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THE FOREIGN MISSION DAY AT NORTHFIELD CONVENTION.

REPORTED BY MISSES LOUISE B. AND ANNA W. PIERSON.

There are some feasts of fat things, even the fragments of which are of priceless value, and should be carefully gathered that they be not lost. And such a feast was kept at Northfield, Mass., on Tuesday, August 4th.

Mr. Moody uses every means to make the Annual Conferences, at this now famous gathering place, impart a mighty momentum to all true work for the Master. Accordingly a whole day was this year given up to foreign missions, and some who were present have said that no more memorable and impressive day has ever been known in the whole history of these yearly meetings of believers. The day was a sort of field-day, and certainly a very full day. From morning to evening up to ten o'clock at night the interest never flagged, but rather grew. By Mr. Moody's request the editor-in-chief of this REVIEW took the chair, but not until the close of the evening session did he speak himself, save very briefly to guide the proceedings and introduce the speakers. The time was given up principally to veteran missionaries from the field, though Dr. Mabie, who has recently returned from his Eastern tour, and Dr. Gordon, who is a special student of missionary questions, very profitably added their testimony and appeals.

No brief *résumé* can do any justice to the addresses. The interest awakened, for instance, by Dr. Clough's story of the new Pentecost in Southern India, which sounded like apostolic days, was at times painfully intense. But our desire is to give our readers some conception of the day's doings and present to them the outline at least of what was done.

In opening the morning meeting the chairman suggested as a key-note for the day, four passages of Scripture: Isa. 53 : 11 ; 1 Cor. 4 : 15 ; Gal. 4 : 19 ; Col. 1 : 24. These Scriptures teach us that Christ is yet to see of the travail of His soul, and that in that travail the believer is to share, and that until the Church partakes of Christ's vicarious sorrow and atoning work that travail cannot be accomplished. The one overwhelming thought that should occupy us to-day is not joy and self-gratulation at what a century of modern missions has wrought, but rather shame and humiliation that our Lord has waited for eighteen long centuries to see of His soul's

travail and has never yet seen it, because His Church has been so apathetic, selfish, and worldly. Even yet the great body of believers is half asleep, if not practically dead to a lost world's ruin and wreck.

"Were I asked," said the chairman, "what above all else the Church needs for the new century of missions now before us, I would say, not men or money or zeal, but an outpouring of the spirit of *believing* PRAYER!" A few most impressive and remarkable instances of answers to prayer in connection with the work of missions were then briefly cited, most of which have been already spread before the readers of the REVIEW—such, for instance, as the special calls to prayer in the history of the Church Missionary Society in 1872, 1880, and 1884, referred to by Mr. Edwards in his article in the October issue, pages 734-40. And then Dr. J. E. Clough, of the Telugu Mission in India, was introduced and received by the vast audience with a *rising*, as well as rousing, welcome. The charm of his story was its simplicity, not an attempt to clothe the facts with any drapery of imagination or embellishments of rhetoric, but a plain, modest, unpretending statement of what he called "the Lord's work, which he had been permitted to stand by and witness."

He said, in substance :

"India has a wonderful history in the past, and, I fully believe, in the future. It contains about 1,600,000 square miles, being about 1800 miles from north to south, and about 1600 in the north, from east to west. The peninsula of Hindostan is peopled by about 286,000,000 people, who are divided into 137 nationalities, speaking entirely different languages, which are subdivided into 100 or more dialects. These are an interesting, progressive people. They have the intellect, the push, and the physical strength of a dominant race. They have done wonderful things in the past, and will do wonderful things in the future. They gave Buddhism to almost two thirds of the human race, and what they have done for Buddha they will do for Christ, if we but give them a chance to know Him. The 'Lone Star' Mission is situated on the western shore of the Bay of Bengal, about 600 miles from Colombo on the south, and about 1000 miles from Calcutta on the north. It was established in 1836 by men of prayer, but was almost a forlorn hope for thirty years. God's time had not yet come for saving the Telugus. The American Baptist Missionary Union was discouraged and talked of abandoning the mission, but Dr. Jewett determined to go back. The Board said that if he *would* go he ought to have some one to give him a Christian burial, and sent me back with him. I have never had that duty to perform, and when I last saw him he did not look as if he would need it for some time. When I went out in 1865, the converts connected with that mission numbered twenty, and the scholars were just about that number. Just at this time heathenism there was rampant. Cholera had broken out, and people were dying by hundreds, and the heathen were taking different idols, carrying them into one place, feasting them, and then taking them to another place, and so on. I took tracts and gave to the heathen, who would receive them from us when they would not from their own people. Hundreds of thousands were distributed. A teacher helped me to commit texts to memory in the language, and especially John 3 : 16, and I would go out and by singing draw a crowd and then deliver my texts. Then I would move on to

another place and preach the same sermon. I added a few texts each day, and soon had a purely *textual* sermon half an hour long. After a while I noticed that the people who saw me would put their fingers in their ears and run away. My escort said, 'They believe you are sent from God, and fear that if they hear you and do not obey, some calamity worse than the cholera will come upon them, and so they are determined not to hear you.' A Hindoo priest, of much influence at one place, for many days closed his door in anger against me. Finally this man came to my house and said he had read the Gospel of Luke which I had given him, and had come to the conclusion there was nothing in idolatry and gave up his idols, which he brought with him, and asked for the whole Bible. A few weeks later he was baptized, and till his death was an efficient colporteur. During a year and three months at that place, perhaps twenty were converted and received by the Church.

"Then I went to another station, one mass of solid heathenism for 73 miles around. With me I had three or four Christians, and the catechist, eight of us in all. We went out two by two and every hamlet was visited, and after a while we extended the circuit till we reached around some 40 miles from the station. After two or three months we heard there was a good deal of interest out about 40 miles. I went out and sent word to surrounding villages. The first morning about forty came, each with a bundle of grain to eat, to stay till they heard all about the religion. We continued in alternate seasons of talk and prayer till about the third day when about all the company were praying. In four days 28 of them gave such evidence that they were baptized. After 25 years every one of these converts has remained faithful, and six of them are working to-day as catechists, preachers, or colporteurs. Some are dead, but all faithful to the end.

"I wanted to get hold of the high-caste people, many of whom were wealthy, finely educated, and as keen and shrewd as God ever created men. I had a plan of establishing a school in Madras, getting the high class into it, and getting them into the mission. The house was built, teachers were engaged, and everything was ready, when these 28 men were baptized. Secretly I wished low-caste people would keep away on account of the high caste, but the latter heard of my intercourse with the lower caste, and refused to have anything to do with the school if I allowed those to come. The school was established, and one day five of the low-caste people came to me and asked to be baptized. I commissioned some of my fellow-workers to see and catechise them, and if they really believed, we must, of course, baptize them. After a thorough examination there was no doubt but that they were really Christians. I could not help feeling sad when I went to baptize them. The high-caste people went where the baptism took place and criticised me, claiming my religion was false, inasmuch as I taught it to the low caste people. By accident I came across a passage in the Bible which led me to believe that God wanted us to do our work principally among the poor people. I went home and when alone I opened my Bible at random to 1 Cor. 1 : 18-31 : 'For the preaching of the cross is to them that perish foolishness ; but unto us which are saved it is the power of God,' etc. As I sat thinking over what I had read, my wife came in and said, 'I believe the Lord would have us seek to save these low-caste people.' Then she told me how in her disappointment at the coming of the low caste she had gone to her Bible, and opening at random began also to read at the same eighteenth verse of the first chapter of First Corinthians, and read to the

end! We concluded God had used that passage to guide us. Our missionary brethren throughout the country regretted the course we took, and it looked as though I had thrown myself away. But twenty-four years after that time I received a letter from the editor of the *Indian Witness*, perhaps the most influential religious newspaper published in India, saying: 'You by the blessing of God have changed the missionary policy of all India. You are right, stick to it, give us some articles for our paper, telling us what you have done.' A year after, when I left the station, those who had scorned me at first vied with each other to do me honor. From that time on, the converts came into this Lone Star Mission, from 25 to 100 every year for the first year or two, then 200 or 300 a year for the next few years, then 400 or 500 a year, till 1872, when I got the jungle fever and came home. We asked for and secured four more workers, and some money for schools. The converts were then coming at the rate of 500 to 1000 a year, and then the great famine of 1876 began.

"As soon as the southern monsoon fails we know there is going to be a great scarcity, but if followed by the failure of the northeast monsoon, we know there will be a famine. Both these had failed, and I knew there would be a famine, and I wrote to a friend explaining the condition. He sent me back 500 rupees, telling me to send for more. I gave that money out, and the people worked on for three or four months, when it began to be grievous. The government had undertaken relief work, digging a canal for 200 miles. I took a large contract of three miles. The government officials said: 'You can have all the money and assistance you want from us. Just use your influence to get the people to come in.' They did this, because the people would not leave their homes to go to famine relief work. That is mainly because they are fatalists, and say: 'If it is fated for us to die, we shall die and it is of no use for us to go away to die.' Others say: 'Some god is angry with us, and if we undertake to flee from his wrath something worse will come, and what is the good?' The government officials stuck to their promise most faithfully, and we built huts on the canal, police were furnished, a medical man was sent there, watchers were given to me, money was placed in my hands, and I sent my assistants over the country, crying out to the starving to come from famine to this place and live. The people came in, and those who were sick were put on litters and brought. In my camp, one division unable to do work were given subsistence allowances, and everything was done for them till they were able to go to work. The others went to work under 40 assistants, and each preacher, with his hundred or two men, would be a sapper and so they commenced. After they were tired out, they would read to them out of the Bible. Thus they read and worked for a few days and the Lord gave us one of the most desirable tracts to dig on the canal, though it was thought to be a hard place by the engineer. It was a filled up backwater, and, instead of water coming in as he expected, the soil was light and they could earn more wages than ever before. After I had been at work a few weeks, speculators came and wanted to give me 10 per cent to hand it over to them. Nay, verily!

"When Sunday came this company would come up before my tent and seat themselves, and I would preach to them. This we continued for about five months; then my three miles were done, and the assistants took two miles more on their own account, and I went up to another place. After eight months of this work, the time had come when they must go to their homes to sow their fields, for rain had come. When they got back, they found their houses were without roofs, and many of their

cattle had died, and so frequently they had to plough and harrow the fields themselves. After the first crop was up two or three inches there came a cold rain and the whole was ruined. They sowed again and then locusts spread over the country and took every spear above ground. The people were discouraged, and hadn't anything to buy seed-grain with. I was in correspondence with the editor of the *Madras Times*, and telegraphed him and to England and wherever I had a friend, the condition. Money began to come in and the Mansion House Fund was established in London, one of the noblest charities ever undertaken and executed by men. Within a week I was informed to draw on them for all I wanted. Twenty-five hundred rupees were immediately telegraphed for, and they telegraphed that they were on the way, but that I had not asked for half enough. So I sent for 2500 more.

"We formed committees of all the trustworthy men and government officials all over the country, and the people were supplied with money to buy grain. But it was too late to sow any grain that would be long in maturing, so they sowed a small kind of millet, which would mature in six weeks. They got enough grain, which, added with the weeds they could gather, they could use from day to day, while waiting for the next crop, which would come in about six months. The relief work continued to about June 1st, 1878, when the famine had lasted a year and a half. We then notified the people that we could not do anything more for them, and they must go to their homes and take care of themselves till the crop just sown could ripen. For a year and a half we had not done what is ordinarily called mission work at all. Not a single person had been received into the Church, although, the Christmas before, 2200 were in my compound asking to be received in baptism. We had not held a regular meeting. I sent word to my assistants to meet me and organize for work again. On the evening before the meeting, I went up to the place of service, in a traveller's bungalow, and although I had sent word for nobody to come, except assistants and a few of the older members of the church, I saw great swarms of people. I told them I didn't want to baptize them, because we had not instructed them long enough, and the famine was not over, and asked them to wait till the crop came. But they began to cry to me: 'What you say is all true. We know you are not going to give us any more money and we are not coming for money, but, when we were down on the canal you told us about Jesus. We have believed in Him and discarded all our idols. We have two months before we can have anything from our fields. The cholera and small-pox are prevalent, and many of us must die, and if we die we want to die with everybody knowing that we are Christians. We don't want to die with this old stigma on our heads. We want to be baptized and numbered among the people of God.' To every effort I made the same answer came. After a short time of retirement, I decided to do as they wished. We commenced work the next mornin. and by evening the assistants had examined the most of the company. The first day 500 were baptized, the second 2222, the third day enough to make the whole number about 3500. Delegations began to come in from villages here and there, saying: 'You have baptized that great company, but there are many people unable to come in. Come out to our villages and baptize us.' I telegraphed to the principal of the seminary to come to my help, and we went out and before the close of December nearly 10,000 had been baptized.

"Converts came, perhaps a thousand a year, for the next five years. In 1885 I came home again, to ask for men and money. Our one station

had grown to be 13 in number, and the converts had increased to 25,000, and our assistants were numbered by the hundred. We had a high school established, a theological seminary, and station schools in all the 13 stations, besides boarding schools in most of them and some 200 or 300 village schools scattered in as many different villages. In all we had perhaps 4000 children in our different schools. Just here sad tidings came. Ten missionary families either died or came home on account of their health. Many were sick, of the last who had gone out, and I had to write for more men to take care of the converts. Word would come back : ' We are doing the best we can for you, but men don't seem to be willing to go to the Telugus.' We waited three or four years and none came, so we decided that we must do the work ourselves. The natives became enthusiastic over the matter, and said : ' Yes, we will take care of this work on the field, if you will take care of yourself and not get sick.' I said : ' I will not leave you. I am willing to show you that, if American citizens don't love you and think too much of themselves to come out here, there is one American who loves you enough to stand by you till you take him over the hill to the cemetery and bury him.' I don't think much of missionary *dust*. One live missionary is worth one thousand dead ones, and remember that missionaries don't ask for your pity. We don't ask for your tears. Good missionaries are not run by water. But we want your prayers, sympathy and help, and we want you to remember that this commission which you and we are under is all the same. It is, ' Go ye,' every mother's son of you who are men, and every mother's daughter of you who are women, or else get an excuse acceptable to the Lord Jesus Christ. If you cannot go personally, send a substitute. Send your sons, send your daughters, your money, and your prayers. God will never be in debt to American Christians for what they do, you need not be afraid of that. And when you go, burn your bridges behind you till your term of service is over, till God shows you that you have no business to stay any longer.

" While we were feeling so despondent about missionaries, we began to feel there was more of a revival spirit going on than for a long time. Some of the converts came in and told about it. We had meetings, and the first day we baptized 240, and when the time came for them to go away, their request was for me to come to their villages. I told them to go to those villages, to tell the Christians how the matter stood, and to come to the station December 28th, and we would have a grand time. They had doubts, because these Hindoos like to be baptized in their own villages. With some reluctance they started off. At the time 4000 came and we divided them into companies and the leaders examined them. We baptized from one o'clock till 6.30, 1671 persons. There was not a single request made by any one for anything except Christian teachers to come to their villages.

