d) The true catholicity that tells the heathen that all the good, the truth, all that is worthy and pure in his system, will be included in and conserved by Christianity. Christianity put away Judaism, and yet the spirit in which our Divine Master introduced it was, 'I came not to destroy, but to fulfil.' A writer in 'China's Millions' tells us that he had much ado to prevail upon a convert to 'give up Confucius.' I should think so, indeed; but why must Confucius be 'given up'? The Jew did not give up Moses when he became a Christian. Jesus is a Saviour, the only Saviour. This is a blessed truth. Confucius never made the slightest pretension to be such, but is he therefore not a sage?"—REV. G. T. CANDLIN, in *Chinese Recorder*.

—Confucius, of course, may lawfully continue to be to an Eastern Christian what Plato or Aristotle often is to a Western Christian, an instructor in wisdom, but not a Redeemer. Mr. Candlin's distinction seems very just.

THE WORLD AT LARGE.

—Facts from the great mission field which are fresh, pungently put in a few lines, and of general interest, are eagerly desired and diligently sought for use in this department of the REVIEW. Sometimes the suggestion comes that some denomination, society, or mission has not received its fair share of notice ; but the editorial person is not omnipresent, neither (alas) is the editorial eye omniscient, and the editorial pen can only give forth what has first been received. So, forward the items, and thus confer a favor upon all concerned.

—It was the saying of Voltaire that Christianity would not survive the nineteenth century. But what has the nineteenth century not done for Christianity? It has sent the Gospel anew into all the world. It has gathered in the islands of the South and shaken the mighty pagan faiths of India, China, and Japan! It has stirred up its missionaries from the far West to preach the old faith in Egypt and in Palestine and where the disciples first received the Christian name! It has devoted its noblest children to face death for Christ in depths of Africa which Voltaire never heard of, and has even employed the press in Ferney that printed his own works—and it may be this very prophecy against the Gospel—to publish in new tongues the true oracles of God.—*Dr. Cairns.*

—When the telegraph carried far and wide the message that November 26th the great French Cardinal Lavignerie died in Algiers, deep sorrow was felt far beyond the bounds of the Roman Catholic Church. He was Archbishop of Carthage, Metropolitan of Algeria, and Primate of North Africa ; but, much more, he was one of the foremost of missionaries in the Dark Continent. For five and twenty years no heart in Christendom has been more aflame than his with zeal to mitigate the measureless woes of the millions dwelling in the Soudan, the Congo Basin, and the region of the Great Lakes. In particular

his indignation was stirred to the depths over the enormities committed by the Arab slave-stealers. It was to end their most horrible doings that he formed the Armed Brothers of the Sahara, and was so active in organizing the Brussels Anti-Slavery Conference. Besides, for general missionary work he founded the Order of the White Fathers. Livingstone and Lavignerie are names which in history may well be linked together.

—It is proof of good results already achieved, as well as prophecy of far larger achievements in days to come, that we can read of a Christian Hindoo, John Williams by name, going as an evangelist to distant Fiji to minister to some hundreds of the poorest, lowest, and most degraded of his own countrymen, and others to be found there in a condition of semi-slavery.

—It is possible for a negro to play the hero ; for to Tuskegee Normal and Industrial Institute came recently one (what's in a name?) Julius Cæsar Alexander, having walked 175 miles to get there. The people along the way gave him free board and lodging. He is very black, twenty-three years of age, has taught school for seven years, and comes to the Institute to graduate, because "the people wants better teachers." He will work his way through.

—It is an English missionary who suggests, "If there were more abiding in Christ, there would be less abiding in Great Britain."

—The puzzling question, why so many Christians have so little interest in missions, never received a better answer than this : because they have never invested any principal in them.

—Preaching and prayer are not the only means for diffusing abroad the gospel of salvation. All the appliances of civilization, great and small, may be made to bear a part. Even such a purely material matter as good roads are to be classed among missionary instrumentalities.

—Culture alone will not Christianize. Selfishness—that is, sin—may coexist with any degree of enlightenment; and yet it is probably true, as Professor Samuel Harris says, that “idolatry cannot live by the side of steam-engines and telegraphs.”

—The close relation existing between cleanliness and godliness appears afresh up in Alaska, where in the schools “pencils, paper, pictures, hard bread, combs and soap have been given as prizes for punctuality and diligence.”

—It is said that one out of every 100 heathen converts becomes a missionary, but only one out of every 5000 Christians born and reared in Christian lands, except in the Moravian Church, which has one missionary to every 65 members at home.

—In some things the children of this world are wiser in their generation than the children of light, to the shame of the latter, and yet not in all; for behold the prodigious armaments of Europe. Some 16,000,000 kept under continual drill in preparation for possible war. During the last twenty years Germany has expended \$3,000,000,000 upon her army, and France a larger sum. Such is the wisdom of this world. The Emperor may be a staunch Protestant, but were he a better Christian he would have more faith in gospel forces.

