



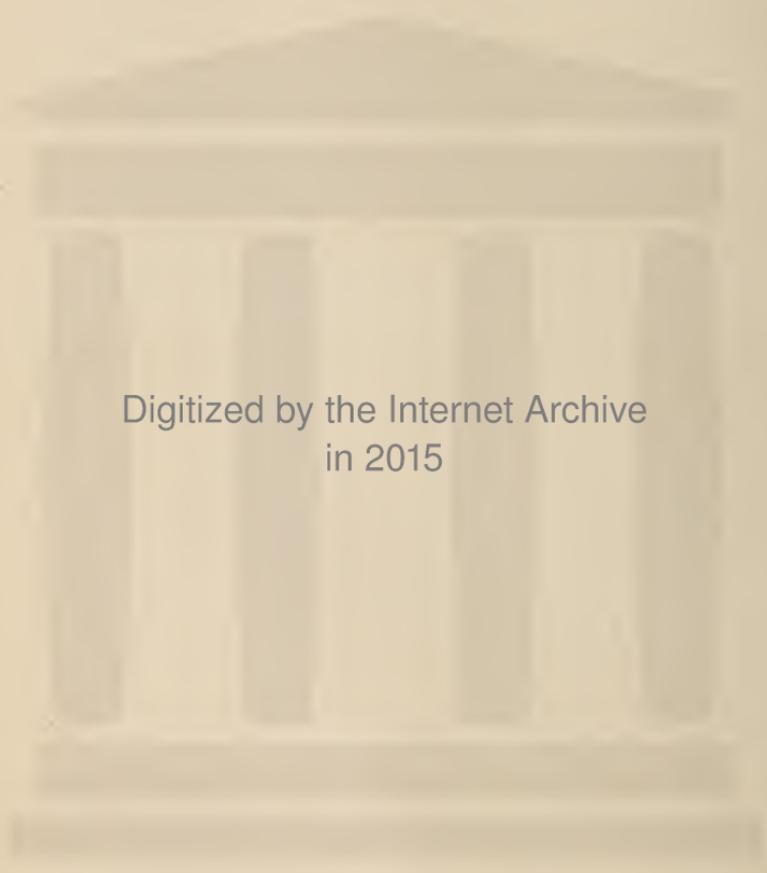


Division.....I.....

Section.....7.....

No.....





Digitized by the Internet Archive
in 2015

✓
THE
MISSIONARY REVIEW.
[of the World]

Nil Desperandum, Christo sub Duce.

PUBLISHED AT PRINCETON, N. J.

TERMS.—\$1.50 a year, in advance, in U. S. and Canada; 8 shillings in Europe,
and 8 shillings, or 5 rupees, in India, China, Africa, South America, and
Mexico. No Charge for Postage.

VOLUME X.

(JANUARY, 1887, TO DECEMBER, 1887, INCLUSIVE.)

The Princeton Press.
C. S. ROBINSON & CO., BOOK AND JOB PRINTERS.

1887.

CONTENTS OF VOLUME X.

JANUARY.

	PAGES.
I. SUBSIDENCE OF OBSTACLES TO MISSIONS—by Dr. Pierson	1
II. SHALL I GO?—Mark xvi, 15—Contributed	6
III. WASTEFUL CHANNELS OF CHRISTIAN WORK	15
IV. KASIERWERTHS DEACONESSES	17
V. LETTERS—1. World's Missionary Council—Arthington. 2. Unsalariated Missionaries—Carleton. 3. A Preaching Tour—Fuller	18
VI. FOREIGN MISSIONS IN 1885-1886	23
VII. AFRICA—Christian Martyrs of C. M. in Uganda. Bishop Taylor. Dr. Summers. Old Calabar	33
VIII. FOR THE CHILDREN—Houses in Tree-Tops	38
IX. LOVE TOKENS—Defaulting Treasurers. Unsalariated Service. Hard on High-salaried Secretaries	41
X. FUTURE PROBATION AND FOREIGN MISSIONS	42
XI. NEWS AND NOTES OF THE MONTH	44
XII. INTER-SEMINARY MISSIONARY ALLIANCE	48
XIII. INTERNATIONAL MISSIONARY UNION	50
XIV. WEEK OF PRAYER	50
XV. FIELD NOTES—Editor's Address. Daughters of the King. World's Missionary Council. Rev. David Herron. Conduct of Missions, &c.	51
XVI. GIFTS AND LEGACIES	54
XVII. SAILING OF MISSIONARIES	55
XVIII. DEATH NOTICES OF MISSIONARIES	57
XIX. OUR SUBSCRIBERS	58
XX. BOOK AND LITERARY NOTICES	59

FEBRUARY.

I. PATERSON, THE MISSIONARY AND MARTYR—by Rev. F. Vinton	65
II. BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS IN 1885	74
III. CHARGE OF REV. E. WEBB TO HIS SON	82
IV. DIFFERENCE BETWEEN SECULAR AND SPIRITUAL ENTERPRISES	88
V. NOTES AND EXTRACTS, (Contributed)	90
VI. AFRICA—Exploration of the Kasai. Bishop Taylor	91
VII. LETTERS—1. Gwalior, Dr. Hurst. 2. Opposition in Brazil, Bro. Wardlaw. 3. Para, Brazil, Bro. Nelson	95
VIII. COLLEGE ASSOCIATIONS AND FOREIGN MISSIONS	99
IX. SANTAREM AND THE AMAZON VALLEY	101
X. THE WOMEN OF INDIA	103
XI. MISSIONARY INTELLIGENCE AND REGISTRATION OFFICE	107
XII. NEWS AND NOTES OF THE MONTH—Mute Appeal	110
XIII. LOVE TOKENS—Corrections in Minutes. In REVIEW	114
XIV. FIELD NOTES—Echoes. Pastor vs. Am. Board. Deputations. What figures say. Dr. Summers. New Society. Self-Supporting Missionary. Heroic Days of Poverty. American Indians. Cameroons	118
XV. BOOK AND LITERARY NOTICES	122

MARCH.

	PAGES.
I. THE THEOLOGY OF MISSIONS—Contributed	125
II. AMERICAN MEDICAL MISSIONARY SOCIETY	132
III. GROWING INTEREST IN FOREIGN MISSIONS	135
IV. LETTERS—1. Japan, Rev. C. H. Carpenter. 2. China, C. T. Studd. 3. Niger Mission, Bishop Crowther. 4. Brazil, Bro. McLaren	137
V. FOR THE CHILDREN—The Patel's Story	141
VI. FOREIGN MISSIONS IN 1885—1886	146
VII. NEWS AND NOTES OF THE MONTH	156
VIII. PASTORS AND MISSIONS—CONDUCT OF MONTHLY CONCERT	158
IX. AM. BOARD AND AFTER-DEATH PROBATION	166
X. PERMANENT MISSION FUNDS	169
XI. LONGEVITY OF FOREIGN MISSIONARIES	170
XII. AFRICA—Samudu. Dr. Summers. C. M. S. Missions in W. Africa. Mr. Arnot. M. Coillard	175
XIII. LOVE TOKENS—High Salaries and the <i>Gospel in All Lands</i>	181
XIV. FIELD NOTES—Echoes. Missionary Volunteers. China Statistics. China heaping Coals on America	184
XV. GIFTS AND LEGACIES	185
XVI. SAILING OF MISSIONARIES	186
XVII. BOOK AND LITERARY NOTICES	187

APRIL.

I. OUR OPPORTUNITY AND OUR RISK	189
II. THE KUMBH OF HARDWAR	194
III. MISSION TROUBLES IN NORTH INDIA	198
IV. LETTERS—1. Brazil, Rev. John B. Kolb. 2. India, Rev. J. C. Perkins. 3. Mookden, N. China, Rev. John Ross. 4. Allahabad, Revs. For- man and Alexander. 5. Kolapoor, India, Basint Thakur	200
V. DEBT OF THE FOREIGN MISSION BOARD	206
VI. AFRICA—Mission Progress slow at Bakundu. European Competition for African Colonies. Congo Free State. Berlin Conference	210
VII. FOR THE CHILDREN—John Dale, or Honored of the Lord	218
VIII. LOVE TOKENS—Corrections. Subsidized Periodicals. Dhulip Singh. Presbyterian Missions in Mexico	220
IX. ABANDONMENT OF PRESBYTERIAN MISSIONS	222
X. NEWS AND NOTES OF THE MONTH—Trifling with a Great Trust	223
XI. FIELD NOTES—Foreign Subscribers. Young Men and Missions. Evan- gelizing <i>vs.</i> Civilizing. Gospel in Cuba. Sin-Burdened Hea'hen. Saved Without Christ? Mission Conferences C. M. S. Simultan- eous Meetings. Marriage of Brahmin Widow Medical Missions. China Heaping Coals of Fire on Us. Praying for 100 More. Sup- pressing Vice. New York Y. M. C. A. Unsalaried Missionaries. French in New Hebrides. The Lord Will Provide. Deaths from Wild Beasts and Snakes. Lepers. Conduct of Missions. Mt. Her- mon Band and Missionary Volunteers	230
XII. GIFTS AND LEGACIES	244
XIII. MOVEMENTS OF MISSIONARIES	244
XIV. SAILING OF MISSIONARIES	246
XV. DEATH NOTICES OF MISSIONARIES	246
XVI. CHOICE MISSIONARY BOOKS	247
XVII. BOOK AND LITERARY NOTICES	249

MAY.

	PAGES.
I. FOREIGN MISSIONS—A CONTRAST, by Dr. Stevenson	255
II. THE KARENS OF BURMAH	260
III. SENDING MONEY TO FOREIGN MISSIONS	268
IV. GOSPEL MOVEMENT AMONG THE JEWS OF BESSARABIA	276
V. FOREIGN MISSIONS IN 1885-86	279
VI. LETTERS—1. U-Ganda, Mr. Mackay. 2. Christians of Tinnevely to Converts in U-Ganda	291
VII. FOR THE CHILDREN—Sukia, the Orphan Girl	294
VIII. LOVE TOKENS—Heathen without Christ. Mission Volunteers	296
IX. NEWS AND NOTES OF THE MONTH—Recent Converts. Rev. Dr. Stewart. Rev. C. Harrison, C. M. S. The Rev. J. C. Lawson. Mr. Stanley Smith Rev. J. W. Campbell. Spain. Bethlehem. An Example worthy of Imitation. Summary of the Work on the Congo. Upper Burma	298
X. ANSWER TO THE PRESBYTERIAN FOREIGN MISSION BOARD, REQUIRED BY GENERAL ASSEMBLY	301
XI. THE STUDENT MOVEMENT TOWARDS FOREIGN MISSIONS	311
XII. AFRICA—Bishop Taylor. Dr. Summers. Emin Bey	313
XIII. FIELD NOTES—Echoes. The Missionary REVIEW. Dr. and Mrs. Mur- ray Mitchell and the Earthquake. Doremus Mission Schools in Cal- cutta. The Jubilee. Agra Medical School in India. Guatemala Mission. Dr. Joshi. Release of Prisoners in India. Authoritative Deputations to Foreign Missions. The Peace Question	314
XIV. SAILING OF MISSIONARIES	317
XV. DEATH NOTICES OF MISSIONARIES	318
XVI. BOOK AND LITERARY NOTICES	318

JUNE.

I. HENRY MARTYN—by Frederick Vinton, Librarian at Princeton	321
II. PRACTICAL CONSECRATION—A Question for Christian Parents, by Mrs. H. Grattan Guinness	327
III. FOREIGN MISSIONS IN 1885-86	333
IV. MISSIONARY UPRISING AMONG STUDENTS—By Arthur T. Pierson	350
V. LETTERS—1. Brazil, Rev. D. C. McLaren	355
VI. ANSWER TO THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS REQUIRED BY GENERAL ASSEMBLY	358
VII. LOVE TOKENS—Erroneous Statement. Transfer of the Gaboon and Corisco Mission to the Paris Society	367
VIII. GIFTS AND LEGACIES	368
IX. INTERNATIONAL MEDICAL MISSION	369
X. FOR THE CHILDREN—A Brave Boy-Witness for Christ	369
XI. NEWS AND NOTES OF THE MONTH	371
XII. SUGGESTION TO FOREIGN MISSIONARIES	373
XIII. AFRICA—THE C. M. S. U-GANDA MISSION	374
XIV. FIELD NOTES—Back Volumes of this REVIEW. Arrears. Free Copies of this REVIEW. Needy Mission Fields. The Women of India. The Balya Bandhu. Government Grants in Aid to Mission Schools. Pres- byterian Foreign Missions. A Self-Supporting Native Worker. Lough Fuk. Self-Support. China Statistics	377
XV. BOOK AND LITERARY NOTICES	380
XVI. MISSIONARY VOLUNTEERS	386

JULY.

	PAGES.
I. JAMES HANNINGTON—By Rev. A. W. Halsey	387
II. MISSIONARY REMINISCENCE	402
III. DEPUTATIONS TO FOREIGN MISSIONS	404
IV. CALL AND QUALIFICATIONS OF THE FOREIGN MISSIONARY	406
V. INDEPENDENT FOREIGN MISSIONS	409
VI. MISSION BOARDS—Are they necessary?	423
VII. ANSWER TO THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS, RE- QUIRED BY GENERAL ASSEMBLY	426
VIII. LOVE TOKENS—The Deposed Missionary. Fresh Zeal. Usurpation	432
IX. LETTERS—I. India, Rev. Mr. Pike	434
X. GIFTS AND LEGACIES	435
XI. FOR THE CHILDREN—A Leopard Hunt	436
XII. AFRICA—U-Ganda. Bishop Taylor	437
XIII. FOREIGN MISSION VOLUNTEERS	440
XIV. NEWS AND NOTES OF THE MONTH	443
XV. FIELD NOTES—Rev. D. Herron. Y. M. C. A. N. S. M. Error Cor- rected. Mission Treasurers. International Missionary Union	445
XVI. SAILING OF MISSIONARIES	451
XVII. DEATH NOTICES OF MISSIONARIES	451
XVIII. BOOK AND LITERARY NOTICES	452

AUGUST.

I. THE EVANGELISTIC ERA	453
II. ADDRESS BY MR. WILLIAM DUNCAN	457
III. PREACHING OF JOSEPH RABINOWITZ	466
IV. LETTERS—1. Brazil, Rev. Mr. Porter. 2. Bonthe, West Africa, Bro. J. A. Evans	468
V. BISHOP TAYLOR'S TRANSIT FUND RECEIPTS	471
VI. SENDING MONEY TO FOREIGN MISSIONS	475
VII. INDEPENDENT FOREIGN MISSIONS	479
VIII. ANSWER TO THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS, REQUIRED BY GENERAL ASSEMBLY	497
IX. AFRICA—I. Mr. Stanley's Attack on the Missionaries. 2. Bishop Tay- lor's work in Liberia	506
X. LOVE TOKENS—Presbyterian Foreign Missions. Gautemala Mission and Rev. John C. Hill	506
XI. NEWS AND NOTES OF THE MONTH	507
XII. FOR THE CHILDREN	510
XIII. GIFTS, LEGACIES AND INCOME OF MISSION BOARDS	511
XIV. FIELD NOTES—Echœe. The International Missionary Union. Sim- ultaneous Missionary Meetings. The Gospel in Spain. The Rising Tide of Missionary Interest. Bethany Institute. Cost of Adminis- tering Foreign Missions of the M. E. Church North	512
XV. SAILING OF MISSIONARIES	514
XVI. DEATH NOTICES OF MISSIONARIES	515
XVII. BOOK AND LITERARY NOTICES	515

SEPTEMBER.

	PAGES.
I. JESUIT MISSIONS IN NORTH AMERICA, by Frederic Vinton	520
II. ADDRESS OF WILLIAM DUNCAN OF METLAKAHTLA	528
III. RUTH GUNGA'S BAPTISM—COMMENTS	539
IV. FOREIGN MISSIONS IN 1885—1886	544
V. ANSWER TO THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS, REQUIRED BY GENERAL ASSEMBLY	562
VI. NEWS AND NOTES OF THE MONTH	569
VII. FOR THE CHILDREN—Crocodile killing a little boy	571
VIII. AFRICA	574
IX. THE MISSIONARY REVIEW AND ITS EDITOR	574
X. FIELD NOTES—Echoes. Neutrality. Heroine. Leaven Working. Murder of Bishop Leghers. Conduct of Missions. Special Objects. Jewish Slaves. Animal Sacrifices. Cannibalism. Christian Traders in Idols. "Cast in more than they all." Amen	577
XI. GIFTS AND LEGACIES	583
XII. BOOK AND LITERARY NOTICES	584

OCTOBER.

I. WEIGHTS AND WINGS	589
II. THE WORK OF MISSIONS	594
III. THE REJECTED FACTOR IN OUR CHRISTIANITY	597
IV. LETTERS,—1. Dr. Cousland. China. Persecution. 2. W. C. Wilcox. Inhambane. S. E. Africa	601
V. ANSWER TO PRESBYTERIAN FOREIGN BOARD, REQUIRED BY GENERAL ASSEMBLY	604
VI. AFRICA,—1. Mackay in U-Ganda. 2. Bishop Taylor in Libéria	614
VII. PRESBYTERIAN MISSIONS IN MEXICO	622
VIII. FOR THE CHILDREN—Mary, a Gem from the Hills of India	625
IX. FOREIGN MISSIONS IN 1885—1886	633
X. GIFTS AND LEGACIES	646
XI. NEWS AND NOTES OF THE MONTH	647
XII. LOVE TOKENS	648
XIII. FIELD NOTES—Echoes. Arrears. Missionary Lectureship. Lepers in India. Conduct of Missions	650
XIV. BOOK AND LITERARY NOTICES	653

NOVEMBER.

I. AROUND THE WORLD TOUR OF CHRISTIAN MISSIONS	657
II. TO THE STUDENT VOLUNTEERS FOR FOREIGN MISSIONS	667
III. GREAT END AND OBJECT IN LIFE, by Mrs. H. Grattan Guinness	670
IV. ARAUCANIAN INDIANS	676
V. LETTERS—1. Mr. Halligey a Prisoner. 2. More Martyr-Blood in Mexico	680
VI. ANSWER TO THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS, REQUIRED BY GENERAL ASSEMBLY	685
VII. INDEPENDENT FOREIGN MISSIONS	688
VIII. THAT NET LOSS OF 757 COMMUNICANTS IN PRESBYTERIAN FOREIGN MIS- SIONS IN 1886	718
IX. NEWS AND NOTES OF THE MONTH	719

DECEMBER.

I. PROSPECTUS OF THE "MISSIONARY REVIEW OF THE WORLD" FOR 1888	721
II. AM I CALLED TO BE A FOREIGN MISSIONARY?—Contributed	725
III. WOMAN'S FOREIGN MISSIONARY BOARDS AND WORK	729
IV. AFRICA—1. Fresh News from U-Ganda, Mr. Mackay. 2. The Kabyle Mission. 3. Emin Bey	748
V. FOR THE CHILDREN—Mary, a Gem from the Hills of India	751
VI. INTERNATIONAL MISSIONARY UNION	760
VII. GIFTS AND LEGACIES	761
VIII. NEWS AND NOTES OF THE MONTH'	762
IX. CAPTURE OF A SLAVE DHOW	763
X. EVANGELIZATION OF THE WORLD	765
XI. NATIVE ESTEEM AND AFFECTION FOR MISSIONARIES	766
XII. BADAGAS OF SOUTH INDIA	770
XIII. FIELD NOTES—A Bible in India. Persecutions. A Fresh Reinforcement for Bishop Taylor. Faith. Dhulip Singh. Nana Sahib. Arbitrary Power of Mission Boards. Is Life worth Living? Self-Support and Control of Native Churches—Native Preacher's Views. Mission to the Ainos. Government of the Congo State. Progress in Beloochistan. Temptation. Trust in God <i>vs.</i> Anxiety. Scientific Data of the World's Antiquity. Indian Army and Revenue. Salaries of Native Preachers. Special Objects. The Living Link. Unsalariated Missionaries. Egyptian Damsel. Ahmednuggar College and High School. Unwise Direction of Foreign Missions. The Ladies Association. "They Serve Him Day and Night in His Temple"	773
XIV. SAILING OF MISSIONARIES	787
XV. DEATH NOTICES OF MISSIONARIES	788
XVI. BOOK AND LITERARY NOTICES	789
INDEX	793

THE MISSIONARY REVIEW.

Nil Desperandum, Christo sub Duce.

VOL. X. JANUARY, 1887. NO. I.

I. THE SUBSIDENCE OF OBSTACLES TO MISSIONS.

BY REV. A. T. FIERSON, D.D.

There is a class of phenomena, connected with missions, so remarkable, that it should be placed conspicuously by itself. It belongs to the general class of barriers removed, but this specific class includes those that are removed in a peculiar way, and even before they are encountered by the advancing mission host.

That divine promise, that "the earth shall be full of the knowledge of the Lord as the waters cover the sea," not only predicts a world's evangelization but suggests a figurative illustration. The time is coming when the good tidings will nowhere be a strange story. The knowledge of the Lord shall be omnipresent like the sea in its vast bed; it is even now gaining on every shore, moving up into bays and estuaries, and "sounding the roar of its surfline on every shore," from Greenland to Australia, from Japan to Britain, on the one side, and California on the other. Nothing is more omnipresent than the sea, except the atmosphere and the light, and God has used each of these, all pervasive as they are, to express the sure triumphs of His gospel.

Now to keep close to the figure used by Isaiah,—the sea might flood the land in two ways, by the *rising of the ocean*, or the *sinking of the land*; and the subsidence of the land is in effect the upheaval of the sea. The disciple rejoices when he sees those mighty movements of the gospel which are like the rapid rising of some far reaching tidal wave, a sudden upheaval that floods some more or less extensive district of the world with the power of the gospel and

of the Spirit, and he looks and prays for the time when such tidal wave shall sweep over the whole habitable globe. But often in the history of missions, God goes before his people and by the slow or the sudden subsidence of opposing systems prepares the way for flooding the land; and in many cases obstacles, that have stood like mountains or even continents to keep out the gospel flood, actually disappear.

The more we study missions the more we shall be satisfied that the *false faiths of the world are all in a state not only of decline but of decay*. An unseen work of undermining is going on, and some day we may all be startled by beholding a general subsidence of barriers hitherto apparently as everlasting as the hills.

A rapid glance round the whole world-field shows, as to *Paganism*, that pagan peoples have lost, or are losing, faith in their idols and superstitions. The faith of Paganism is in decadence.

Secondly, two great fallacies which have hindered missions, are exposed; first, that any nation is too refined to need the gospel; and again, that any people is too degraded to be reached by the gospel. A grander than the lever of Archimedes is lifting whole continents to a higher level of intellectual, moral, social life; overturning the deep rooted errors and customs of ages, as to marriage and the family, human rights and woman's rights, social caste and domestic slavery; demolishing idols and destroying romantic myths, till the very fanes of idolatry are forsaken, or turned into places of prayer to the one unseen God. And, as among the highest, so among the lowest, of the pagan peoples, gospel triumphs are multiplied and multiplying. Among the most inhuman and brutal tribes the success of missions is most wonderful.

Thirdly, missions to pagan nations are proving a *paying investment*, even commercially. Merchants and political economists are constrained to admit this fact, when, for every missionary in the South seas, there comes an annual commercial return of from fifty to one hundred thousand dollars in the channels of trade. Even Mr. Darwin contributed to the London South American Missionary Society, on the score of political economy!

As to the *Papacy*, we mark, first, a grand crash in the whole wall which has shut out the Bible and the pure gospel from the people, which is like the falling of the ramparts of Jericho before the trumpet blast of Joshua's hosts; and, wherever the army of God faces Romanism, every man may march into the breach straight before him and take the city.