" Then Dr. Mabie came. I showed him the Hindoos in their homes, and he and his travelling companion baptized 600. We gave him a reception, when the 800 children in the schools met him. After they had left, I continued the tour till between 1600 and 1700 had been baptized. Dr. Mabie convinced me that by coming home to get men and money I might do a better thing for the Telugus than by dying for them. I told him if I could get twenty-five men and \$50,000, so that I could be back to India within a year, I would go."

The speaker then gave a vivid description of his parting with the people on returning to this country last March. He made three attempts

to get away and could not on account of the crowds of people that came to bid him farewell. He finally stationed guards before his house to send the people away and tell them he could see no one. At about midnight he attempted to slip quietly away, and when he opened his door, what was his surprise to see hundreds of people gathered to see him off; some of whom had been waiting since early in the morning. Dr. Clough closed his thrilling address with the following story told of a deacon who had been complained of by his wife for giving away all that he had. She asked the pastor to remonstrate with him. When the pastor asked the deacon why he did so, he said he had had a curious dream: he dreamed he had a basket of crackers, and standing near the water threw one out on it, and it skipped along out of sight so nicely that he threw another in the same way, and so on, till they were all gone. But just at that time he noticed something large, coming back to him on the water, which proved to be a loaf of bread, and he waited till every cracker he had thrown out came back such a loaf. "If you want your money to increase, send it out. If you want God to bless the great republic, send out the men and your daughters, and after they go, instead of crying after them, follow them up by prayer and words of cheer. He will take care of your sons and daughters who go, and those who remain, and will be glorified, and our great republic will go on just as well."

Dr. H. C. Mabie, Home Secretary of the American Baptist Missionary Union, then added a few words as to his experiences in India:

"I was never at rest until I could go and see the work among the heathen. The first Sabbath in India, what did I see? A congregation of 666 persons. Eighteen hundred texts were recited by the children. At 11 o'clock the preaching service began. I did not need to be told that I was in the midst of Christians, for I could see the image of Christ on the faces before me. In the audience were foreigners, natives, out-castes, and Brahmans. By first working for the out-castes, Dr. Clough had won them all. I felt during the entire service great spiritual response to the preaching. At 3 o'clock there was a meeting for the examination of candidates which lasted the remainder of the afternoon. It was no special occasion, but 97 came to be examined.

"The service in the evening to my surprise was conducted in English. Before the service a delegation of Brahmans came to give me a welcome. They read a document signed by many of the leading men in the vicinity, in which they commended most highly the work of Dr. Clough and the good he had been enabled to accomplish among them. The following day I visited a boys' school of over 200, and later a school for Brahman girls. I was very much impressed by the treatment which I received from these high-caste children. One of the little girls came up to me, and without any warning threw over my head a large wreath of flowers, another one followed with one for Dr. Clough. Several other children brought me little trinkets and jewelry, and after I had been home I received from some of them little gifts for my daughters."

The chairman opened the afternoon meeting by reading a telegram, conveying the greetings of Rev. Dr. J. T. Gracey, of Rochester, the

President of the International Missionary Union. He then gave several striking examples of the power of prayer in missions, such as the remarkable experiences of David Brainerd, Dr. Neesima in his great school in Japan, in which at one time 150 students were found inquiring, after a special season of prayer. A third instance was cited from the story of Tahiti, where—just as the London Missionary Society was about to abandon the work, but under Dr. Haweis's and Mr. Wilks's entreaty determined to go forward with new prayer—the idol systems fell and the idol gods were surrendered, at the very time that the prayer covenant was being formed in London, and the ships bearing intelligence from the society in London and from the missionaries in Tahiti passed each other in mid-ocean.

At the afternoon meeting Dr. W. W. Eddy, the veteran missionary of Syria, spoke :

“Spiritual Christianity is an exile from the home of its birth. Spiritual desolation reigns in Syria. The spiritual temple in that land should be rebuilt. Corruption has come into the Church. When the American Board fifty years ago sent its missionaries to Turkey and Syria, it instructed them not to deal with the Mohammedans, but to work with the native Christians. We found, though, that our points of attack were Mohammedanism and orthodox Christianity represented by the Greek Church. The speaker then contrasted the Greek Church with the Roman Catholics, stating that the Reformation had never crossed the Bosphorus. Oriental Christianity is a worship of symbolism. The Bible is not as sacred with them or as much studied as by Roman Catholics. The Greek Church is the Russian Church and there are 85,000,000 members. There are 150,000,000 Mohammedans. The Oriental Church and Mohammedanism cannot be attacked in Russia, as the government will not allow Protestant missionaries in that country. It is against the law to change one's religion in Russia, except to that of the Greek Church.

“One of our greatest weapons for putting down heathenism is the continued and direct contact of the missionaries with the people, who love to converse and argue. Another great weapon used against Mohammedanism is the schools. The people are impressed with the importance of education, and are willing to send their children to our schools, though the Bible is used in all of them. We teach the pupils Scripture verses and the catechism, and to those who commit the latter we give presents of Bibles, which they carry into their homes. We also have high schools for boys and female seminaries for girls and a college with 200 pupils. In all there are 7000 pupils under the reach of our missionaries. Another great weapon is the work of our printing-press. We have four steam presses at Beirut and we print from 25,000,000 to 27,000,000 pages of Arabic literature a year. If Mr. Moody should come to Syria he would see his own sermons in Arabic, of which he would not be able to read a word, and Mr. Sankey might see his own hymns, and I fancy would find some difficulty in reading them, as they are printed backwards. We are *singing* the children into the Christian religion. The Moslem boys and girls sing our hymns in the street. The cholera reached the city of Hums last year. One woman when dying asked to have a Christian hymn sung. She and her husband began to sing, but before the song was finished she was singing in the heavenly choir.

“Our books go to Northern Africa, throughout the Turkish Empire,

to India, and China, and even back here to the United States. Person after person is converted by the silent testimony of God's Word. Our press is a mighty lever. People who dare not come to us openly buy our Bibles.

"We reach them again through medicine. We have a hospital at Beirut, and we are welcomed as bringing gifts of healing. Those who have sought healing for their bodies have found healing for their souls as well. One who has a knowledge of medicine can go from tribe to tribe with perfect safety, and is warmly welcomed. A great problem is how to reach the Bedouins, that wild class. We cannot go among them, it would not be safe. But we send our native helpers, and as the Bedouins are greatly afflicted with small-pox we provide our helpers with vaccine virus. Then we have a theological seminary where we are raising up preachers of the Gospel. I have for several years edited a religious paper and have also been engaged on an Arabic commentary (on the New Testament). We do not dare to tell the success with which we have met, only in general terms. If we were to point out cases the persons would be marked men. Any one who is found to have received Christianity has his property confiscated, and even his life is in danger. Most of them either disguise themselves or leave the country.

"We have a self-supporting church in Beirut with a native pastor with a membership of 400. Our Sunday-school is attended by 1000 children. There are 92 places where the Gospel is preached every Sabbath. There have been great results in the past 40 years. There are 15,000 pupils in the schools of Beirut, all seeking a plane of higher education. I have heard Moody and Spurgeon preached by Greek priests.

"What are the obstacles to the work? First, opposition from the Turkish Government. At first it paid no attention to the work, considering that it was a case of infidel dogs quarrelling with each other. Now they have become afraid, and a censorship of the press has been established. They keep out all that is against their religion, and put all the obstacles in their power in the way of the publishing and distribution of the Bible. We are undermining Mohammedanism. The government has closed up many of our schools. No Mohammedan convert is openly put to death, but he is arrested on some pretext and then disappears, never to be heard of again. A second obstacle is the power of the Jesuits. They come in scores. They open schools where we do, they follow our missionaries and they establish hospitals and colleges opposed to us. The Greek Church is upheld by Russia and it is hard for Protestantism to get a foothold, but 'they that be with us are more than they that be with them.' A third obstacle is a want of means to carry on our work. We have to minimize our work to be within our appropriation. You ask, why doesn't our Board look out for us. I'll tell you. In Syria there are many families where all its members sleep under one covering. During the night this covering gradually gets off those on the edges, and then first one pulls it and then another. So with us. On the north we have Tripoli pulling on the Board; then Sidon wants a share; then Mt. Lebanon complains that too much is given the plain, and the plain complains that Mt. Lebanon's share is too large. It isn't the fault of the Board; rather it isn't a fault. On the contrary, it means that the work is a living, growing work. That it is a growing work is shown by its constantly increasing needs. Missionary work always needs four things: open doors, men, means, and the outpouring of the Spirit.

"Since my return to this country I have visited considerably. I have

seen a \$180,000 church going up in Detroit, I have seen the plan of a projected Young Men's Christian Association building in Chicago. Five hundred dollars will build a church in Syria. It would be but one lump from your store. We need money. You must either stop praying or give more. The growing child has constantly increasing claims, and the parent does not complain; neither should the Church complain that her children are growing, and need more means to support them. You build magnificent churches here, while we cannot raise enough money to buy doors and windows for our churches in Syria. Schools have had to be closed so as not to get into debt. I know of a missionary who has sent to a friend in this country and borrowed money in order to carry on his mission work. We have had to shut up three seminary buildings and have had to cripple our presswork. I sail for Syria next week, and I ask your prayers for our work."

THE NEEDS OF CHINA.

Dr. J. R. Hykes, of China :

"China to-day is the great mission field of the world. It is one of the largest domains ever swayed by a single power. China is one half larger than the United States with Alaska added. It comprises one third of entire Asia and is one tenth of the habitable globe. Next to Russia it is the largest empire. It has one fourth of the human race. It has 350,000,000 souls, six times that of the United States. China has vast stores of mineral wealth. There is coal enough stored to last the entire universe 2000 years. It has stores of copper, gold, and silver which are practically untouched. It is a unique nation. It dates back 4000 years. The end of the ninth chapter of Genesis would be the beginning of the first chapter of Chinese history. It is hoary with antiquity. The greatest problem of the age is the conversion of China. Convert China and you've converted the world. What is the moral condition of China to-day? The first chapter of Romans is an accurate description. It is no libel, and is not overdrawn. The heathen character is growing steadily worse. There is no such thing as a standstill in vice. They are vile and polluted in a shocking degree. An excessive statement can't be made. Confucianism is the State religion of China, but it is not a religion. There is no generic word for it in the Chinese language as we mean religion. Confucius was a transmitter of the wisdom of sages; he was an editor, not an author. He is silent on the origin and destiny of the human race. He would not speak about the future life. The basis of Confucianism is ancestral worship, which is more potent than all the idol worship. In China to-day there are 70,000,000 of ancestral tablets. Confucianism after forty years of trial has proved a failure as a religion of elevation. The Chinaman who sins once has no one to whom he can pray. Buddhism, introduced to supply a felt want, after eighteen centuries has proved a failure. Taouism is a native faith, it is an abstruse system of metaphysics that has degenerated to a mere traffic in charms. China needs the religion of Christ, it is her only hope. Some people think that Christianity is not adapted to the Chinese mind.

"The impression has gone about that the conversion of China is an impossible task. The Chinese can't be converted, we are told. It is a hopeless warfare. Now, what are the sources of this information? They are twofold. First, they come from globe trotters who never visit the mission fields, but go into some large city and then come home and give

their opinions with flippant fluency. One of these romancers was tripped and brought to a humiliating confession. He had never been inside a mission, and yet reported that the missionaries preached to empty benches, and further drew on his imagination. A second source of information is that of naval officers and sea captains, who help to circulate these reports. They have yet to see the inside of a Christian chapel in China. The captain of a steamer which recently arrived at San Francisco made the statement, which was published broadcast, that he saw no native Christians in China. He did not go where they were. He brought home on his vessel the body of a murdered missionary whose Christian servant stuck by him to the death, and whose body was covered with the blood of his master. When the Wesleyan mission was burned, native Christians went into that building when there was no possible prospect of escape, and rescued the children of Christians. I have yet to see the captain of a merchant ship in one of the missions. An Englishman who had spent several years in India, remarked to a missionary there that he had never yet seen a native Christian; and went on to tell of the pleasure he had experienced in tiger hunting. The missionary replied, 'I have lived twenty years in India and have never yet seen a tiger.' The trouble in both cases was that each had not gone to the right place to look. Can a Chinaman be converted? Bishop Newman went among them and personally satisfied himself on that question. He said to one Chinaman, 'I want you to tell me your experience: how you felt when convicted and converted.' He replied, 'I felt as if I were sewed up in a sack filled with snakes and scorpions, with *no hope of escape*, when Jesus Christ came and opened the sack and lifted me out.' The conversion of the Chinese is the most important work of the Church in this age. It is important on account of the future of the Mongolian race. The Chinese question is to become a difficult one for the world to solve. The Chinese are all over the world, have emigrated into nearly every country on the globe. By their temperate habits and economy they have outdone almost every other nation. You should not judge the Chinese from those that emigrate to this country, for they are poor specimens.

"There is a general feeling of uneasiness about them. The Australians would give a larger reward to get rid of them than they offered to be rid of rabbits. The Americans are also in agony over the Chinaman. It is not so much from his bad qualities as his good qualities. He is becoming a formidable competitor. No iniquitous exclusion act will keep him out. Such an act is a blot and disgrace. We can assimilate the scum of Europe, but we can't digest the Chinaman! That act of exclusion is destined to be classed with the burning of witches. It is a relic of barbarism. But John, like Banquo's ghost, will not down.

"There is some great destiny in store for the Chinese race. I feel this first because I believe that God has not preserved this race 4000 years for nothing. Again, all that mineral wealth isn't stored away for nothing. God doesn't work in that way. He wastes nothing. Third, the Chinese are capable of great things. They are slow, solid, aggressive, patient, industrious, economical, filial, and, above all, determined. The Chinese people are a brainy race. It is not too much to say they are the brainiest of the Asiatic race. There was no sentiment about General Grant, and he said that pre-eminently the three greatest men he had ever met were Gladstone, Bismarck, and Li Hung Chang, the greatest diplomat of his day.

"The Chinese are a nation of students. What other country would have

a yearly gathering of 25,000 students to compete for a literary prize, such as takes place at Nanking ?

“ If a Chinaman determined to acquire an education, and was too poor to afford a light, he'd steal the light which streamed through the knot-hole of a more fortunate neighbor's room, and if there were no knot-hole he would make one.