—Opium forced upon China. Yes, by Britain. Africa desolated by slavery, and later deluged with rum. Yes, all Christendom being united in the sin and shame, but America easily first; and now Dr. John G. Paton must needs cross the sea and visit Washington to petition the Christian powers that he to help stop the Kanaka labor traffic between Polynesia and Queensland. The New Hebrides, according to Dr. Paton, form at the present time the great slave mart of the world. Natives exchange their boys and girls for firearms or liquor offered by the traders, who carry away the children and dispose of many of them to Queensland

sugar-planters, while others are taken to New Caledonia or made to work in the pearl-shell fisheries in Torres Straits.

—This item is commended to the consideration of those who are sceptical as to the value of missions, and whether they be in or out of the Church. It is true beyond a peradventure that there are more heathen in India to-day by several millions than there would have been if civilization and Christianity had never touched that vast peninsula!!! This strange result, however, comes to pass only because of good government, absence of war, relief in times of famine, hospitals, and, in general, better methods of living.

—In forecasting the future of Islam, and asking what chance there is for the redemption of the hosts held fast in its fetters of iron, we are not to think of them as all dwelling under the merciless tyranny of Mohammedan civil rule, so that to abjure their faith would be at the cost of life. On the contrary, more than two thirds, or 100,000,000, live in lands ruled by Christian Powers. In India are 54,000,000, in the Dutch East Indies 25,000,000, while the rest are subject to Russia, France, etc.

AMERICA.

United States.—Foreign missions in this land almost had a beginning as far back as 1774. For in that year Drs. Ezra Stiles and Samuel Hopkins, New England Congregationalists, laid before the Presbyterian Synod of New York a proposition to send two natives of Africa, who had been converted and were now in the College of New Jersey, “on a mission to propagate Christianity in their native country,” and requesting approval and assistance; and the Synod replied, “We are ready to concur and do all that is proper, since many circumstances intimate it is the will of God.” The Presbyterians of Scotland were similarly appealed to; but this promising undertaking to carry Gospel light to the Dark Continent, in which three divisions of the Christian Church

were about to unite, was prevented by the breaking out of the American Revolution.

—It is said that His Serene Highness Abdul Hamid, Sultan of Turkey, has himself subscribed the funds necessary for the erection of a mosque upon the grounds of the Columbus Exposition, and in order that all good Mohammedans while there may have a place of worship; that plans are now completed, and the building will stand on the Midway Plaisance in connection with the Turkish exhibit, under the management of Samuel Levy, of Constantinople.

—Chicago has upward of 70 distinct charitable organizations.

—In Chicago alone 26 papers are published in the various Scandinavian tongues, and in Minneapolis 16 more.

—The Massachusetts Home Missionary Society is supplying the Gospel to the representatives of 8 nationalities, French Canadians, Russian Jews, Armenians, Germans, Swedes, Norwegians, Finns, and Italians. Of the latter the Bay State contains 40,000.

—A report of Captain R. H. Pratt, Superintendent of the United States Indian School at Carlisle, Pa., shows that the pupils number 779. Their total earnings in 1891 outside the school were \$21,869. The dormitories have been enlarged and improved, so that there are now accommodations for 1000 students.

—The twentieth annual report of the Jerry McAuley Mission says that the attendance on the meetings during the past year has been 34,957, larger than ever before. Of this number 2475 have knelt and asked for prayers. Five thousand lodgings have been given at 15 cents a night, 10,000 meals have been provided, and 500 men have obtained employment from the mission.

—The Fresh Air Fund raised and expended each year by the New York *Tribune* is a noble philanthropy. Last summer \$32,415 were contributed, and

with that sum 15,267 children were sent to the country for two weeks, and 25,560 men, women, and children were carried on day-excursions—a grand total of 40,827 beneficiaries.

—It was not long since that Rev. Elias Riggs passed the sixtieth anniversary of his ordination as a missionary to Constantinople, and is now about the oldest, if not the oldest missionary from America. The most of these sixty years has been spent aiding in translating the Scriptures into three different languages, thus giving the Bible to many millions to read in their own tongue. He is still able to labor on, chiefly in correcting the proof-sheets of a Christian literature for the Bulgarian Christians.

—John Doby, a Zulu, and a son of one of the first native preachers among that people, after studying some time in Oberlin, has returned to Zululand to labor as an independent missionary in behalf of his countrymen.

—The annual report of the Foreign Sunday-School Association makes appropriate mention of its honored founder, the late Albert Woodruff, who for so many years gave so lavishly of his time, his strength, and his means as well. Its work consists in aiding Sunday-schools in foreign lands, and in distributing literature. In particular its quickening influence has been felt in France, Belgium, Germany, Bohemia, Austria, Italy, Russia, and Turkey; and its annual income amounts to but \$5000!