Secondly, the *temporal* power of the Pope is gone, after the 'twelve hundred and sixty days,' and the Papacy is smitten on its brittle feet by the stone of prophecy.

Thirdly, the *spiritual* sceptre of the Pope is loosely held, and the ignorance which is the mother of superstition is giving way before the intelligence that is the hand-maid of faith and devotion.

God turned Monsieur Reveilleaud, the eloquent orator, politician, statesman of France, in the very height of his popularity and power, from the freethinker and demagogue, into the humble, devout disciple and evangelist, and, like Saul, transformed into Paul, he began to build up the faith which once he destroyed, and they glorified God in Him.

Mohammedanism, which has most stubbornly opposed all gospel advance, is not without hopeful features. First, it is iconoclastic—from the beginning the foe of idolatry, it is in sympathy with our simple protestant worship. Secondly, it is monotheistic, affirming one God, and drawing a large part of its doctrines from the religion of the Old Testament. Thirdly, God has made it, all unconsciously and unwillingly, the handmaid of the gospel. The Arabic being the sacred language of the Koran, the Moslem faith enjoins upon all true followers to read that sacred book, and yet forbids its translation into any other tongue. Hence whatever be a Mohammedan's native language, he aspires to read the Arabic, because it is the *only* sacred dialect of his religion, and of *his* Bible. Who shall doubt a providential purpose in all this? From the mission presses at Beirut, Arabic Bibles and Testaments go to every quarter where Mohammedans are found; far up the Nile, along the Mediterranean coast, and the mountains of the Moon, among African tribes; through Turkey, Arabia and Persia, into India, and even into the Northwestern provinces of China, to be read by the more intelligent Mohammedans, whatever their mother tongue! The *Koran itself opens the way for the Bible*, and the restriction upon its translation makes *one* Arabic Bible suffice for educated Moslems, from the rising to the setting sun.

Nothing is more remarkable in the way of subsidence of obstacles than the entire *turn of the tide of thought* in the Christian world within these one hundred years. The wave of interest in missions, at its lowest ebb a century ago, has already risen to a floodmark never imagined before. Amid this new and broad and deep zeal for the world's evangelization, it seems a mere myth that less than a century since, Carey's suggestion that the church ought to send missionaries to the heathen could have been met in a Baptist conference by a doctor of divinity with the sarcastic rebuke, "Young man, sit down! When God wants to convert the heathen, he will do it without your help or mine!" and that even the Christian church could smile at Sydney Smith's fling at the pious shoemaker of Paulerspury, as a presumptuous fanatic, whose vagaries are but the "dreams of a dreamer who dreams that he has been dreaming!" If seems incredible that less than a century ago, a Scottish General Assembly, now in the vanguard of missions, provoked old John Erskine to pour into them hot shot and shell from God's Word, by their pronouncing the grand idea of missions "fanatical, dangerous and revolutionary." Who can realize that less than a century ago,

the missionary pioneers of America timidly ventured to ask the General Association of the old Bay State whether the thought that fired their hearts of giving the gospel to the world, were "visionary and impracticable!" And now, behold England, prouder of Carey and Duff and Livingstone, than Athens was of Demosthenes, Rome of Cicero, or Macedon of Alexander—lifting the statue of the great missionary explorer of Africa to its lofty pedestal in the metropolis of the world, and pushing Christian colonies into the heart of equatorial Africa! Behold American churches flinging their missionary columns upon the strongholds of darkness to the ends of the earth, and American colleges and seminaries training young men for a life campaign by missionary lectureships.

Looking both at the successes of the gospel in foreign lands and at the transformation of the church at home within this century, we cannot resist the conclusion that the fulfilment of prophecy may be just before us! Two most marked predictions are those that tell us "the isles shall wait for his law," and that "Ethiopia shall stretch forth her hands unto God." Does it mean nothing that the first grand conquests of modern missions have been in these *very directions*?

DANGER FROM DELAY.

But the church is moving too slowly. The crisis will not brook delay. These open doors must be entered by us now, or never; if we delay, we shall enter, if at all, only to find that the enemy has preceded us and preoccupied the field, as in fact he is already doing. Satan appreciates the opportunity, if we do not.

For example, the theosophists go to India, to feed the flame of an expiring Paganism with the fuel of rationalism and mysticism. In Calcutta, it is Paine's "Age of Reason," instead of the gospel message, that is "made plain upon the tablets," and eagerly read, while in university cities like Bombay, natives quote Hegel, Strauss, Renan and Ingersoll, as glibly as the blatant sceptics of young America. European books and teachers import materialism and atheism, sugar coated with a subtle science or a seductive philosophy. The solitary missionary sent by the "liberal" sect of Christians a few years ago, to convert the East Indians to the Unitarian faith, himself went over to the famous Brahmo Somaj, showing that it will take more than a nominal and Christless gospel to overcome the foes of paganism.

In Papal lands again, the crisis will not allow of delay. The popular current is away from Rome, but toward infidelity. Millions are sick of priestcraft, and feel clericalism to be the foe of freedom and well being, but the reaction is in favor of no religion: they are breaking the bonds of superstition, but refusing all restraints of conscience and divine law. Ignorance is giving way to intelligence, but the unshackled intellect is in danger of running liberty into license.

We have very little conception of the utter ignorance prevailing in papal lands, and needing immediate enlightenment. The little ones in our Protestant Sunday schools, at least know the Bible from the Prayer book, which is more than many a Romanist does. So, in the Greek church, a Russian peasant thought the Trinity was composed of "the Saviour, the mother of God, and St. Nicholas, the miracle-worker." Thousands of adherents of the Roman Catholic, Greek, and some nominally Protestant churches, have absolutely no knowledge of evangelical truth. Now is the time, when the eye is opening to see the light, to pour light in—the light of the gospel.

Japan is another warning of the danger of delay. A nation, ready to be moulded, is ready to be marred. The pliant sapling may easily be deformed, and the plastic clay shaped for dishonor. Into these open doors the agents of the devil go, if the agents of the Lord do not; and while we sleep the enemy sows tares in the mellow soil. What can be more important than, at this crisis in Japan, to flood the land with the gospel? Here is a whole people, forsaking the faith of their ancestors, and asking for something better. Such another day will never be seen in that land: the door now open cannot remain open long. It is now or never!

Shintuism may be powerless and Buddhism in its decadence; nay, the priests may confess the downfall of the old faiths; but the philosophy of the materialist and pantheist, the atheist and agnostic, is already taught in Japan. Spencer, Huxley, Darwin, Buckle, Mill, are diffusing their new gospel of science; education is in danger of being hopelessly linked with infidelity. Meanwhile a low type of nominal Christianity, ceremonialism, formalism, a form of godliness without the power, is in danger of preoccupying the ground. Even Romanism, expelled two centuries ago, is Jesuitically renewing its subtle efforts to convert the Japanese to the papacy. We seem to see the angel, standing with one foot upon the sea and the other upon the land, with the open book in his hand; and again we hear him swear that there shall "*be no longer delay*;" while to each one of God's true servants comes his message: "Thou must prophesy again before many peoples, and nations, and tongues, and kings."

Is not that a sluggish church that permits the emissaries of infidelity to preoccupy the field and thus sow the tares before we have sown the seed of the kingdom, furnishing the educated pagan in advance with a coat of mail wherewith to ward off the arrows of the truth? While the Missionary press, hampered by poverty, does its utmost to send its rills of pure water into the desert places, Satan's presses with royal riches at command, flood the land with the literature of scepticism from the West. All this need be no discouragement to a living, praying, working church. St. John in apocalyptic vision, as the final victory of the church draws nigh, sees the devil come down, "having great wrath because he knoweth

that he hath but a short time." But to a church lacking in missionary principle and spirit, it means disaster that it may take centuries to repair. The voice out of the cloud, like that trumpet voice at Sinai, sounds long and loud. God's clarion voice of command is the signal for an advance of the entire host. Our Lord's last precept and promise, which inspire such service and sacrifice, echo with new force and emphasis: they sound louder, clearer, in the face of these new openings and victories. And while the voice bids us "Go forward," the cloud itself moves, leading the way, marking its course by constant conquest, and assuring those, who have the faith and the fortitude to follow, that complete triumph is before them!

And yet, while God urges us forward, we are in some respects going backward. Our unbelief, instead of echoing his call for enlargement, dares to cry, "retrenchment!"

II. SHALL I GO?

CONTRIBUTED.

"Go ye into all the world and preach the gospel to every creature."—Mark 16: 15.

"And the Angel answered and said unto the women * * go quickly and tell His disciples that He is risen from the dead."—Matt. 28: 7.

"And many of the Samaritans of that city believed on him for the saying of the woman."—John 4:39.

The Bible teaches women's duty and privilege in Christian work. Women are included in the admonitions, warnings and commands given to the children of Israel. In the service of song they had a large share. All the women went out after Miriam, when she exclaimed: "Sing ye to the Lord, for He hath triumphed gloriously."—Ex. 15: 21. "When David was returned from the slaughter of the Philistine, the women came out of all cities of Israel, singing and dancing."—1 Sam. xviii: 6. Women had an active part in the equipment of the Tabernacle. "And all the women that were wisehearted did spin with their hands, and brought that which they had spun."—Ex. 35.

In the prophets we see them as mourners. "Rise up, ye women that are at ease; hear my voice, ye careless daughters. Many days and years shall ye be troubled, ye careless women."—Isa. 32. The Old Testament records signal services rendered by women, nor does it close without a prophetic glance at the future enlargement of their work. "Your sons and your daughters shall prophesy. * * * Upon the handmaids in those days will I pour out my spirit."—Joel 2. Add to this the words of Christ, and women's christian privileges and responsibilities cannot be doubted. But just what is our great work as women of this 19th century?

Our Saviour has died. The door of heaven is open to every poor sinner. "Whosoever shall call upon the name of the Lord

shall be saved." Yet millions of women know not this wonderful truth—and why not? Christian women have not told them.

In the selection of his disciples our Saviour makes prominent a single requisite. And Jesus said unto them, "Come ye after me and I will make you to become fishers of men, and *straightway they forsook their nets and followed him.*" Prompt obedience was repeatedly the condition of signal blessings. Mary showed her knowledge of Christ when she said, "Whatsoever he saith unto you, *do it.*"

The most vital questions for every christian woman to day are,

WHAT WOULD HE HAVE ME DO? AM I DOING IT?

As to the first, we have a distinct answer in the first chapter of Acts. At the ascension, as the group of disciples gathered around Jesus, with longings inexpressible, they must have desired to show their love to him. The Saviour knows it and in the solemn moment of parting he confides his one great desire to those whom he deems worthy to fulfill the sacred trust. "Ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Before the clouds received him out of their sight his last words were "*uttermost part of the earth.*" What greater legacy could he have left? Such a trust shows his confidence in our love and faithfulness. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." As these first Missionaries walked back to Jerusalem, did they discuss what constitutes a call? Is each one of us included? or, Where is the money to come from? Ah no, these hearts were intent on their Master's orders. Obedience was simply a question of supreme love to Jesus. When Garibaldi had been defeated at Rome, he issued his immortal appeal: "Soldiers, I have nothing to offer you but cold, and hunger, and rags, and hardship. Let him who loves his country follow me." Thousands of the youths of Italy sprang to their feet. Dear friend, if you see your work laid upon you with all the emphasis of a Saviour's *last* wish; if you are honestly asking: Shall I carry the message of salvation to heathen women? let the answer be prompted by pure love and gratitude to Jesus. He knew us when he gave this as our motive for work. Nothing short of it will keep us faithful and strong. Do you say,

I WANT THE ASSURANCE THAT I AM PERSONALLY CALLED?

The Bible has it for you. "Let him that heareth say, come." This means you just as truly as "Whosoever will, let him come." Instead of asking, Have I a call to tell of Jesus to those who know him not, should not the question rather be: Am I *exempt*? Our Government in dire extremity calls for recruits between the ages of 25 and 50. What would you say of a man who, refusing to go,

would give the excuse that he had not received a *personal* call? As Satan oftentimes baffles the struggling sinner by saying: "You are not included in the Gospel invitation," so, too, he attacks Christians. You are too busy a woman to go into Christian work. There are plenty others to do it. "Ye shall be witnesses unto me," was said to Apostles. Quiet your conscience, for if God wanted you he would put you into the work. Is Satan to be conqueror here? If he cannot keep us out of the kingdom, shall he quiet and cripple us so we will be worthless in it? Many of us living face to face with the fact that 800,000,000 are without a knowledge of Christ, are still vaguely asking, What shall I do?

Off the coast of South America a U. S. steamer heard the cannon of a vessel in distress. On drawing alongside, the captain called out, "What is the trouble?" "Water—we are dying for water." Quickly was returned the answer, "Do you not know you are in the mouth of the Amazon. Let down buckets and drink."

All around us lies a sea of perishing souls and we cry "Lord what wilt Thou have me to do?" One writes: Can you tell me of an opening for work in China? Dear friend, it is all open. "Launch out into the deep and let down your nets."

BUT I HAVE NOT A MISSIONARY SPIRIT.

God forbid that one should undertake this work without the true spirit. Let us not lower our standard but remember that "the preparation of the heart is from the Lord." Jesus emphasized the essential requirement and "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father." Of the disciples it is written—"These all continued with one accord in prayers and supplication with the *women and Mary the Mother of Jesus* and his brethren." Acts i, 14. "Thus saith the Lord God; I will yet for this be inquired of by the house of Israel to do it for them." Seek the Missionary spirit with all your heart. It is your badge of discipleship. "If ye love me, keep my commandments." "Ye are my friends, if ye do what I command you." Do you say,

I FEAR I HAVE NOT ALL THE QUALIFICATIONS NEEDFUL?

Our Master never asks the use of a talent which he does not first give. Pride is perhaps the greatest obstacle to the redemption of this world. It meets us in every form of Christian work and perhaps oftenest under the disguise of a false humility. Most precious opportunities are lost and the excuse is—"I never have taken part in meeting," "some one else can do it better." Would not true humility rather say—I am only a tool in His hand, for "it is God who worketh in you both to will and to do of his good pleasure." Phil. ii, 13. Mrs. Howland of Ceylon wished it might be told in all American churches that native Christian women never refuse to pray in social meetings.

Cor. i, 18-31 mentions five things which God uses. The weak, foolish, base and despised things and things that are not. Why? that no one may glory in his own strength, wisdom or power. Moses made excuses until he learned it was not the rod, not Moses, but the Lord was the deliverer. Samson with his jawbone of an ass, Gideon's armament of empty pitchers, David and his sling, Shamgar with his oxgoad, Elisha and his staff, Dorcas with her needle, and Mary with her alabaster box of ointment, are each a standing rebuke to every faint hearted Christian. Our only fear need be that we are not offering to God the *very best* we have.

If we cannot give our thousands,
We can give the widow's mite.

But let us remember the widow's mite was all she had. If you have given yourself a living sacrifice unto God, fear not the Foreign field. "Go ye *therefore*, because all power is given unto *Me*." Do you say

I CAN WORK AT HOME?

You certainly would not be a Missionary candidate if not a Christian worker. But consider—"The good is a great enemy of the best." Are you working for souls entirely dependent on you for a knowledge of Christ? Could you not do more for your college, your literary circle, your sewing school, your church and your home by enlisting it to support you with its contributions and prayers, by sending back letters and thus bringing it into closer sympathy with Christ and his work?

Pastor Harms, instead of getting men from the learned Universities, urged upon his own people, farmers, artisans and mechanics, the duty of carrying the gospel to Africa. A ship was built for the purpose and the first band of missionaries reached Zululand in 1854. During the following 17 years Pastor Harms' parish in Hanover enjoyed one uninterrupted revival in which 10,000 souls were hopefully converted. As to

TIES OF FRIENDSHIP,

Let us prayerfully read Matt. x, 37. As copartners in the work of redeeming our world to Christ we are to know the "fellowship of his sufferings." Oh to rise to the holy enthusiasm born of a desire to have the sufferings of Christ abound in us. Paul viewed souls from the standpoint of the cross and so exclaims—"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." We need this enthusiasm. We need the power of the Holy Spirit to make us realize the value of one immortal soul. We need Him to open our eyes and hearts to the

fact that 1800 years have passed since the command to disciple all nations was given, and $\frac{3}{4}$ of our race are still without hope, without Christ, without God in the world. We need His help to realize our relation to the world's redemption; to the fact that while the church has been gaining some 3,000,000 converts from heathendom, the natural increase of heathen has been 200,000,000!

"The question is not, will the Holy Spirit bring the world to Christ directly or through believers? That question the Bible has answered. The question is rather: By which disciple of Jesus is the Holy Spirit to work? If the power of the Spirit's drawing were to be likened to magnetic attraction, the disciple would be the magnetized piece of steel and the heathen heart the bit of iron in its natural state. This iron is not moved by its own power, nor in the present state of things, by the primitive loadstone, but it is by means of the magnetized steel that the iron is lifted and drawn in the direction of the Polar Star. The power is the mysterious magnetic attraction, but the method of that attraction's working is through the magnetized steel that was once a bit of impotent metal." If we are Christ's, we walk on sacred ground. We are a part of the Almighty arm uniting earth to heaven, the sinner to the Saviour. Had nature's forces been commissioned to conquer the World for Christ we cannot doubt the response, for when the Master said: "Let there be light; there was light." Were the opportunity granted angels, the angelic quarter would be the most deserted spot in Heaven. No; the redeemed of the Lord are his chosen instruments. "It pleased God by the foolishness of preaching to save them that believe," and it pleased Him to make woman the first herald of resurrection news. Our Saviour has not left us in doubt as to what he would have us do.

ARE WE DOING IT ?

The following table, though incomplete, will help us in answering this question.

Estimating the heathen population at 850,000,000, at least 425,000,000 are women and girls. According to statistics of 1884-1885, the living communicants in the churches of all Christendom number 28,736,647. Fourteen millions, less than $\frac{1}{2}$ this total, will not be too large an estimate for female communicants. We 14,000,000 Christian women ought to carry the Gospel to 425 million heathen women.

This table shows that our organized work for this purpose began in England 52 years ago.

The 886 missionaries we are now supporting gives us only *one* missionary to 15,801 female communicants. If equally distributed, these missionaries would each have a parish of 479,683 souls, *i. e.*, we are providing but a single missionary to over 400,000 heathen women and girls.

In the annual reports of these societies no fact is more impressive and ominous than the inadequate supply of workers. One society has been looking over a year for a lady physician; another reports but a single new worker sent during the year. During our late war 500,000 lives were sacrificed to save the Union; to save the heathen world the whole church of Christ is not giving 7,000 men and women. Christian mothers, do you hesitate to give your children; is it too great a sacrifice in such a crisis? Christ saw that he could not save the world without self-sacrifice; no more can we. The saving power of the Church is its self-sacrificing spirit.

A mother had sent seven sons into the Union army. Near the close of the war, her only remaining son paid a visit to his mother, and, speaking of the war, said: "Mother, what would you do if one of the boys should fall in the struggle?" Fixing an earnest look upon him, she said, "I want you to understand, my son, that I only hold you as a reserve for my country's defense. The first breach you hear of in our number go quickly and fill it. God take care of you, and I will take care of your children."

Christian girls! we who have the watch over Christ's cause in our schools and colleges, are we seeing to it that the work of missions receives study, prayer and consecrated lives from our number?

The president of Smith College writes us that since the opening of that college some 250 have graduated, but so far as he knows only two of these are in Foreign Missionary work. Of Vassar graduates, 695, about a dozen names could be given as Foreign Missionaries. Here no record is kept of those who go. From Wellesley College 21 names are given. Even Mt. Holyoke Seminary, about to celebrate her fiftieth anniversary, can claim but 150 Foreign Missionaries during her entire history. The crisis in most lives comes during college days. Many a student, like Margaret Campbell, has heard the call to the heathen while still within seminary walls. Is not God speaking to us, girls, in the present missionary revival among our colleges? Many are responding, "Here am I, send me." In the colleges of Maine, 32; at Amherst, 25; in Madison 46; and at Oberlin during the Inter-Seminary Missionary Alliance, 140 declared themselves willing and desirous to go to the Unevangelized. What response are we, girls, making to our King's message? History shows that God has signally blessed woman's work. Many, like Mrs. McFarland of Alaska, Miss Rankin in Mexico, and Miss Sharp in Africa, have been pioneers. Many others as Mrs. Mumford in Bulgaria, Miss Bella Nassau on the Ogove, and Miss Anstey in India are standing alone conducting the whole work of a mission. The number of missionaries sent by the American Board during its 75 years is 786 men and 1,080 women.

STATISTICS OF

	Organized.	Auxiliaries.	Bands,
I. Union Missionary Society	1861	52	141
II. 1. Society of the Presbyterian Church	1870	1,327	1,213
2. " " Northwest	1870	1,506	..
3. " " Northern New York	1872	102	113
4. " " Board of Missions, New York,	1870	489	239
5. " " the Southwest,	1877	294	..
III. Board of Presbyterian Church, South, . . . . .	..	369	..
IV. Society of the U. P. Church, . . . . .	..	469	..
V. Reformed Presbyterians, . . . . .	..	..	..
VI. " (Dutch) Church,	1875	190	..
VII. Cumberland Presbyterians,	1879	589	..
VII. Board of the A. B. C. F. M.,	1869	120	97
VIII. 1. " " Interior,	1868	1,275	..
2. " " Pacific,	1873	50	25
IX. Baptist F. M. Society,	1870	1,189	528
1. " " of West,	1871	1,363	327
X. Free Baptist F. M. Society,	1873	193	49
XI. Protestant Episcopal Auxiliary,	1871	43	..
XII. Society of the M. E. Church,	1869	3,670	..
XIII. " " Church South,	1878	1,406	514
XIV. " " Methodist Prot. Church,	1879	102	20
XV. Association United Brethren,	1875	303	86
XVI. Disciple Church, . . . . .	..	454	53
XVII. Mite Society African M. E. Church, . . . . .	..	..	..
XVIII. Southern Evangelical Association, . . . . .	..	..	..
XIX. Lutheran General Synod,	1879	302	29
XX. Canada Presbyterian Church, E. Sect.,	1877	40	..
1. " " W. Sect.,	1876	190	48
XXI. Canada Methodist Church,	1881	68	18
XXII. Baptist Maritime Provinces,	1884	123	2
XXIII. 1. Baptist Society of Ontario,	1877	76	32
2. " " Quebec, . . . . .	..	32	..
XXIV. Friends F. M. Society,	1881	9	..
XXV. Society for Education in East,	1834	..	..
XXVI. Indian N. Sch. and Instruction,	1852	150	..
XXVII. Church of England Zenana,	1880	..	..
XXVIII. Association Presbyterian Church,	1879	..	..
XXIX. L. M. S. Ladies' Committee,	1875	..	..
XXX. Free Church of Scotland,	1837	560	..
XXXI. Estab. " "	1837	36	..
XXXII. Zenana Mission U. P. Church, Scotland,	1880	..	..
XXXIII. Irish Presbyterians,	1874	119	..
XXXIV. Wesleyan Methodists,	1879	503	..
XXXV. Ladies' Society for China,	1850	..	..
Totals of all Boards, . . . . .	..	17,763	3,534
Total of American Societies, . . . . .	..	16,395	3,534

WOMAN'S BOARDS.