“ China is rousing herself. She has been generally supposed to be dead, but she's a pretty lively corpse. She isn't even sleeping. She has a fine fleet of merchant steamers, a better navy than that of the United States. China is to be one of the great factors in the development of the world. The Christianizing of China is the only solution of the Chinese problem. Exclusion won't do it. But there are reasons for being hopeful about China. First, its doors have been opened, and there is free access to the country ; second, there is a better feeling toward us despite the recent attacks on missions which occurred in the most turbulent districts ; were it not so there would have been fifty massacres instead of two people killed. There is more willingness to hear and a greater measure of success, considering obstacles. Twenty-five years ago there were less than 500 Christians. To-day there are 40,000, who have raised \$40,000 for the support of Christianity. In 1877, 41,000 patients were treated in hospitals. In 1889, 347,000 patients were treated. But you can't count heads in the Chinese problem. There is too large an unknown quantity. You must solve the problem by algebra, not arithmetic, to find the unknown quantity. Again, the dominant class is open to you.

“ It is not correct that we only touch the scum. If you go fishing for shrimps, you catch shrimps ; and if you go fishing for whales, you catch whales. In fishing for souls, you are apt to catch just what you fish for. I believe we are on the verge of a mighty upheaval, a mighty outpouring of the Holy Spirit. The truth of God, eternal, unconquerable, invincible, will go forward in these latter days with increasing force and momentum. I see no reason why China should not be converted in fifty years if the Church of God will do her duty. If the work has seemed a failure, it is because the Church has not upheld our arms in prayer. We are not prayed for as we ought to be, nor do you give as you ought. Give until you feel it.

Evening meeting : Dr. H. C. Mabie, on China.

“ I too read that unfortunate article by one of our captains, who frequently goes to China, in which he says, ‘ I have yet to discover one Chinese Christian. ’ Some men are born blind. He would probably have as great difficulty in discovering one here.

“ The first Sunday after my arrival I went to a service in a mission conducted by a Christian rice merchant. He related to me his experience. He said that as soon as he was converted he determined to close his shop on the Sabbath, though he was warned that he would lose all his trade. For a time he was ridiculed, and his shop was almost deserted ; but little by little the people found that nowhere could they be so fairly and honestly dealt with ; they became willing to wait over the Sabbath for the sake of dealing with a man on whom they could depend. His trade increased far beyond what it had ever been before. Now he has become a minister of Christ.

“ During the service I was called upon to speak, which I did. My text was John 1 : 12. ‘ As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. ’ I dwelt

on the change in Peter when restored to Christ's favor ; of the power which came not only to Peter, but can come into our hearts. I was very well satisfied with my interpretation ; but a water-carrier in the rear of the hall did not agree with me, and, rising, he gave another interpretation of it, bringing it down to the minds of his simple companions. I recognized in that water-carrier the enthronement of the power of God. I arrived at another station on Sabbath morning in a pouring rain, and what did I see ? A large number of people gathered for the morning service, singing ' All hail the power of Jesus' name ! ' Dr. John West addressed them on the text, ' Be ye steadfast, unmovable, always abounding in the work of the Lord.' Perfect quiet reigned ; not a muscle in their faces moved. They seemed hungry for the Bread of Life. One native, who had not been to the mission for some time, came, bringing a fan which he had made, and on which he had put the hymn ' Ashamed of Jesus ' and these three texts of Scripture : ' Therefore if any man be in Christ, he is a new creature ; ' ' If any man will come after Me, let him deny himself and take up his cross daily and follow Me ; ' ' He that loseth his life for My sake shall find it.' He told us how he had been a great opium eater ; and hearing in our mission of Christ and His saving power, he determined to become a Christian if it could save him from the power of opium. He told how he had been giving himself a six months' test, which was now over ; of how Christ had taken away even the taste for opium. Now he wanted to make a profession of Christianity.

" The work of missions is no trifling one. There have been 1,500,000 copies of the Word of God, besides thousands of copies of ' Pilgrim's Progress,' sold or given away in one place.

" One day Dr. Ashmore and I went into the market-place, where we knew we would find a crowd. We were soon surrounded by people who treated us with perfect courtesy. We spoke a few words to them, and one of the natives also addressed them. The audience listened with attention. The old salute had been a shower of gravel stones.

" Medical missionaries in China are doing a great work. I visited a hospital where 100 patients daily listened to the preaching of the Gospel. In connection with this institution 350,000 people had been treated during the past year. One missionary in Canton performed 25,000 operations, treated 1,000,000 patients, and published 30 works besides. These men, who come for healing for their bodies, are deeply impressed by what they see, and go home to tell of it. These heathen are deeply moved by a little kindness ; the tucking in of the covers, the smoothing of the brow, move some of those strong men to tears.

" The problem of to-day is : The re-incarnation of the Son of God among these poor nations until all the world shall join in the strain, ' Glory to God in the highest, on earth peace, good will toward men.' "

Dr. A. J. Gordon, of Boston, spoke, in the evening, on " The Christian's Ambition for Heavenly Honor."

" A few evenings since I was reading the Greek Testament, when my son asked whether any word in the Greek encouraged the *exercise of ambition* and the seeking of honor. I have found such a word, its meaning being ambition, the love of honor, the love of distinction. It is three times used.

" I believe we have come so much to regard humility the cardinal virtue of Christianity that we may have forgotten the Christian should be ambitious. I think he should be the most ambitious person on the earth. To whom is the promise of eternal life spoken but to those who in patient

endurance in well doing seek for glory, honor, and immortality, than which there cannot be a much higher ambition? We sometimes fall into the peril of being proud of our humility. Humility is sometimes only pride turned wrong side out, just as you turn a garment and dye it and refit it. A person says, 'If I can get into heaven at last, I am willing to occupy a back seat.' But Scripture very certainly indicates that you are to seek not only barely to get into heaven, but 'and so an abundant entrance shall be given you into the kingdom of God.' The back seats are all spoken for, and God wants us to get as near the throne as possible.

"'One star differeth from another star in glory.' Who will be stars of the first magnitude? 'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.'

"Let us be 'ambitious to preach the Gospel where Christ has not been named' (Rom. 15 : 20, R. V.) is a most extraordinary statement.

"You might think a man who wanted to build a house would prefer to have a lot where the foundation had already been laid for him. But the apostle wants a lot to build a house where the sod has not been broken. That is not our idea, ordinarily, for when I was choosing my field of labor I thought the opposite. 'If I am to win the most souls, let me get where there is a good foundation of hereditary piety and orthodox faith.' I made that mistake because I apprehended preaching the Gospel for success, but not preaching it for a witness. I don't say we should not preach the Gospel for success; but our first duty is to preach it for a witness. Our first business is, not to build a house, but to build a highway. It is not to perfect the kingdom of God in some favored spot under the heavens, but to prepare the way for the kingdom of God when it shall yet come. Therefore put the emphasis on the words 'Go ye into *all the world*.' We make this mistake. Supposing a new Pacific railway should be chartered, and a man should take a contract to build a thousand miles. He reports at the end of the year that, as the State of Dakota furnished the best rock bottom, therefore he put his thousand miles all in Dakota. But the engineer in charge tells him that the very object of the railroad is to connect the Atlantic with the Pacific, and yet he has built his section zigzag back and forth through a single State.

"That is exactly what we have been doing with the Gospel. It is to be carried into all the world, because by and by the Lord will return; and when He comes we want a highway from sea to sea, and from the river to the ends of the earth, and stations everywhere where He can have distributing centres.

"When we do God's way and preach the Gospel for a witness, we are sure to get the best success. In 1810 Adoniram Judson was just graduating from the seminary, and his father brought home the news that he was appointed associate pastor of Park Street church, the largest in Boston. He astounded his family by saying, 'My field won't be in Boston; it will be far across the sea. I have an ambition to preach the Gospel where no one else has, lest I "build upon another man's foundation."' Eighty years have passed. Park Street church has 800 to 1000 members, but Adoniram Judson's church beyond the sea has a membership of 30,000, and thousands have fallen asleep in Jesus blessing his name. How God is honored in building a church out of unpromising materials, calling out songs from those hitherto dumb! That is the reason why the apostle wanted to build where a foundation had not been laid, for where a foundation has been laid anybody can build, but only God can build on nothing.

“Next year we shall celebrate the anniversary of Carey’s inauguration of missions. He thought, ‘I stirred up the people to form a missionary society in England. I am the first missionary, but I believe God will take care of me. Put me out there and give me my tools, and I will not ask another cent.’ So he went and supported himself in India, preaching the Word of God. After forty years of labor he had not only marvellously preached the Gospel and laid the foundations of the Church, but had supported himself and paid into the missionary treasury \$233,000, a fact utterly unparalleled in the history of missions or the ministry. God will sometimes take the widow’s mite and not the worldling’s million, that He may show what He is able to do. It is a marvellous fact that the greatest gifts bestowed in the work of foreign and home missions have been given to men who have wrought by prayer.

“Mr. George Müller’s Home in Bristol is a marvellous example of the power of prayer.

“When men really trust God for success and money, He is ready to show them that He is not only Chief Shepherd of souls, but Chief Treasurer. When we get off of a human foundation we get upon the divine, and the apostle built on the divine foundation of apostles and prophets, Jesus Christ, the foundation-stone.

“In 1 Thessalonians 4 : 11 you have another *ambition*—service conjoined with silence, doing the best you can and saying nothing about it. Some clocks strike, and some tell the time of day with their hands. So some Christians advertise their business, and others do it and say nothing about it, which is the kind we want. Two texts we ought to read together : ‘Do not sound a trumpet before you,’ and ‘Let your light so shine.’ He wants you to be ambitious, to have good works that somebody can see ; and light travels faster than sound, and so with Christians, you see the flash before you hear the report if they are the right sort. The ambition is, not that they may praise you, but that they may glorify your Father which is in heaven. You thus have an opportunity to be ambitious, and yet to be sublimely humble.

“The work of the hands and of the head is subordinate to that of the heart. If you have been redeemed by Christ, renewed by the Holy Ghost, and your citizenship is in heaven, what is your principal business ? It is to tell others about Jesus Christ and bring them to the knowledge of His love and of His grace. Whatever else you do must be subordinated to that ; and it is a shame and scandal in our nineteenth century Christianity that so many business men get, and live, and labor, and save, as if they understood that getting riches was the end of their existence instead of getting riches in order to glorify God. I care not what your occupation is ; you may be a carpenter at the bench, a blacksmith at the forge, a merchant behind the counter, your first business is to give the Gospel to those that have not heard it. Does it look as though we regarded it as our principal business ?

“First, we put our capital in our business. There are eight billions in the hands of Christians in this country. That is invested for the most part in bonds, mortgages, diamonds, silks, horses, carriages, houses, furniture, pictures, and a thousand other things, vastly more than in that which ought to be the principal business of the Christian, giving the Gospel to the world. And somebody says, ‘I believe the world is getting better and better every day,’ although he has millions laid up, and yet you cannot get twenty cents out of him for missions. He had no conception that he ought to put his capital into the Lord’s business instead of into his

own comfort and the ultimate ruin of his posterity. 'Was there ever a time the Christian Church gave so much for religious purposes?' Well, it gives a good deal; but by the *best* estimate the amount given to missions is only three cents on a dollar! We put our best men into business. The command is to give the Gospel to *every* creature.

"A few months since an order went out from the British Government to take the census of India, and it was done inside of twenty-four hours. Although at the beginning of this dispensation the Church understood it was sent to take the census of the world, and we have been at it nearly 1900 years, what have we done? There are 1,000,000,000 out of 1,400,000,000 unreached by the Gospel. When they took the census in a single night they put more than 1,000,000 enumerators in the field. We have in the field 7000 missionaries, but we have 127,000 at home representing the same constituency. Does that look as if foreign missions was this world's principal business?"

"I am hoping that, in this great movement which has now touched us, the Church of God may be lifted to such a position that it will put an army into the field and not simply station a picket line through the heathen world; that it will put its capital and not the interest on its interest into the work; that it will call out the reserves and put the privates in all occupations to work.

"The last subject of ambition is in 2 Corinthians 5 : 9, where the apostle sums up thus: 'Wherefore we strive,' are ambitious, 'that, whether present or absent, we may be well pleasing unto Him.' Have you ever noticed that Jesus Christ, in the Sermon on the Mount, utters a sharp contrast between the two kinds of ambition? If you want to get a reputation for piety, make long prayers and eloquent ones, so that you can be popular; and, if you desire to be popular as a benevolent man, sound a trumpet and let every one know. And He says: 'Verily I say unto you, they have their reward.' It has been said: If you want to make people think well of you, make them think well of themselves. But our business, as long as men are sinners, is to make them think meanly of themselves, so that they may think well of Jesus Christ. Then Christ turns to us, to any faithful disciple: 'But you, go into your own closet to pray, and when you give, do not let your right know what your left hand doeth, and your Father who seeth in secret'—I want you to pause on that word. A great sculptor had a contract to put a statue in a niche in a great temple. They told him he could make it cheaply by filling up the back side, as that didn't show. 'But,' said he, 'the gods will see it, and therefore it must be finished up.' The world looks at the front side—God looks on the back. Your Father who seeth in *secret* shall reward you openly.

"We praise the successful missionaries for the sacrifices and services they have wrought in the name of Christ. But I sometimes think, what about the unsuccessful missionaries, those who have done their best, but in circumstances where they have reaped but little, and perhaps cut off in an untimely way, and thrust out of their field with never an opportunity to do what they had an ambition to do. What about them? 'I have an ambition that, whether absent or present, I may be well pleasing unto the Lord.' Think of George Schmidt, with his heart burning to preach in Africa, who went there and was driven off by the settlers and not allowed to return, and who used to pray day after day, 'Lord, permit me to go to Africa,' until he was found dead on his knees, without going back. I think of that noble bishop, Coleridge Patterson, so splendidly endowed that they said, 'Why waste your talents on the heathen?' and yet he

went to the Pacific islands, and they took him as an enemy, and as he was saying 'Peace be unto you' they slew him, and, like his Lord, he was sent back from the very people that he came to bless, with five bleeding wounds upon his person. And I think of Melville Cox, that noble Methodist who went out from this country, who had a consuming passion to preach the Gospel on the western coast of Africa. He had hardly reached the shore when he was stricken down with fever, and all there is left of him is a grave with the words, 'Though a thousand fall, let not Africa be given up.' Then I think of Adam McCall, one of Livingstone's companions on the Congo, who, stricken down with fever and dying, said, 'Lord Jesus, thou knowest that I consecrated my life to Africa. If Thou dost choose to take me instead of the work which I purposed to do for Thee, what is that to me? Thy will be done.' Where was their success? If they could speak they would say, 'I have but one ambition; that, whether I be dead or alive, whether I be absent from the body or present with the Lord, I may be well pleasing unto Him.'

"I end with urging that we may have a heroic and consecrated ambition. The highest encomium I ever heard of a single man was that of John Vassar, after he had talked about Christianity with a fashionable woman in a hotel. Her husband had come in and said that if he had known of it he would have sent him about his business. The woman replied, 'If you had seen him you would have thought *that was his business.*' Christ set an example of a man being about his business. When His mother said to Him, 'Son, thy father and I have sought thee sorrowing,' He replied, 'Wist ye not that I must be about my Father's business.'