—The Lutheran Church General Council reports \$14,474 received for foreign missions during the year ending September 30th, 1892. The India Mission embraces 4 principal stations and 149 out-stations, with 4 male and 6 female missionaries, 2 native pastors and 91 teachers, evangelists, etc. The number of communicants is 1205, and of adherents 3388. During six months of last year 97 adults and 118 children were baptized, and 29 were confirmed.

In the 84 schools, 1465 pupils are receiving instruction.

—The Free Methodist Mission Board reports that last year the contributions amounted to more than 30 cents per member. In foreign fields 18 missionaries are laboring, of whom 2 are in India and 12 in Africa.

—This from the great and enthusiastic Methodist Episcopal Church is stimulating reading. Both home and foreign missions are included :

The cash receipts of the Missionary Society for the year ending October 31st, 1892, amounted to	\$1,257,373
The total receipts last year were	1,228,888
Increase for the year,	\$28,485

The amount came from the following sources :

Conference collections	\$1,119,896
Increase	41,355
Legacies	122,678
Increase	5,163
Lapsed annuities	1,500
Sundry receipts	13,298

In addition to the above figures the treasurer has received, as authorized by the General Committee at its last session, for "contingent appropriations," \$3855.68, and "special gifts," \$8254.44 ; in all \$12,110.12.

Scanning these large figures, the *Congregationalist* moralizes : " \$1,257,373 is a large sum, but not quite as large as the sum which the United States received for internal revenue from cigarettes during 1891. However, it represents the voluntary offerings of the Methodist Episcopal Church for missions during the last fiscal year. Well may the denomination be proud, and sister churches emulate its zeal and generosity."

—The second Sunday in January was set apart by the General Christian (Disciple) Missionary Convention for a contribution to the Board of Negro Education and Evangelization. The corresponding secretary, C. C. Smith, has

published a neat little pamphlet full of facts and appeals in behalf of this object. Last year the receipts were \$931 from the South and \$1720 from the North, or \$2985 in all. The Southern Christian Institute, with almost 100 students, is sustained at Mount Beulah, Miss., and a Bible school has been opened in Louisville, Ky.

—The families of four bishops of the Methodist Episcopal Church, South, are represented in the mission field, by Laura Haygood in China, Augusta Wilson in Mexico, Ella Tucker and Marcus Marvin in Brazil.

—It is often a ground for wonder that the Liberals are so much less liberal (with their cash, *e.g.*) than the illiberal orthodox. The Unitarians are asked to raise the modest sum of \$2800 to build a theological hall for the Unitarian missionaries and students in Japan, and the money is not forthcoming. Whereupon the *Christian Register*, Unitarian, remarks : " When the orthodox ministers in Japan say they must have a college for the teaching of science one man subscribes \$100,000. When the Union Theological Seminary of New York gets into trouble four men step forward with a gift of \$175,000, made without conditions." And he is sore perplexed to find a sufficient reason for the backwardness of his brethren.

Canada.—The Presbyterian population has increased since the century began from 20,000, with 22 ministers, to over 750,000, with more than 1000 ministers in active service, and supporting not only active operations in the territories of the Dominion, but also missions in the New Hebrides, Trinidad, Demerara, Central India, China, and among the Jews. This same Church sent out last year 11 new missionaries. Four young women, two of whom are M.D.'s, went to India ; two others left for Honan and Formosa, and this Church's first missionary to Palestine set forth for Jerusalem. Upward of \$8000 was on hand to commence operations among the Jews in the Holy Land.

—Bishop Bompas, of the Church Missionary Society, has a vast diocese, of which a large portion lies within the Arctic Circle. At Rampart House he has his headquarters. From there he takes long journeys by canoe in summer and by dog-sledge or on snowshoes in winter, visiting the scattered tribes in the most northerly diocese in the world. At Rampart House, in the middle of April it is still as cold as in our January, and the snow will not disappear till June, when for about three months the earth will be clothed in her mantle of green. Last summer he had crossed the Rocky Mountains for the twelfth time. Writing then, he said that letters had just reached him for the first time in ten months, but no newspapers.

—The Toronto *Evangelical Churchman* publishes the following summary of the results of mission work in Moosonee, Canada: "Out of the population of 10,000 about 6000 are baptized members of the Church, while one in every six nominal Christians is a communicant. There are 6 posts occupied on the Hudson Bay and 2 inland posts. Eight missionaries are working under the bishop; of these 4 are white men, 2 are half-breeds, and 2 are pure-blooded Indians. There are the bishop's church at Moose and 11 others. Last year 386 were confirmed. At every mission there is a school, and Sunday-schools exist at all the stations. Bishop Horden has translated into the Cree language all the Old Testament lessons of the Church, the Prayer-Book and hymnal, 'Pilgrim's Progress,' a short catechism, and a Bible and Gospel history. He has just finished what he regards as the crowning work of his life—the complete translation of the whole Bible into the language of the Crees."