Missionaries.	Bible Readers and Teachers.	Schools.	Pupils.	Income.	Year's Gain or Loss.	Home Ad.	Cost per cent.	Amount expended on Salaries.
49	.	78	2,881	\$ 37,683 18	\$ 7,095 59†	\$ 3,624 72	10.64	.
124	102	152	.	123,678 08	15,100 14†	1,596 66	1.30	\$ 600 00
61	48	98	.	65,779 21	6,645 03*	4,457 48	7.26	1,753 24
7	15	3	53	9,327 80	5,286 06	371 35	4.14	.
34	62	47	.	42,186 93	1,109 10*	2,318 38	5.80	.
14	.	.	.	5,163 56	1,517 41*	98 06	1.93	.
.	.	.	.	16,033 16	3,562 53*	.	.	.
.	.	.	.	10,000 00	1,635 00*	.	.	.
.	.	.	.	19,553 12	1,020 17†	809 45	4.31	.
8	.	.	.	10,420 26	1,560 57*	767 08	7.94	600 00
98	98	209	.	133,433 97	4,514 57†	3,393 58	2.60	.
43	35	58	.	44,080 57	1,484 05†	2,822 43	6.84	.
4	.	.	.	3,408 99	.	.	.	.
27	57	109	4,049	59,871 31	3,553 40†	4,723 51	8.56	1,750 00
25	107	147	1,656	32,259 77	1,840 97†	2,165 24	7.00	1,486 48
7	.	.	.	5,217 56	494 31†	.	.	.
.	.	.	.	22,125 62	3,946 78*	.	.	.
59	225	203	5,772	157,442 66	14,243 66*	.	.	1,400 00
16	6	21	522	67,448 04	14,795 92*	1,556 83	2.36	.
2	1	1	47	3,000 00	864 68*	183 42	4.91	.
6	9	5	175	11,151 84	2,015 15*	468 72	4.38	600 00
.	.	.	.	16,620 00	.	.	.	.
.	.	.	.	605 94	2,620 00*	.	.	.
2	20	11	.	9,110 34	5,844 38*	.	.	.
.	.	.	.	2,072 09	772 09*	120 95	6.19	.
6	.	.	.	13,822 45	3,441 91*	.	.	.
.	.	.	.	7,452 92	.	.	.	.
.	.	.	.	4,282 43	.	23 92	.55	.
2	5	.	.	3,376 63	479 18*	57 87	1.74	.
.	.	.	.	1,069 30	.	.	.	.
.	.	.	.	605 94	.	.	.	.
39	.	276	16,694	35,295 00	169 00†	3,560 00	11.21	1,450 00
42	144	45	1,956	53 900 00	2,760 00*	9,500 00	21.30	.
47	316	140	5,015	110,255 00	9,055 00*	.	.	.
9	8	4	.	11,830 00	9,220 00†	.	.	.
67	230	135	7,087	17,515 00	3,655 00*	.	.	.
27	.	125	5,647	39,825 00	645 00*	1,790 00	4.70	550 00
23	97	32	2,344	21,960 00	3,890 00†	1,935 00	9.66	880 00
14	.	.	.	25,385 00	1,205 00*	.	.	.
7	5	.	673	11,435 00	630 00*	965 00	9.21	.
15	54	192	.	34,815 00	3,105 00*	1,805 00	5.46	.
2	.	.	38	912 00	88 00†	.	.	.
886	1,644	2,091	54,609	\$1,167,078 67	\$42,924 25*	\$49,114 65	23.76	\$11,069 72
594	790	1,142	15,155	\$803,951 67	\$21,969 25*	\$29,559 65		\$8,189 72

* Gain. † Loss.

Several girls in one of our largest Seminaries have banded together as a Missionary Association; they sign a statement declaring themselves willing and desirous to go wherever God shall call them. Though no more of a pledge than what every Christian should be willing to make, it has in this case proved as a special committal to Foreign Missionary work. Monthly meetings of prayer are held by the members. At these the oneness of aim inspires the earnest petition that God will prepare and then lead each into missionary work.

Dating from 1879, this society has over eighty members and some fifteen representatives in foreign lands.

Our table shows that 12 societies have given \$48,470.20 less in 1885 than in 1884. The total income gives an average of less than \$66 for each auxiliary—the average gain of the year being less than \$3.00, (\$2.41) for each auxiliary. For American societies the average gain is \$1.34.

One dollar and thirty-four cents, not the increase per number but for each auxiliary, and this while heathen are dying at the rate of 100,000 a day. This is our advance under the banner of Jesus. What is the advance in Satan's host? Careful statistics tell us that there are some 200 millions more heathen in the world to-day than when Carey went to India. With these facts must be remembered also another: The majority of church communicants are doing nothing. The Ladies' Association of Scotland is not alone in lamenting that two-thirds of the parishes are recorded as non-contributing to its funds. Where is the church in England or America in which one-third of the ladies are obeying Christ's command?

If but ten million out of our 14,000,000 female communicants would so work as that during the next 14 years each would reach 100 souls, the whole unevangelized world would hear of Christ before 1900.

In answering the question, *Shall I Go?* let us remember, dear girls, that failure to realize or acknowledge responsibility does not diminish it—that woman was made the first herald of resurrection news. Above all, let us remember the words of the Lord Jesus, how he said—“*Whosoever shall do the will of God, the same is my brother and my sister and mother.*”

TO-DAY.

“ Will you not offer yourself to-day
To the service of the King?
Yourself redeemed by the Saviour's blood
To the feet of the Saviour bring?

Will you not offer yourself to-day
While your body and soul are strong?
You know not that God will spare your life,
And he may not spare it long.

Will you not offer yourself to-day
While it *costs* you something to give?
A priceless gift may never be yours
To offer again while you live.

Will you not offer yourself to-day
While the Saviour needs your life?
It may be that when you would join the ranks
'Twill be the end of the strife.

Will you not offer yourself to-day,
To-day while yet there is light?
For when you would gladly give up all,
It may be eternal night."

III. WASTEFUL AGENCIES OF CHRISTIAN WORK.

In the Christian experience and early struggles of Dr. Cullis, while trying to choose and determine his life work for Christ and humanity, he expressed himself thus:—

Dissatisfaction with my state of mind gradually and insensibly came upon me like hunger while one sleeps, and desire for deliverance sprang up and grew, I scarcely knew how. My bondage was Egyptian, and grew heavier every day. Another thing at the same time came up before me to destroy all complacency in the life I was leading. My eyes began to be opened to the fact that of all I gave to the cause of Christ, a large percentage was used to keep open the receiving and disbursing channels. This might be indispensable in the present state of things, but it was anything but satisfactory to me. I was bound to give by my vow, and I did not want to withhold; but I did long for some channel purely Christian, which would not absorb in itself what was poured into it to save the perishing. I was in fact thoroughly dissatisfied with the way my earnings were used, and perfectly disgusted with myself.

Is this experience and reasoning of one Christian unlike that of all others? Are there not hundreds and thousands of Christians who would give much more largely, and many who give nothing now, who would give generously but for these wasteful agencies? Bro. E., a Mission Secretary on a salary of \$5,000, will promptly quote to us the divine authority, "the laborer is worthy of his hire," apparently forgetting that Christ said this (Lk. 10, 7) to those whom he sent out, with no salaries, to depend for their daily food on the *gifts* of the friendly disposed among their hearers. Some seem to fear we shall diminish gifts for benevolent and christian work by exposing the waste caused by these channels. Our object rather is to check this waste, stop this leakage, and thus induce a hundredfold more giving, and giving that shall go *directly* to the work to be done.

In narrating his further mental struggles on this subject, Dr. Cullis continues:—

One day, whilst the daily cry of my soul to God was for the twofold boon, a pure heart and a special work, a stranger called upon me in behalf of a poor man in consumption who had no home, and had been refused admission into the public hospitals

because he was incurable. It gave me a pang deep and keen to be compelled, as I was, to send the stranger away without being able to point him to a home for the poor, homeless, hopeless one. Instantly, however, a voice within said, as plainly as words could speak, "There, that is your work." My soul replied, "Yes, Lord, that is my work."

From that hour, this part of my twofold cry was modified. The daily prayer was no longer "What, O Lord, is my special work?" but, like Manoah, I wanted to know how it should be ordered. If I had been left to my own impulse I should have followed the usual plan, secured a board of managers, adopted the many customary devices for raising money, and gone forward in this way to found and sustain a hospital for those toward whom my heart was moved, but the Lord would not let me do that. He showed me first that in such a hospital, under the rule of a number of men, unrestricted freedom to teach the truth as it is in Jesus would be almost, if not quite, impossible, and that it would assuredly come short of being purely and gloriously a place wholly given up to the Lord Jesus Christ. He made me also to see that, as a channel for my earnings and those of others, it would be just what my heart had become tired of, absorbing in its collecting processes, and administrative agencies, a large proportion of all received. So the Lord smashed up that idea.

Another plan, a device of my own, came to a like end. I felt confident that by appealing to my personal friends, I could secure help to found and sustain such a hospital, without a board of managers, and with entire liberty to make and keep it purely Christian in all its appointments and influences. And I was strongly inclined to undertake it in that way. The Lord quickly put a stop to it by leading me to perceive that instead of opening in this way an unwasting channel for my earnings, it would absorb all my time and keep me from earning anything at all, and would make of me a perpetual beggar, dreaded and shunned by every one who had an aversion to being asked for money. So the Lord smashed up that idea.

Now I was at the end of my wits. The only ways I could devise as really feasible were entirely and forever abandoned as utterly unsuitable for me. What should be done? The Lord now began to teach me His way. Franck's great Orphanage in Germany, established and sustained wholly by the unsolicited contributions of the people, in answer to prayer to God alone, came to my knowledge. Then just at the opportune moment Muller's "Life of Trust," fell into my hands. This fairly opened my eyes to see the principle of faith as applied to the Lord's own work, and as wonderfully suited to the anticipated work to which I felt called. If the Lord would supply all the money in answer to prayer, none of it would be absorbed in collecting. If he would furnish all the helpers as volunteers out of love to the Lord and His work, little would be used in the daily administration, beyond the actual expenses for food. If He would send all the invalids, no time would be required in that matter more than just to see that they were not impostors. My time almost unbroken would be left to earn money in aid of the work, and in seeing to the welfare of those in the Home. I should not be dreaded and shunned as a beggar, and the Lord would be honored by every gift received, every helper who should volunteer, and every invalid who should come. And perfect freedom would be enjoyed to do everything for the comfort of the sufferers, and to tell them all the Lord should put upon our hearts for their salvation. Everything was in favor of the trust principle, nothing against it. Evidently it was from the Lord. Thus the dear work in the first of its branches was clearly designated to me by the Lord, and its principles defined, and I gave to it the fullest assent of my understanding and heart. Yet the actual acceptance of it, and the practical entrance upon it, was quite another thing, and much more than I saw at the time remained for the Lord to teach me, before He could say to me as He did to Israel at the Red Sea, "Go forward."

Here is one of the difficult problems in all christian and benevolent work—how to prevent waste in the channels through which the gifts of the churches are to reach and accomplish the work to be done. The necessity of preventing waste reaches its climax in case of Foreign Missions, inasmuch as in these, there is less room for selfish elements and motives. Not even the element of patriotism, effective in Home Missions, can operate as a motive for Christian work in Africa and other remote pagan lands; and hence the waste of any portion of the resources given for this work seems the greater sin. The man who would demand large compensation for transmitting charitable gifts to India or China to feed men perishing from famine,—what would be thought of him? And is the taking of compensation from gifts bestowed to send the bread of life to those in peril of eternal death, a less sacrilege? Ought not channels to be devised for this sacred work which shall not waste or consume the sums given for it? Will our readers give thoughtful and prayerful study to this problem and tell us how to prevent the present waste?

IV. KAISERSWERTH DEACONESSSES.

This order of Deaconesses takes its name from a small village on the Rhine, a few miles below Dusseldorf, where it originated. In 1836, 50 years ago, Pastor Fliedner and his wife undertook to establish here an institution for training nurses, who should care for the souls as well as for the bodies of the sick and suffering. In the world's parlance Dr. Fliedner was a "*Free Lance*," undertaking an enterprise backed by no society, or organization, and with no money resources of his own, or even friends to help him. He and his devoted wife had around them the chilling atmosphere of the rationalistic State Church, but with humble faith and firm reliance on God they began their work.

A young girl, just released from prison, was the first subject of their care and sympathy, to save her from the perils of a sudden return to the scenes and associations and temptations of her former life. Contributions soon began to come to their help, and from this small beginning have grown all the subsequent enlargement and blessed results of their work. They first built a "*Mother House*," with hospital rooms; then an asylum, a training-school for teachers; then an asylum for orphans, and a house for disabled deaconesses, and other buildings as the development of the work has required. There seem to be no vows of perpetual service, but a kind of consecration renewed once in five years, till at the end of 25 years those wishing to serve for life enter upon a more special consecration with religious services.

The outgrowth of this small beginning, now after 50 years, may be briefly summarized thus:—

A present force of eighty Deaconesses, with 30 "Mother Houses" in various parts of Germany and foreign countries, and Deaconesses laboring in 160 different stations. From this institution have also grown 69 similar establishments, and six thousand (6,000) Deaconesses, in all, have devoted themselves to this labor of love for sick and suffering humanity.

One of the Houses of Deaconesses is established in Beirut, Syria, very efficient in its working, and enjoying the warm commendation and help of the American Presbyterian Missionaries in Syria. The skilful and devoted service of Protestant women in christian work is doubtless yet to have a much fuller development.

V. LETTERS.

1. *World's Missionary Council, Artlington.*

To the Representatives of the Evangelical Foreign Missionary Societies of Great Britain and Ireland, of France, Germany, Holland, Switzerland, Sweden, and America, &c.

OCT., 1886.

DEAR BRETHREN:—It may be assumed that all real Christians would rejoice in heart if every living person was a Christian indeed. But do we indeed expect that more than a few comparatively, in any one locality, will ever be real Christians? Look to the Scriptures and to secular history for the answer. Of course, as seen at the last, the saved are an innumerable multitude, coming out of every nation and tribe. The Divine Head of the new creation, has said, "This Gospel must be preached in all the world, for a witness," &c. History seems to show in what way, and by what events and stages, this has in part been accomplished. But from a careful investigation of history and of missionary enterprise, since the time of the Apostles, does it not appear that some considerable regions of the globe have not yet been visited with the light of the Gospel, and that the populations now inhabiting them, have not any part of the Scriptures. Are there not also a few large nations, which, though they have literature, and can read, have not any portion of the Scriptures in their language? Now if we are convinced from Holy Scripture that not more than a few persons, comparatively, in any one locality will accept the Gospel message; and if for several years we have spent our energies, spiritual and material, on certain localities, and given them the Holy Scripture, ought we not with wise adoption of fields of labour, in counsel with other societies, teaching the same great cardinal doctrines of Truth, since the case suggested is common, and the want most pressing, *ought we not* to apportion the world itself, a part or parts to each Society, dividing the whole inhabited earth into missionary districts, spheres of evangelistic effort? How intelligently and confidently we might do this, if we had more faith and assurance that Christ will not suffer anything of His to be lost! As an instance, the cause of Christ has prospered in Tahiti, and all is well. We are strong in God, if we but know our strength, and are, I feel sure, quite able to do this fullness of work for Christ. If you will appoint fit men to consider all the mission-fields of the world, occu-

pied and unoccupied, and will correspond with various Missionary Societies whilst members of select committees are severally with care, forming each his suggestive missionary map, in counsel with well chosen friends in America and on the continent of Europe, and with the missionaries actually in the fields, as to their respective parts, I feel sure we can accomplish the object. I shall be glad to assist in counsel and correspondence. *Let us lose no time.*

If we give the Scriptures, the Old Testament following the New, as matter of arising want, to every considerable nation of mankind, and to every tribe of one hundred thousand men, such nation, and such tribe, not having the Word of God printed in a language intelligible to them, or in a language that can be read by ten or more of their number—able to teach the others—if we so give the Holy Scriptures, beginning with John, Luke, and the Acts, and see that the art of reading, syllabically where that may be, is fairly introduced and received by a substantial number—even if it be small—we might have the blessed consciousness that we had placed within the reach of all nations and tribes the greatest treasure to be found on the face of the earth, and, to say the least, made a great start and given a great impulse in the missionary cause. I for one should be exceedingly thankful if the various Societies would try in all earnestness to conform their distribution of work and funds, considerably to Apostolic practice. Just as an instance, would not a very much smaller outlay suffice in the case of Madagascar—especially if natives were widely employed as evangelists by self-supporting churches organized by Europeans, and then trusted to manage their own affairs,—if the whole island were divided into evangelistic districts, and the Malagasy themselves encouraged to go by two and two into all parts and places where the message might be understood and received. Thus by visiting and revisiting everywhere surely the true-hearted might all be reached. Thus a great advance could be taken by missionary Societies all over the world, and the Gospel message far more extensively diffused and accepted,—for the saved in the vision were gathered,—*they came, out of every kindred and nation, tongue and people.*

HINTS FOR A PLAN OF DIVISION AND APPORTIONMENT.

The *North* American continent need not, perhaps, demand attention in this arrangement, *except* to request the Societies already at work there to see that every tribe of Indians within North America may be cared for in their beneficent exertions. Greenland might be left wholly to the Moravians. I think that the Presbyterians of North America, between their religious Bodies, would undertake Central America—with Mr. Pasco—and the same Presbyterians, with the Episcopal Methodists, and the American Bible Society, might undertake all Brazil, Venezuela, the States of Colombia, Ecuador, Peru, and Bolivia, helped by the British and Foreign Bible Society; whilst the South American Missionary Society might embrace the whole of the remainder of South America, determined at once to reach all the native Indians. The British, Dutch, and French *Guianas*, might be assumed respectively by the L. M. S., the Moravians, and the Paris Missionary Society.

ASIA.—India, China proper, Mongolia, and Mantchuria, might be *assigned* by the several Societies, by request, to their Missionaries for careful apportionment by meetings for the purpose in those lands respectively. Tonquin, Cochin China, and Cambodia, the China Inland Mission, if not also the Paris Missionary Society, might undertake. Siam, in its full extent, might be assumed by the Presbyterians of America, now at work there, and Burmah by the American Baptists; whilst all Central Asia—west of China proper, south of the Altai Mountains and Lake Balkash, east of Russian Turkestan, and north of the Himalaya Mountains, including *Tibet*,—might be compassed and divided in the Gospel labors of the Moravians, and the China Inland Mission. The Bible

Society, and Church Missionary Society, might undertake between them Russian Turkestan, Beloochistan, Afghanistan, Kafferistan, and Persia; whilst the Church Missionary Society, and the Free Church of Scotland, might undertake Arabia; the American Mission administering to all parts of the Turkish Empire. The Barmen Society, and the various Dutch Societies, might embrace the whole of Dutch India; whilst New Guinea, and all the isles of the Pacific, would be sure of attention by ready assignment. Western Africa, south of Morocco, and the Sahara, and west of the 10th meridian, might appear an important region for careful division between the Basle Society, the English Wesleyans, and the societies at work in Liberia and Sierra Leone. Northern Africa, having received attention in the early ages of the Christian Church, is now being well taken up by the Kabyle, Berber and Moslem Mission for North Africa. Egypt is being evangelized by the United Presbyterians of America, and Eastern Africa—say from the 10th degree of north latitude to the north bank of the Zambezi—may be said to be in care prospectively, or of easy apportionment. All South Africa up to the Zambezi scarcely needs special adjustment, *outside*, for the other parts of the globe, being allotted, holy emulation and interest, may urge the agencies, south of the Zambezi, to bring the gospel tide to its fulness on the shore. For the rest of Africa, the developments of time may point the faithful watchman, and the messengers, to fields where fruits await. Australia, joining in the general work, will surely visit, with the Word of Life, its own Aborigines. Japan and Corea are under care.

New workers, joining our ranks in the future, can be helped abundantly to fields of choice by their willing brethren.

With regard to the Russian Empire, its Asiatic portion would probably be best dealt with by Russian Christians, of whom, I believe, there is fair and eligible choice, to confer with and counsel on the subject; whilst all Europe may be said to be under the constant care of the British and Foreign Bible Society, and the National Bible Society of Scotland.

Ever yours in the Lord,

ROBERT ARTHINGTON.

Leeds, England.

Let our readers pursue this subject in Dr. Pierson's *Crisis of Missions*, page 349.

2. *Unsalariesd Missionaries, Carleton.*

DEAR BROTHER WILDER:—In the MISSIONARY REVIEW for May-June, 1886, p. 203, you draw the conclusion from a statistical table that Great Britain is giving much more than America to evangelize the heathen. Kindly permit me to add another fact which will perhaps enhance the value of your statistical table. In addition to this enormous sum given by Christians of Great Britain for Foreign Mission work, we find in the foreign field, men and women from England who have gone out among the heathen with independent fortunes of their own. They give their wealth *plus themselves* to the mission work. During the 32 years I have been in India, I have known several of this class of English missionaries. They are among the best workers in the mission field. They come from old English families distinguished for generations both in Church and State. Some of them enter the mission field with private fortunes of half a million of dollars, and with this wealth, they give their own lives freely to the cause of missions. Why is it that no young men or women in America, with private fortunes of half or even a fourth of a million of dollars, ever appear in the foreign mission field? Young men

and women who drop ten or fifteen thousand dollars a year of their wealth into the missionary box do indeed show a commendable zeal in their Master's cause; but how much more of true devotion would they show if they gave *themselves, their lives*, with their wealth to the cause of Christ among the heathen! Can you give us any reasons why we have no such examples of self-sacrifice and lofty devotion to the cause of missions among the wealthy class of American Christians?

Yours sincerely,

M. M. CARLETON.

Kúlú, Via Simla, Sept., 1886.

We do not attempt a full reply to this inquiry of Bro. Carleton, but venture a suggestion. In case of our older and larger foreign mission organizations, both the boards and their officers have come to regard the conduct of foreign missions largely, if not wholly, as a kind of *secular business*, requiring much the same kind of management and skill as apply to railroads, commercial and other secular enterprises; and that therefore men are needed for officials of great eloquence, skill and executive ability; clothed, too, with great power and authority, to whom the missionaries must submissively yield; and that to obtain such able officials they must have the inducement of high salaries—four, five, *seven* or *eight* times the average salary of their brethren, the pastors of the churches contributing the funds of the Boards.

It is easy to see how all this tends to *secularize* the work of foreign missions—inducing a feeling in many minds, that both the work abroad and its management at home are to be regarded as a legitimate means of support, as are all secular pursuits. The sacredness of mission funds is lost sight of to a large extent. It is a grave question how much the character of American foreign missionaries has suffered in the last dozen years, from these erroneous views and accordant practice. If young men and women look at this work among the heathen from this secular standpoint, it is easy to see how those of little piety or fitness for the work may enlist in it; and to account for the fact that so many of our young missionaries use the funds of the churches for their \$600 outfit and first-class passages to and from the distant mission fields, with only three to five years' absences from their native land—hardly long enough to learn the new language and become of any practical use in the work.

Viewing missions from this secular standpoint, the leaders of our churches declaring, both in words and practice, that a mission secretary is worth his market value, and should have as big a salary as he could command in any worldly employment, what wonder both missionaries abroad and officials at home become demoralized, and this sacred work suffers sad loss! In this state of things, and under the influence and teaching of our high salaried mission secretaries, how can we expect young men and women of independent

means to give their property and lives to this work among the heathen? Where is the earnest zeal, the devout missionary atmosphere, either in the Mission Houses of our Boards or in the churches, to inspire and nourish in our youth such a spirit of self-sacrifice as shall lead them to give their lives as well as property to this work? In England young men and women see higher and nobler examples at their missionary headquarters. Of *The Church Missionary Society*, one of the oldest and largest foreign missionary organizations in Europe, we have written testimony that no one of its home officers has a salary above \$2,500, one-half the salary of either of the three younger secretaries of our Presbyterian Foreign Board. And then for some 50 years or more this old C. M. S. has had one or more secretaries, like Henry Venn, Wright and Wigram, receiving no salary or compensation whatever, but doing their work purely from love to Christ and the souls of the heathen. It has also some dozen Associational, and some 600 District Secretaries, *giving* their time and labor to this holy cause on the same principle—no compensation. Is not here a foundation and inspiration for a missionary spirit, such as may prompt men and women of means to go to this sacred work at their own charges?