"It is a business that meant the loss of His life, that involved the cross, and the crown of thorns, and the 'Father, forgive them,' and 'Why hast Thou forsaken Me?' and the sepulchre. But, though He saw the end from the beginning, He was about His Father's business till He could say, 'I have finished the work which Thou gavest me to do.' Be ambitious to be quiet and to be about your Father's business, and may you receive at the end of your life that welcome plaudit, 'Well done, good and faithful servant!' But remember that there can be no 'Well done' unless there has been first well doing; for, if anybody can conjugate 'ill doing' into 'well done,' I cannot. Therefore, let us be up and doing, and make God's business our business."

Rev. Dr. Pierson summed up the addresses of the day in the closing speech of the evening. He began by referring to the fact that one of the most remarkable anniversary services that Great Britain has ever witnessed in England will begin May 31st next, and continue to October 2d. It will be the celebration of the one hundredth anniversary of the beginning of foreign missionary work under William Carey. After sketching the origin of the movement, he spoke of the four great characteristics by which the coming age of mission work would be marked: First, by enterprise; second, by sacrifice; third, by individual service; fourth, by individual supplication. These points were enlarged upon, and a fervent appeal was made for the Christian Church to rouse itself in the matter of mission work. And so closed this most memorable of days at Northfield.

THE SACRED LAND OF PALESTINE.

BY MRS. DAVID BARON.

It is strange to be in a land so ancient and to find it in the rear of all known lands ; its ancient civilization swept away, as if it had not been ; without roads, except a few quite recently made ; its cities gone, its forests and groves gone, and its landscapes bare, the hedges of prickly pear being no relief to the eye. You may travel many miles and only see occasional encampments of Arabs on the hill-sides, their flocks of cattle, goats, and sheep browsing near ; or now and again a fellahin village. It is possible to ride over some of these without knowing it, for the flat roofs are turf-covered, and I have seen palm-trees growing singly, and cattle grazing on them. The larger of their villages look at first sight like a heap of grass-grown ruins, but nearer they resemble more rabbit burrows. The walls are of earth or sometimes of stone, with earth floors and earth covering the flat roofs ; they have one low door, no window, no chimney.

The fellahin are probably descendants of the ancient Canaanites. They are not nomadic, like the Arabs, but settle in such villages as I have described. They till the ground, using a camel or an ox and ass yoked together to draw the very simple instrument used as a plough. The fellahin women are of a very low type. They work very hard from morning to night, carrying heavy loads great distances, often with their swaddled babies poised in baskets on their heads in addition to their burdens. These women are tattooed about the mouth and chin, and wear silver coins fringing their faces and nose bags. These are their dowry ; they are, however, much discolored, and look more like pewter than silver. From early morning, even so early as five o'clock, the beggar sits by the wayside begging ; often several beggars sit in a row. In the course of one day some things will be painfully apparent to a fresh comer, and possibly the foremost of these will be the frightful prevalence of ophthalmia, the terrible cruelty practised on animals, and the filthy, unsanitary condition of the towns. Ophthalmia is likely to remain the curse of the land so long as no proper escape is made for the smoke in the dwellings of the people. Their want of cleanliness, too, favors this trouble, and the unsanitary conditions of their life. Flies and mosquitoes coming from refuse matter inoculate the eyes with poison. Again, another cause of blindness is the intense glare of the sun where there is no relief of grass or trees to meet the eye. It is a grievous sight to see on every hand, among all ages, from the infant to the aged, this terrible affliction ; and pitiable indeed it is to see, as you may any day, a company of a dozen or more blind men passing through the crowded sôk (market-place), each with his hand on the shoulder of the one before him—a forcible illustration of our Saviour's words, "The blind leading the blind." Less common than blindness, and yet all too frequent, is the disease of leprosy. Surely, in any other country care would be taken to prevent the increase and spread of so appalling an evil ! Here,

however, the lepers are at large, and beset a traveller on all hands, showing their disfigurements and forcing their maimed members into notice. It is too horrible ! At the ascent of the Mount of Olives they lined the narrow way, standing or sitting right in the midst of the stony roads. To the peculiarly painful cry of their appealing voice—a result of the disease attacking the throat—they added the rattle of their tin pots for receiving money ; and scarcely could we get free of them, though mounted on asses. These poor creatures marry among themselves, and pass on their disease as a frightful inheritance to their children, who in early life often appear to be healthy. With their growth, however, the evil never fails to develop. The Moravians have long had a hospital in Jerusalem for the shelter and care of lepers, but very few avail themselves of it, being unwilling to separate from their families.

In this land, where the law given by God Himself enjoined merciful treatment of animals, a brutal, inhuman treatment is the practice. The outcome of the Moslem creed of the sacredness of life among these unreasoning people is that they kill by inches instead of killing outright. The treatment of the poor asses and camels is simply revolting. Perpetually weighted with burdens beyond their strength to bear, their fur is completely worn off their backs and sides, which look like rusty black leather, and are covered with open wounds. Their pack-saddles are rarely if ever lifted from off their sore backs, and they are kept in a half-starved condition. To make them increase their speed their drivers dig a knife or any sharp instrument into their flesh, making wounds which they take care shall not heal. In one of the noisome alleys which serve as streets in the actual town of Jaffa, my husband found, one day, a poor ass tethered, suffering extreme torture. One of its legs was cut away and gangrene had set in, yet no one had pity upon it to end its misery. He tried to induce them to kill it, but all in vain ; they were only amused by the suggestion. At last he sent a man whom he could trust to buy the animal and see it killed. Even then the owner could not understand so disinterested an action, and professing to believe that the poor animal's skin must be worth something, wished to charge the more. Some time later I learned that the week following another miserable ass in bad plight had been fastened up in the same alley, doubtless with the hope of a purchaser. The unsanitary condition of towns built on the ruins of former towns, and without any system of drainage, is something indescribable. The narrow, filthy, uneven alleys, crowded with refuse from the houses, and constantly receiving more from windows and doors, are no places where to linger and admire the quaint, picturesque scenes sure to meet the eye which would otherwise be of great interest. The scavenger dogs and jackals which roam the towns at night are truly blessings where such a state of thing exists.

There is no encouragement to industry or protection of property in this land. The more diligent and successful a man is in trade or agricul-

ture the more heavily is he taxed by the government, which harasses its subjects in every imaginable way. As every government official pays a sum of money to obtain his post, and is quite uncertain how long he will retain it, he makes the best of his possibly brief opportunity to extort all he can. The law may be, and often is, good, I am told; but it is not known; and the government officials work things their own way. Shortly after we arrived in Jaffa an incident occurred at Gaza which is a good example of this. A quarrel arose among some Arab tribes. The Pasha of Jerusalem came down to make inquiry, but receiving a sufficient backshish from both the offending parties, he made fair promises to each, and returned. No benefit resulted from his visit, and soon the strife renewed. Again the pasha came down and returned as before with his purse comfortably lined. The more powerful tribes then succeeded in spoiling and casting out a poorer tribe, and the country became unsafe as far as Jaffa; for this tribe, deprived of all their goods, attacked the property and cruelly injured some of the peaceful German colonists. In one instance the kavasse of the German consul, with two Turkish police, traced the murderers to a tent, where they found them still red-handed, with the weapon only hidden under a mat. They were taken prisoners and the kavasse of the German consul took one man on with him to the Turkish prison in Jaffa, leaving the two police to bring along the other men. Having performed his own errand, he presently met them returning empty-handed, having allowed their men to escape. Backshish was no doubt the secret of this too, but no inquiry was made; they were not held responsible for their prisoners, and I believe the man in prison was later released, there being no eyewitness of his crime. Another pasha was appointed in place of him who had been twice to Gaza, and who had so profitably to himself investigated the cause of the troubles there. By order of the new pasha all the men of the tribes at Gaza were taken prisoners and consigned to prison in Jerusalem. My husband met the whole party on the road near Abu Gosh, the ancient Kirjath-Jearim, and saw them joined by their escort of Turkish soldiers. Whether they are still held prisoners, or how the matter is settled, I do not know; it may probably again be a matter of backshish. In the court of justice, so called, this word "backshish" is rendered more politely by the expression "witnesses." According as gain may be hoped for from the social position of the victim, he is told that unless he can produce five, or a hundred, or yet more witnesses in court, his case cannot be settled. The heads on sovereigns or napoleons are the witnesses in question.

Many primitive customs are still in practice, exactly as they were in the days of our Lord on earth. It is easy to see why a curse was pronounced by the law on the man who moved his neighbor's landmarks; it is a matter all too easy of accomplishment. It took me a little time to realize, in going across country, that three or four large irregular-shaped stones, apparently picked from the soil around and laid one on another, could

have any special meaning. Presently, however, I noticed that they stood in certain relation to other such piles, and guessed that they were landmarks. On inquiry I found that I was right in my surmise.

A lady known to us inherited four hundred dunnem of land from her father, but now less than two hundred remain to her, for the Arabs have been constantly at work moving her landmarks. We have heard of an Arab whose property was bounded on one side by a ditch. This ditch had to be renewed after the winter rains, and here the Arab saw his opportunity. Year by year he cleared earth away from the opposite bank, putting it always on his own bank. The ditch moved unobservedly farther and farther away from its original position. Under a fostering government, which encouraged industry in the people of the land, this country might soon again be flourishing. The soil is exceedingly productive, and were the terraces rebuilt and carefully watered and tended, the mountains about Jerusalem might soon again drop oil and wine. The water supply should now be sufficient if the aqueducts and cisterns were kept in good repair. For many centuries the rainfall of Palestine was very insufficient, and the latter rains, which should fall in the first month of the Jewish calendar, corresponding to March-April, were withheld; but the last thirty years has seen a great change, and during the last ten years the latter rains have fallen more copiously and seasonably. The rains of these past seasons have been quite exceptional. Twenty-six inches has been the average for the last eight years, but this year it has reached forty-seven and fifty inches in the plain, and from sixty to seventy-two inches at different elevations on the Lebanon. One orange garden outside of Jaffa was standing in water during several months, and a good part of the plain of Sharon was flooded during the same time. Simultaneous with the return of the latter rain in its season we see the return of the population. Both the rain and the people are necessary to the land, and now that God opens the heavens to bless, He opens also the graves of His people. It is difficult to obtain accurate statistics of the numbers returning, but in Jerusalem alone the estimates vary from thirty-five to fifty-five thousand Jews now resident there. The former number is probably reckoned from the Halucha, the charity sent by Jews throughout the world to be distributed among the poor Jews in Jerusalem. This is mostly given to the Ashkenazi, or German-speaking Jews. According to Consul Moore, who recently left Jerusalem, the Jewish population in the Holy City increased by twenty thousand in the period of three years. While the numbers of Jews increase, the Moslem population is diminishing; it is now reckoned to be but seven thousand, and all the Christian sects taken together may be stated as about twelve thousand.

There are also large Jewish communities in the other sacred cities, Hebron, Safed, and Tiberias, as also in Gaza, Jaffa, Haifa, and other places, while numerous colonies exclusively Jewish are springing up throughout the land. These colonies, it is true, are not yet self-sup-

porting, and have to struggle against great difficulties, but they exist ; and it is an encouraging sight to see this people returning to their ancient patriarchal occupations of husbandry and cattle tending, from which they have been so long debarred in most countries of their exile. Their rudely constructed carts may daily be seen coming into Jaffa with loads of healthy Jewish peasants who have no longer the subservient, cringing air of the poor Jews we meet with in the West, but a free and independent bearing which it does one good to see. Their villages are homely looking ; no one is better off than his neighbor, while all lead a simple peasant life, having sufficient, if barely sufficient, of this world's goods. They own much cattle, and have many acres of land about their colonies under cultivation and yielding well, which but a few years ago was waste ground. In some cases they are troubled by the Arabs, who either have or fabricate a claim upon the land. These people, when they own land, only encamp upon it at such times as their harvest approaches to guard it and secure the grain. Nothing later remains as sign of their occupation.

It has been reported that these Jewish colonists are unwilling to work themselves, and leave the toil of agriculture to the fellahin. This may be true in some places, but we have seen with our own eyes numbers of Jews at work ploughing and sowing. And still the stream of immigration is not likely to cease, but rather to increase, considering the unsettled state of the Jews in all parts of the world. It is true that until quite lately we have not had such a large contingent from Russia as we looked for this season, but within the last fortnight the expected exodus for the promised land has commenced. In one week 800 Jews have arrived in Jaffa—500 by one vessel and 300 by another. It is noteworthy that those who now come pouring into Palestine are not all poor and miserable, such as those who formerly came only to die in the Holy Land, but number among them wealthy Jews, speculators in land, who are buying up large tracts for settlement, and forming building societies. Quite recently a large tract of land has been bought up by them at Haifa for the sum of £17,000, for which, a week later, they were offered £25,000, but refused to give up their purchase. One Jewish building society lately proposed building 1000 houses for Jewish occupation between Jerusalem and Bethlehem. The shares being immediately taken up, the number was repeatedly raised until it finally attained 3500. I was quite unprepared to find Jerusalem so much built about. The city within the walls will soon be smaller than the new Jerusalem without. The city itself is very unhealthy, being built on the heaps of ruins of past cities. It abounds in narrow, filthy, noisome covered ways and alleys, where fevers are at home. Inside the city it is impossible to drive, but outside there are fine buildings, roads—rough but wide—good shops, a public garden (in preparation), and building operations extending in all directions. In the colony outside the Jaffa gate there are from 9000 to 10,000 Jews. The artist Holman Hunt has a house in this part, and there are three hotels. Good houses and shops are