Mexico.—Better days for this long-benighted land of the Aztecs seem to be about to dawn. With a government unprecedentedly stable, as well as progressive, and with a purer Gospel making steady progress from scores of cen-

tres, certainly the future never before has looked so bright. Among the most cheering signs of the times we may note the recent dedication of a church in Chihuahua, of which Rev. James D. Eaton, missionary of the American Board, writes to the *Independent*. It is the largest Protestant house of worship in Northern Mexico, being 75 by 55 feet, with a massive octagonal tower at the corner. The printed invitations to the dedication exercises were signed by citizens of Mexico, the United States, England, and Germany. A great crowd, composed mainly of Catholics, was present, together with 7 Protestant ministers, and among the speakers were 2 prominent Mexican gentlemen. All which, at the end of ten years of great trial and endurance, with services held in small rooms in private houses, constituted an event full of significance for Christianity in that Republic.

EUROPE.

Great Britain.—Who says that the old days were the best days, and that there has been no advance in knowledge of Divine things and practice of the Gospel? In the Bodleian Library in Oxford is a manuscript record kept by John Fox, containing these most suggestive entries, yellow and faded with age:

	s.	d.
Four loads of furze fagots to burn Ridley and Latimer....	12	0
Carriages of these loads.....	2	0
Two chains, two staples, four laborers.....	5	10
		19 10

—A great and increasing enterprise is being carried on by the English Mission to Deep-sea Fishermen. It is estimated that about 20,000 men and boys are regularly engaged in the North Sea fishing fleets, and many thousands also in other seas frequented by British fishing boats. On the 11 mission ships last year 8130 medical and surgical patients were received and treated. The social and religious work carried on is highly

[These tables are meant to include only Missions in countries either heathen or Roman Catholic, more probable estimates obtainable have been given. Mainly in order that these two pages might hold

SOCIETIES IN GREAT BRITAIN AND UPON THE CONTINENT.	Date of Organization.	Home Income.	Income from the Field.	Ordnained Missionaries.		Wives.	Unmarried Women.	Ordnained Natives.
				Laymen.				
Church Missionary Society.. .. .	1799	\$1,346,885	\$60,000	316	71	242	107	297
Society for Propagation of Gospel	1701	582,600	.....	510	30	430	85	162
Baptist Society.....	1792	345,625	38,000	128	.....	108	.....	53
London Society.....	1795	743,125	76,250	169	.....	140	46	1261
Wesleyan Methodist.....	1816	625,045	21,615	137	35	109	.....	195
Australasian Methodist.....	1856	70,330	20,610	20	.....	17	.....	7
Methodist New Connection.....	1839	21,800	.....	18	.....	12	.....	3
United Methodist Free Churches ...	1837	53,765	3790	76	301	68	.....	8
Welsh Calvinistic.....	1841	32,345	2000	11	3	6	6	4
Primitive Methodist.....	1869	18,350	540	7	.....	5	1	2
Presbyterian Church of England.	1847	92,930	2745	20	13	22	17	10
Universities Mission to Central Africa.....	1860	93,910	.....	21	27	1	22	3
Strict Baptist.....	1861	4000	259	4	.....	4	.....	4
China Inland Mission	1865	132,920	38,500	60	142	92	130	17
The Friends.....	1867	52,005	1020	.....	20	15	13	.....
Presbyterian Church of Ireland.....	1840	83,155	10,335	12	3	11	10	2
Church of Scotland.....	1839	230,620	45,907	22	13	18	.....	4
Free Church.....	1843	392,900	100,405	54	51	36	48	13
United Presbyterian.....	1847	194,865	26,000	89	20	53	29	20
Reformed Presbyterian	1842	3665	.....	1	.....	1	1	.....
Twenty-five other British Societies .....	.....	840,725	.....	.....	148	85	343	18
Moravian Church.....	1782	109,885	120,000	151	10	132	14	23
Basle Society.....	1815	249,200	34,600	132	42	120	5	39
Berlin Society.....	1824	67,500	37,500	64	7	60	2	4
Gossner's Society.....	1836	39,915	1847	23	20	18	.....	17
Hermannsburg Society.....	1849	69,442	6250	59	4	50	.....	.....
Leipaic Society.....	1836	.....	1418	29	2	30	2	17
North German Society.....	1836	23,819	22	5	2	3	4	1
Rhenish Society.....	1828	105,645	16,600	84	4	78	4	16
Breklam Society.....	1877	17,770	.....	11	.....	6	.....	.....
Ten Other German Societies.....	.....	90,900	.....	35	.....	25	83	2
Paris Society.....	1822	95,428	13,846	27	5	28	8	20
Thirteen Netherlands Societies.....	.....	132,062	.....	88	.....	72	.....	47
Fifteen Scandinavian Societies.....	.....	225,159	.....	114	42	89	50	26
Total, 91 Societies in Europe.....	.....	\$7,214,885	\$630,113	2477	990	2175	1030	226
Total, 42 Societies in United States.....	.....	\$5,006,233	\$469,415	1289	232	1116	775	125
Total for Europe and America.....	.....	12,221,168	\$1,109,528	3766	1222	3291	1805	351

Accuracy has been aimed at, and also completeness. Where the official figures were not at hand, the Statistics, a large number of Societies have been grouped together.]