And then, most, or all, of those referred to by Bro. C., go to the different mission fields in close connection, and mostly under the direction of the C. M. S. Society. It is reasonable to infer that they find no strait-jacket imposed by this society to render them uncomfortable, or to obstruct their usefulness. Whereas, were our wealthy American youth to come under a missionary and self-sacrificing spirit, strong enough to lead them to give their lives as well as property to this work, would they not, in most cases, choose to go alone, untrammelled? Would they not utterly refuse to place themselves and property under the control of some of our dictatorial and arbitrary Boards and Officials? Is not the fact that so many of our most earnest, most self-denying and effective missionaries go now to the heathen as independent workers, trusting in God for their support, sufficient evidence on this point? But we only suggest.

3. *A Preaching Tour, Fuller.*

AKOLA, BERAR, NOV. 1, 1886.

MY DEAR BRO. WILDER:—A few days ago we were very much pleased to get your kind letter enclosing a check for Rs. fifty on the National Bank of India. It was most welcome and was at once applied to the wants of the work. We thank you very much for your continued interest in our work. You hear from so many interesting and needy fields that your heart often must be oppressed with a deep sense of the need on every side. I am sure it is God who gives you kind thoughts of us, and we trust that we have a place in your prayers, as well as in your gifts of money. I ought to have answered your letter sooner; but I was full of work and soon after left for a preaching tour of about 25 days. I went as far as Jalna and Bethel where Mr. Narayan Sheshadri

has been at work for twenty years, and I very much enjoyed the two days spent there with him and the dear brethren. His Bethel scheme bids fair to become self-supporting soon, so that a church and a good school may go on flourishing with no drafts upon the home funds. He has more than 400 acres of land which he sublets to Christian men who give one-tenth toward the work; and beside, on a part of the land he has 300 or 400 fine young mango trees and some market gardens. Jalna is 140 miles from here, and Mr. Sheshadri, and several of his helpers, preachers, teachers and Bible-women, came with us to Deulgaon Raja, 15 miles this side of Jalna, to attend a great fair held in honor of Baláji. There were immense crowds there, and we divided up into bands and went about preaching. We had good audiences, and my native helper and I stayed ten days and had very interesting times. We preached and sold books in several villages and towns on the way, and on the whole we enjoyed the trip very much. We hope on the 5th inst. to start for the great Byram-fair, 75 miles in the opposite direction, north-east from here, and 11 miles beyond Ellichpoor. I think the two fairs are about equal in the numbers that attend them, nearly or quite 100,000 people attending some years. At Baláji's fair the offerings are in money or property, but at Byram they are sacrifices of goats by all meat-eating castes, and of flowers, sweets, and fruits by non-meat-eating castes."

VI. FOREIGN MISSIONS IN 1885-1886.

With fresh interest we begin the review of our various Foreign Missionary organizations and their work another year, eager to learn how much each and all have accomplished in this great work of evangelizing the world.

The total progress in the past *nine* years, so far as indicated by two items, is readily seen in the following figures :

Ordained Missionaries from all Christendom in 1885	2,975.	Income, \$10,371,702.
Corresponding figures nine years ago	2,000.	" 6,000,000.
Gain in the last nine years	975.	" \$4,371,702.
Gain the past year in these two items	67.	" 349,906.
Besides the above, in Independent Missions are	85.	" 162,326.
Year's Gain in the Independent Missions	2.	" 49,046.

Turning now to the Official Reports for each branch of the church, we begin again with

I. PRESBYTERIANS, NORTH.

(See Vol. IX., p. 33.)

REV. SECRETARIES, 23 Centre St., New York.

<i>Home Strength :</i>	1885.	1886.	<i>Year's Gain.</i>
Synods	25	26	1
Presbyteries	196	199	3
Ministers	5,474	5,546	72
Churches	6,093	6,281	188
Communicants	644,025	661,809	17,784
S. S. Scholars	719,723	743,518	23,795

Foreign Mission Income	\$693,257.70	\$745,161.46	\$51,902.76
Contributing Churches	3,856	4,118	262
Non-contributing "	2,267	2,163	104 less.
New Churches Organized	177	165	12 less.
Property in Foreign Missions	\$830,000	\$850,000	\$20,000 more.

Foreign Force and Results :

Foreign Missions	30	31	1
Ordained Missionaries	173	172	1 less.
Lay "	23	29	6 more.
Women "	287	297	10 "
Natives, Ordained	117	122	5 "
" Licentiates	163	164	1 "
" Helpers and Teachers	813	731	82 less.
" Communicants	21,051	20,294	757 "
" Scholars	25,269	24,144	1,125 "
" Contributions	\$25,960.94	\$23,059	\$2,901.94 "
Net Gain in Comm'ts in Am.	27,793	17,784	10,009 less.
Ditto in Missions	1,154	757 less	1,911 "
Net Gain per cent. in America	4.51	2.60	1.91 "
Ditto in Missions	5.79	3.59 loss p. cent.	9.38 less.

What *can* be said or thought of the last seven items in this showing! Let it be noted, especially by every Presbyterian reader, that we have used the precise official figures of the reports of 1885 and 1886; and yet the result is a net loss of 757 communicants! 757 native communicants less, in the Mission churches of the Presbyterian Foreign Board, May 1, 1886, than May 1, 1885! Though the Board has had an income of \$745,161.46, supporting 172 ordained Americans, 29 laymen and 297 American women; as also 122 ordained Natives, 164 Native Licentiates, and 731 Native Helpers! We grieve for the Foreign Missions of this church of our most sincere love and loyalty. If any one of this Board's *four* highly salaried secretaries, its Treasurer, clerks, if any member of the Board or of the whole Presbyterian Church, can point out any mistake in our figures so as to relieve this grievous showing, we beg he will lose no time in doing so. Meanwhile, what must be thought of the official ignoring of such sad reverses? of the frequent and reiterated official statements about "this rapid advance of the work and its successes"—the frequent official complaints that the Church is so niggardly and gives so little, "while the success which God gives as the reward of Missionary labors is most abundant"? Does a net loss of 757 native communicants in a single year demonstrate "rapid and abundant success"? Is this world to be christianized by such a rate of progress *backward*? What would be thought of the officials of a banking house who should represent to its shareholders and the public that its business was prosperous and successful, when the actual result of a whole year's business showed not a dollar's profit, but a heavy deficit?

But let us examine the details and see in which of these Missions has occurred the heaviest loss.

COMPARISON OF THE MISSIONS OF THIS BOARD.

	Ordained Miss.		Native Communicants.		Net Gain or Loss in Com.		Gain or Loss p.ct. in Com.		Native Contributions.	
	1885	1886	1885	1886	1885	1886	1885	1886	1885	1886
Am. Indians .	16	15	1,484	1,706	31	322	2.13	21.69	\$1,098.37	\$3,028
Mexico . . .	8	8	6,629	3,916	*183	*2713	*2.68	*40.92	1,673.00	1,937
So. America .	21	21	1,785	1,973	17	188	0.96	10.53	8,831.42	7,125
Chinese in Am.	4	4	263	279	*24	16	*8.36	6.08	464.00	720
China	33	34	3,777	4,368	475	591	14.38	15.64	1,206.15	1,472
Japan	11	11	1,572	2,283	176	713	12.60	45.35	3,620.00	
Korea	1	1								
Siam	9	9	547	569	167	22	43.94	4.00	461.00	455
India	35	34	965	1,100	72	135	8.06	13.98	195.00	42
Persia	10	11	1,796	1,922	28	126	1.58	7.01	1,910.00	2,292
Syria	14	14	1,207	1,301	52	94	4.50	7.78	6,302.00	5,821
Africa	10	9	1,018	868	335	*150	49.04	14.73		
Guatemala . .	1	1	8	9	8	1		12.50	200.00	167
*Loss.	175	172	21,051	20,294	1,154	*757	5.79	*3.50	\$25,960.94	\$23,059

To readily perceive the full significance of this Table let the eye be limited to two columns at a time, taking the ten columns in pairs of two each adjacent to each other, the two, in each case for 1885 and 1886. Then the different results of the two years, in Ordained Missionaries, in Native Communicants, &c., come distinctly to view, *e. g.* in the two columns showing net gain or loss, it is easy to perceive the unaccountable variations. In case of the *Am. Indians*, the net gain in 1885 was 31, in 1886 it jumps at once to 322. In *Mexico* the net loss in 1885 was 183, in 1886 it rises to the startling number of 2,713 net loss, in a single year! In *Africa* the net gain reported in 1885 was 335, in 1886 appears a net *loss* of 150. Some readers will remember the strange fact to which we called attention that the official figures 335 net gain, were belied by only 172 *total* gain then reported. How could the *net* gain be nearly twice the *total* gain? And how are we to account for these great and sudden changes in Mexico? In 1883 its native communicants were reported to be 7,220; now only 3,916!

The net loss, 150, in Africa, where 60 new communicants are reported to have been received, show the total falling away must have been 210. And just so in Mexico; 762 new converts are reported, which makes the entire falling away in a single year 3,475!

Of the *India* Mission of this Board it is noticeable that the items, which make up the reported total of 1100 native communicants, are not given. Their blanks in the *summary view* distinguish this Mission from each and all the others. A footnote refers the reader to "the text of the Report;" but on turning to it we fail to find them there; but the confession is made that, "from several stations no statistics have been received," and the total gain (1,100) is evidently a mere estimate. Are the

Presbyterian pastors and churches satisfied with *such* statistics of their foreign work?

We omit our usual Table showing the proportion of native communicants in Mission pay, and also the Table showing comparative results of the different expenditures in the various Missions; for the entire expenditure, with the whole large working force, has resulted in a net gain of not one soul to the churches, but in a net loss, according to the official figures, of 757! And yet of all our 5,500 Presbyterian ministers, or of our 21,000 elders, watching over the interests of our Christian work at home and abroad, who has noticed this grievous loss and barrenness in the work of our Foreign Board the past year? Is it not the universal impression that the work of this Board has been greatly blessed the past year? Do not the official papers, periodicals, and public addresses all convey this impression to the public?

The very able and honest *Christian at Work*, of December 9, 1886, says:

“PRESBYTERIAN MISSIONS.

“The following figures give approximate tangible results of the foreign missionary work of the Presbyterian Church last year: Churches, 288; communicants, 20,294—of these 2,534 were added during the past year, being an average of 87 to each church, or 147 to each ordained foreign missionary, or of 55 to each preacher, including native ministers and licentiates; contributions, \$24,000.”

Do not these figures speak well for the progress of our foreign work? And was not the worthy editor fully justified, by official figures and statements, in thus representing the Presbyterians as making grand progress in the work entrusted to their Foreign Board? Did he dream that, if the total communicants given, 20,294, were compared with the total communicants of the previous year, 21,051, the last year's result would be a *net loss of 757*? that, instead of a gain of “147 communicants to each ordained Foreign Missionary,” there had actually been a *net loss* of between 4 and 5 communicants to each one of them?

Cost of Administration in 1885-86.

PRINTING—Home and Foreign Record—Deficiency	\$1,218.97	
Reports, Circulars, Christmas Cards, &c.	2,974.33	
		\$4,193.30
SALARIES—Rev. John C. Lowrie, D.D.	\$3,000.00	
“ F. F. Ellinwood, “	5,000.00	
“ Arthur Mitchell, “	5,000.00	
“ John Gillespie, “ 3 months	1,250.00	
“ David Irving, “ 6 “	1,750.00	
William Rankin, Treasurer	3,000.00	
Clerk hire	6,397.50	
		25,397.50
Travelling Expenses		1,290.25
MISCELLANEOUS—Postages, Library, Stationery, &c., less rents		4,916.60
Add rents, so far as mentioned	\$482.16	
Estimate for use of Mission House	5,000.00	
		5,482.16
		<hr/>
		\$41,279.81

Total Expended as per Report	\$745,366.02
Deduct Woman's portion already taxed	224,025.40
	<hr/>
	\$521,340.62

Therefore, $\frac{\$41,279.81}{\$521,340.62 - \$41,279.81} = 8.59$ per cent.

II. PRESBYTERIANS, SOUTH.

(See Vol. IX., p. 40.)

REV. M. H. HOUSTON, D.D., Sec., Baltimore, Md.

<i>Home Strength :</i>	1885.	1886.	<i>Year's Gain.</i>
Synods	13	13	0
Presbyteries	69	69	0
Ministers	1,072	1,085	13
Churches	2,159	2,198	39
Communicants	135,201	143,743	8,542
S. S. Scholars	86,847	88,963	2,116
Foreign Mission Income . . .	\$72,864.21	\$73,170.27	\$306.06
Property in Foreign Missions .	66,000 (REVIEW'S Estimate.)		
<i>Foreign Force and Results :</i>			
Missions	7	8	1
Stations	75 and Out-st.	128	
Missionaries, Ordained	25	25	0
" Lay	0	0	0
" Women	32	29	3 less.
Natives, Ordained	14	14	0
" Licentiates	4	4	0
" Others	30	30	0
" Communicants	1,402	1,616	214 more.
" Scholars	678	626	52 less.
" S. S. Scholars	526	721	195 more.
Contributed by Native Churches,		\$1,490	

The sources of income are :

Churches and Individuals	\$49,028.64
Ladies' Societies (303)	16,653.89
Sunday Schools	7,487.74
	<hr/>
	\$73,170.27

The contributing churches were 1016—364 less than in the previous year. So also the contributing ladies' societies were 66 less and S. S. schools 97 less than in 1884-5. And yet it is encouraging that the income is \$306 more. The new Mission begun is in Japan, reported as having a very hopeful outlook. The gain in native communicants the past year is at the rate of 15.26 per cent. Some will contrast this net gain in native communicants in case of this Church, with its small income and few workers, with the grievous *net loss* of the Presbyterians, North, despite their larger income and working force.

Cost of Administration, including interest paid, \$7,045.91.
Total expended, \$82,525.11.

Therefore, $\frac{\$7,045.91}{\$82,525.11 - \$7,045.91} = 9.33$ per cent.

The "General Summary" in this Report is a great convenience. We venture to suggest that an Official Table, showing date of each Mission's beginning, its present number and class of workers, communicants, scholars, &c., would be valuable to all parties. The transfer of Am. Indian Missions to the Home Board is a wise measure.

III. UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

(Vol. IX., p. 41.)

REV. J. B. DALES, D.D., Sec., 136 N. 18th St., Philadelphia, Pa.

<i>Home Strength :</i>	1885.	1886.	<i>Year's Gain.</i>	
Synods	9	8	These statistics indicate a thorough revision of church rolls.	
Presbyteries	60	57		
Ministers	738	625		
Licentiates	58	75		
Churches	868	794		
Communicants	88,871	77,414		
S. S. Scholars	78,086	60,653		
Contributions of S. S.	\$44,740	\$22,146		
Foreign Mission Income	\$76,479.58	\$86,352.77		
<i>Foreign Force and Results :</i>				
Missions	2	2		0
Stations	14	131		16
Out Stations	101			
Missionaries, Ordained	18	16	2 less.	
" Physician		1		
" Women	33	29	4 less.	
Natives, Ordained	8	11	3 more.	
" Licensed	15	9	6 less.	
" Other Helpers	235	286	51 more.	
" Churches	26	31	5 "	
" Communicants	3,363	4,019	656 "	
" Contributions (in India)	\$964	5,492		
" Scholars	7,400	8,674	1,274 more.	
" S. S. Scholars	2,069	4,110	2,041 "	
Property in Missions	\$183,296			

The revision of Church rolls leaves no net gain of communicants in the home churches. The net gain, 656, in the Foreign Mission churches, has been at the rate of 19.80 per cent. The Rev. Mr. Gordon, one of the oldest members of this Church's India Mission, begun in 1855, says that the average increase of its communicants from 1871 to 1881 was 550 per cent., and from 1881 to 1885 it was again 550. "In a recent year the ingathering of souls by its nine ordained Ministers was greater than that of the mother Church [in America] with her 700 ministers. Finally the accession of 900 adult members by baptism, in the first half of 1886, far exceeds the growth of any previous whole year."

Cost of Administration.

Salaries and Expenses of the Officers, for travelling, postage, stationery, &c. . .	\$800.00
Printing and Mailing Reports, Incidental, Local, Interest, &c.	1,408.66
	\$2,208.66

Therefore, $\frac{\$2,208.66}{\$86,352.77 - \$2,208.66} = 2.62$ per cent.

We beg this percentage may be noticed by those who cling to the impression that the Presbyterians, North, conduct their foreign Missions at a less percentage of cost for administration than any other branch of the Church. And may they not profitably compare this net gain of 656 native communicants, the result of \$86,352 expenditure by 16 ordained missionaries, with the *net loss* of 757 communicants in the Presbyterian missions, expending \$745,000 and with such a large force of workers?

IV. REFORMED PRESBYTERIANS IN U. S. A.

(Vol. IX., p. 43.)

REV. R. M. SOMERVILLE, Sec., 312 W. 45 St., New York.

<i>Home Strength :</i>	1885.	1886.	<i>Year's Gain.</i>
Synods	1	1	0
Presbyteries	11	11	0
Ministers	111	115	4
Churches	121	121	0
S. S. Scholars	10,200	11,143	943
Communicants	10,745	10,856	111
Foreign Mission Income	\$17,832	\$16,386.52	\$1,445.48 less.
Property in Missions	\$11,500 (Estimate)		
<i>Foreign Force and Results :</i>			
Missionaries, Ordained	3	3	0
“ Doctors	1	0	1 less.
“ Women	5	4	1 “
Natives, Licentiatees	1	1	0
“ Helpers and Teachers	42	42	0
“ Communicants	136	150	14 more.
“ Pupils	720	393	327 less.
“ Contributions	\$507	1,522 Pias.	

In the Foreign Mission Income we have again included the receipts for the Mission to the Chinese in California, and its other statistics have been included also. The officers of this Board receive no salaries or incidentals, not even for postage and stationery. In Latakiyeh and all the stations of this Mission, the schools and work have been embarrassed by the unfriendly and persecuting acts of the Turkish government. The leaders of this Church manifest commendable zeal in prosecuting their foreign work, and are proposing to explore for a new Mission in China, and still another in Africa.

V. REFORMED (DUTCH) CHURCH.

(Vol. IX., p. 43.)

REV. HENRY N. COBB, D.D., Sec., 34 Vesey St., New York.

<i>Home Strength :</i>	1885.	1886.	<i>Year's Gain.</i>
Ministers	561	552	9 less.
Churches	525	536	11 more.

Communicants	82,089		83,702	613 more.
S. S. Scholars			76,717	
Foreign Mission Income	\$88,089.04		\$81,386.55	\$6,702.49 less.
Property in Missions	\$113,000.00	(Estimate.)		
<i>Foreign Force and Results :</i>				
		<i>China.</i>	<i>India.</i>	<i>Japan.</i>
Missionaries, Ordained	20	5	8	21
“ Lay	2		1	1
“ Women	27	6	8	14
Natives, Ordained	19	4	4	8
“ Helpers & Teachers	187	18	162	8
“ Communicants	3,196	784	1610	2,394
“ Scholars	2,880	109	2581	370
“ Contributions	\$4,476.34	\$2,008.43	\$749	\$2,757

These last three items are confessedly defective on account of the statistics of this Church work in Japan being blended in those of the mongrel Presbytery. There is abundant evidence in each field that the foreign work of this Church is being effectively prosecuted.

Cost of Administration: Home expenses, \$7,457.89. Total expended, \$83,501.19.

Therefore, $\frac{\$7,457.89}{\$83,501.19 - \$7,457.89} = 9.83$ per cent.

We can but regard it as an infelicity, or something worse, that this Church is deprived of the reliable statistics of its foreign work by its needless amalgamation with the work of other branches of the Church. The plan of the Missionaries of the three different churches, in so amalgamating their work in Japan, is just as sensible as would be the action of three regiments in a campaign, who should throw away their distinctive colors and combine in the fight in a disorderly mass, rendering it impossible for their commanding officers to report, or know, the achievements of each regiment; or to maintain the order necessary to the highest and best results.

VI. REFORMED PRESBYTERIANS—GENERAL SYNOD.

(Vol. IX., p. 44.)

REV. D. STEELE, D.D., Sec., Philadelphia, Pa.

<i>Home Strength :</i>	1885.	1886.	<i>Year's Gain.</i>
Ministers	45		
Churches	50		
S. S. Scholars	4,080		
Communicants	6,506		
Income for Foreign Missions	\$4,118.24	\$1,886.55	\$2,231.69 less.
Balance on hand, May, 1885		7,306.70	
		9,193.25	
Expended in 1885-1886		3,053.04	
Balance on hand, May, 1886		\$6,140.21	
<i>Foreign Force and Work :</i>			
Native Ordained Missionary	1	1	0
“ Women	1	1	0
“ Catechists	7	7	0
“ Communicants	5	9	4 more.

If the Minutes of this General Synod give the statistics of the home church, we fail to find them. The Foreign Income has been small the past year, owing largely, no doubt, to the balance on hand. The net gain in communicants in India is at the rate of 80 per cent. We are able to discover no cost for administration, not even for postage.

Most of our readers will recognize this, as the Church which entered into covenant with the Foreign Board and General Assembly of the Presbyterians, North, to combine together in the work of foreign missions. The special provision of that covenant was that the Missionaries of this Reformed General Synod, while under the direction of our Presbyterian Foreign Board, should be located near each other in India so as conveniently to unite in a Reformed Presbytery by themselves, as they did in the Saharanpur Presbytery, and that they should be protected in the exercise of all their ecclesiastical rights and prerogatives according to the usages of their own church. This covenant was sacredly kept more than 40 years. But our readers know that our senior secretary, Bro. Lowrie, recently usurped ecclesiastical authority, disallowed the rights of that Presbytery, set aside its action, and has done his utmost to destroy it as a court of Christ; and his Mission Board and General Assembly, *who were parties to the covenant*, have thus far winked at his crime. Bro. Lowrie's latest act, in this tragedy, so far as we know, is his arbitrary dismissal of the Rev. David Herron from the service of the Board, cutting off his means of support, after more than 30 years of service in India; and for no assigned offense, so far as we are informed, though the fact of his being a prominent member of the Saharanpur Presbytery, and of his having earnestly though respectfully plead for its covenanted rights, may doubtless have influenced the secretary to this arbitrary and cruel act. Ought not this usurpation of ecclesiastical power by this secretary, his arbitrary and cruel acts in this whole case, and the special displeasure of God against covenant breakers, to be borne ever in mind in close connection with the grievous loss and barrenness in our Presbyterian Foreign Missions. Our weak voice, in testifying against this great wrong-doing, will soon be hushed, but "*justice and judgment are the habitation of God's throne.*"

VII. REFORMED (GERMAN) CHURCH IN U. S. A.

(Vol. IX., p. 47.)

REV. T. S. JOHNSTON, D.D., Sec., Lebanon, Pa.

<i>Home Strength :</i>	1885.	1886.	<i>Year's Gain.</i>
General Synod	1	1	0
District Synods	7	7	0
Classes	52	52	0
Ministers	800	788	12 less.

Congregations	1,461	1,468	7 more.
Communicants	172,940	176,937	3,997 "
S. S. Scholars	114,720	116,873	2,153 "
Foreign Mission Income . . .	\$5,763.77		
Mission Property	\$4,000 (estimate)	\$5,000	\$1,000 "
<i>Foreign Force and Work:</i>			
Missionaries, Ordained	5		
" Women	5		
Native Helpers	12		
" Communicants	200		
" Scholars	120		
" S. S. Scholars	110		

The special field of this Church is in Japan. The Missionaries there are Rev. and Mrs. Gring, Rev. and Mrs. Moore, and Rev. and Mrs. Hay, with two single lady assistants, Misses Poorbaugh and Ault. The native statistics of this Mission have not reached us at this writing, but the Mission is still in its infancy.