continually building. This neighborhood has grown rapidly since a year ago. A small colony of Jewish artisans just outside of Jaffa are helped, on the building society principles, to become owners of their houses ; and so great is the demand for these well-built little dwellings that they cannot be built quickly enough. A yet more important service is being rendered by the Alliance Israelite in providing training schools where Jewish youth are taught some useful trade or a scientific knowledge of agriculture. The Jews coming from Europe are divided into two classes, the Ashkenazi, or German-speaking Jews, and the Sephardi, or Spanish-speaking. The latter are the descendants of those Jews banished from Spain in the year 1492, and are found in all countries bounding the Mediterranean Sea. There are also colonies now coming from Arabia of Jews settled there before the commencement of the Christian era, if their own tradition may be received. They bear traces of having been many ages in the South, their physique being quite different from that of the Jews of Europe. Their build is slight and tall, and their skin a very dark brown. It was ten years ago, in the year 1881, that the first party of German Jews arrived in Jerusalem. Their reason for coming has a prophetic interest ; it was none other than a dream or vision of their revered rabbi. He related that it was revealed to him that he and his people should return to their own land, and that there God would make known to them the Messiah for whom they had so long been waiting. Numbers of them did not hesitate to obey a vision so full of comfort. But alas ! they had to endure many perils by the way. They were robbed ; they suffered shipwreck ; many died, and they arrived at their destination greatly reduced in numbers. The Jews in Palestine would not recognize them as Jews at all, or render them any help ; but General Gordon and some lately arrived American Christians secured them a site where to found a colony on the Mount of Olives. Since that time their numbers are constantly increasing, fresh companies arriving now and again from Yemen. Last year they numbered some eight hundred. In the month of March this year another hundred arrived miserably destitute, having suffered much by the way. Forty of these poor wanderers were sheltered and fed in our mission house during the few days they remained in Jaffa. They are a naturally pious people, as is evidenced by the conduct of these poor immigrants. The first thing they did after entering the house, having but just endured the miseries of disembarkation at Jaffa, and the trials of the custom house, was to seek for a suitable corner or recess where to stand their scroll of the law, richly encased and silver-mounted. This important matter settled, they repeated Hebrew prayers and then commenced to instruct the young from the Talmud. So earnest are they for the religious instruction of their families that a father will elaborately copy with his own hand the valued commentaries of some rabbi, a work occupying all his time for some years, in order to leave it a sacred legacy to his children. These Yemen Jews are a simple, industrious, hard-working race, skilled in small handicrafts, with

minds less prejudiced against the truth than are those of their European co-religionists. Last year my husband visited them in their village on Olivet. I will quote a paragraph from his "Mission Tour in Egypt and Palestine," descriptive of his visit: "One rainy day, going through the gate of David, we crossed the valley of Kedron and climbed up to this little colony. We found them in a terrible state of destitution and sickness, which Dr. Dixon was able to relieve somewhat. They were delighted to see us. We went from hut to hut—one cannot call them houses—and asked them to assemble in their little synagogue to hear us speak to them collectively of the Messiah. The little place was quite full. I spoke to them about Jesus, the true Messiah of Israel, the Saviour of the world. I spoke perhaps too sharply about the unbelief and sin of the Jewish people in rejecting Him. They listened very quietly, and when I had done speaking the aged rabbi said, in words that went to my heart, for they sounded like the old Scripture writings, 'We are from Yemen, in the land of the South, where our fathers have lived since before the days of Ezra the scribe. We, all our lives, and all our fathers in their lives, never heard that the Messiah had come. If we had heard we might have believed on Him, but we did not hear.'" Now, however, these Yemen Jews, like all others arriving at the port of Jaffa, are met by Jews from the town immediately on arriving, and warned against any missionaries who may attempt conversation with them.

It is of exceeding interest to note that while the rightful inheritors of the soil are compelled to return to it for the most part by the tyranny of their oppressors, the land itself is being opened up for them by the enterprise of strangers, who are often much hindered by the government. A French company is constructing the railway from Jaffa to Jerusalem. The work was for some months at a standstill, there being some difficulty about the compensation to be made the orange grove proprietors through whose property it had to pass. Now, however, the work progresses rapidly. The engines sent from Philadelphia, respectively the "Jerusalem," "Ramleh," and "Jaffa," are employed on the line already made, bringing up materials. For this purpose they run even now as far as Ramleh; but it is a misstatement which has been published to the effect that the line so far is already open to the public. It will be many months yet ere this can be the case. Possibly the frequent shrill screams of the engine, warning natives off the line on its transit to and fro with trucks of materials, have been mistaken by some tourist passing through. Many most erroneous statements about events said to be occurring in this land find their way into English and other papers, and are very misleading. The railway between Jaffa and Jerusalem should be completed next year. An English company holds a firman for a railway to run from Haifa to Damascus; and we learn that a line, to be called a steam tramway, is also to be constructed between Beyrout and Damascus. It seems that in the firman granted for the Haifa-Damascus line, there was a clause to the effect that

there should be no railway between Beyrout and Damascus. This being so, the difficulty in granting permission for the latter was easily got over by giving it another name. It is, therefore, a "steam tramway." It is a very mountainous district through which this must pass, and will require skilful engineering. A matter much discussed, but in which I believe no steps have yet been taken, is the proposition of a line to connect the principal cities on the sea-coast from Port Said to Beyrout. A good carriage road from Jaffa to Jerusalem has existed already some years. From Jerusalem to Bethlehem and to Hebron there are also good roads. The late pasha commenced roads to Nablous and Jericho, but these have been left unfinished. Harbor works are now in progress at Beyrout, and such must follow at Jaffa on the completion of the railway. The diligence and success of the thrifty German colonists near Jaffa and Haifa are practical lessons, proving the capabilities of the soil when properly worked.

Many influences are at work here to hinder the good which might be done among the Jews themselves.

The Ashkenazi are the principal recipients of the Halucha, the charity yearly sent from Jews in all parts of the world for the poor Jews in this land. It has a very baneful effect on those who receive it, who are supported in idleness. Some of them even raise money on the income assured to them by the Halucha alone. The recipients of this charity must of course remain zealous Jews or they would not retain it. The Sephardi do not receive so large a share of the Halucha, but benefit, as all Jews may, by the benevolent schemes set on foot by Jewish national societies to help on their people, and all alike are held under a strict supervision as to their attendance at synagogue and religious zeal by the agents of these societies. The result is that their pride of race and fanaticism is greatly increased, and they are exceedingly bitter with any who venture to speak to them of Jesus. There are many missions at work in the land—American, Scotch, and English—which are doing a good work among the different nationalities represented here. Among the Jews not much is being done, and this work in this land becomes increasingly difficult. The most difficult place, perhaps, in all the world to work among them is the city of Jerusalem itself. Here the idolatries of the Greek and Latin churches are ever before them, while on every hand gain is held out to them as inducement to join one or other Christian sect—even the Protestant churches, alas! not being free from reproach in this matter. While many Jews are not unwilling to go from one to another, making what they can from this false charity, it is easy to see into what contempt and ill repute this brings so-called mission work, and that it is not in this way men are converted—rather are they so made hypocrites.

It may be of interest if I add a little about our work in Jaffa during the few months we have been there. As soon as possible we secured a mission house in the town itself, and in the same street as the house called Simon the Tanner's, on the roof of which Peter had the vision which pre-

pared him to go to Cornelius and proclaim the Gospel to the Gentiles. Our mission house had formerly been used as a hospice for the better class of Russian pilgrims. Our fellow-worker, Mr. Barnett, elected to live there in the first story, and was soon joined by an earnest Christian Jew from Smyrna, who came to assist with the Spanish-speaking Jews. To understand and influence the people it is necessary to know their homes, occupations, and circumstances. Of necessity a great deal of time was spent by our missionaries in visiting the loathsome neighborhoods and dwellings where the Jews live. It was attempted to meet Jewish refugees on their arrival, but this was found quite impracticable, as any one who has disembarked at the port of Jaffa will realize. The confusion on board ship and in the custom house, added to the fact before mentioned, that agents from the Chovevi Zion Society are on the spot to hinder any mission work, prevents any good being done. Later, however, in groups of twos and threes the new-comers have been met about the town, and such opportunities have been made good use of. Visits have also been made to Jewish colonies in the neighborhood of Jaffa, but the winter was exceptionally severe and the roads were for long impassable.

The mission house, besides being a centre where Jews could gather for conversation, discussing their difficulties and receiving instruction without fear of being watched, was also a home and shelter at different times to homeless Jews. Some of these have come in opposing the truth, but being present at prayer, conducted by Mr. Barnett, in which others have joined, have, of their own accord, not only prayed, but done so in the name of Jesus. One Jew in particular asked God that if what he had heard of Jesus were true He would not let him die without receiving it. If only the chains of formalism were broken, and true, spontaneous, heartfelt confession of sin and prayer for pardon took the place of the continual repetition of lifeless forms of prayer, God would hear and answer, for it is this He waits for.

On Saturday afternoons, being Sabbath, and to the Jews everywhere a day of leisure, many would come and read and converse with my husband and Mr. Barnett. On Wednesday afternoons during two hours one room used to be crowded with Jewesses, all sitting, Eastern fashion, cross-legged on the ground and working. A stranger coming in might have been astonished to see the array of shoes in the open court-yard to the number of some sixty-eight pairs. Within the interest would have been sustained. Here were Spanish Jewesses for the most part, some few German, one Italian, and two or three very dark-skinned Yemen Jewesses. Some with their foreheads bound and their faces bandaged, others simply wearing a pretty kerchief on their heads and having their finger nails dyed scarlet or yellow. Their methods of work are the exact reverse of our European ways; some of these women could work very quickly and well. On leaving, many of them resumed their white enveloping sheet, which they had laid aside on entering. We had the valuable help of some Arabic-speaking

Christian missionary ladies from the English hospital, who interpreted for us, and who entered whole-heartedly into all that was attempted to be done. The poor Jewish women are very ignorant, as it is considered unnecessary and wrong to teach a woman. As they know so little of their own national history and Scriptures we found it a good plan to question them and arouse their interest, and then to give them Scripture teaching. We also commenced reading Matthew's Gospel with them. At last, however, the Jewish feasts, followed by my husband's severe prolonged illness, obliging my absence with him, put a stop to these interesting meetings. Although we may not again return to Jaffa, we hope the work will be continued by others, and that God will bless it more and more. The time we have spent in the Holy Land has forced upon us the conviction that the work to be done among the Jews need be done ere they set foot here. Although missions in Palestine may be of great use as a present testimony in the midst of the returning people, it is undoubtedly true that in the lands of their dispersion the best opportunities offer. When the hand of God presses upon them and they are willing to confess that it is on account of sin that they and their fathers suffer, they may be induced to accept and study the Word which tells of the atonement and Sin-bearer. It is hardly credible how soon they forget, and deny having suffered when once within the promised land, and maintain that they need no deliverer, for that God is favoring them. Even now the women in the colonies incite the men to stone any missionary who reasons with them. I firmly believe that the days approach when they will persecute and kill their Lord's messengers again, as formerly they did. There are many discouragements attending Jewish mission work. For those who are in haste to see results and number up converts it is indeed very unsatisfactory and trying work, but in every field of mission work we see the same thing; the few receive the Word of God and are changed by it; the many reject and remain indifferent to it. All that the Word of God bids us do, whether among Jews or throughout the wide world, is to sow the Word, the "Gospel of the kingdom in all the world, for a witness unto all nations." When this is done harvest-time will come, and the harvesting is to be the work of angels, not of men.

We know there is and always has been, from the days of Paul to our own, "a remnant according to the election of grace among Israel," but the Word of God tells us plainly that as a nation Israel, like Saul of Tarsus, the persecutor and blasphemer, will only be converted by the vision of Jesus returning in the clouds of heaven in power and great glory. Then they will look upon Him whom they have pierced, and mourn with bitter lamentation as for a first-born son.

EUROPEAN LITERATURE IN THE MISSION FIELDS.

BY F. F. ELLINWOOD, D.D.

It has become a serious question whether the missionaries or the enemies of Christianity are making the greater use of the English tongue as a medium of communication with the people of Oriental lands.

In the early days of the modern missionary movement there were supposed to be many motives not only for education, but for instruction in the English tongue. It was thought that by this means the masses of India, for example, might be brought into closer contact with that Christian civilization which afforded the chief hope of their regeneration. There was an additional reason in India and Ceylon in the political relationship of those countries to Great Britain. While missionary institutions gave much attention to the English language and made it the vehicle of instruction in history, science, etc., the schools and colleges established by the Anglo-Indian Government employed the same agency still more widely. There was a great demand for a knowledge of English as a qualification for commercial positions, and the demand was by no means limited to India and Ceylon. The same aspiration for this kind of education filled the youth of Beirut, Cairo, and Constantinople. It appeared in the schools of China and Japan. There was a like demand on the coast of Africa, and wherever the civilization and commerce of the Anglo-Saxon came in contact with heathen races. In all British colonies, like Australia, New Zealand, and Natal, the English tongue very naturally became dominant. Within the last decade the governments holding protectorates over newly acquired territory in Africa and elsewhere have taken special pains to extend the use of their respective languages as a means of establishing their power. The French at the Gaboon place such emphasis upon this requirement as to forbid missionary instruction even in the vernacular. It must be French and only French, all of which means the future prevalence of French literature.

But the generic thought suggested by this incidental survey is this : that the whole world is coming rapidly under the influence of European languages and literatures, the English holding a larger place than any other, and they are opening the way for the propagation of either truth or error on a boundless scale. In higher education, whether in science, history, and general literature, or in special departments, as medicine or theology, it has been claimed that a knowledge of English would open the door at once to a much wider technical literature than could be found as yet in Oriental languages ; that in medicine, for example, it would be far easier to give young men a knowledge of the English which would introduce them at once to a wide range of medical science than to undertake the translation of a large number of medical books into the Arabic, the Chinese, or the Hindi ; and these reasons have seemed valid. But possibly the Christian Church in its missionary operations has not been sufficiently mindful of the

fact that wherever the husbandman has sown the good seed, an enemy soon follows with tares, and that the result is a strong flank movement against the truth. The apostles of infidelity would never have endured the toil and hardship necessary to prepare the ground; they would not have undertaken to reduce languages to a written form, and in some cases even establish a grammatical construction; but when the grubbing and the ploughing and harrowing are all accomplished they are at hand with the seeds of error. They watch for the thousands of youth who have learned the English tongue. They make use of all the agencies of publication which have been established. They are not scrupulous about the kind of intellectual pabulum that they furnish, for it is no part of their purpose to regenerate and uplift the heathen races. It is all one to them if moral poison and destruction are the result. As to the intellectual demand and their methods of meeting it, they have the same amount of scruple and misgiving as those who are deluging heathen lands with adulterated and poisoned liquors, gunpowder and firearms; their work is on the same moral level, neither higher nor lower.

The reports of the Christian Vernacular Education Society of India, while giving many interesting facts in regard to vernacular literature and the great demand for it in India, throw an occasional side light upon the spread of English literature. This society, under the presidency of the Right Honorable, the Earl of Northbrook, has struck a keynote which all friends of missions and of humanity ought to heed. It emphasizes the fact that the circulation of Christian literature in heathen lands is one of the foremost demands of the age. It reminds us that we live in a period when the printing, publication, and circulation of reading matter of all kinds have reached enormous dimensions, and that thought in every variety, good, bad, and indifferent, is being quickened among all races.

A recent communication from an agent of the above-named society says: "The place of the English language and literature in India is one of the most marvellous phenomena of this nineteenth century.