Other Native Helpers.	Total Missionary Force.	Stations and Out-Stations.	Churches (Organizations).	Communicants.	Additions Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.
4207	5240	327	.....	50,197	3000	200,665	1793	70,645	Turkey, China, Japan, India, New Zealand, N. W. America.
2300	2972	475	.....	40,000	.....	250,000	850	40,600	India, China, Japan, Africa, S. America, West Indies.
281	570	795	.....	27,067	2754	135,000	850	13,650	India, China, Syria, Africa, West Indies.
5134	6650	1929	.....	73,454	6857	301,438	2010	110,292	China, India, Africa, Madagascar, Polynesia.
2090	2565	2054	1661	36,235	1500	108,000	829	48,164	India, China, Africa, West Indies.
3697	3813	1481	.....	32,860	.....	114,807	2074	40,767	Fiji, Samoa, New Britain.
53	114	93	56	2247	.....	.....	8	220	China (Tien Tsin).
233	736	62	145	10,485	.....	.....	.....	.....	China, Australia, Africa.
130	160	193	85	2199	277	9839	143	4729	N. E. India, Brittany.
37	52	5	9	760	150	.....	8	210	South Africa, Fernando Po.
110	192	138	44	3770	87	.....	80	930	India, China.
84	158	20	12	1071	.....	.....	30	3000	Zanzibar and Lake Nyassa.
37	49	24	.....	532	.....	.....	24	737	India (Madras, Ceylon).
272	806	193	99	3158	417	.....	23	307	China (ten Provinces).
419	467	180	143	3196	212	20,000	159	12,038	India, China, Madagascar.
124	162	24	18	590	25	.....	52	3533	China, India (Kathiawar).
213	260	261	32	985	125	6000	105	7393	India, China, Africa.
660	863	242	42	7232	153	20,000	313	30,658	India, Melanesia, Syria, Africa.
492	673	96	.....	11,494	730	25,000	322	11,933	India, China, Japan, Africa, West Indies.
8	11	3	1	40	.....	.....	3	210	Syria (Antioch, etc.).
1212	1801	.....	.....	2231	.....	.....	345	21,170	.....
1072	1402	139	139	31,380	524	90,544	243	20,481	Asia, Africa, Australia, North and South America.
621	950	852	.....	12,301	1224	24,662	390	10,934	India, China, West Africa.
469	606	145	.....	12,000	2012	24,537	55	4179	China, South Africa.
235	293	13	.....	11,472	1208	35,003	80	1700	India (Chota Nagpoor).
220	333	59	.....	10,837	1712	18,284	55	3440	Africa, India, Australia.
396	467	179	147	13,341	380	14,192	185	4819	South India, Burmah.
31	46	14	.....	492	40	900	19	459	Africa, New Zealand.
626	812	65	118	11,907	351	39,442	150	7006	Africa, China, Sumatra, New Guinea.
12	29	6	1	3	.....	96	3	103	India (Telugus).
82	197	30	.....	540	.....	1222	20	646	.....
210	308	275	19	8947	390	11,694	116	8806	Africa (S. and Senegal), Tahiti.
350	537	117	103	6901	.....	136,000	171	3500	.....
1213	1532	427	.....	21,419	.....	64,000	391	31,730	.....
27,562	35,359	10,426	2877	451,323	22,928	1,651,325	11,633	518,964	.....
9822	14,524	5340	2525	256,649	30,600	.....	5882	182,205	.....
26,264	50,383	15,762	5402	707,972	53,528	.....	17,520	701,189	.....

appreciated by the fishermen, lightening, as it does most effectually, the dreary isolation of their six or eight weeks' fishing cruise. Whenever the ships are sighted on their ocean pilgrimages they are greeted with cheers.

—Rev. James Spurrell, recently deceased, left a legacy of £50,000 to the Church Missionary Society; and a strictly anonymous donation of \$1000 was sent a few weeks ago by a missionary of another society, who had seen something of Church Missionary Society work in the foreign field, and had long wished to further it.

—Among the outgoing missionaries of last year from England were three sisters designated for the same field in East Africa, a widowed mother's gift to God, and two sisters from an Irish rectory, whose love and zeal will be bestowed upon China.

—The Baptists with good reason are heartily rejoicing and giving thanks over their success in raising the large Centennial Fund. December 1st, £105,625 were in hand or pledged, and, full of courage and enthusiasm, the proposition now is to continue the "forward movement" until £125,000 are secured; and further, the appeal goes out for more missionaries, in order that within two years at least 100 men may be added to the force in the field.