The Mission at Bistrampur, India, was begun by Bro. Lohr, some 18 years ago, has some 2000 acres of land for industrial operations, and has been prosecuted with much success. It probably has more native communicants than appear in our table for 1885, but as no fresh statistics have reached us we do not vary the statistics.

VIII. ASSOCIATE REFORMED SYNOD, SOUTH.

(Vol. IX., p. 48.)

REV. W. L. PRESSLY, Sec., Philadelphia, Pa.

<i>Home Strength:</i>	1885.	1886.	<i>Year's Gain.</i>
Ministers	90		
Churches	110		
Communicants	6,728	6,817	89
S. S. Scholars	3,422	6,646	3,224
Foreign Mission Income . . .	\$2,035.36		
<i>Foreign Force and Work:</i>			
Missionaries, Ordained	1		
" Women	1		
Natives, Ordained	1		
" Helpers	6		
" Baptized	151		
" Communicants	129		

Our two items of fresh statistics show growth in the home church, and we have no doubt there has been progress in the Mission in Mexico, but we must let our former figures stand till we have reliable new ones.

The negotiations of this Church for union with the United Presbyterians, seem not yet to have reached that desirable result.

VII. AFRICA.

CHURCH MISSION IN UGANDA.

We grieve much for the native Christians suffering so cruelly from the bloody King Mwanga. But the seed is being sown for a large and precious harvest, we trust, in the near future. The details given below by Mr. Ashe and Mr. Mackay should move all Christian hearts to very earnest prayer to God in behalf of the surviving native converts, and of Mr. Mackay, forcibly retained in the power of the cruel King. In the patient and courageous endurance of the Christians even unto death, as also in the strength of conviction and principle in new converts who come forward in such perils and confess their faith in Christ, who can fail to admire the grace of God? Must not such events in the Mission fields of heathendom react with telling force and quickening power on the Churches of Christendom?

MASSACRES AT UGANDA.

DEAR SIR:—Fearful persecution of Christians has again broken out in this country. People have been brutally murdered, clubbed to death, slowly roasted alive, shockingly and shamefully mutilated; beaten, hunted, persecuted, afflicted, tormented, killed by the score; the survivors, to the number of perhaps two hundred, are in hiding for their lives. Will you give publicity to this appeal, which we, as Christ's messengers here in Africa, make to Christ's people in England? What they do, they must do promptly, ere the fire break out again with renewed fury.

Let Christians bring their whole weight to bear upon the Government to secure an understanding with the chief of this country (Uganda), that Europeans, travelers, traders, and missionaries shall have free ingress and egress to and from the country; that people, for adopting Christianity, shall not be liable to be done to death with every circumstance of sickening cruelty. Let Christians in England consider that these African Christians are a living part of a living Christ—a living Christ's living body, mutilated, dishonored, burned. This is not only the wail of the Macedonian heathen for help, but it is the agonising cry of a crucified Christ. Christians in England are strong, are many, are rich, are powerful. Have they not often thought that, had they been standing in the Pretorium, they would gladly have interposed their own bodies between the Saviour's body and the lash? Can they, then, calmly hear of the cruelties perpetrated upon Christ's people here, and not make a mighty effort to put a stop to them for ever? "Half-crowns and half-pence for the 'poor blacks'!" What? Are they not bound to us in the very body of Christ? For Christ's sake, let your response be far more than pity or a passing sigh!

Who can read, in Bishop Hannington's last journal, that woeful story of an heroic heart crushed and broken with the cruel treatment and the weary prison, without being deeply moved? But this comes far short of the anguish which has been suffered by these poor blacks for their Master's sake. I would say it most tenderly for the sake of the dead, but if Bishop Hannington had heard that the white men in Uganda had been murdered, would not he have waited a few days more to receive confirmation of the news, or a definite contradiction of it? But all he heard was that the "poor blacks" had been done to death; so he did not think it necessary to wait for any definite news

about them. Only five days after his start our letters reached Zanzibar, with the strongest warnings to avoid the very route which he took, and which ended so disastrously for himself and his porters.

I do not claim for black people such a high degree of intelligence or of excellent qualities as for white races, but I do claim that they are the same kind of being. My heart is hot within me for the wrongs of these brethren. May God kindle such a righteous indignation in the breasts of English Christians that they will never rest till this awful wrong is redressed! If Christians had but half the zeal in preventing persecutions which is shown by the perpetrators of the crimes—by such people who bind themselves under a curse not to eat or drink till they have killed a Christian—the desired end would soon be gained.

Your brother in Christ,

ROBERT P. ASHE.

Nutch, Uganda, Victoria Nyanza, June 27.

Writing on June 26, Mr. Mackay says :—

“It is now a full month since the bloody persecution of Native Christians began. Those who were at the capital, and best known, were of course first arrested. About a dozen were butchered at once. Several were mutilated (Asiatic manner) afterwards; many were speared or otherwise killed in the endeavor to capture them in various parts of the country; while thirty-two were burnt alive in one huge pyre, after having been kept prisoners over a week. Of course the great body of our people (as of the Frenchmen) took warning and fled into hiding. A few of them have since come to light, having got influential friends to intercede for them, and have been pardoned on the understanding (*i. e.*, on the part of the king) that they renounce Christianity. But a large number still remain in hiding, able to move about only under cover of darkness.”

From individual cases detailed by Mr. Ashe, we select the following :—

“Kidza Musali Fredi Wigram. Baptized Sunday, September 21, 1884. An earnest Christian and very regular attendant, has caused us deep thankfulness; most zealous in teaching others; one of those last baptized was one of his winning. When our dear children were murdered he was standing by. The cruel chief, who was his over-lord (he himself having a small post called Musali), and who was carrying out Mwanga's fearful command, threatened to burn him and all his household. Fredi replied, “Very well; do so. I am a Christian, and I am not afraid.” This was merely a threat. When the chief heard that his Musali was to be seized this month (June, 1886), he warned him to fly, but Fredi refused, and was taken and unmercifully clubbed to death before being fung into the flames. When I found heart to visit the scene of our children's murder, it was he who led me to the place. When we reached it, he knelt with me, and poured out his heart to God, that He would bring his salvation to those in darkness. In no long time he was to be a partaker in that blessed death. ‘Blessed are the dead that die in the Lord.’ Fredi was elected a member of the Native Church Council, was married, and a regular communicant.”

Writing on July 12, Mr. Ashe says :—

“Most of our work is now carried on in secret and under the cover of darkness. At first, when the storm broke upon us, all was darkness and fear. We knew the slaughter had been terrible, but who the slain were we knew not. After a while, at dead of night, one well-known face was joyfully welcomed, and then another. Soon many

came, and with thankful hearts we found that though many had fallen, many, many more had escaped and are now hiding. On June 30, Bekweyamha, the young chief whom I mentioned of the royal family of Unyoro, came, as also an old reader named Lukai, and were baptized; also a boy named Mudembuga, who is a very earnest little reader, and would have been baptized some months ago, but was hindered from coming on the day fixed."

The same letter contains the account of other baptisms, making twenty-three in all *subsequent to the massacres*.

We also learn that leaflets with prayers and hymns, and portions of Scripture printed in the Uganda language, continued to be eagerly bought by the people, though their possession exposed them to suspicion and persecution. Let the members of most churches in Christendom be exposed to such burnings and cruel deaths for their faith in Jesus, and how many of them would show the Christian fortitude and firmness of Fredi?

Our latest from Uganda, at this writing, is a telegram to the C. M. S. from Zanzibar, dated Oct. 16, that Mwanga had let Mr. Ashe leave, but had forcibly detained Mr. Mackay.

BISHOP TAYLOR'S MISSIONS.

In a letter from Kimpoko, Aug. 25, 1886, Bishop Taylor writes:

"We are in good health and good cheer, abiding in Jesus. Kimpoko is a delightful spot, on the east bank of Stanley Pool. I cannot conceive of a more healthy place. The climate is unsurpassed anywhere. I work with spade, axe, or hoe, seven to ten hours a day, six days a week. During my ministry of forty-four years, I had no time, nor occasion, for any such work; but never wrought harder, nor with less fatigue, in my youthful days. God gives me strength of muscle and of mind, according to my need. The soil here is light sand loam, and with a good ditch for irrigation, having an eighteen feet water-fall, about 70 yards from our door, coming direct from the mountains, we are independent of drought, and can grow food enough for a dozen mission stations, if need be.

On our way up, we met Dr. Wolf just returning from the upper Kassai. He showed us his new map, delineating his steam explorations of the Sankura, across the continent to within 80 miles of Nyangwee, on the Lualaba River.

Rev. G. Grenfel, of the English Baptist Mission, has been up the Kassai River, and says that the country along its banks is greatly superior to that of the Congo. Indeed, hundreds of miles along the Congo, no land can be seen except a few spots, a few inches above water level, on which are located the huts of the natives. The Kassai and Sankura open to us grand countries for our occupancy. I had a long talk with Mr. Grenfel, and others, about the means of transport. He says, the Kassai cannot be navigated by a schooner, the river is so crooked, that a favoring wind on one reach would be dead ahead on the next, and the river flows with such rapidity as to prevent a schooner from making the bends from one reach to another. We discussed the subject of a schooner and tug, but the conclusion reached is, THAT WE CANNOT PLANT MISSIONS ON THOSE RIVERS WITHOUT A STEAMER OF OUR OWN. On the Upper Congo the English Baptist Mission have their steamer, the *Peace*. The American Baptist Mission have the *Henry Reid*, which has been chartered by the Congo State for six months.

OUR MOST PRESSING NEED IS A STEAMER ABOUT THE SIZE OF THE "HENRY REID," 80 feet long, 12 feet wide, 5 feet depth of hold; a stern-wheeler, drawing two feet of water. The chief at Leopoldville told me that the steamer *Stanley* came up in sheets, on wagons at a great cost; but that if such a boat could be sent up in sheets, and small cargoes, that it would not cost more than one-third, and be much less trouble. The cargoes should be about sixty pounds each. A few pieces—not to exceed a four-man load of 200 pounds, could be managed.

IF OUR FRIENDS SHALL, BY THE WILL OF GOD, GIVE US A STEAMER, SHE OUGHT TO REACH BANANA BY THE FIRST OF MAY, 1887, and at the same time eight or ten single men, or half a dozen men with missionary wives, and among them several men competent to put the steamer together."

The Superintendent of the Bishop's Missions in Angola, in his annual report, writes :

"Our present company of Missionaries seem strong and of good courage. Dr. W. R. Summers had a warm welcome, as a physician, and by practice obtained a sufficient compensation to fit out an expedition to the Tushilange Country, and left for that point in July. The people of Malange were looking eagerly for another American doctor, and Dr. Clark Smith was placed there to supply their need; his family soon following. Dr. Mary R. M. Davenport is appreciated in Dondo as a physician, and will obtain income from that source. Bro. W. P. Dodson, although not professionally a physician, has rendered valuable services in that line, at Nhangue-a-pepo."

Dr. Summers himself writes July 9, to Dr. Dowkontt :

"The Lord has been over all, working out great and marvellous things. After my appointment as 'Medical Missionary at large,' I made Melange my central point, worked at the language and got out about 3,000 words; wrote a book of Bible words, practiced medicine &c., until the Lord made it plain for me to arrange a journey to the Cashilanges. When the chief of the government (Portuguese) at Melange heard that I was going to leave, he offered me \$1,200 a year to remain, and I could have any fees I liked. I having refused, he came again a few days after and offered me \$2,000. Of course I refused, thus putting to silence any who may have thought I came here to *make money*.

When I began to arrange for my journey I secured six carriers in faith, although I had no cargoes for them; and a few days later twelve came, and goods and money came in from those whom I had aided or who sympathized, until I had received \$690. One of the Portuguese gave me a barrel of biscuits, 52 lbs. of dried fish, and a riding bull, saddle and all. He also entrusted \$300 to my care to purchase rubber, but when I was about to depart he came and said: 'Don't buy any rubber for me. If you send it I won't receive it. Go on in your own good work. Do what you have before you to do and God bless you. It will pay me far better than the rubber to know that you are succeeding.'

I can't tell you a tittle of the wonderful things God has been doing for me. I have now 36 carriers, goods, riding bull, and two sheep to bring to Lulucco, where I hope to arrive in three months, and perhaps meet the Bishop there, whither he is journeying from another direction. I expect to settle in Cashilange for two or three years to study the language. I shall not be any burden to the Mission as I expect to *earn my living*, as I have done ever since I came to Loanda, 18 months since (except 38 cts.) I have purchased my own outfit by what I have earned, and have nothing belonging to the Mission but a shot-gun. The price of food at Melange is: Rice, 1 cent a pound;

oranges, 20 for three cents; bananas, 10 to 20 for one cent; beef, 3 to 5 cents a pound; fowls, 6 to 12 cents each. A man may live here for 50 cents a week.

A word for negro integrity.—I paid all my carriers in advance some three months ahead. They went to their homes and I had some doubts about their 'turning up,' but with only two exceptions the 36 came.

A curious combination was recently met with in my experience. A poor Portuguese died of fever. I had been called to attend him and made a journey of 3 hours to do so, but on arriving found he was dead. He was a Roman Catholic, but I took the funeral services. I was dressed in top boots, flannel shirt, large leather girdle with immense buckle &c. I had as my assistant a well known Jewish trader. Had no books, but said as much of the funeral service as I could remember, and then preached Christ as the resurrection and life. Everyone seemed much interested. It was all new to them for it was the first funeral service they had seen. During this year, in addition to other labors, I have treated 2000 cases, mostly, of course, negroes, and such patients! Women dressed with a strip of cotton around their waist; men from the far interior, only a monkey skin in front and another behind.

We had an epidemic of cholera, which killed many hundreds. It showed all the symptoms of cholera except extreme exhaustion. I appealed to the Government to erect a temporary hospital, but they did not do so. I then put up a tent some distance from my residence, and cleared out all the cases from the native senzalas. The disease, however, went on spreading until I had to treat 450 cases, but by God's blessing *did not lose one*, while the poor carriers between here and Dondo died by hundreds. I supplied the traders with medicine to treat cases on the road, as I could not certainly be everywhere. The native carriers, bringing rubber and wax, were completely decimated. I have healed hundreds of cases on the road, as I have been travelling along. I introduced moist heat as applications, using poultices of infungi, and it is now becoming a common remedy for almost every thing and is found to be far better than the fetishes. It has proved very successful in the treatment of old ulcers of 15 or 20 years standing. The Government awarded me \$127 for my work during the epidemic. It lasted about four months.

I have made many long journeys to attend the sick, varying from 10 to 70 miles. When the people of Pungo Adongo heard that I was going to leave, two sick ones came the 70 miles to see me. I returned with them, treated six cases on the road there, and 14 in their town. Have had to treat many by messenger and letter, and American medicine has got a good name all around here, the papers, such as they are, praising the work, many eulogies, &c.

Two cases I have met with in which the children (infants) were *cut with a razor, in four or five hundred places*, with the inevitable result of death. Such is heathen medicine."

Dr. Summers expresses his belief that fully half the children are killed by this cruel process.

The above extract discloses the work of mercy Dr. S. is accomplishing and also how readily a medical missionary can gain his own support, even in the central regions of Africa.

From Old Calabar, West Africa, Mr. Frank Foster, pastor of a native self-supporting church, reports that God is blessing the work, several conversions have occurred, and the members are organized into bands to visit and labor among the heathen in town.

At the opening service in their new church, built of corrugated iron, the building was crowded so that many could not gain admission. The King was present, and Prince Egamba and other natives took part in the service. The people of Qua Iboe, a river town seven hours up the river, are begging for a missionary, offering land for church and school-house. The message from *Liberia* is: "The heathen on every hand are begging for missionaries, 'some one to show we de light.' The laborers in this vast harvest field are few, and most of those are wan and weary from overwork in so deadly a climate."

VIII. FOR THE CHILDREN.

HOUSES IN TREE TOPS.—We like to give you, dear children, stories of decided missionary interest, or whose moral lessons will be very plain to your minds, but for this once we will tell you about some strange

PEOPLE WHO LIVE IN TREES.

Some time ago the *New York Evangelist* said there were some such people in pagan lands; but a sturdy old sea-captain, who evidently fancied he had seen the whole world and every body in it, denied it, and scouted the worthy Editor's story as a "sailor's yarn," deserving no credit; and yet the facts, stated by a very reliable missionary, show that the old sea-captain was mistaken and the *Evangelist* was right.

The Rev. Mr. Chalmers, of the London Missionary Society, giving account of a missionary journey through New Zealand and New Guinea, describes a trip inland, on the latter island, to aborigines who have hitherto kept themselves quite secluded. It seems that Rev. Mr. Lawes, another missionary, had once before visited them and had partially won their friendly feelings.

After describing the last night's camp, before reaching the Hill tribes they were seeking, as "strangely weird," sleeping in hammocks, strung high up to trees, Mr. Chalmers says: "At 3 A. M. of the 26th we struck camp, and after morning prayers we crossed the river, which was not over four feet in the deepest part. It was here Mr. Lawes crossed when he first visited the inland tribes. So now, led by Ruatoka, we were on his track. The moon was often hidden by dark clouds, so we had some difficulty in keeping to the path. We pressed on, as we were anxious to get to a deserted village, which Mr. Goldie knew, to breakfast. We reached the village about six, and set off for the mountains. When we had gone about four miles the road became more uneven. Wallaby [natives]

men not to be seen, and soon we were in a valley close by the river, which we followed for a long way and then began to ascend. It was nearly noon when we got to the last hill to climb, which we did under a burning sun; Ruatoka ahead calling out: 'Tepiake, Tepiake' (friends, friends). As some natives soon appeared on the ridge shouting in an interrogatory tone: "Misi Lao? Misi Lao? (Mr. Lawes?) Ruatoka called back: "Misi Lao," and all was right. Spears were put away, and they came forward to meet us, escorting us to a sort of reception room where we all squatted, glad to get in the shade from the sun. We were now about 1,100 feet above the sea level. We were surprised to see their *houses built on the highest tree tops* they can find on the tops of the ridge. One of the teachers remarked: 'Queer fellows these; not only do they live on the mountain-tops, but they must select the highest trees they can find for their houses.'

Since the above was in MS., we find the following account of the great *Baobab* of Africa, by a recent explorer in that country. It will be remembered by some that it was under a Baobab tree on the banks of the Zambesi river, that Livingstone, on one of his long exploring journeys, buried his beloved wife, the daughter of Robert Moffat, bedewing her grave with his tears in the intensity of his grief. This account is of interest for its description of the tree itself, and as confirming the fact of such habitations:

"PEOPLE WHO LIVE IN TREES.

"We read wonderful stories of the immense trees one sees in California, but they sink into insignificance beside the Baobab tree, which I found in many parts of western Africa, principally just south of the Desert of Sahara. It is not distinguished for its extraordinary height, which rarely reaches over 100 feet; but it is the most imposing and magnificent of African trees; many, it is said, are over 100 feet in circumference, rising like a dwarf tower from twenty to thirty feet, and then throwing out branches like a miniature forest to a distance of 100 feet, the extremities of the branches bending toward the ground. The leaves are large, abundant, and of a dark green color, divided into five radiating lanceolate leaflets. The flowers are large and white, hanging to peduncles of a yard in length, which form a striking contrast to the leaves. The fruit is a soft, pulpy, dry substance, about the size of a citron, inclosed in a long, green pod; the pulp between the seeds tastes like cream of tartar, and this pulp, as well as the pressed juice from the leaves, is used by the native Africans for flavoring their food. The juice is greatly relished as a beverage, and is considered a remedy in putrid fevers and many other diseases.

The Baobab is said to attain a much greater age than any other tree, thousands of years being hazarded as the term of life of some specimens. It has extraordinary vitality; the bark, which is regularly stripped off to be made into ropes, nets for fishing, trapping, and native clothing, speedily grows again. No external injury, not even fire, can destroy it from without; nor can it be hurt from within, as specimens have been found in full splendor with the inside of the trunk hollowed out into a chamber which could hold a score of people. One-half of the trunk may be cut or burned away—even the tree may be cut down, and while lying on the ground, so long as there is the slightest connection with the roots it will grow and yield fruit. It dies from a very peculiar disease—a

softening of its woody structure, and it falls by its own weight, a mass of ruins. The native villages are generally built around one of these immense trees; and under its far spreading branches, which form an agreeable shelter from the sun, is the kotla, or place of assemblage, where all the public business of the tribe is transacted. The circuit described by the extremities of the lowermost range of branches is fenced around, so that none but those privileged to attend these meetings can intrude. In thinly populated districts of southern and central Africa, where lions, leopards, and hyenas abound, the natives live in huts like gigantic beehives, firmly fixed among the large branches of the tree. On the approach of night they ascend to their huts by means of rude ladders, while the lions roar about their camp-fires, until the approach of day drives them to their lairs.

As many as thirty families have been found to occupy a single tree. In many instances natives, who till the ground at any great distance from their tribe, build these huts for nightly accommodation. In travelling through the country, one frequently sees these trees alive with baboons and other kinds of the monkey-tribe, busy in collecting the fruit and indulging in ceaseless gambols and chatter; for this reason it is commonly called the monkey bread-tree. When the tree is not occupied as a habitation, the hollow trunk is used by the natives as a sepulcher for executed criminals—the law of the people denying them the right of burial—inside of which the bodies dry up, and to a great extent resemble mummies. To a European this tree is a marvel; coming across one inhabited by monkeys, it is extremely dangerous to shoot any, unless one is with a party; for if any are wounded, the whole colony take up the battle; and more than once I found that a retreat in short order was necessary.”

WOLF-BOYS.

In this connection it may interest some boys to know of cases in India which illustrate and confirm the possibility of children being nursed and cared for by wolves.

At Secundra, a few miles from Agra, the Church Missionary Society has a large Orphanage. The *Secundra Messenger*, published there, gives the following story :

“Some Natives, travelling by some unfrequented part of the jungle in the Bulandshahr district, were surprised to see a small boy of five or six years old crawling about on hands and feet. On drawing near to behold this strange sight, they were amazed to see the boy disappear quickly within the interior of a large hole, which on closer inspection turned out to be the dwelling place of some wild beast. Finding that all efforts to unearth the boy were fruitless, and fearing to venture in after him, they set off to report the unusual occurrence to the Magistrate Sahib of Bulandshahr. This gentleman on hearing their story, despatched messengers to the spot with instructions to light a fire at the mouth of the cave, so as to force out the occupant of the hole by means of the smoke. This was done, and on the blinding and choking fumes making their way into the furthest corner of the hole, a fine snarling she wolf sprang forth with a bound, and, after scattering the bystanders in considerable terror, rushed away for safety and dear life. A moment later the boy too came forth, when he fell an easy prey to those intent on securing him. On conveying him to the Magistrate, the boy was found to be speechless, imbecile, and as near an approach to an animal as a human creature can possibly be. Vegetable food was offered to him, but this he refused. And it was only when meat was placed before him, that he would eat. Finding it impossible to ever make the boy rational and useful, the Magistrate forwarded him to Secundra, with the request that he might be allowed an asylum there. The date of his admission into the Orphanage was February 4th, 1867.

This boy still lives, and is now some 25 years old. He has learned to walk upright on his feet, to eat vegetable food and wear clothing; but all efforts to teach him to speak have proved fruitless. He seems scarcely endowed with human reason, and yet is more intelligent than mere brutes. Two other wolf-boys and one wolf-girl are said to have been received into this Orphanage, in its past history, but they soon died.