"On arriving in Calcutta I set to work under the most competent of all guides, Sir Alfred Croft, Director of Public Instruction for Bengal. In the English shops I was not surprised to find a good supply of books in all departments of literature, and especially in that of fiction. As these were chiefly for our own countrymen, I soon found my way to the native bazaars and shops, where I discovered what astonished me. Our English merchants have no chance with these native shopkeepers in the economy of their management and consequent cheapness. In a comparatively small shop you find the head of the establishment sitting at his desk or counter with a piece of cotton around his waist and loins, in happy freedom from all the restraints of coat, waistcoat, trousers, and stockings, his whole attire worth no more than a shilling or two. The few rings of high value which adorn his ears or fingers are an investment on which the only loss is interest on the sunk capital. A few active young men, who cost little,

complete the establishment, in which an amount of business is done which would astonish his ostentatious neighbors in the European quarter.

“ In these native shops I found large piles of our cheap literature, and in stores at hand I was shown large rooms filled from floor to ceiling with the cheap serial literature of the London market, good, bad, and indifferent, but chiefly bad. Not only are the great proportion of these volumes works of fiction, but a great many of them are the very worst of the class ; and these, I regret to say, are the most popular, and have by far the largest sale. Many of the most fleshly of the French realistic school in English translations were the most largely sold.”

The same writer adds that amid the depressing influences of this appalling exhibit of a vicious appetite for the garbage of our English literature, he was cheered by some hopeful signs. There had been in the more respectable native shops a growing demand for the better class of cheap books ; but he was painfully impressed by the fact that the movement of Christian men had been late in the field. One of these native booksellers said to him, “ If a better class of books had been sent out from England at the first, the low and vicious ones would not have gotten the hold they have on the reading public. The first books which came to this country in cheap and attractive form were these low and vicious novels, and it will be difficult now to supplant them.”

If the worst French novels are translated into English for countries in which the English tongue prevails, one can well imagine their still readier access to all lands which are under French protectorates, and in which the French language is assiduously taught. All that French Catholic and French Protestant missions can do for the elevation of the people of such lands will scarcely equal the disastrous influence of those French novels which represent, as the late Emperor Napoleon III. put it, “ not the civilization of Jerusalem, but that of Corinth.”

But only one side of this great evil is seen when we contemplate this flood-tide of cheap and corrupting European literature. Another equally formidable is seen in the widespread use now made of the English language for the spread of Hinduism. Under the movement which is known in India as “ Revived Aryanism,” embracing various organizations, the leaders have hit upon the happy expedient of utilizing the English tongue as a means of corrupting the very classes of men upon whom most labor has been bestowed by government or by missions, in higher education. There are now many thousands of graduates from the Indian universities and colleges, and the same is true of the graduates of Japanese universities and colleges, who speak the English language fluently, but are not Christian converts. On the contrary, they have been stimulated by their education to a greater pride of nationality, and coming into sympathy with the various apologies which Western writers have made for Oriental systems, they are more than ever resolved to stand by the ancient literature and cultus of their fatherland, expurgating such corruptions as the better taste and higher ethics

of modern times are supposed to condemn. Meanwhile the agents of Western societies, Buddhistic, Theosophic, or Agnostic, by adroitly appealing to the national pride of wealthy rajahs and others, have secured contributions for the purpose of reproducing in cheap form the products of Western scepticism, so that selections from Thomas Paine, Robert J. Ingersoll, Herbert Spencer, and the late Mr. Bradlaugh are scattered like the leaves of autumn through all English-speaking communities in India. But it would not quite suit the pride of the true Aryans, *soi-disant*, to be wholly dependent on foreign leaders, and therefore aspiring Hindus have taken the field, are issuing tracts, publishing periodicals and weekly papers whose staple product all bears upon this counter crusade against Christianity, British influence, Anglo-Saxon civilization, and what not.

According to the report above-named, pessimistic productions find the readiest market ; plays and fiction, whether in prose or verse, whether in foreign languages or in the vernacular, are framed on the almost universal assumption of the villainous character of men and the frailties of women. They show also the tendency to advocate a retrograde in social intercourse and even in political life. "The past is praised as the golden age, and all the misfortunes of modern life are attributed to the English Government, the progress of English education and foreign custom. The reason of this is obvious. The only hope of remuneration lies in pandering to popular taste ; and, unfortunately, the discontented and unfortunate form a large proportion of the educated masses at present ; and it is so pleasant to be able to throw the blame for their failure in life upon the foreigner."

As a specimen of the current Hindu literature which is now being circulated in the English language there lies before me a tract entitled "Hinduism, a Retrospect and Prospect," by Sukumar Haldar. He is the son of Rakhal Das Haldar, who became a follower of the Unitarian missionary Rev. W. R. Dall, and who, with Mr. Dall, came to America.

This young man has had all the advantages of higher education, and he evidently has spent much time in gleaning freely in all the fields of literature for what he regards as concessions on the part of the Christian theists ; Mosheim, Neander, Sir W. W. Hunter, Bishop Heber, Monier Williams, and others are quoted. He also presents a wide variety of apologies for the Aryan faith, gathered from the writings of Max Müller, Count Bjornstjerna, Pocock, Heeren, Colonel Todd, Elphinstone, Colebrook, Cunningham, etc. A still wider range of thrusts gathered from infidel writers from the days of Celsus down to the present time are presented in bristling array. This book, published in Calcutta and sold for a dime, has had a very wide circulation. It is not to be supposed that the author has depended upon his own researches merely ; rather he has presented the selected facts, arguments, and travesties which the combined research of many writers has produced. There is now an extensive literature of Hindu apologetics which a comparatively moderate labor on the part of any enthusiastic Aryan may throw upon the market at brief notice,

In our own country a mere tyro may gather together the results of infidel attacks upon Christianity for the last fifty years, and lay them before the public in a leaflet or in a five-cent Sunday newspaper, issued to the number of a quarter of a million of copies.

And something approaching this same marvellous facility is coming to be realized on heathen soil, and at the hands of a race who fifty years ago were slumbering on in the old torpor of past centuries. Doubtless the very same cheap issues of Bradlaugh are sold in India.

The design of the above-named pamphlet of nearly seventy pages is to show that everything in the West has been borrowed from the East ; that Christianity has added nothing to the wisdom of the Indo-Aryans ; that corruption rather than advancement has been the law of progress, and that the true wisdom of the world is to turn back and drink at the old fountains. This tractate is published in good English, and it is not confining itself to the Asiatic continent, but already the overflow is setting toward Christian lands, and affiliated anti-Christian associations are everywhere aiding in its dissemination.

As another example, there is published at Lahore, both in English and in the vernacular, what is known as the *Vedic Magazine*, edited by Pandit Guru Vidyarthi. This university graduate is a man of ability, and his motto seems to be, to "Carry the war into Africa." Among other striking articles is one entitled "Pecunia Mania." This vice or craze is ascribed with telling effect to the whole Anglo-Saxon race. "It is," says the writer in an editorial, "a disease of the type of insanity, very contagious, transmissible by hereditation, incurable or hardly curable, and of the most virulent type. It is an insatiable thirst, an always hungry stomach, an extreme sensitiveness and irritability, restless anxiety and sleeplessness, paralysis of moral and spiritual faculties, extreme proneness to overfeeding and overclothing, indolence, luxury, and comfort ; it has an air of superficial independence, personal weakness, and infirmities." All these are presented as marked characteristics of the so-called Christian nations, and are in strange contrast with the "quiet thoughtfulness, the spiritual aspiration of the Indo-Aryan races." "This disease," says the author, "sneers at all metaphysics, looks down upon all thoughtful reflection and philosophy, and discards theology as speculative, unpractical, and absurd. It stigmatizes all efforts to ennoble mankind, whether moral or philosophic, as theoretical. It brings morality down to the level of expediency. Instead of the worship of the God of nature, it sets up a wretched and worse form of idolatry—the worship of copper, of silver, and of gold. It denies to man any nature other than one capable of eating, drinking, and merry-making, and we ask whether such a disease should not be at once uprooted and destroyed, never to spread again. For so long as this influence is dominant in the world there will be no morality, no truth, no philosophy. If there is to be such a thing as disinterestedness or truthfulness in the world, if mankind is not to be given over to restless anxiety, turbulence,

and the overweening bias of sordid interest, something must be done to resist this fearful tide."

It is not to be denied that the writer of such articles has a keen insight into many of the worst phases of character shown by the beef-eating, beer-drinking, plethoric, discontented and yet self-consequential Englishmen and Germans, whom the lank and spiritual Hindu of the higher classes encounters on the soil of India. "This plethoric travesty of humanity, instead of walking forth to breathe the pure air of heaven and enjoy the scenery of nature and delight in pure and elevating thought, seeks conveyance in luxurious carriages rather than by muscular action, and plethoric fulness borrowed from the activity of drugs and the administrations of physicians, instead of inborn healthy glow. . . . Dead photographs and lewd portraits hang upon the walls of his room instead of the scenery of nature. He is entirely dependent on the cooling power of pankas and the warming properties of fire, the refreshing power of beverages, and stirring influence of wines for want of natural endurance. Is this the independence that a rational being should feel?"

We have referred to the writings of Vidyarthi only as illustrating the fact that we have come upon times when the old systems of the East, reinforced by the new impulse which Western education has given them, and possessed of all the weapons of hostility which Western infidelity has produced, are now assuming the aggressive. There is also what is called the Aryan Tract Society, published at Lahore, whose issues are scattered widely through India. The revived Aryans are virtually in sympathy with theosophists and esoteric Buddhists in our own country and in Great Britain, and by prearrangement and thorough organization, the issues which are sent forth in India are also circulated among us. The writer above referred to was late Professor of Science in the Government College at Lahore. He is perfectly familiar with the theories of Darwin, Heckel, Spencer, etc., and has made it a study to trace the supposed intimate relations between the theories of these noted theorists and those of the ancient Upanishad philosophy of India. The familiarity shown with Western literature, and even with the early history of the Christian Church, gives in the outset a strong advantage in the implication of authoritativeness as well as breadth of judgment and candid, thorough preparation.

As an evidence that this writer is not ignorant of what transpires in Western lands, he quotes from an address of ex-President White, of Cornell University, in what he construes as a confession of the weakness of our position. The following passage is given: "We are greatly stirred at times as this fraud or that scoundrel is dragged to light, and there rise cries and moans over the corruptions of the times; but, my friends, these frauds and these scoundrels are not the corruptions of the times. They are the mere pustules which the body politic throws to the surface. Thank God, that there is vitality enough left to throw them to the surface. The disease is, below all, infinitely more widespread. What is that dis-

case? I believe that it is, first of all, indifference—indifference to truth; next, scepticism; by which I do not mean inability to believe this or that dogma, but the scepticism which refuses to believe that there is any power in the universe strong enough, large enough, good enough, to make the thorough search for truth safe in every line of investigation; next, infidelity, by which I do not mean want of fidelity to this or that creed, but want of fidelity to that which underlies all creeds, the idea that the true and the good are one; and, finally, materialism, by which I do not mean this or that scientific theory of the universe, but that devotion to the mere husks and rinds of good, races that struggle for place and pelf, that faith in mere material comfort and wealth which eats out of human hearts all patriotism and which is the very opposite of the spirit that gives energy to scientific achievement.”

There is not space to dwell longer upon this new activity on the part of heathen error or its increasing interchange with all types of thought in our own land. It only remains to gather up the lessons which are thus presented to the friends of missions and the advocates of Christian truth. The practical questions which come home to us with great force are, Are we utilizing in proper degree the facilities which have been furnished us by the missionary labors of our fathers, who trained up these Hindu youth and gave them the use of the English tongue and the various facilities for publication? With the surfeit of books which we possess here at home, are we sufficiently aggressive in extending our literature abroad? Is there an activity commensurate with opportunity, or are we folding our arms in quiet security in the thought that our sole duty is here on our own shores? It should be remembered that the battle-field of truth and error is now *one*. The terms home and foreign are obsolete; the literatures of the world are blended; and so all the light the Christian Church has to give should be made to shine.

THE EVANGELIZATION OF ISRAEL.

BY PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

The first missionary work done by primitive Christianity was among the Jews. Christ confined His labors almost exclusively to the chosen people, declaring that He had been sent first to the lost sheep of the house of Israel. The policy of the earliest apostles of restricting their gospel activity during its first stages to their own race and nation was only in part the result of a misconception of the universality of the redemption secured through the life and death of the Messiah. Paul himself did not become the great apostle of the Gentiles until his labors among the Israelites had convinced him that they did not deserve or appreciate the glorious Gospel he had come to offer them. It is a fundamental error of the Baur-Tübingen school, and their reconstruction of the inner development of primitive

Christianity, to maintain that Paul originally and *ex professo* taught in his doctrine that Christianity was intended for all, also for the Gentiles, a doctrine contradictory to the standpoint of Peter and his friends, who maintained that Christianity was essentially a Jewish sect, and intended only for this people. The hypothesis that the Christianity of the second and the third centuries was a result of a compromise between the Judaism of Peter and the universality of Paul does great violence to the facts in the case. But, as is generally the case, the error is all the more plausible and dangerous because it is at least seemingly based upon a fact, which fact is that the first Gospel messengers one and all recognized the first and historic right of Israel to the blessings of the Gospel, and when rejected by them these were offered to the Gentiles. Between Peter and Paul there was no difference of principle, at most only of degree. On mission methods they agreed to adhere to the example and command of the Lord. While all nations were to be made disciples of Christ, the Jews were first called to this high privilege.

This historic right to priority was not based upon any undue partiality of Christ for the people, out of whose midst He had arisen. Indeed, their treatment of Him would have induced another who was not divine to cast them from him. This right was based upon the calling of this nation as the chosen people to bring forth and to establish from the human side the kingdom of God on earth. Christ came in the fulness of time, and this fulness was the result and outcome of a development which had been progressing through centuries and centuries. In this calling Israel lived and had its being; and while the coming of Christ has been the centre of history for the whole world, it has been such for Israel in an especial sense.