—Two years ago the children of the Free Church of Scotland were asked to send from Aden to Lovedale 64 Galla girls and boys, rescued from slave ships by the Queen's men-of-war. It was an expensive and difficult work to transfer so many from South Arabia to Zanzibar, then to Mauritius Island, then to East London port, and then to the Kafirland of Southeast Africa. But the work was done, and the Scottish Sunday-schools did it. Most of these 22 girls and 42 boys have been "adopted" by Sunday-schools, classes, or generous friends, who pay on the average about half the cost of maintaining them, which amounts to \$70 a year for each one.

The Continent.—The number of Protestant pastors of all denominations in France is thus given by Pastor Decoppet in his preliminary sketch of a project for the Federation of French Protestant Churches: Reformed Churches (established Presbyterian), 900; Lutheran, 100; Free (Presbyterian), 60; Methodist, 40; Baptist, 15; scattering, independent, and evangelists of the Evangelical societies of Geneva and France, 45. The grand total is 1160.

—For twenty years Dr. McAll has carried on with wonderful fervor, energy, skill, and success the work of evangelization in France, and at length finds the management of its details too exhausting for his strength, and so feels constrained to transfer a part of the burden to other shoulders, and from henceforth will pass the greater portion of his time in comparative rest in London. But, of course, while he lives, and to the utmost of his ability, brain, heart, and hand will be busied seeking the best things for France.

—The Swedish Missionary Society is actively at work among the Laplanders. An orphanage is sustained at Ange and 6 schools in other portions of the country, at which 173 children receive instruction. The king made a grant of 2000 crowns last year, but the expenses exceeded the income by 1500 crowns.

—The police of Vienna are attempting to suppress Methodism in that city. When the English Methodists appealed to the courts, it was held that their meetings were too large to be tolerated under the laws regulating private worship in Austria. Then they appealed to the Minister of Education and Worship, who answered that their sect was too small for imperial protection. And the Wesleyan Society says: "Although we have not yet received the official answer to our application for State recognition and right of public worship, we have been informally made aware that our application has been refused. In other words, it is in Vienna a punish-

able offence for the little flock of Methodists—loyal, God-fearing people, good subjects and citizens—to meet together for the worship of God and the preaching of the Gospel. The Middle Ages are not so distant after all—only thirty-six hours from London!

ASIA.

Turkey.—This is heaping coals of fire on the head of the foe. Mr. Bartlett, whose house in Bourdour was burned last summer by those who were hostile to his work, and to whom the Turkish Government paid an indemnity, while the work of rebuilding goes on is in Afion Kara Hissa, about 70 miles north, bestowing aid and comfort upon a little body of Protestants suffering severe persecutions; and soon after arriving the house was stoned in which Mr. Bartlett and his daughter were staying. But, far from being discouraged, however, he is planning to use most of the money paid him personally by the Turkish Government to help purchase a site and build a place of worship. He has good hopes of so establishing the work that the persecutors will become disheartened.

—The Presbyterian mission at Beirut reports a steady and serious loss of strength through emigration to America and Australia; and in large part it is the best-educated young men and women who take their departure, seeking better opportunities for themselves, the most useful church-members, teachers of the native schools, prospective pastors, etc.

—Mr. and Mrs. Lethaby, says the *Scottish Leader*, carry on their educative operations in that out-of-the-way land which lies between Palestine and Arabia entirely at their own risk. And the risk is no small matter, for, on several occasions, they have been waylaid and robbed and placed in peril of their lives by the lawless Arabs.

Persia.—The field which the missionaries of the Persian Mission are attempting to evangelize embraces an area

of 500,000 square miles, and comprises three ancient kingdoms—Babylonia, Edom, and Persia, the whole of the Persian Gulf, and the northern half of Arabia.

—The revised Syriac Bible, long in process of preparation, is now going through the press under the superintendence of Dr. Labaree, at the expense of the American Bible Society in New York. It is said to be the most laborious and difficult job which the Society has ever undertaken. But no expense is spared to make it as perfect as possible. The book is eagerly waited for by Syriac readers in Persia, Turkey, and Russia.

India.—On an average in this vast peninsula there is one Christian (non-heathen) to every 126 persons, and in certain districts of the Madras Presidency as many as one to every 5; and yet there are multitudes, millions, to whom the Gospel has never been preached.

—The *Church Missionary Intelligencer* contains a report of the conversion of the number of Mohammedans who some months since were baptized at Poona. Among them was a Maulvi, who was said not to have his equal in Poona. He has lived in Arabia eighteen years, made sixteen pilgrimages to Mecca, and was for a time interpreter for the English Consul at Jeddah. He has been a great student of the Koran, knows Arabic well, and is an eloquent speaker. He has come to abhor Islam, and rejoices in the light of the Gospel. He has about him in Poona 200 or 300 disciples whom he is seeking to bring to Christ.

—The proud Brahmans are not what they used to be, and instead of receiving honor and worship, are often compelled to work for their living like other people, and to perform offices in business establishments or under government with salaries ranging from \$6 to \$25 a month.