IX. LOVE TOKENS.

DEFAULTING MISSION TREASURERS.—The ex-Treasurer, John R. Smith, of the Reformed (Dutch) Board of Home Missions, is reported to have transferred \$25,000 of its funds to his own private business. The Treasurer of the Presbyterian Church Election Board is reported short by some \$30,000. The Treasurer of the Baptist Home Missionary Society works on a larger scale, transferring some \$131,000 to his private business. Have the faithful committees of these societies passed formal votes of thanks to these three Treasurers?

CHURCH DISCIPLINE.—The Free Church General Assembly, *in re* Rev. Dr. Stuart Muir, charged with Romanist tendencies, has suspended him *sine die* from the ministry. Now let the secretaries of the Free Church Home or Foreign Committee come forward with strong sympathy for Dr. Muir, deny the right of Assembly to suspend him for the offense charged, or deny the legality of the process, and appointing him to some important service in their jurisdiction, press their influence and arguments on some Church court, Presbytery or Synod, with such persistency and force, that after some two years' efforts they succeed in inducing said court to receive Dr. Muir, and thus *force* him back upon his brethren despite the suspending Church court, and our Scotch brethren of the Free Church will have a case very analogous to that of the deposed Mr. Woodside, forced back upon the Presbytery and brethren who deposed him by the two senior secretaries of the Presbyterian Foreign Board,

HARD ON HIGH-SALARIED MISSION SECRETARIES.—Speaking of our present method of prosecuting Missions among the heathen, the *Vanguard* calls it "the lumbering, oblique and arbitrary, system," and adds:

"The impression has long prevailed that the results of this system are far too slow and meager for the immense expense. We have certain sleek and high-salaried Missionary Secretaries striding over the continents in palace cars, at an expense that would send hundreds of Faith Missionaries to the field,—clamoring for 'a Million for Missions,' which all thinking people must admit will be spent to support in elegance and even luxury the favorites of this unpractical and superficial system."

UNSALARIED SERVICE.—We have to thank Bro. Lowrie of the *Presbyterian Monthly Record* (see page 460 of its December number) for calling attention again to our offer of unsalaried service. He quotes six words from our letters on file in the Mission House, expressing a desire to do service in place of one of the clerks, with the object of supporting our family. He does not mention the other and *main* object of our offer, stated in the same letters, *viz*: to spend the remnant of our strength and life in close connection with the same blessed work of foreign missions which had become dearer than life. Nor does he mention the fact that, for the sake of keeping to our life work, we had declined an offer of many times a Missionary's salary for service in the educational Department of the British India Government. Nor does he mention the fact that the

letters from which he quotes were of a *previous date* to our verbal offer to Bro. Irving, to be communicated to the other executive officers. At the date of those letters we felt the need of *some* means for supporting our family. When subsequently this necessity became less, our strong desire to keep as nearly as possible to our life-work, led us to make the offer to serve *without salary*. That we do not regret the refusal of our offer goes without saying. We would as soon regret that Joseph's brethren sold him into Egypt.

X. FUTURE PROBATION AND FOREIGN MISSIONS.

BY A. C. THOMPSON, BOSTON, MASS.

It is a grief to us that we have not sooner been able to notice this pamphlet of 52 pages, and that we must now notice it so briefly. First of all we wish to say, we have no sympathy whatever with the idea or dogma of Future Probation. We believe the Bible allows no hope of it, even if to some it may seem desirable. It grieves us much that dear old Andover, our Theological Alma Mater, has fallen so low as to become the *fons et origo* of such teaching.

But what of Dr. Thompson's pamphlet? Its entire argument and force are turned—not against this erroneous teaching, but—to demonstrate the wrong and unjustifiable usage of the Am. Board's Prudential Committee, through all its past history; to show that the said committee has always exercised this arbitrary power of sitting in judgment on the views and character of its missionaries, in disregard and contempt of the rights and prerogatives of any and all church courts or councils ordaining them to their sacred work. Thus this pamphlet is devoted to proving that which ought not to be capable of proof; that which constitutes the very climax of the Am. Board's offending, and which demonstrates it to be in conflict with the Church of Christ, usurping the high prerogatives which Christ bestowed only on His church, bought with His own precious blood. This usage of the Prudential Committee, which Dr. Thompson demonstrates, strikes a blow at the most fundamental and vital principles of the Church. If a body outside of the Church, clothed with no ecclesiastical authority by the Church, may usurp and exercise her sacred prerogatives, what remains to her of Church character or dignity, or of her Christ-given powers of rule and discipline over her own members?

We have been amazed at the readiness of prominent men of the different branches of our Evangelical churches, even *Presbyterian* Mission secretaries, editors and church leaders, to justify the action of the Am. Board's Prudential Committee in this case. Do not all Presbyterians see that the usage in question takes discipline out of the hands of the Church, where only it belongs, deprives the Church of the right of judging who is fit to preach the Gospel, even to the heathen, and is in direct conflict with Presbyterian polity?

We can account for this strange self-stultifying approval of the said Prudential Committee by Presbyterians, only on the ground that similar usurpation of ecclesiastical and arbitrary power by their own Mission Secretaries in overruling the judgment of their missionaries and church court in India, has been tolerated so long that they have become demoralized, oblivious and culpably careless of their own church standards.

But let the case be reversed,—let a majority of the said Prudential committee adopt a belief in *future probation*, or any worse teaching, and will all our church leaders justify them in choosing men of their own views to send to the heathen, in disregard of ordaining courts and councils? Would not our leaders then cry out against such action? No Protestant Church, so far as we are aware, has ever conferred such powers on any Mission Board, by an intelligent and considerate vote. However they came by them, even if embodied in their charters, such powers have been usurped and introduced by those desiring to exercise them. And it is time, and more than time, that all churches adopt effective means to break up this usurpation, and take the conduct and control of their Foreign Missions into their own hands. Let the churches choose the agents they please for the details of the work; but let the agents be in the strictest sense amenable to the churches.

And let the churches choose their own missionaries, too, as well as support them. The church that is not willing or able to maintain and exercise her own sacred, Christ-given prerogatives, is not worthy to be called a church of Christ. There are side issues to this subject more than we can now notice.

1. As a subordinate point, thoughtful men should consider how unwise and absurd it is for mission secretaries to attempt to keep orthodox a little handful of believers among the heathen, by recalling or keeping back earnest and hard working missionaries, while letting the "leaven of the Pharisees" work mischief in the hundreds of thousands of their brethren at home. If there is such "leaven," how much better to deal with it through the regular church courts and councils at home, than for a Mission Board or committee to constitute itself an outside Sanhedrim, or a Protestant "Inquisition," with a mission secretary to act the part of "Torquemada?"

2. Dear old Mark Hopkins has judgment sound enough to see that a committee of a few ministers and cotton merchants, self-constituted, or appointed by a close corporation possessing no ecclesiastical authority, has no right to exercise church discipline, or ecclesiastical powers of any kind. And so he proposes, that in case of missionaries of whom the committee entertain doubts, said committee be directed to call a council of the churches to re-examine such missionaries or candidates, and decide whether they should be sent to the missions or not. But does he not see that this would be virtually

giving the accuser of his brother the right to pack a jury for his brother's trial, and enable him to secure the verdict he desires?

But we forbear, hoping and praying that the discussion of this subject may go on, till the churches of New England, and throughout our whole land, shall be fully aroused to their prerogatives, and shall take effective measures to bring this usurpation of our mission boards, committee and secretaries, to a speedy and perpetual end. No one event could avail so much to bring our churches into close and vital connection with the missions, and push forward this blessed work of God among the heathen.

XI. NEWS AND NOTES OF THE MONTH.

“Behold, I bring you good tidings of great joy, which shall be to all people.”

“The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.”

CHINA'S MILLIONS, of November, records some 40 baptisms, and incidents marking progress in the work. As a result of his first year in China, Mr. Beauchamp writes: “God is more real, heaven is more real, hell is more real, and eternity is more real to me than ever before.”

AFRICA.—Bro. C. H. Harvey, of the Congo Mission, writes:

“Glorious things at Banza Manteke. Over one thousand professed in six weeks! Most marvellous work. General stir throughout the whole country. Am starting with H. Richards and some converts, to specially evangelize Lukunga. Even Palabala is not without some blessing. M'bunga has thirty professors now, and more coming in every day. Have held meeting of special committee, which became finally a praise meeting.”

FROM LIBERIA too come reports of a precious work of grace. In a letter of October 20, we read:

“Scores have professed to have found pardon. From all the seaboard towns, and back to the frontier settlements, come the tidings of men and women being saved by scores. The streets of Monrovia have resounded with the shouts of the saved, as they rushed out among their friends to tell them what great things the Lord had done for them. Seldom an hour for weeks, but shouts, or songs of praise, or cries for pardon could be heard in different parts of the city, and the work is still going on. My church has been more than crowded with heathen, that have all expressed themselves as earnestly desiring to find God.”

Mr. Deputie writes:

“You have never seen such a work in your day. You may have seen sinners returning to God in large numbers; but here are the heathen coming, falling at the feet of Jesus, and cailing on Him in their own native tongue to have mercy on them. Seventy-five, mostly young persons, have found Jesus up to last night. All this since Sunday night.”

RUSSIA.—Colonel Paschkoff, who has been exiled from Russia on account of his evangelistic labors, says :

“ The need of Gospel light there may be conceived when it is stated that there are only thirty-three missionaries working among ninety millions of people, and most of these workers either are, or have been in prison for their faithful testimony.

As a specimen of these 33 Missionaries we take the following from the *Christian*.

“ PASTOR A. R. SCHIEWE, of St. Petersburg, who is now in England endeavoring to raise money to erect a chapel there, has had some extraordinary difficulties to meet ; but, in spite of these, he has established a church. For six years the people met for worship in his house. The air in the rooms would become impure, yet the cold would not allow them to open the windows. Last year the pastor’s family suffered from epidemics, which were prevalent ; the Government subsequently forbade the meetings. Eight meetings used to be held weekly, in three languages—German, Swedish, and Esthonian. A suitable place of worship could not be found, rent being high, and the people very poor ; and now only family worship is permitted, at which not more than twenty persons may be present.

Personally the pastor has suffered much ; seven times imprisoned, and once banished for a year for the Gospel’s sake, he is now allowed to return to Russia, and preach in the capital itself. Many have been converted, and Pastor Schiewe believes that much greater good will result on the erection of the new building. Letters may be addressed to him at the Baptist Mission House, Furnival-street, London, W. C.

SELF-SACRIFICE.—“ It was the life-blood of Christ that redeemed the world, and it is the life-blood of personal service that avails to save men.”—*Rev. F. B. Meyer*, of the Kabyle Mission.

SPAIN.—The spirit of persecution in Spain has forcibly broken up and scattered the Protestant congregation of the Irish Presbyterian Mission at Puerta Santa Maria.

JAPAN.—The authorities have directed the English language to be taught in every school in Japan.

Reports from Japan estimate the additions to the churches to average 500 a month. Communicants at close of the last year reported 11,600.

JEWS—Five Jewish converts, enlightened and won to Christ by missionaries of the London Society for Promoting Christianity among the Jews, have just been ordained to the ministry in the Church of England. Agents laboring for the Jews in Europe report 127 baptized and received into Evangelical Churches the past year, and the Rev. Theodore J. Meyers, of London, affirms that from 1817 to 1882 50,000 Jews have been brought into the Church of Christ.

ENLIST YOUNG HEARTS.—After a recent earnest missionary address in Wellesley College, Miss Freeman, the President, invited those who felt moved to go as missionaries to confer with her, and

eighty came. The Lord bless these volunteers, and open the way for them to go promptly to this work.

The first missionary addresses Lavina Crawford heard, led her to resolve thus: "It shall be my life-work to earn money to send missionaries to the heathen, reserving for myself a bare subsistence." What wonder she soon gave herself, and rejoiced in 30 years of most unselfish and effective labor in India!

Twenty-one young men in Bates College declare themselves ready to go to the heathen.

YOUNG VOLUNTEERS FOR FOREIGN MISSIONS INCREASING.—At the close of the recent Missionary Conference in Manchester, England, 40 persons expressed their willingness to go to this work among the heathen, and others gave gifts of money and jewelry to send them.

The two young men appointed at the Mt. Hermon Bible School last July, to visit the American Colleges, and awaken more interest among the students, as the result of some two and a half months' labor, report some 400 who have volunteered to go to the unevangelised, as soon as they complete their studies and preparation.

THE VELLORE station of the Arcot Mission, India, reports six additions to the church on profession of faith; and at Kurume, in the Japan Mission of the same church, of *four* young men baptized, two were able teachers, and being requested to give up their new religion or their schools, cheerfully resigned their schools and support, and kept the faith. Bro. Demarest adds:

"*All our work, is greatly blessed, and calls come to us in such numbers that we have not men enough to fill them.*"

REV. J. W. YOUNGSON, of the Scotch Established Church's Sialkot Mission, writes to his convener Sept. 3, 1886: "Since I last wrote you we have baptized 106 souls," 59 adults and 47 children.

GIVING BY NATIVE CHRISTIANS.—The 26,296 native Christians of the Baptist Telugu Mission are reported to have given Rs. 8522, last year—enough to be a rebuke to most Christians at home for their small gifts to missions, or their failure to give at all, and yet we venture the opinion that these same natives, before they became Christians, were accustomed to give more than four times the amount in support of their idolatry and superstitions.

U. P. INDIA MISSION.—The clerk of Presbytery, Oct. 6, 1886, reports a total of 335 baptisms the last quarter, and 1548 for the year, about two-thirds of them adults; he also reports the ordination of four more native ministers, "increasing our roll of native ministers to eleven, and our full roll to 19 altogether."

THE DISCIPLE CHURCH Missionaries, few as they are, report 19 as the month's baptisms.

NEW GUINEA is one of the Mission fields only recently brought under cultivation, and yet Dr. Turner claims 50,000 natives in full communion with the Church at the present time.

PESCADORE ISLANDS.—Rev. Mr. Campbell, English Presbyterian Missionary, has established a native preacher on this group of islands to the South-west of Formosa.

BIBLE TRANSLATIONS.—At the beginning of this century the Bible had been translated into only 30 languages. Now it is said to have become translated into 268 languages.—*The Christian*.

EGYPT.—Rev. Wm. Harvey, U. P., gives us some idea of the progress of Mission work in Egypt by mentioning 50 candidates asking admission into his church, of whom he received thirty.

EAST AFRICA CHURCH MISSION.—Fifty-two more rescued slaves have been made over to the *Frere Town* Mission by the British Consul; and many Wa-Nika chiefs at the neighboring station, Rabai, have declared their wish to "join the Book."

INHAMBANE.—A resolute rebellion of the native Africans against Portuguese oppression at this Port is reported by Missionary Wilcox. This seaport is some 200 miles north of Delagoa Bay. Mr. Wilcox says, the natives became so enraged by the excessive taxation enforced by the Portuguese that they rose in large numbers, murdered the Collector, and Oct. 23d some 30,000 of them joined battle with 8,000 Portuguese and friendly natives, and defeated them with a loss in killed on both sides of some 9000 men. The Governor of Mozambique is doing his utmost to pacify chiefs and people in the interior, and save Inhambane from falling into the hands of the insurgents. At latest accounts the Port was barricaded, the women and children removed to ships, and the whole surrounding country abandoned by the Portuguese, and preparations made to remove to sea the entire population of the Port if it should fall into the hands of the hostile natives.

THE one special object of THE MONTHLY CONCERT is PRAYER, and nothing should be allowed to interrupt or prevent the short, special, importunate prayers of all who have power with God. And yet a few facts from the world-field may be helpful in inspiring the prayers which will most avail with God. In the above Notes there is abundant reason for praise to God for the largeness of His blessing on many Missions. In the state of things in Uganda (see AFRICA above) there is abundant reason for earnest pleadings with God to stay the bloody persecution, while still praising him for the constancy of those who perish. We are at a loss to understand how any pastor or true Church of Christ can omit the *Monthly Concert*

in behalf of Missions among the *heathen*. Pray as much and often and fervently as we may for Home missions and the interests of our Home churches, there are more than 850,000,000 of heathen, most of whom know nothing of Christ. Can we give less than one meeting a month in earnest prayer to God for these Millions?

XII. INTER-SEMINARY MISSIONARY ALLIANCE.

The *seventh* annual meeting of this Alliance was held at Oberlin, O., Oct. 28-31, 1886, and we are glad to know it proved to be a meeting of very deep and earnest interest; showing that the tide of missionary enthusiasm and zeal, based on solid facts and information, is still rising and extending among our Theological students. The delegates present were 240, representing some 30 Seminaries and 10 different branches of the Evangelical Church. The various Mission Boards and foreign fields were well represented by their agents and returned missionaries, some of the latter having had long service and much experience in the work among the heathen, and being pressed in spirit to bear testimony to the blessed and transforming power of the Gospel on heathen minds and lives, and the great need of a tenfold increase of men and means for prosecuting the work.

Well prepared essays were read, as heretofore, by young men from the seminaries. "The Missionary Outlook" by Albert Flick, of Allegheny Seminary; "Our Frontier as a Missionary Field" by W. M. Ellis, of Yale; "How can We best Promote Missionary Interest in our Seminaries and Colleges," by E. Lee Flick, of Wittenburg Seminary; "China" by Thomas A. Hearn, of Vanderbilt University; "Every Christian a Missionary," by F. W. Palmer, of Auburn Seminary; "Why should I go to the Foreign Field," by E. P. Fuller, of Newton Seminary.

Of these essays a reporter says: "All were good, notably those by Mr. Ellis and Mr. Palmer.

An interesting and valuable feature of this meeting was "The Question Drawer," conducted by Dr. Ashmore of 36 years service in China, assisted by the other returned missionaries present. A few specimens of the questions and answers given are as follows:

"Shall we trust to Governments for protection in missionary work?" No.

"Should a missionary be possessed of linguistic ability?" Not necessarily.

"Are the heathen as a mass, lost?" Yes.

"Is it better for colleges and schools in missionary fields to be under the control of missionaries?" Yes.

These "Questions" are important, and the replies have the right ring.

When Christ bade His followers go into all the world with the Gospel, the world's governments were opposed to and persecuting Christians, but there was no permit to wait for them to become favorable.

The third question reminds us of the very pertinent and sententious remark of Smith and Studd, after their first year's experience in China: "Without a deep, firm and abiding conviction that those not saved are *lost*, let none come to this work."

The fourth question above reminds us very impressively of the immense loss to the work of the Am. Board in India from the unhappy and arbitrary action of its Deputation in breaking up our mission schools in 1854-5. It deprived us of the great vantage ground for influence with all the people and especially those of the higher classes—a vantage ground which had been gained only by long years of patient toil and large cost in money, and which had then begun to be most effective when the suicidal act of the

Deputation destroyed the schools, forcing the work of education into other hands, to the great loss and weakness of the missions. The dullest minds could not fail in a short time to perceive the blunder, and a most forcible illustration of the correctness of the view expressed in the answer to this fourth question, is to be found in the fact that, after a few years, conscious of their great loss, the missionaries set themselves in earnest to regain their schools and have now a larger number and more valuable institutions than those the Deputation destroyed. The loss of time and money inflicted by their destruction can never be retrieved, but the wisdom of the missionaries in returning to their former policy and regaining their position of influence with the people is manifest and abundantly attested by the results. Will Mission Deputations and officials take lessons from such mistakes? The public addresses interspersed during the meetings were evidently of a high order and very effective. Dr. E. A. Woods, of Cleveland, O., treated of "Christianity, a three-fold Mystery;" Rev. H. A. Schauffler, of the same city spoke of "Our Foreign Population;" President Payne, of Delaware University, gave two rousing addresses, one on the *Saloon*, which he would *exterminate*. Dr. Evans, of Lane Seminary, moved and impressed all hearts, as he discoursed on "Our Debt of Love."

As a practical result of this meeting 81 young men and women voluntarily pledged themselves to go for their life-work to the heathen, if the Lord will. We notice resolutions were introduced urging church union in Foreign Mission Fields, but we are glad to see they were defeated. We love our brethren of the various Christian denominations too well to wish to see them amalgamated into any one large clan, even if it were possible. And all attempts of this kind hitherto, whether in China, Japan or Africa, have only resulted in more clans than before. Let each regiment keep its own uniform and fight under its own flag. The special care needed is that each and all be loyal to the one Great Captain of our Salvation, and vie with each other in efforts to gain victories and do most for His glory in the salvation of men.

We felt a very keen interest in the inception of this Alliance and greatly rejoice that God is making it such an effective agency for deepening and extending interest among our young men in behalf of the 856,000,000 still unevangelized. But the tide must rise vastly higher ere enough will become enlisted to give any reasonable hope of accomplishing this mighty work.

One reporter closes his interesting account of this meeting at Oberlin as follows:

"Prominent among those who have thus consecrated themselves, were Messrs. John Forman and Robert P. Wilder, of Princeton, who for the past few months have been making a tour among our colleges endeavoring to arouse in them a missionary spirit. These young brothers, who have labored so faithfully at Oberlin during this meeting of the Alliance, take with them the best wishes and the blessings of the convention. The closing meeting on Sabbath evening was one which cannot be faithfully rehearsed on paper. Nearly three thousand people thronged Dr. Brant's spacious church and listened with intense interest as one after another of the delegates announced with determined voice their consecration to the foreign work. And then the delegates, clasping each other's hands, fittingly closed this convention by singing, "Blest be the tie that binds."

It was decided that the Alliance will meet next year at Alexandria, Virginia."

XIII. INTERNATIONAL MISSIONARY UNION.

The third annual gathering of this Union was held Aug. 4th to 11th inclusive at Thousand Island Park in the St. Lawrence River, the missionaries being entertained as the guests of the Park company.

Some sixty returned missionaries were present, representing most of our Mission

Boards and Societies, and a large number of the foreign fields. One, disabled from being present to enjoy the interviews and services, can still readily see that such an occasion must have been one of keen interest and special enjoyment, while at the same time presenting choice opportunities for addresses, essays and discussions of utmost importance to the progress and success of our work among the heathen. The worthy President of the *Union* has well said :

“ *The International Missionary Union* has been organized with the aim of securing at least an annual meeting for council and conference of such of the returned missionary force of America, numbering several hundreds in all, as shall find it practicable to attend. Those who are but temporarily absent from foreign mission fields will of course be a fluctuating factor, but they will bring fresh thought and feeling in great variety, while those who have been obliged from various causes to retire from foreign service, and are now occupying a variety of positions at home, as pastors, teachers, secretaries or lecturers, form a permanent body to hold the organization together. The retired missionaries who shall be in attendance will communicate thought and force from the home churches, to those who need it to refurnish them for renewed service abroad, and will receive from them their contribution to distribute to the several communities which they touch.”

The essays, addresses and discussions, at this meeting, seem to have been quite harmonious, awakening fresh inspirations, and leaving pleasant impressions on all who were present. As the meetings recur from year to year, it may be expected that questions of vital interest, and some involving wide difference of views, will challenge more full and earnest discussion, especially questions connected with the home management of Mission Boards, and the independent self support and self-government of native churches in the mission fields. These need and must have altogether more thoughtful and prayerful consideration than they have yet received.

XIV. WEEK OF PRAYER.

TOPICS SUGGESTED FOR EXHORTATION AND PRAYER, JANUARY 2-9, 1887.

SUNDAY, JAN. 2—*Sermons*.—“O Thou that hearest prayer, unto Thee shall all flesh come.”—Ps. lxxv. 2.

MONDAY, JAN. 3—*Praise*.—For rich spiritual and temporal blessings ; for the long-suffering grace of God ; for many tokens of the mighty working of the Holy Ghost, both at home and abroad ; for the increase of Missionary zeal in behalf of Jews and Gentiles ; for new openings for the spread of the Gospel in many lands ; and for the preservation of peace among the nations of Europe. Ps. cxl. Luke i. 67 to 79. Deut. xxxii. 1 to 14. Ps. cxvi. I Chron. xvi. 1 to 34. Ps. cvii. I Chron. xxix. 9 to 20.