That Israel, when this hour had come, did not recognize the signs of the times, but threw aside its own peace, does not in any way call into doubt the wisdom of God's plans. While the rejection of Christ by His contemporaries in Israel is one of the saddest facts of history, it is, nevertheless, not an enigma or a riddle. The attitude of the Pharisees of that day, the orthodox and recognized theological school of the times, was by no means the mushroom growth of a night as little as it was a system based upon Old Testament premises. In fact, in Christ's polemics against them He makes it a prominent matter to show that they had deserted the old landmarks, and that their refusal to accept Him who was the fulfilment of the Law and the Prophets was based upon their subversion and misinterpretation of the cardinal truths of their own religion. Factors and forces had been at work which had, during the centuries of the silence of the prophets between the close of the Old Testament and the opening of the New, inculcated principles diametrically opposed to those taught by the sages and seers of God. Had the teachers of Israel in the days of Christ still stood upon the basis of the revealed Word, they could and would not have done otherwise than have accepted Him as the prom-

ised Messiah. Paul's antagonism, so pronounced and decided, against the doctrine of justification by the works of the law, and in favor of justification by faith alone, is not based upon the theory that the former is the legitimate outcome of Old Testament teachings, but that it is a perversion of these teachings by the leaders of thought in Israel. He therefore resorts to the same method which Christ had employed—namely, to quote the Old Testament itself against those who claimed to be the only correct interpreters of Old Testament truths. It is substantially the same mission method which is adopted by all the New Testament writers over against the Israelites, particularly by those who make this matter especially prominent—namely, Matthew and the author of the Epistle to the Hebrews. A recognition of these facts in the great problem of Jewish mission work, as also of the method and manner pursued in the New Testament of conducting the work, is a matter of the greatest possible importance for us and our day too. Notwithstanding the eighteen hundred years which have elapsed, the problem itself has not changed materially, and the experience of the friends of the work has been such as to convince them that the New Testament method of dealing with the problem, of course adapted to our times, is the only one that promises success. In the entirely unique and peculiar character of the problem lies also the justification of making Jewish missions a distinct branch and separate department of Gospel work among non-Christians. In the nature of the case mission methods must adapt themselves to the exigencies of the case—the history, character, and condition of the people to whom it is proposed to bring the message of grace. In this sense of the word the mission work in no two countries can be carried on in exactly the same manner. But yet the problems and perplexities of Jewish mission work over against those met with in the case of other nations are so entirely *sui generis* that the work of a laborer in Israel is radically different from that among the Gentiles. This is the case not because the seed is of a different kind, but because the soil is. The Jew meets the Christian missionary in an altogether different spirit from that which a heathen must show toward a Gospel messenger. The Gentile instinctively sees in him a superior, intellectually and otherwise, and the missionary finds no difficulty in making the impression of this superiority, except perhaps in the cases of Brahmans and adherents of other highly cultivated heathen religions. On the other hand, the Jew sees in the Christian a renegade and a pervert from the principles of the Old Testament revelation. While regarding himself as a superior, because he is the representative and exponent of the pure monotheism of the prophets, he is as such historically entitled to pre-eminence above the Christian, who has changed and distorted these teachings by adding a polytheistic faith, and by recognizing the claims of Jesus of Nazareth as the promised Messiah. Instead of being himself a proper subject for instruction and conversion, he considers the Christian as such a subject. It is the idea and the ideal of Judaism, both rationalistic and orthodox, that the religion and the ethics

of mankind will eventually find their happy consummation and development in the adoption of a monotheism of the Jewish faith.

However much we may wonder at this psychological attitude of the Israelites, it is a fact that such is their standpoint ; and mission work, like all other enterprises, must deal with actual facts. This being the case, there is really only one correct mission method for the evangelization of Israel—namely, that already adopted by the New Testament writers and preachers. This method is to produce the conviction in the hearts and minds of the Jews that their interpretation of the Old Testament, which through centuries of teaching has entered into their very marrow and bones, is false ; that Israel, in breaking with Christ and His teachings, broke with its own history and with its own religion ; that the new departure inaugurated by the Pharasaic school in the New Testament era was a false and unfounded movement ; and that Israel's fate and history can only be brought back again to its true and divinely destined course by a return and a rejection of the false positions of the fathers ; in other words, by an acceptance of Jesus of Nazareth as the fulfilment of the law and the prophets.

Hence it is that argument and proof have a place in Jewish mission work which they occupy nowhere else. The preparation needed by the Jewish Gospel worker is quite distinct from that which the other missionaries should receive, and, therefore, fully justifies the establishment of special seminaries for such young men of the kind that the late and lamented Professor Delitzsch founded in Leipzig five or six years before his death, and in which he taught down to his last illness. Not the least difficult is the negative work of showing, from the history and the literature of the Israel of the post-biblical era, that the Judaism of to-day can by a misnomer only be called the outgrowth and development of the Old Testament religion. This presupposes a thorough acquaintance with the Mishna, the Talmuds and the Midrashim, the great official compilations of later Jewish faith and tenets. It is an Herculean task to find the Ariadne thread out of the labyrinth of Talmudism. The number of Christian scholars who have in their possession the key to this literature are few and far between. In former generations this was otherwise. The Buxtorfs, Capellus, and their contemporaries were masters in this field. In our day Delitzsch easily was the greatest scholar in this field ; otherwise it would have been impossible for him to prepare his classical Hebrew translation of the New Testament, which has proved to be the most efficient Gospel agency in this arduous and thankless mission department. But others have been apt pupils, and the names of Strack, Siegfried, Dalman, Faber, Wünsche deserve honorable mention. Post-biblical Hebrew is no longer a lost art or a hidden treasury. How important a matter it is for Gospel work in Israel can be recognized from the fact that its study is the chief occupation of the *Instituta Judaica*, or Jewish mission associations which have been revived at the German and Scandinavian universities within recent years,

and which have a membership of over three hundred. These societies deserve special praise for having published a series of tracts and brochures, in which Christians receive authentic information concerning the Jews, and the Jews authentic information concerning Christianity. No more solid and substantial foundation for efficient work in this line could be established than has been done in this manner.

The problem becomes all the more perplexed and perplexing by the dissensions among the Jews themselves. There are two classes of these, the radicals and the conservatives or orthodox. The Jews of Western Europe and America are almost to a man adherents of the radical wing. Upon their shoulders the ways of the fathers sit but lightly. They have compromised with modern thought and life, and as a result have given up what distinguished them as Jews, except certain formal features. Substantially this type of Jews are either unbelievers or are adherents of a vapid and vague deism. With them the Gospel messenger has double labor, because he must meet them as Jews and as rationalists. It is often doubted whether a Western Jew can become a consistent Christian, and among the Jews themselves it is practically an axiom that a convert from Judaism is a fraud and a deceiver. How incorrect such extreme views are is seen from the examples of such noble men as Neander, Philippi, Caspari, Kalkar, and others who have become Christians of rare power and success. Western Judaism is not hopeless, but it is probably as difficult a field as the Gospel messenger can select.

Strange to say, the East is more promising. And yet the Oriental Jew is the personification of Talmudism. He has, however, the virtue of being deeply religious, and is hence not closed to religious argument and persuasion. It is among these that Delitzsch's and Salkinson's Hebrew New Testaments are eagerly read and studied, and it is among these Jews that the independent Christward movements of Rabinowitz and others have originated, and the project has been formed of organizing a National Jewish-Christian Church on the basis of the New Testament as the fulfilment of the Old. The Leipzig Society, the most aggressive and progressive of the Jewish mission societies, has recently inaugurated a new departure by confining its labors to the Eastern Jews. It proceeds from the standpoint that Jewish diaspora in Christian communities should be left to the congregations there, and that systematic efforts toward their conversion as a nation should be centralized there, where they are most densely settled.

It is to be regretted that there is no general interest among Christians in Gospel work among the Israelites according to the flesh. It is always a limited few, whose love for the people of God enthruse them for this difficult work. However much the Jews may have proved themselves unworthy and unthankful objects for Christian mission activity, this does not excuse us in our negligence. We Christians have in our possession as our greatest blessing the spiritual inheritance of Israel. Gratitude and duty alike should urge us to offer them in return a share of this inheritance.

The nineteenth is the greatest missionary century since the apostolic era. But not all Gospel work has been done, nor are the churches everywhere putting forth their best efforts. Israel has a historic claim on the attention, prayers, and work of the Christian churches. Let this claim not be neglected or rejected.

SOME POLEMICAL WRITINGS AGAINST THE JEWS IN THE FIRST SEVEN CENTURIES.

BY REV. B. PICK, PH.D., ALLEGHENY, PA.

The friendly relation which existed at first between the Church and the synagogue could not always last, and a separation became a matter of necessity. The result was that the non-identification of Christianity with Judaism gave rise to bitterness and enmity, and by and by all friendly relations between the two parties entirely ceased. The best proof for this is the unfeeling but exulting manner in which Jerome writes when speaking of the annual visit the Jews made to Jerusalem on the anniversary of that city's destruction: "Those who once bought the blood of Christ must now buy His tears; and even to weep is not freely conceded them. On the anniversary of the capture and destruction of Jerusalem you may descry a mourning crowd approaching. Behold here delicate women and aged men weighed down with grief and years, hastening to bewail the destruction of their sanctuary. Their very bearing betokens that the wrath of God is upon them. But while tears are streaming down their cheeks, while in their bitterness of spirit they stand with arms outstretched and hair dishevelled, lo! the Roman soldier rudely accosts them, to demand money that they may longer enjoy the liberty and the privilege of weeping" (Com. on Zephan., c. ii.).

The Church had received the Old Testament from the synagogue, but the attitude of the Church to the Old Testament writings was different from that of the synagogue. The Old Testament writings were read in the light of Christianity, and Christ was found everywhere. The purely Jewish elements appeared as episodic, the truth of the *new* covenant as the real purport. With the Church the messiahship of Jesus was a *conditio sine qua non*. Was Jesus the promised Messiah? Then the Church was right and the synagogue wrong. From the Old Testament the former adduced her proofs, and pronounced, at the same time, that the synagogue, because rejecting the claims of Jesus as the Messiah, was wrong. The earliest polemical writing is the so-called "Epistle of Barnabas." In this epistle the writer insists especially on two points: first, that Judaism, in its outward and fleshly form, had never been commended by the Almighty to man; had never been the expression of God's covenant; secondly, that that covenant never belonged to the Jews at all—in other words, that there

was a Christianity before Christ. From an exegetical point of view this epistle is also highly interesting, as it exhibits the exegesis of that time.

A lost work is the "Dialogue of Jason and Papiscus," which is commonly ascribed to Aristo of Pella. It is quoted by Jerome and Origen. "In it," says Origen, "is described a Christian arguing with a Jew from the Jewish Scriptures, and showing that the prophecies concerning the Christ are applicable to Jesus; the other replying to the argument vigorously and in a way suitable to the character of a Jew."

In his "Dialogue with Trypho," Justin Martyr tries to show that the God of the Jews was the God of the Christians likewise, and that the authority of the Old Testament was recognized by Christians. He labored further to prove that Jesus was the prophesied Messiah, sent by the God of Abraham for the salvation of the world, and that His followers were the true Israel. It has been suggested that Rabbi Tarphon, a bitter enemy of Christianity, who declared that, although the Gospels and the other writings of the "Minim" or Christians contained the sacred name of the Deity, they ought to be burned, is the same Trypho who is the interlocutor in Justin Martyr's "Dialogue." But this is mere suggestion.

Hippolytus's "Demonstration against the Jews" is lost, and the fragment which is extant shows that the Jews have no reason to glory in the sufferings which they inflicted on Jesus of Nazareth, for that it had been foretold that the Messiah should so suffer, and that these sufferings had been the cause of the misery afterward endured by the Jewish nation.

Diodorus of Tarsus wrote a special treatise, "Contra Judæos," which is lost; and Hieronymus Græcus vehemently abuses the Jew in his "Dialogue of a Christian with a Jew on the Trinity."

Chrysostom (died 407) wrote, in proof of Christ's divinity, a "Demonstratio adversus Judæos et Gentiles," and seven "Homilies against the Jews," in great measure against the Judaizers within the Church.

Basil of Seleucia tries to demonstrate to the Jews the time of Messiah's advent and the destruction of Jerusalem, which "Demonstratio" results in the proof that Jesus is the Messiah.

Of Philippus of Side remains a narrative of a "Disputation concerning Christ," held in Persia between Christians, Jews, and heathens.

Gregentius of Taphar holds a dialogue with Herbanus the Jew, in which he convinces his opponent by a vision of Christ which appears in the heavens, the result being the conversion and baptism of five millions of Jews.

A certain Timotheus holds a dialogue with a Jew, one Aquila, whom he converts, and brings him to Cyril for baptism. Cyril, however, wished Timotheus to perform that office, and so ordained him priest and deacon at once.

A certain Stephanus, Bishop of Bostra, is mentioned as the author of a treatise, "Contra Judæos," quoted by John of Damascus.

Anastasius, abbot of the monastery of St. Euthymius, in Palestine, is

said to have written against the Jews and Judaism ; and Leontius, Bishop of Neapolis, in Cyprus, wrote an apology against the Jews.

Passing from the Greek to the Latin writers, we mention a work "Against the Jews," by Tertullian, composed on the occasion of a dispute between a Christian and a Jewish proselyte. Cyprian and Augustin also wrote against the Jews ; and Evagrius's "Altercatio Simonis Judæi et Theophili Christiani" is said to be a free reproduction of the lost dialogue of Papiscus and Jason.

The "Tractatus adversus Judæos," by Maximus of Turin, is of doubtful authorship.

Isidore of Seville's "De Fide Catholica ex Veteri et Novo Testamento contra Judæos" is addressed to his sister Florentina, and consists of two books. The first, which contains sixty-two chapters, treats of the person of Christ ; the second, containing twenty-eight chapters, speaks of the consequences of the Incarnation ; that is to say, of the unbelief of the Jews and the ingathering of the Gentiles, of the conversion of the Jews at the end of the world, and the cessation of the Sabbath.

Agobard, Archbishop of Lyons, writes on the Jews in general and their superstitions. The "Divine Institutes" of Lactantius contain also attacks upon Judaism. It is to be regretted that many of these works are lost.

THE TOUR OF THE LANTERN.

A LETTER TO THE YOUNG FOLKS.

BY F. E. HOSKINS, OF SYRIA.

A kind friend in America sent the lantern as a gift to help in reaching the boys and girls of Syria. Then a Sunday-school class of boys at Elwyn, Pa., sent twenty-five views, and later on a class in the Sixth Presbyterian Church of Albany made a similar gift. The lantern and the views reached Beirut in safety ; but the people in the custom house opened them and then put them back into the box without any straw. The box was then hustled out of the custom house on the back of a porter, and a day or two later carried thirty-three miles over Lebanon on the back of a mule. When the man put it down in our court very doleful sounds were heard issuing from the box, and I opened the package with trembling hands ; but only *one* view was smashed and another cracked !

It was more than six weeks before I invited Mr. Magic Lantern to go with me on a tour. I had to have a strong wooden overcoat made for him, and some boxes for the views. Then I had a folding frame made, and a large white sheet seven feet square to fit it. All this work was done by a Moslem carpenter in Sidon, and then it came over the mountain in the same way as did the other boxes.

In May I invited Mr. Magic to get ready for the journey. I hired a mule for Mr. Magic to ride ; but when we went down to the front door the mule objected to the arrangement, and we had great difficulty in persuading him that the matter was all right. You know that it is a very difficult matter to reason with a mule. We first tied him securely to a tree and passed the chain of his halter through his mouth by way of emphasis. Three of us then stood round and assisted Mr. Magic to mount ; but the mule kicked and moved round in such a lively way as to prevent Mr. Magic from getting anything like a firm seat. When I thought we had succeeded, I turned to go upstairs, but a moment later I heard a great noise, and lo ! poor Mr. Magic and all his traps were on the ground again. Fortunately he came down right side up and suffered no harm. We remonstrated with the mule, drew the chain tighter, and then wrapped his head up in the big coat belonging to his owner. He was not able to see what we were doing, and we did not uncover his eyes until Mr. Magic was all safe and snug. So off they went, and some eight hours later had made the long journey southward without any accident. Once on the way home, a week later, the mule became frisky, and tried to run ; but the load began to turn, and two minutes later Mr. Magic and his traps were lying in a wheat field with Mr. Mule on top, his feet sticking up into the air. We all dismounted and had a great time in getting him loose and on his feet again. We had the same trouble in loading up, and, strange to say, Mr. Magic still lives without any broken bones. On other and shorter trips I have hired a man to carry Mr. Magic on his back, as men sometimes carry travellers in other lands.