—In Southern India these six societies have been especially successful in

their work : The American Board, Basle, Church Missionary Society, Leipsic, London, and the Propagation Society ; and this table will present to the eye a portion of their remarkable achievement.

	Communicants.	Adherents.	Scholars.
American Board	3,707	13,067	4,820
Basle.....	5,493	10,365	6,453
Church M. S.	22,627	94,716	22,459
Leipsic.....	6,898	14,504	4,819
London.....	7,977	61,449	22,347
S. P. G.	15,979	49,150	17,120
Total.....	62,681	243,247	78,018

—Among the 17,000,000 of Telugus 14 societies are at work, with a force of nearly 100 male missionaries and about 750 native assistants. After 90 years from the beginning of effort there are some 53,000 communicants, of whom 40,000 are found in Baptist churches. The American Lutherans (General Synod) have gathered upward of 6000. The Propagation Society has 10,632 adherents and 3805 communicants.

—Says Mr. Holt S. Hallett, in *Blackwood*: “The great want of Burma, the Shan States and Siam is population. The frequent wars of the last century nearly exterminated the people, and large fertile tracts, formerly cultivated, are left without an inhabitant. . . . The Chinese are beyond question the finest population in Asia. They are akin to Burmese and Shans in religion and tastes, and amalgamate happily with them, improving the qualities of each race. A Burmese woman prefers an industrious Chinaman to a happy-go-lucky Burman as a husband. He is more thrifty, and will keep her in greater affluence.”

China.—Medical missionaries in China have their share of trouble. Dr. Rigg, in his pioneering work in the Fuh-kien province, has just escaped death: “I was closely followed and pressed upon, struck, and my clothes torn off me, my watch and chain were torn away, my hat went and everything in my pockets taken, and I was thrown on the ground.

When I was thrown down a second and a third time, I was dragged to a large filthy pit, and they tried to pitch me in. After being thrown down once or twice more, I got free and ran along the road away from these horrible pits.”

—How little we know of economy! A Chinese farm-laborer may be hired by the year for from about \$8 to \$20, with food, clothing, head-shaving, and tobacco. Those who work by the day receive from 6 to 8 cents, with a noon-day meal. At the planting and harvesting of rice, wages are from 8 to 15 cents a day, with five meals, or 25 cents a day without food. Food averages little more than \$1 a month for each member of a farmer's family. One who buys, cooks, and eats his meals alone spends from 12 to 25 cents a month upon the raw material and fuel. Two pounds of rice, costing 3 cents, with relishes of salt fish, pickled cabbage, cheap vegetable and fruits, costing one cent and a half, is the ordinary allowance to each laborer for each day.

—In Canton there are missions of the Scandinavians, Berlin Missionary Society, Wesleyans, American Board, London Missionary Society, Southern Baptist Convention, and Presbyterian Church, North. These report 3503 communicants, and the baptism of 356 during 1891.

Korea.—A medical missionary, telling of a tour which brought fine opportunities for preaching the Gospel, adds: “We were able to live nearly entirely upon native food. It consists of rice, himche highly seasoned with cayenne pepper; fish, often spoiled; soup, beans, and sometimes pork and beef. If we did not see them preparing our meals or know what we were getting they would be much more palatable. At one hotel we saw nine dog-skins spread on the straw roof. We asked what they did with the dogs; the reply was, ‘We make soup of them.’ I had quite enjoyed the soup previous to this, but left it untouched the rest of the journey. I also gave the meat, as I did not know whether I was getting

beef or dog. My bill of fare had now narrowed down to rice and himche (made from a vegetable almost like to our cabbage and raw turnip, prepared somewhat similar to sauerkraut) three times a day, with, occasionally, fish, chicken, or eggs."

Japan.—There are now 92 Christian churches in the city of Tokio.

—The Methodist Episcopal Church, South, has a prosperous mission in and about Kobe. Six years ago it was opened by three men who went from China. Now there is a membership of 505, with 87 names on probation; a conference of 12 missionaries and 5 native preachers; 5 church buildings, worth \$5200; 2 institutions of learning owning property valued at \$40,000, besides numerous day schools. There are also 38 Sabbath schools, with 1535 scholars and 71 teachers.

AFRICA.

—How vast are the spaces contained within the boundaries of this colossal continent, and spiritually how desolate! All Europe could be put into an area in Central Africa that has not a single missionary! A thousand men scattered over those 12,000,000 square miles are equal to about 18 men for the whole of France, 10 for Great Britain, 4 for England, about the same number each for New York and Ohio, and 1 only for Massachusetts and Connecticut together!!

—Africa is now the centre of the world's enterprise. The report with reference to Johannesburg, a town in the Transvaal, seems incredible for Africa. It has grown up entirely within the last ten years, is called the Golden City, and stands on a gold reef upon which 50 companies are now working, employing 3370 white men and over 32,000 natives. The city has a population of over 40,000, and has all the modern appliances of light, cars, etc.