TUESDAY, JAN. 4—*Humiliation*.—For personal sins, family sins, and national sins ; for the spread of unbelief, and of atheism, in various quarters ; for the fearful extent to which “the lust of the flesh, the lust of the eye, and the pride of life” still prevail ; for the large amount of intemperance, licentiousness, and all immorality ; for the formalism of many, and the cold indifference of others ; for unseemly divisions and lack of love among those who are brethren in Christ. Ps. li. Jerem. xlii. 15 to 27. Philipp. ii. 5 to 16. Ezra ix. 1 to 15. I Cor. v. Jude 1 to 16. I Cor. ii. 1 to 10.

WEDNESDAY, JAN. 5—*Prayer for the Church*.—That the people of God may know their high calling and responsibility ; that they may be filled with the Spirit, and labour aggressively for the conversion of souls. That grace may be given to all pastors, teachers, and preachers, to proclaim the Word in its simplicity and fulness, and that the Lord may open the hearts of men to receive it. That believers may walk in fellowship and holy love, remembering that they are one body in Christ, and every one members one of another. John xvii. 14 to 26. Ephes. i. I Thess. i. I Kings viii. 22 to 36. John xv. 12 to 21. Luke vi. 17 to 36. Ephes. iv. 1 to 16. Math. vi. 5 to 34.

THURSDAY, JAN. 6—*Prayer for Families.*—That family love in life may be sanctified—husbands and wives walking together as fellow-heirs of the grace of life, and training their children in the nurture and admonition of the Lord. That the young may be early drawn to Christ and kept from the evil that is in the world. That great grace may be given to all teachers of youth; that the blessing of God may rest on all universities, colleges, and schools. For all Christian Associations of young men and young women. For the afflicted. For the better observance of the Lord's day, and the more extensive study of the Word of God. Deut. vi. 1 to 15. Prov. iv. Ephes. vi. 1 to 18. 1 Chron. xvii. 16 to 27. 2 Tim. i. 1 to 14. Coloss. iii. 12 to 25. Isai. xii.

FRIDAY, JAN. 7—*Prayer for Missions.*—That the Church of Christ may recognise the glory of the commission to "preach the Gospel to every creature," and may feel it a privilege to make sacrifices in fulfilling it. That far greater zeal for the Divine glory, and far more pity for the perishing, may be felt by all the people of God. That faithful laborers may be greatly multiplied; that men and women may be found willing to do the home work of Mission Boards from love to Christ, without money-compensation, thus eliminating all elements of self-seeking, and lifting this sacred work to a higher place in the heart of the whole church; that all converts may be made useful in seeking the salvation of souls. That the hearts of the unconverted may be opened to receive the truth; and that the time may soon come when the Spirit shall be "poured out like floods upon the dry ground," and "the desert shall rejoice and blossom as the rose." Acts ii. 29 to 41. Isai. xliv. 1 to 8. Math. ix. 36 to 38. Rom. xi. 25 to 36. Isai. xxxv. Eccles. xi. Isai. xliii. 1 to 16. Acts x. 34 to 48.

SATURDAY, JAN. 8—*Prayer for Nations.*—For the outpouring of the Holy Spirit upon the nations. For rulers and all in authority; for just and equal laws; for righteous administration. That all forms of lawlessness may pass away, and men live quiet and peaceable lives in all godliness and honesty. For peace between nations; the removal of international and class antipathies and jealousies. For the abolition of slavery, the opium trade, and all immoral traffic. For the protection of women. For the blessing of God to rest upon all efforts to remove the curse of intemperance. For the cessation of persecution for conscience sake, and of all oppression. For God's ancient people Israel. Psalms lxvii. and xcvi. Joel ii. 23 to 32. Rom. xiii. 1 Thess. v. 12 to 24. Zeph. iii. 14 to 20. Rom. xiv. Math. vii. 1 to 12. 1 Peter ii. 13 to 25. Hosea xiv.

SUNDAY, JAN 9—*Sermons.*—"Thy Kingdom come." Matt. vi. 10.

NOTE.—It is suggested that at Meetings pauses for silent prayer should be allowed, that each person may supply what cannot be expressed publicly. This is especially needed in confession and in prayer for families, and for the afflicted.

XV. FIELD NOTES.

A joyful Christmas and a happy New Year to all our readers.

Sound over all waters, reach out from all lands,
 The chorus of voices, the clasping of hands;
 Sing hymns that were sung by the stars of the morn,
 Sing songs of the angels when Jesus was born!

EDITOR'S CHANGED ADDRESS.—We beg our subscribers and all interested to notice, that all letters and exchanges for the MISSIONARY REVIEW find the editor,—not in Princeton, N. J., but—at 436 West 20th Street, New York City.

SHALL I GO?—*Thoughts for Girls, by one of them.*—The substance of this Article II. of our present number may be had in

separate form at 5 cents each, 50 cents a dozen, or \$3.50 a hundred by sending the price (sums less than \$1.00, in two cent postage stamps) to 436 W. 20th Street, New York City.

“DAUGHTERS OF THE KING.”—While penning the above we have received notice of this larger work just published at 9 Salisbury Square, London, E. C., written by Miss S. S. Hewlett, Missionary at Amsitsar, India, of the C. E. Z. M. Society. Price 5 shillings. There comes also copy of a circular letter calling on all the friends of Zenana Missions to gather at a meeting for Praise and Intercession as an extra special service, on January 7th, 2 P. M., “to implore a special outpouring of God’s Holy Spirit on all true efforts to win for Christ the women and girls of Heathen and Mahommedan lands.” Why may not the friends and workers in this department on both sides of the Atlantic well clasp hands, or at least unite hearts, and hold such a special service simultaneously each year both in London and New York?

WORLD’S MISSIONARY COUNCIL.—We warmly commend this letter and plan of Robert Arthington, on a previous page, to the thoughtful and prayerful study of all who are looking and working for the world’s evangelization. Such an intelligent and comprehensive grasp and survey of all the larger parts and countries of the globe, avail much to demonstrate the wisdom of the measure proposed, *i. e.*, of the division of labor in promptly occupying the neglected portions of the world, and much, also, we trust, to direct the attention of Mission Boards and candidates to countries most needing Christian effort at the present moment. We would gladly see our larger Mission Boards selecting new field in these unoccupied regions, and sending out workers to occupy them at once. If they cannot obtain larger contributions from the churches, let them greatly reduce the amounts they now send for incidental and miscellaneous expenses in their missions, and while still supplying the subsistence allowance to all workers, nearly all our Mission Boards, with only their present incomes, might *double* the number of their workers in a twelve months, enlarging their fields accordingly: their Missionaries eliciting help from friends at home, and local sources abroad, for all emergencies, and becoming more effective than now in the great work of evangelizing the nations.

REV. DAVID HERRON.—We have received and forwarded to Mr. Herron the following sums:

Rev. R. R. P.	\$ 10
Rev. Ch. H. A.	10
Rev. R. G. W.	10
R. P. W.	10
MISSIONARY REVIEW	60
	<hr/>
	\$100

Since our statement in regard to Mr. Herron in our last num-

ber, pp. 554-556, we have learned his purpose to remain in his life-work in India, trusting in God for such support as He may send.

It will not be strange if the same arbitrary power which has dismissed him from the Board and deprived him of support, resorts to measures whereby to oppose and embarrass him in his independent labors. We have a page of observation and experience as to the power of a Mission Board and an arbitrary secretary to oppose and obstruct the separate mission work of one they had thus dismissed,—such a page as would most keenly pain the heart of every true lover of this sacred work, and must have incurred from Christ Himself a sterner rebuke than He visited upon His erring disciples when they forbade those who were casting out devils in Christ's name because they followed not with them. But we will hope for better and wiser results in this case; and that Bro. Herron may find such help and encouragement as shall enable him long and effectively to prosecute his work, bringing his rich stores of experience and knowledge to bear in winning souls to Christ.

CONDUCT OF MISSIONS.—We often feel a wish to ask our reader if we ought to give place in these “Notes” to such extracts as the following from a letter of Nov. 24, 1886. Many dear friends of our Mission Boards could hardly repress surprise if they knew how many such letters come to us. We give place to this extract, not for the sake of the kindly words to us personally, for our little self is of small account any way, but with the hope it may awaken prayerful reflection in the minds of some of our well-meaning but mistaken or misguided mission secretaries. Would not some of these secretaries show true wisdom by prayerfully considering how they, on \$5,000 salaries from mission funds, can consistently exercise their eloquence and oratory in urging pastors, on \$800 and \$600 salaries, and their church members on incomes much less, even, to give more generously to the funds of their Boards? But the extract will speak for itself, thus:

“In a life of over sixty years I have never before found a missionary magazine that pleased me. Lack of ability, industry, or money—or all combined—have made them too “namby pamby” for the patience of any but an indifferent or devout, very devout, reader. The distinct outlook which you give your, telescope, which sweeps the entire field of actual labor, and actual results, is a noble help to missionary knowledge. I cordially sympathize, too, in your contest with the ignorance, the obstinacy, the self-will, and unfaithfulness, of many of those who control the workers in their difficult and wearisome operations. I am glad you abhor the waste of money which often stays the liberal hand and closes it when it would otherwise open.

God speed you! God restore you to health, and give you many years of toil in this much needed work!”

The intelligent writer of this extract will allow us to suggest that too much money from mission funds has been the bane of most of our missionary magazines. The use of these mission funds in publishing and circulating them has enabled the officials to get up

an immense circulation whether their magazines were good or bad—filled with dead or live matter; so that this wrong usage has not only entailed, on the Presbyterian Foreign Board for instance, a misappropriation of \$230,000, but it has also entailed on the Presbyterian Pastors and people for many years—not now—very dull and common place mission periodicals; making their own dull impressions, too, the standard estimate of the whole work of Foreign Missions, in the minds of those whose homes or pews were littered with the gratuitous periodicals.

A LIVE YOUNG MISSIONARY in China writes:

“If China is to be turned upside down, the missionaries must be turned inside out first. . . . We want the pick of the Christian army out here, where the devil’s headquarters and main army are. We have all been surprised to find that things about Chinese life and hardships have been exaggerated a good deal. . . . Have you sent over to the American Universities yet? And have you aroused all the English and Irish Universities as well as Scotch? Let us be very, very ambitious for the honor and glory of the Lord Jesus!”

THE AM. WESLEYAN METHODISTS ordained their first Foreign Missionary, Rev. C. A. Dorman, M.D., Sept. 9. 1886. Rev. and Mrs. Dorman sail for Norfolk Island, with no pledge of salary or support, a neighbor in New Haven, Ct., paying their steerage passage.

UNSALARIED MISSION SERVICE.—H. E. Perkins, Esq., a government official of 25 years’ service, resigns his high and lucrative position to become an unsalaried lay missionary of the C. M. S.

THE BROOKLYN CITY MISSION JOURNAL forces upon us the inquiry:—With all the Pastors and Evangelists laboring in that *city of churches*, buttressed by hundreds of S.S. teachers, superintendents and layworkers, if 50 more city missionaries are needed to christianize its 800,000 people, what possible hope of our ever evangelizing the 856,000,000 of heathen and Mohamedans? Is not Christianity losing its vitality and leavening force here in these high places of Zion? Must not our home pastors, and the secretaries and agents of our missionary societies cease to conform to worldly views and usages, exhibit more self-sacrifice from love to Christ and souls, bring their daily lives and preaching more in accord with the life and teaching of the Son of God, and demonstrate in all ways a higher estimate of eternal verities, if they would make the Gospel a vital and transforming force in our home churches and cities?

XVI. GIFTS AND LEGACIES.

HON. JESSE L. WILLIAMS, of Fort Wayne, Ind., left \$4,000 to Presbyterian Home and \$8,000 to Foreign Missions.

MRS. ALMIRA C. DUMMER, of Hallowell, Me., left \$10,000 each to the Maine Missionary Society and to the American Home Missionary Society.

MRS. C. OUSLEY, of Louisville, Ky., left \$500 each to Foreign Missions, Sustentation, and Evangelistic work in Kentucky in connection with the Presbyterian Church South.

THE M. E. BOARD OF MISSIONS report total receipts of last year, for both Home and Foreign Missions, to be \$992,128.47—an increase of \$165,300.11 over the total receipts of the previous year. A like advance the current year would lift this church a good bit above its proposed “million for missions.” The amount appropriated to *Foreign* Missions in 1887 is \$570,958.00. Into the rooms of one of the London Missionary Societies recently came a man with *patched garments*, awakening an apprehension that he had come to beg, but taking from his pocket a bundle of bank notes he desired they might be used in preaching Christ to the heathen. The bundle was found to be \$375.00.

DR. HENRY MARTIN, of Cincinnati, has pledged \$25,000 towards the proposed college in the Presbyterian Mission at Canton, China.

MRS. WARREN NEWCOMB, of New York, is said to have given \$100,000 to Tulane University in New Orleans, as a memorial to her daughter, and for promoting female education. Are women, then, admissible to the course of study in this University?

THE MAHARANA, of Oodeypore, India, to a former gift of land to the U. P. Mission, has now added an additional gift to the value of Rs. 560.

The property of WILLIAM GUTHRIE, of Augusta Co., Va., bequeathed to Presbyterian Home and Foreign Missions, has been sold for \$19,460.00.

MRS. JUDITH A. LUDLOW, of Jamaica, L. I., after leaving \$500 to her church, bequeathed one-sixth of the rest of her estate to the Presbyterian Board of Foreign Missions.

WILLIAM LINDSLEY, late of White Lake, left \$1,000 to Formosa Mission and \$1,000 to the Bible Society.

MARY P. HAYS, of Newton, Mass., left \$5,000 to the Am. Board and \$2,000 each to the Am. Tract Society and Congregational S. S. and Publication Society; also \$500 to North End Mission, of Boston.

REV. WM. F. KEEN left \$3,000 as a scholarship fund to Western Theological Seminary; also \$2,500 each to Presbyterian Home and Foreign Missions; \$1,000 each to Church Election, Freedmen and Ministerial Relief; and \$500 each to Publication and Education Boards.

MARGARETTA S. LEWIS, besides other very large bequests, left \$30,000 to Domestic, and \$10,000 to Foreign Missions, of the Prot. Epis. Church.

XVII. SAILING OF MISSIONARIES.

MRS. DR. BACHELER, DR. and MRS. H. M. BACHELER, MR. and MRS. A. B. BOYER and MISS BUTTS sailed Oct. 14, 1886, to reinforce the Free Baptist Mission in India.

REVS. G. H. COLBECK and H. M. STOCKINGS sailed for Rangoon Oct. 2, 1886; and REV. and MRS. F. W. SUTTON Oct. 14, 1886.

REV. D. C. FOX, REV. and MRS. G. I. STONE, and REV. and MRS. F. L. MCCOY, sailed for India Nov. 20, 1886.

REV. and MRS. GEORGE M. ROWLAND sailed for Japan Sept. 30, 1886.

REV. L. BISSELL, D.D., returning, and MISS EMILY BISSELL, sailed for India Oct. 18, 1886.

REV. W. W. CURTIS, returning to Japan, and MRS. LYDIA V. CURTIS, REV. and MRS. FRANK N. WHITE, REV. and MRS. ARTHUR W. STANFORD, MR. and MRS. EDMUND BUCKLEY, M. D., and MISS MARCIA F. BLISS, to join A. B. C. F. M., Japan Mission, sailed Oct. 19, 1886.

REV. and MRS. GRAY, for Ceylon; REV. HERBERT ANDERSON, MRS. BATES, MISS COMPSTON and MISS TOONE for Calcutta, sailed Oct. 28, 1886.

REV. and MRS. LYNDON S. CRAWFORD sailed for Western Turkey Oct. 21, 1886.

REV. and MRS. T. CARMICHAEL, C. M. S., left London for Bombay Oct. 11, 1886.

MISS M. HALL, C. M. S., left London for Calcutta Oct. 15, 1886.

REV. and MRS. A. LEWIS, C. M. S., left London for Dera Ghazi Khan Sept. 25, 1886.

REV. R. HEATON and DR. ERNEST NEVE, C. M. S., left London for Bombay Oct. 15, 1886.

REV. E. SELL, C. M. S., left London for Madras Sept. 25, 1886.

REV. E. PEGG, C. M. S., left London for Madras Oct. 7, 1886.

REV. C. W. A. CLARKE, C. M. S., left London for Madras Oct. 22, 1886.

REV. W. LIGHT, C. M. S., left England for Hong Kong Oct. 11, 1886.

REV. and MRS. A. ELWIN, C. M. S., left England for Shanghai Oct. 11, 1886.

REV. and MRS. T. DURM, C. M. S., left England for Osaka, Japan, Oct. 11, 1886.

REV. and MRS. F. NEVILLE, C. M. S., left England for Sierra Leone Oct. 30, 1886.

REV. and MRS. C. H. V. GOLLINER, REV. J. VERNALL and MISS KRUSÉ left for Lagos Nov. 3, 1886.

RT. REV. BISHOP PARKER left London for Zanzibar Nov. 5, 1886.

REV. and MRS. J. STUART, C. M. S., left Liverpool for Calcutta Nov. 9, 1886.

MRS. GRIME, C. M. S., left England for Bombay Nov. 20, 1886.

REV. and MRS. H. ROUNTREE, C. M. S., left England for Bombay Nov. 10, 1886.

REV. and MRS. W. A. ROBERTS, C. M. S., left England for Bombay Oct. 27, 1886.

REV. J. A. HARRISS, C. M. S., left England for Bombay Nov. 10, 1886.

REV. and MRS. J. D. THOMAS, C. M. S., left England for Colombo Nov. 6, 1886.

MISS HARRIET E. KING, C. M. S., left England for China Nov. 4, 1886.

REV. and MRS. ALEX. D. GRAY, U. P., DR. and MRS. WILLIAM HUNTLY, REV. WM. F. MARTIN, MISSES OUBRIDGE and ANDERSON, IRELAND and ROBSON and GRAY left Liverpool for India Oct. 30, 1886.

REV. and MRS. G. E. DIENST, sailed for Japan Evangelical Mission, Sept. 30, 1886.

REV. and MRS. G. PATTERSON, Wesleyans, for Madras, India, Sept. 25, 1886.

REVS. J. A. TURNER and G. G. WARNER, Wesleyans, for China, Sept. 29, 1886.

REVS. E. WOODWARD, W. H. SOPER, REV. and MRS. H. LITTLE and MISS HUDSON for India Sept. 30, 1886.

REV. S. H. STATT, Wesleyan, for Port Natal, Oct. 7, 1886.

MISS TAYLOR, Wesleyan, for Balize, Oct. 14, 1886.

REV. A. S. GEDEN, Wesleyan, for Madras, Oct. 14, 1886.

REVS. J. Y. F. HALLIGEY, J. W. SUTCLIFFE and J. WILLINGTON, for Lagos, and REV. E. TOMLIN for Little Popo, West Africa, Oct. 16, 1886.

REV. and MRS. J. COOKE, for St. Vincent, Oct. 21, 1886.

MISS WALLACE, L. M. S., returning to South Africa, Sept. 23, 1886.

MISS MORETON, L. M. S., for Peking, China, Sept. 23, 1886.

DR. J. KAY TOMORY, L. M. S., for Central Africa, Sept. 25, 1886.

REV. and MRS. J. W. ROBERTS, L. M. S., to Belgaum, India; REV. B. LUCAS, REV. W. R. LE QUESNE, MISS C. BROWN, returning; MISS ANGELL SMITH and MISS DOUGLAS, all for India, sailed Oct. 14, 1886.

MISS M. SMITH and MISS GOOD, returning; MISS A. SHARP and MISS BARTLETT, MISS DIXIE, MISS CLARK, MISS PARSONS, MISS THORP, MISS WALLINGER, MISS SYNGE and MISS BLYTH, all for different stations in India; also MISSES J. and H. NEWCOMBE for Fuh-Chow and MISS HARRISON for Japan, sailed in Oct. 1886, as the autumn reinforcement to the Missions of the Zenana Missionary Society of the Church of England.

MISS BAUMANN, MISS KEAY, MISS E. KUMMINS and MISS MYERS were sent by the Indian Female Instruction Society.

THE REV. H. and MRS. THOMPSON, returning to Amoy, and MRS. EDE to Formosa, sailed from England, Oct. 21, 1886.

MISS LIVEMORE sailed from England for Hurda, India, Dec. 4, 1886.

REVS. W. R. COCKILL and J. BOOTH left England for Sierra Leone, Oct. 30, 1886.

REV. W. T. COPPIN, Wesleyan, left England for Lagos, Oct. 30, 1886.

REVS. C. FENELEY and J. W. STEAD, Wesleyan, left England for Gambia, Oct. 30, 1886.

REV. A. MCAULAY, Wesleyan, left England for Antigua, Nov. 18, 1886.

REV. J. H. BATESON, Wesleyan, left England for Burma, Nov. 18, 1886.

DR. D. REID, W. O. WHITE, HENRY WRIGHT, MR. and MRS. W. HICKSER and E. BROWN, M. E. Missionaries, sailed from New York for the Congo, Dec. 2, 1886.

MISS J. M. ALEXANDER returning, and MISS JESSICA B. CARLETON, M.D., sailed for India in Nov. 1886.

REV. and MRS. HORACE JENKINS returning to China, and MISS HARRIET M. BROWNE for Japan, sailed Oct. 9, 1886.

REV. and MRS. C. K. HARRINGTON sailed for Japan, and MISS CLARA M. HESS for China, Nov. 20, 1886.

XVIII. DEATH NOTICES OF MISSIONARIES.

REV. JOHN BUCKLEY, D.D., died Oct. 4, 1886, in Orissa, India, after 42 years of faithful and efficient service there.

REV. ARCHIBALD A. HODGE, D.D., Professor of Theology in Princeton Theological Seminary, died Nov. 11, 1886, in the 63d year of his age. Born July 18, 1823, he graduated from Princeton College in 1842, served as tutor some years, prosecuting his theological studies in the Seminary at the same time, sailed for India in 1847, and returned in 1850, served as pastor in different churches, till in 1864 he was elected Professor of Theology in the Western Theological Seminary, Allegheny, Pa., whence in 1877 he was transferred to Princeton, N. J., to take the place of his honored father, Professor Charles Hodge, D.D., where his efficient service nine years enhances the deep and universal feeling of sorrow and loss from his sudden death, originating in a slight cold after preaching the previous Sunday.

REV. EDWARD SOLOMON, L. M. S., was drowned at Sea Point, Cape Town, Sept. 15, 1886.

REV. L. C. EDGE, L. M. S., died at Hong Kong, China, aged 36, Sept. 17, 1886.

REV. S. R. WELLS, some 12 years missionary of the Am. Board in Western India, died in Iowa, Oct. 8, 1886.

MRS. F. E. H. HAINES, the earnest and able worker for both Home and Foreign Missions, died in Brooklyn, N. Y., Nov. 1, 1886, full of years and of good works. Her literary works will long survive her. Among these is the biography of her father, the venerable S. V. S. Wilder, first President of the Am. Tract Society, long a prosperous merchant in Paris and New York, deeply interested in Foreign Missions and every good Christian work; and also the biography of his friend, the Rev. Dr. Jonas King. Her able and facile pen has enriched the pages of many papers and periodicals, and for some years she has been associate editor of the *Presbyterian Home Missionary*, and Secretary of the Woman's Executive Committee of Home Missions. She has long been held in esteem for her literary and executive ability, her wise counsels, warm devotion and ready and helpful interest in every good cause.

REV. LORENZO LYONS died at Maimea, H. I., Oct. 6, 1886, after 55 years service as a missionary.

MRS. DR. HOERNLE, C. M. S., died at Julfa, Persia, Sept. 10, 1886.

MRS. J. W. BREWER, Wesleyan, has recently died at Hankow, China.