—According to a telegram from London, the preparations that are being made for the expedition of Mr. Gerald

Portal, who has been appointed British Commissioner to Uganda, disclose the thoroughness of the plans of the government for the occupation of that territory. Beside taking a strong contingent of Ghoorkas, drawn from the army of India, Mr. Portal has been authorized to engage for the Queen's service Nubian soldiers in the service of the British East Africa Company. English officers, commissioned and non-commissioned, will lead. His guard, consisting of 400 well-armed natives, were to start for Mombasa on December 16th.

—From that same region, toward which so many anxious eyes have been turning, Bishop Tucker writes: "Exaggeration about the eagerness of the people here to be taught there has been none. No words can describe the emotion which filled my heart as on Sunday I stood up to speak to fully 1000 men and women who crowded the church of Uganda. It was a wonderful sight! There, close beside me, was Katikiro, the second man in the kingdom. There on every hand were chiefs of various degrees, all Christian men and all in their demeanor devout and earnest.

—The Bishop of Mashonaland names three portions of South Africa where prohibition actually prohibits. They are, first, Bechuanaland, under Khama, a noble Christian native chief; second, Basutoland, where Sir Marshall Clarke holds jurisdiction; and, third, the Orange Free State.

—A cable dispatch from the Congo announces that the railroad has been completed from Matadi to Palaballa, ten miles. After the track layers reached that point, a mile and a half of the road was completed in ten days, though nearly two years were taken to build the first ten miles. The road has been carried beyond obstacles that long made rapid progress impossible; and now the great enterprise will be easily pushed forward until the upper river, at Stanley Pool, is connected with navigation on the Lower Congo.

—In Liberia are American missions of

the Protestant Episcopal Church, Methodist Episcopal Church, Presbyterian Church, American Baptist Missionary Union, Evangelical Lutheran Synod, and the African Methodist Episcopal Church.

ISLANDS OF THE SEA.

—Rev. A. W. Murray, of Samoa, died some months since. For years he was the honored father of Presbyterian missions. He was the trusted friend of Geddie. He was eighty-one years old. Of Scottish birth, he was ordained in 1835, and reached Samoa in 1836, where he prosecuted the glorious enterprise begun by John Williams. For forty years he labored in the isles of the Pacific.

—The Australasian Methodist Conference has charge of the Fiji, Tonga, Samoa, New Britain, and New Guinea missions. It is a striking fact that the number of church members in Fiji, 30,264, is about thrice as many as the number connected with the same body in New South Wales and Queensland. The Fiji Christians have not only paid the stipends of 300 village teachers, but have given more than \$5000 during the year to the cause of foreign missions. Three teachers from Rewa in Fiji have volunteered to become missionaries to New Guinea.

—Let us look at the figures for Fiji more in detail, for there is nothing to match them in the entire range of missionary history; and the high honor was conferred upon the English Wesleyans of transforming these vilest and most brutal of all savages upon the face of the earth. On those islands are found 969 churches (buildings) and 354 other preaching-places, 11 English missionaries, 71 native ministers, 1975 local preachers, 3315 class-leaders, 30,264 full members, and 5351 on trial; 1724 Sunday-schools, with 2724 teachers and 38,918 scholars, 1976 day schools with 39,364 pupils, and attendants upon public worship 102,451, which number includes almost the entire population of the islands! The chief grounds for

solicitude relate to the spiritual crudeness of many of the genuine converts; the persistent efforts of Romish priests to beguile the people, though thus far without much success; and, above all, the decline of the population, the deaths continually outnumbering the births.

—The future of Hawaii is far from bright, either upon the financial, the political, or the religious side. The sugar industry is paralyzed, there is trouble between rulers and people, while the old-time heathenism, and other forces which make for unrighteousness, are unpleasantly active. It is said that in a population of 90,000 there are 55,000 foreigners.

—The wife of the Rev. J. G. Paton, the missionary to the New Hebrides, once wrote home that the wonderful transfiguration of a New Hebridean savage, even in the expression of his face, after he has become a Christian, is worth laboring a lifetime to witness.

—The Presbyterian missionaries in the New Hebrides have decided to forward a protest to Lord Knutsford, Colonial Secretary in London, against the proposed renewal of the importation of Kanaka labor into Queensland.

—Concerning the recent mission of Dr. Paton to Washington, to endeavor to induce our Government to help in suppressing the traffic in fire-arms, intoxicating liquors, and opium in the New Hebrides and other Pacific islands, good Dr. Cuyler overflows in righteous wrath in the New York *Evangelist* in this fashion: "Just think of it! A lot of converted cannibals begging a Christian government not to send them any more muskets and rum! Verily, the Christianity of our own land does need Christianizing at the very core. Ships sail from American ports with missives as passengers to Africa, and with thousands of gallons of rum in their cargo; *heaven goes in the cabin, and hell goes in the ship's hold!* How long will it take us to convert the heathen in this style?"