REV. H. M. WATERBURY died at Madras, Nov. 11, 1886.

XIX. TO OUR SUBSCRIBERS.

We devoutly thank God for enabling us to complete the NINTH volume of this REVIEW. Some of our readers understand that our health is precarious. Few are aware of the severe disabilities under which we labor. And yet, wishing to do what we can, our joy is to work on and give to this service what of life and strength remains.

It is proper our readers should know that the nearing close of our earthly work, while awakening serious reflection, and a re-examination of the principles we have advocated in this REVIEW, only deepens our conviction that these principles are of God; that, on the part of some of our largest Mission Boards there must be a radical change in the conduct of foreign missions, or the heathen can never be evangelized.

We believe in Mission Boards. We long to see each branch of Christ's church enthusiastically enlisted in preaching Christ to the heathen, each and all its workers abroad so placed and directed as to be in full sight of their brethren at home, the connecting link close and vital, all at home watching every movement abroad, rejoicing in every step of progress, prompt to send all needful supplies, and still more eager by their prayers to bring down upon their brethren abroad the divine inspiration and power which ensure victory, all victories brought distinctly in view of each and all the churches at home, and becoming a fresh inspiration for more volunteers, more generous giving, and more earnest and prevailing prayer.

These *opaque* Boards which become an impenetrable wall between the church at home and its workers abroad check the vital currents and cause stagnation and barrenness both here and there. Let us have done with them, and have agencies transparent as the light, content with their own limited responsibilities, without usurping Christ-forbidden powers, and let them leave both to the home churches and the workers abroad their own Christ-imposed responsibilities, a sense of which should ever be made as active and vital as possible.

We repeat, that our Mission Boards and officers must practice more economy, must furnish in their own persons and lives, examples of truer Christian self-sacrifice and consecration, such as will avail, more than all rhetoric and oratory, to lift individuals and churches to a like standard in giving, going, working and praying for the salvation of the heathen.

We are thankful to find that our avails have improved a little in 1886, so that, after paying printer, we have \$500 to send the most needy and effective workers among the heathen, making the whole amount thus sent from the first, \$1800.

God bless our many dear subscribers who send their touching messages of sympathy with assurances of kindest wishes and earnest prayers.

XX. BOOK AND LITERARY NOTICES.

THE CRISIS OF MISSIONS; OR THE VOICE OUT OF THE CLOUD, by Rev. Arthur T. Pierson, D.D. ; Robert Carter & Brothers, New York.

“Thoughts that Breathe and Words that Burn.” For this small volume of 370 pages, we devoutly thank God, and would gladly have every young man and woman in Christendom prayerfully read, study and consider its contents, and give them due weight in deciding life's work.

OUR INDIA MISSION, by the Rev. Andrew Gordon, D.D. This volume of 516 pages, is a book of thrilling interest, dealing not so much in rhetoric or logic as in the simple details of mission life and work, and the grand results of honest labor in this cause of God. The mission begun in 1855 by *one* ordained missionary, and having an average of only 3 2-5 ordained missionaries through all its history of 30 years, has in 1885, 1,912 living communicants. From 1871 to 1881 its native members increased 550 per cent.; and again from 1881 to 1885 they increased 550 per cent.; while in the first six months of 1886 the accession of 900 adults by baptism exceeded the growth of any previous entire year. In view of these results of faithful labor in winning souls to Christ, who can ever say again that India is an unfruitful mission field?

True, there is a strange contrast, when we compare the work and results of this mission with those of our Presbyterian Missions in North India, with their 900 communicants after 50 years' labor by a mission force many times larger, and expending annual sums of money much in excess of the entire Foreign Mission income of this mission's whole church in America; and this contrast we commend to the prayerful study of our

brethren both in India and America. This volume is sold by subscription at \$3.00, \$3.50, and \$5.00, according to binding, and may be obtained from Rev. Andrew Gordon, 914 Filbert St., Philadelphia, Pa.

BIBLE CORRESPONDENCE SCHOOL, 1886-87.—Under the vigorous conduct of Rev. Dr. Worden, who, as S. S. Secretary, originated it four years ago, this school for training S. S. Teachers, is proving a grand success. The first year it enrolled 5,200 members; the second year, 7,000; the third year, 8,000. This fourth year begins Nov. 1, 1886. Now is the time to enlist. Write to Rev. James A. Worden, D.D., 1334 Chestnut st., Philadelphia, for all needed information.

THE DORCAS MAGAZINE, for October, with its bright and instructive articles upon subjects interesting to every woman, reminds one that now is the time to crochet Afghans, to knit bed-spreads and warm winter garments, and to begin those pieces of fancy work, for either Christmas gifts or home decoration, which are always associated with cool weather. \$1.00 per annum. A sample copy costs 10 cents. Address, *Dorcas Publishing Co.*, New York.

CHRISTIAN THOUGHTS, for October greets us with a rich and varied table of contents, showing the steady growth in merit, of this already worthy and popular magazine. The editorship in the person of Dr. Charles F. Deems maintains a constant outlook upon the world of intellectual and scientific thought. The first article of the current number is one entitled "Accord between Philosophy and Faith," by Ransom B. Welch, D.D., LL.D., which shows skillful thought and irrefutable logic. It was delivered before the American Institute of Christian Philosophy at its late Anniversary and commended, and its publication was urged. "American Schools in the Turkish Empire," by the Rev. James F. Riggs, gives a fund of most valuable knowledge and facts in relation to the all potent aids to do permanent work in the East. "The Gains and losses of Faith from Science," by President Bascom, will create a special demand for this number of "Christian Thought." It is clear, direct, forcible. "Views and Reviews," contain several interesting and exceedingly wise articles which will be read with avidity. The ownership of this magazine is becoming a necessity among thinkers. The price is \$2.00 a year; Clergymen, \$1.50. Single copy, 40 cents. *Wilbur B. Ketcham*, Publisher, 71 Bible House, New York.

PROFIT SHARING between *Capital and Labor*, by Sedley Taylor, M. A., in *Humboldt Library*, Aug. 1886, is well worthy of careful study.

THE CHRISTIAN, \$1.00 a year, H. L. Hastings, editor and publisher, is a monthly paper of sterling merit, pure, chaste, and every way worthy to find a welcome in every Christian household.

STUDIES OF ANIMATED NATURE, by W. S. Dallas, F. L. S., 15 cents, in *Humboldt Library*, No. 84, well deserving attention.

THE PROBLEM OF RELIGIOUS PROGRESS, by Daniel Dorchester, D.D., Phillips & Hunt, New York. This volume of some 600 pp. has been in the hands of Christian readers some five years, but we have only now been able to examine it. Allowing that some of its many statistics would carry more weight if they had been a little more moderate, still we are much impressed with the evidence, furnished on all its pages, of very great and careful research, and assure our readers they will find it a volume of decided merit and value.

MR. EBEN TOURJEE of the New England Conservatory, Boston, has issued a circular letter to the different foreign missionary boards expressing his deep conviction of the importance of music in impressing gospel truth on the hearts of men and his desire to do what lies in his power, by means of this sacred art, to help forward the work of foreign missions. He therefore offers to give instruction, free of charge, in vocal and instrumental music to all persons fitting themselves for the foreign work, such as will fit them to meet the demands likely to be made upon them in the fields to which they go. He also offers to make a discount of twenty-five per cent to those boarding at the institution. This generous offer has been cordially responded to by the missionary boards of several branches of the church. We hope Mr. Tourjee's heart will be made glad by having at the Conservatory continually a large class of candidates for the foreign missionary work.

FIFTY YEARS IN THE CHURCH OF ROME; Craig and Barlow, 170 Madison St., Chicago, Ill.—We have hoped, by delay, to become able to notice this work more at length than we can as yet, but we must delay no longer. It is a volume of 832 pages, every one of which is a telling witness against the iniquitous doctrines and practices of the church of Rome. *Father Chiniquy's* utterances have all the freshness and force of personal experience, and his memory of events of fifty and sixty years in the past are recalled and presented with the vividness of present and living scenes. The disclosures of the volume should startle the Romish authorities, and elicit effective disproof if such be possible. Incendiary fires for destroying the volume and thus silencing its testimony, instead of being counter evidence, rather confirm its truthfulness, while the numerous quotations from Romish clerical authorities and the memorials and documents attested by government authorities of Canada and the United States, render its statements quite impregnable. Father Chiniquy's father and mother were both sincere Roman Catholics and yet they read the Bible and taught their son also to read it. Very touching and thrilling is his account of the Priest's attempts to interdict this usage, and the keen interest be felt, though a mere child, in the firm, courageous treatment of the Priest by his father. And yet, despite all the wrong-doing and immoralities he saw among the priests, he cherished his strong love for the church and became a priest himself. His entire devotion to this church and his persistent efforts to effect reforms are everywhere manifest. The chapter on *Auricular Confession* is of most thrilling and painful interest. The story of the Romish plot and part in the assassination of Lincoln, and of his own hairbreadth escapes in his heroic labors since he left the Romish Church, make the volume one of tragic elements and interest to all readers.

Of Father Chiniquy himself, an able writer well says :

"The career of Chiniquy, this resolute and heroic reformer, reminds us of the days of Martin Luther and John Knox. Rome has not had a more dauntless and dreaded antagonist than this stern old champion, battle-scarred and drenched in blood at the hands of howling mobs, repeatedly reduced to poverty by incendiaries—not since Martin Luther marched on foot, begging his way and borrowing a monk's cowl in which to meet the minions of the Pope at the Diet of Worms. The grim and intrepid veteran is shaking the pillars of the rotten Roman hierarchy. The full scope and importance of this agitation will not be known until his work is clearly outlined by the lapse of time and by the looming up of tragic events, of which he has faithfully forewarned us. What soul that has ever cherished sentiments of true philanthropy and Christian faith but feels the thrill of admiration and love for an aged man standing beside the smouldering wreck of his noble achievements and the ashes of his fortunes and still flinging defiance in the face of a monstrous, treacherous, furious foe. Now would seem a fitting hour in which to forward some substantial token of sympathy and fraternity. It is a work of real beneficence and holiness to reach a helping hand in this crisis and send on funds in large and small amounts and send our prayers to heaven until his volumes, Phoenix like, spring from the ashes, new-winged by every fiendish attempt to consign them to the dust."

HOWARD ASSOCIATION REPORT.—This Association has to do with the inmates of Prisons and Reformatories, seeking to prevent and correct abuses, secure more discriminating discipline, and the proper classification of prisoners, so that those less criminal may not be corrupted by the utterly depraved. It has its head office at 5 Bishopsgate Street, Without, London, E. C., England. The Receipts of this Association the past year, by subscriptions and donations, \$2,988; the Expenditures have been \$3,085. Debt, \$97.

A GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT, Grimm's Wilke's classic *Novi Testamenti*, translated, revised and enlarged by Joseph Henry Thayer, D.D., of Harvard University's Divinity School, is announced as "*Just Ready.*" Harper & Bros., Publishers, New York.

STALL'S LUTHERAN YEAR-BOOK FOR 1887, published by the Author, and for sale by all Lutheran Book Stores in the United States and Canada. 186 pages. Price 25 cts. Stall's Lutheran Year-Book for 1887 is before us in an entirely new dress. This Annual is the only publication which represents all branches of the Lutheran Church in the United States, and its contents, engravings, typography and complete statistics merit for it a place among the best of Church Annuals. The new issue has an interesting History of the Early Lutheran Settlements in the United States, names and addresses of all Lutheran ministers, portraits of prominent Lutherans, engravings of institutions of learning, churches, &c. It

contains 186 pages, and sells at the nominal sum of 25 cents. It may be ordered through any book dealer, or from the Editor at Lancaster, Pa.

THE MISSIONARY MESSENGER, Rev. H. B. Hartzler, Cleveland, O., 25 cts. a year.—We are glad to see our brethren of the *Evangelical Association* have started a Missionary Periodical. It begins well, giving promise of much interest and usefulness.

THE PULPIT TREASURY for Dec.—771 Broadway, New York—has a full bill of fare—"Noted Preachers;" "Leading Thoughts of Sermons;" "Christian Consciousness;" "Young Pastor and Foreign Missions" "Questions of the Day;" "Mission Fields" and "Helps in Pastoral Work" indicate only a few of its treasures.

THE HOMILETIC REVIEW, Funk & Wagnalls, 10 and 12 Dey Street, New York. The Dec. No. of this valuable *Review* comes laden with rich treasures, among which are "Seed Thoughts for Sermons," by Dr. A. T. Pierson; "The Missionary Field," ditto; "Self-Denial of Christ," by Dr. M. Rhodes; "Christian Heroism," by John Matthews, and other choice subjects very ably treated.

OUR LITTLE ONES AND THE NURSERY for Dec.—Russell Publishing Co., 36 Broomfield St., Boston, Mass.—tells of *Wood Chuck Shovels*; *The Peacemaker*; *Kitty's Thanksgiving Dinner*; *How the Cucumber got into the Bottle*; *How Bunny was Lost and Found*, and some other nice things.

THE MISSIONARY HELPER. We are sorry to see this bright and cheery periodical is losing its editor. For nine years Mrs. Brewster has conducted it with marked ability and fidelity. We do not wonder she feels the need of a respite from the arduous and ever-pressing duties and we only hope her successor may be endowed with like zeal and ability.

THE INDEPENDENT.—We cannot too strongly urge upon our readers the necessity of subscribing for a family weekly newspaper of the first class—such, for instance, as *The Independent*, of New York. Were we obliged to select one publication for habitual and careful reading to the exclusion of all others, we should choose unhesitatingly *The Independent*. It is a newspaper, magazine, and review, all in one. It is a religious, a literary, an educational, a story, an art, a scientific, an agricultural, a financial, and a political paper combined. It has 32 folio pages and 21 departments. No matter what a person's religion, politics or profession may be, no matter what the age, sex, employment or condition may be, *The Independent* will prove a help, an instructor, an educator. Our readers can do no less than to send a postal for a free specimen copy, or for thirty cents the paper will be sent a month, enabling one to judge of its merits more critically. Its yearly subscription is \$3.00, or two years for \$5.00

Address, THE INDEPENDENT, 251 Broadway, New York City.

THE PANSY, of Oct. 16, comes in new dress, telling of "Some Remarkable Women," "Harry's Invention," "Where I Went and What I Saw," with other nice things, and elegant illustrations, Lothrop & Co., Boston, Mass. That for November has the "Missions of a Gray Woolen Sock," "Only a Little Madchen," &c.

THE PANSY PROSPECTUS for 1887.—This illustrated monthly contains thirty-two to forty pages each number of enjoyable and helpful literature and pictures, equally suited to Sundays and week days. The editor, "Pansy," will furnish a new serial to run through the year entitled "Monteagle." The Golden Text Stories will be continued under the title of "A Dozen of Them." Margaret Sidney will contribute a serial called "The Little Red Shop," telling how Jack and Cornelius and Rosalie earned money to help mother take care of the baby. There will be more "Great Men," and more "Remarkable Women." Faye Huntington will write of flowers and plants in "Mrs. Brown's Botany Class." Rev. C. M. Livingston will furnish stories of Great Events, People, Discoveries, Inventions, etc. A novel feature will be a *story by eleven different authors*. R. M. Alden will direct a new department of Church, Sabbath School and Missionary News. The present departments will continue and new ones be opened. Only \$1.00 a year. Specimens free to intending subscribers. Address orders to D. Lothrop & Co., Publishers, Boston, Mass., U. S. A.

THE LIBRARY MAGAZINE for November contains fully thirty articles comprising the very cream of the latest English periodicals. The Magazine is intended for thoughtful and cultivated readers. Its plan does not include the literature of fiction, which certainly has too large a place in most of our American Magazines. Among the notable articles in

the present Number are the conclusion of Mr. Froude's history of the famous religious and military Order of the Knights Templars; Mrs. Oliphant's graphic account of a notable Venetian Dynasty; and papers by Sir Samuel W. Baker and A. Vambéry treating of the past, present and probable future relations between England and Russia. Mr. Charles F. Johnson treats appreciatively of Coleridge. Mrs. Mulock-Craik discourses cleverly about Money, especially in its relations to women, and sympathetically about the stage and players as they should be, and measurably are. It is a wonderful store of good literature to get twelve times a year, all for \$1.00. JOHN B. ALDEN, Publisher, New York.

EDUCATIONAL.—The Illinois Wesleyan University, Bloomington, Illinois, has had before the public for nearly fifteen years, a Department of Non-Residents, matriculants in which follow prescribed courses of study, upon which examinations are set, and receive proper degrees on completion of their work. The Department is modeled after the operations of the London University, and, like it, offers opportunity for doing systematic study to professional and other people who are debarred from residence at the seat of a University. Particulars regarding matriculation may be obtained by addressing PROFESSOR CHARLES M. MOSS, enclosing stamp.

MEDICAL MISSIONARY RECORD, 118, Forty-fifth St., New York. We congratulate Dr. Dowkontt on the ability shown in the conduct of this Magazine. The November number is one of special interest and excellence.

U. S. CIVIL SERVICE COMMISSION.—*Third Annual Report.* We are glad to see there is visible progress in the work of this Commission. The branches sharing the benefits of competitive examinations are: The Department Service at Washington, Customs Service and Postal Service. Applicants have been examined the past year from every State and Territory of the Union, except Utah. The whole number examined has been 7,602—6,872 males and 730 females. The whole number since the Commission was inaugurated three years ago is 17,491. Of the 7,602 examined the past year 5,034 attained the minimum of 65 per cent., which makes them eligible to appointment, 2,568 failed.

The whole number of appointments the past year, from those examined, has been 1,876. Previous appointments were 2,300; making the present total number in the three services, holding their appointments from examinations, 4,176.

Let this work go on till every appointment, in every department of the Government Service, shall be made from well-tested qualifications and honest merit, with utter disregard of political or party views and bearings.

THE EARTH, Scripturally, Rationally, and Practically Described; a Fortnightly 8-page Periodical, published by Perry & Co., 29 Paternoster Row, E. C. London, England; Am. Agent, John Lindgren, 90 South First St., Brooklyn, N. Y. Hard on modern scientific theories while contending for the accuracy of the Biblical account.

ILLUSIONS OF THE SENSES AND OTHER ESSAYS, by Richard A. Proctor, constitute No. 82 of *Humboldt Library*. 15 cents. J. Fitzgerald, 108 Chambers St., New York. Some of the subjects of the "Other Essays" are, Life in Other Worlds, Earthquakes, Our Dual Brain, Monster Sea Serpents, &c. Here is a collection of essays by that most original and most versatile of the popular expositors of science. The essays upon psychological subjects—the problems of mind—are specially interesting and valuable; but those upon other subjects are hardly inferior in interest.

In the PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, for August, "The Lady of the White House," with portrait, is the leading subject, "Roger Williams" is entertainingly written, "Form and Benevolence" are the subjects of "Familiar Talks No. 8," a very fully illustrated as well as instructive number of the series, "The Bearing of Physiology on Insanity," will arrest the attention of all readers, professionals or laymen. "Life" is a quaint poem illustrated. "Ludwig, of Bavaria," with portrait is an unbiased paper on that eccentric king; the new instalment of "The Christian Church, its History and divisions," treats of the Unitarian branch in the author's remarkably fair style; "A Strange Adventure," "Hypnotism as a Curative Agent," "Burns and Scalds," "Amativeness in Women." "The Breathing Function" are some of the subjects included in "Science of Health." In "Notes on Science and Industry" are many valuable items of information. Editorially, "Latent Faculties," "The Crisis in Great Britain," The

too frequent Pistol and other matters are vigorously handled. Several correspondents are very graciously and instructively answered and space given for some private opinions.

The "Phrenological Journal" always sets a table of seasonable as well as wholesome and hygienic food before its patrons, that they relish and thrive on it goes without saying—\$2.00 per year, 20 cents per number. Published by Fowler & Wells Co., 753 Broadway, New York.

ANNUAL REPORT OF THE PRESBYTERIAN BOARD OF RELIEF shows that the number of beneficiaries enrolled is, Ministers 191, Widows of Ministers 265, Orphan families 28, Total, 484. having in their families over 2000 persons. The total receipts of the Board the past year for current use are \$120,437.19. This report bears evidence of faithful labor and much efficiency on the part of the worthy Secretary, Rev. Dr. Cattell.

DIARY OF DAVID ZEISBERGER.—The Historical and Philosophical Society, of Ohio, has rendered an important service to the Aboriginal history of the country, by the publication, in two elegant octavo volumes, of the *Diary of David Zeisberger, a Moravian Missionary among the Indians of Ohio. Translated from the Original German Manuscript, and edited by Eugene F. Bliss.* (Robert Clarke & Co.: Cincinnati.) Mr. Brinton, in his volume on "Lenape and their Legends," speaks of David Zeisberger, whose private diary is made accessible by this translation, as "the principal authority on the Delaware language, whose long and devoted labors may be accepted as fixing the standard of the tongue." He died in 1808, in his eighty-eighth year, worn out by a lifetime of depressing labors among the Indians, and longing for his rest. He was born in Moravia, in 1721; and, after some considerable wandering, began the serious preparation of an Indian missionary in Bethlehem, Penn., in 1744. Through all the horrors of the remaining years of the century, he continued his work, now here and now there, among the Indians in the region which is now the State of Ohio, and as far west as Detroit. To judge from the narrative printed in these volumes, the missionaries (Zeisberger and his associates) took the Apostle Paul literally, and to the Indians became Indians, that they might save some. Zeisberger himself was adopted into one of the tribes—the Onandagas—who gave him the singular name of Ganousseracherie, or On the Pumpkin. He resigned himself to Indian ways; fell into their taciturnity; the sad expression of the race settled on his countenance. Besides his Diaries—of which this now published is only one, and some of which were burnt in Indian Wars—he wrote a history of the Indians, which has never been printed, "lexicons and grammars of the Onondaga language, a dictionary in German and Delaware, various glossaries and vocabularies and many translations into Delaware of hymn-books, liturgies, and sermons." The journal now published begins while on the journey from Gnadenhütten to Upper Sandusky, a few days after he and his companions had been driven from their work at Gnadenhütten. The last entries are in 1797. It is a wonderful record of absolute self-devotion, tireless endeavor, with no hope or prospect of reward, with no earthly eye upon it; of patience with trying converts; of contempt of danger among barbaric tribes, of whose customs, language, and whose history this *Diary* gives us the best account we can now have. His life has been written by the Moravian Bishop de Schweinitz.

COMMERCE OF KANSAS CITY, 1886, with a general review of its business progress. \$2.00. S. Fred. Herve, Publisher, Kansas City, Mo. This is an elegant illustrated volume of 288 pages, presenting a clear view of the rapid, reliable and solid growth of Kansas City, Mo., in all departments of business, claiming and demonstrating a progress in this case rarely if ever equalled and never surpassed by that of any other city in the United States. In speaking of the various business relations and companies of the city, the book deals in no fulsome praise, but in sober, reliable business tones, thus making it a safe hand-book to consult by all strangers desiring information. A good illustration of this may be seen in the account given of Investment Companies, the oldest of which is that of *Jarvis, Conklin & Co.* Of this company it says: From the commencement this firm have conducted their business on the straightest principles. . . . They lend money only on improved and thoroughly productive property. The titles are examined with a scrutiny as rigid as though they were themselves about to become the absolute purchasers. . . . It is thus that the confidence of investors has been acquired. . . . and their transactions have assumed proportions of great magnitude." This scheme is well fitted to be of mutual service both to investors and borrowers, as also to Kansas City and its rapidly growing commerce and business of all kinds.

We regret to find many of our *Book and Literary Notices* crowded over to next number.

For use in Library only

1266

1266

For use in Library only

I-7 v.10
Missionary Review

Princeton Theological Seminary-Speer Library



1 1012 00317 9191