During the month of May Mr. Magic made seven public appearances, and created the greatest excitement—his coming to a village was like the coming of Barnum's circus. The first three appearances were in our school-rooms ; but I soon gave that up and took to the threshing-floors. No building could possibly hold all that came, and the crush made anything like a lecture impossible. At one village we tried it in the school-room—a place that will hold nearly three hundred people ; but everybody wanted to come and everybody came—boys, girls, men, women and babies. We tried to shut the doors and keep the audience quiet, but the crowd outside kept on increasing until they pressed upon the doors and windows, carrying both doors and windows off their hinges inward. Some of the chief men of the village went out and beat the people over the heads with clubs, but a minute or two later it was as bad as ever. I tried to quiet them, but soon became hoarse, so I pushed the views through rapidly, and as each picture fell upon the screen I pounded upon the table, or put the cap on the lantern, and so got quiet long enough to announce the name of the view. They were all mightily pleased, and thought nothing of the noise and confusion, being accustomed to that in their churches, and always at weddings.

After that I went to the threshing-floors—great open spaces round the

villages—set up the screen, and soaked the canvas with water, and then people saw from both sides the same. At Qaroun there were from seven to eight hundred people present, and some of them sat directly beneath the screen, where they could not see anything at all. The sights at each place go beyond description ; in no place had anything like a lantern ever been seen. Fully a *thousand* boys and girls in our schools clapped their hands over the pictures, and perhaps twice as many men and women. Mr. Magic behaved very well ; and even if he should never appear again he would be distinguished all his life, for these people will never forget his coming.

The people insisted on making a feast at nearly every place. At one village the teacher made a dinner. Four of us sat on the floor round a low wooden table. On this was placed a large brass waiter more than two feet in diameter ; on it were four plates of pounded rice, four bowls of milk, four small plates of sugar, and in the centre one large plate of butter without any salt in it. Beside each one on the floor were five or six thin flat loaves of bread. We had neither knife, fork, nor spoon. After a blessing we tore pieces from our loaves of bread, and with them dipped up the cooked rice, and drank from our bowls of milk. But the great dish was the butter. There must have been three pounds of it. The way we disposed of this was to take a small piece of bread, hold it between thumb and fingers, pinch off a piece of butter, dip it into the fine pounded sugar, and then eat it. At Qaroun we had a feast of another kind. We had neither knife nor fork, nor had we waiter or stool. Everything was placed on the floor in front of us. They had killed a small kid, stuffed it with rice and pine nuts, and had cooked it whole. It was served on the dish in which it had been cooked, and I separated the parts by main strength, using my pocket-knife when things did not come apart easily. It was well done, and was as tender as any one could have asked for. With it we ate rice and bread and some strawberry jam from a tin I had carried from Zahleh.

But the most striking experience that I have had on account of Mr. Magic was not of a pleasing character, and might have ended very seriously had not God kept me from harm. I treated the people of a village named Gedeitha to an exhibition, and having to make a journey to Damascus the next day, I resolved to ride home that night after the entertainment was over. I left the village at 9.30 P.M., and a few minutes later was attacked by three robbers, who had followed me from the village for that purpose. They were armed with clubs and knives. One seized my bridle-rein, and the word was given to *rob* me. Of course I objected, but had nothing other than my rawhide whip with which to defend myself. With this I beat them right and left, and managed to keep two of them off, and to retain my own seat in the saddle. For five minutes we struggled ; they cut my rein, lifted up their clubs again and again ; but I answered only with blows. One worked constantly at my saddle-bags, and, failing to loosen them, they

whipped out knives and began to slash. Blows of the knives reached and cut my Bible, and in the struggle came within a few inches of my person. At the same time they grabbed for my pockets and my watch. One seized the chain ; I put one hand on the watch, and with the other struck the man ; the chain parted and went with the man, but I kept the watch, as also my purse. Tiring of the struggle, they at last tore the saddle-bags asunder and fled away. I marked two of them and the direction they took. I rode back to the village, told my story, organized a search party, and then rode on home, rousing the soldiers and the governor on my way. By prompt action we soon caught the men ; later on they confessed, the chain was delivered up, the torn saddle-bags recovered, and the men placed in prison. The trial followed rapidly, and two days ago the men were sent prisoners to Damascus, where they will receive a heavy sentence. They were taken from the local prison here, their hands securely fastened between two pieces of wood, and this wood in turn fastened to the halter rope of the soldier's horse. They were then compelled to go walking beside the armed soldiers forty miles away to Damascus. Truly "the way of the transgressor is hard."

And now Mr. Magic Lantern has come to Baalbec, and if all goes well, this evening he will delight some more children, and go on doing good, I hope, for many years. We always close with a picture of the Bible House in New York, and a talk about spreading the Bible.

How simple and yet how beautiful it is to do good ! May God lead each one of you to give your hearts to Christ and your lives to His service ; and may you all be ready to suffer hardships as good soldiers of the cross.

JERUSALEM'S CRYING WANTS.

BY A. BEN-OLIEL, JERUSALEM, PALESTINE.

[From Rabbi Ben-Oliel's circular letter we give space to the following extracts.—EDITOR.]

1. There is no one among the missionaries in Jerusalem, nor has there been any one for long years, that can preach the Gospel of the grace of God to the Sephardim—Spanish Jews—in their vernacular—Judeo-Spanish ; or that can converse freely and intelligently with them in that dialect. But yet the Sephardim are the oldest Jewish inhabitants of Jerusalem, the most learned and religious, the most civil, the most accessible to the Gospel messenger and his message of glad tidings, and are less bigoted and bitter toward Christianity than the Ashkenazim—Russian Jews, Polish Jews, etc.

Now, Judeo-Spanish I know from childhood, and in 1848-50 I translated St. Luke's Gospel and a variety of tracts into that dialect, as also others in Hebrew, Spanish, and English.

Two native helpers can converse in Judeo-Spanish, one of whom attributes his conversion to the Lord Jesus to attending my Judeo-Spanish services in Smyrna shortly after the Crimean war ; but his special duties occupy his time and attention fully.

2. There is no missionary in Jerusalem that can converse in Hebrew with the rabbis, who are so numerous ; or that can even quote the Old Testament Scriptures fluently in the original, excepting some native helpers ; and much less any one acquainted with rabbinic literature and dogmas. Yet this is a very essential—an *indispensable*—qualification for a preacher of the Gospel to the Jews ; and it is well known that learned Jews prefer the sacred tongue in religious conversation or discussion. Still, the Liturgy is read in Hebrew every morning in Christ Church.

The London (Episcopal) Society for Jews has a strong mission in Jerusalem, at an expenditure of some £7000 per annum, but there is *no fully qualified missionary* to the Jews in Jerusalem.

Many Christian travellers have carried away very strong impressions on this subject after visiting Jerusalem. One of them, Mr. W. Mortimer Clark, Q.C., of Toronto, wrote to me from Jerusalem :

“ My impressions here lead me to believe that anything like active evangelistic work among the Jews does not exist in Jerusalem, and that there is ample room for more effort. The various manifestations of Christianity are more likely to repel than attract the Jew.”

“ Ample room” there is unquestionably. The British consul estimated the Jewish population of Jerusalem at 40,000 ; but the Rev. C. T. Wilson, of the C. M. S., who has resided here the last seven years, has been assured by enlightened local authorities that the number of Jews actually in Jerusalem cannot be much under 60,000 ; and they keep coming constantly, and about one half are Sephardim.

Jerusalem is a Babel of diverse tongues. From 20 to 30, it is said, are spoken within its precincts. Among the Jews the following are in requisition, for there are Jews from all lands here ; and I name them in the order of their relative importance, marking with an asterisk those in which I can preach or converse more or less :—* Judeo-Spanish, Judeo-Polish and German, * Hebrew, * Aramaic, * Arabic (colloquial), * English, * French, German, * Italian, Russian, * Spanish, Turkish, Modern Greek, etc.

Considering the friendly way in which the Sephardi Jews have received me in other mission fields—Morocco, Algeria, Tunisia, Turkey in Europe, and Asia Minor, Gibraltar, Spain, Rome, etc.—and more recently in Jaffa—which has 3000 to 4000 Jews, I may hope to meet with an equally friendly reception from the far larger number in Jerusalem ; and I trust from the Ashkenazim also. There is evidence already that it will be so, for before I could go to them, they are calling on me, and among them has been a leading rabbi, who, after conversation, accepted a Hebrew New Testament, promising to study it, and has called frequently since. They

are so pleased to find one with whom they can converse freely in the language of their homes, as well as in Hebrew. It is but natural it should be so, for I am more at home with their characteristics—their disposition, modes of thought, customs, history, literature, and religious idiosyncrasies ; and, therefore, in more thorough sympathy with them.

With sincere gratitude to God, I acknowledge the friendly welcome given to me and my family by all the laborers of the London Society, whom I have assured that my most earnest desire is to fill up deficiencies, and to co-operate in every good work for the advancement of the adorable Master's kingdom and glory.

3. There is no place where non-Episcopalian travellers and visitors, whose numbers increase every year—the United States, and even Canada and Australia, contributing a fair proportion—can worship God in the Holy City according to the simpler forms they prefer and are accustomed to ; and, consequently, no place where ministers of other denominations can have the unspeakable privilege of witnessing for the Lord Jesus in the city where He expiated the sins of the whole world, and rose again for our justification : here, where the Son of God bled and died, the Just for the unjust, that He might bring us to God : here, where the Lord of glory burst asunder the chains of death, and opened the gates of heaven to all believers.

The Episcopal Mission to the Jews has a handsome church, in which liturgical services are conducted morning and evening every Lord's day. The Church Missionary Society has a beautiful chapel for similar services in Arabic for native converts. The Lutherans have separate services in German, and are now constructing a large church. That the Latins, Russians, Greeks, Armenians, Copts, Moslems, Jews, etc., have superb ecclesiastical buildings—churches, convents, chapels, mosques, synagogues, hospitals, schools, etc.—is well known to all travellers in Palestine and readers of their works.

But Presbyterians, Independents, Wesleyans, Baptists, etc., *are nowhere in Jerusalem!* They have not even a hired *upper room!* But yet a considerable number of the annual visitors are ministers of all denominations. Talmage, William Arthur, Spurgeon, Dale, Radstock, etc., may come and *weep over Jerusalem* and take pleasure in her stones ; but they must hold their tongues ! They may not celebrate the Lord's Supper in its scriptural commemorative significance, and “ show ” the grandest historical event the world ever witnessed, “ till He come ! ” They may not testify to the corrupt, degenerate churches of the East, that there is a purer and truer spiritual mode of worship than is exhibited even by some Protestant churches !

In June, 1887, I wrote :

“ There are certain localities in which all Christians feel a deep interest, of which they cannot divest themselves, and Jerusalem is pre-eminently such a spot. It is sacred ground common to all the Christian world.

All honor to the Church of England for the noble work which the London Society for Promoting Christianity among the Jews, and the Church Missionary Society have been doing for years past in Palestine. But the Holy Land, and Jerusalem in particular, cannot be relegated by the Christian world to any one church exclusively; and those Episcopal societies should welcome the co-operation and holy rivalry of other churches and societies, in a sphere which claims and enlists the sympathy and lively interest of all."

The Lord has called me to Jerusalem to supply those three crying wants. There is now in Jerusalem AN UPPER ROOM, to hold from 80 to 100 persons, near the Jaffa Gate, and within five minutes' walk of the three principal hotels, where all evangelical Christians may worship God in the city of the Great King, and where their ministers may witness to Divine truth and unalloyed Scripture doctrine; and where the Gospel shall be preached in Judeo-Spanish to the Sephardim, and men of all classes—"to the Jew first, and also to the Greek"—will be welcome to hear the message of redeeming love.

In a few days an inscription—PRESBYTERIAN MISSION—will mark the house to travellers and residents. Some definite designation *must* be adopted, and as a Presbyterian, I naturally prefer my true colors, cheerfully extending the hand of fellowship to all who love our Lord Jesus Christ in sincerity. As an illustration of my catholicity, I may mention that, at my earnest desire, TWELVE MINISTERS, representing the Presbyterian, Wesleyan, Independent, Baptist, and Lutheran churches, took part in my ordination in 1852.

This mission and work is at present dependent wholly on the Lord and on the free-will offerings of His people of whatever section or branch of the one Church universal. It is a work of faith and of entire reliance on the gracious promises of our God, who has already raised up some supporters in England and the United States. I solicit, above all, the prayers of God's people. "Pray for the peace of Jerusalem; they shall prosper that love thee."

The famous "Siloam Inscription," which ranks near the Moabite Stone in the list of hoary Semitic relics, has been stolen. This inscription, which was in the purest biblical Hebrew, told how the tunnel was excavated which conveyed the water from the so-called "Spring of the Virgin"—the only natural spring in Jerusalem—to the pool of Siloam. This work and the inscription, according to Professor Sayce, date from the reign of Hezekiah, or perhaps from that of Solomon. The inscription was accidentally discovered ten years ago by a young man who fell into the water. It was in a dark place on the side of the tunnel, about nineteen feet in from the pool, and was only deciphered after an incrustation of lime deposited by the water had been removed by acid. The inscription has now been cut bodily out of the rock, being broken in the process, and the fragments are said to have been sold to a Greek in Jerusalem.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

To the Editor of the New York Times :

SIR : I see that your London correspondent speaks very disdainfully of Bishop Tucker's application to the Marquis of Salisbury for protection to the Protestant Christians in Uganda, especially as this is likely to be accorded. I confess this puzzles me. What ground of complaint has your correspondent against the bishop? It is usually supposed that any missionary has a moral right to solicit the protection of his own government for his own converts, in a territory under its suzerainty, as Uganda is under that of England. Of course your correspondent does not imagine that Tucker has come to ask for repressive measures against the French priests. If he were capable of it, he would understand its futility. But it is news that, under English sovereignty, an English bishop ought to allow the French priests to use repressive measures against him.

I am aware that there are more Catholics than Protestants in Uganda. But the Protestants are numbered by hundreds. Twenty-five hundred came to meet Stanley, and I suppose they have increased since then. But, more or fewer, have they not as good a right to be as the Catholics? Besides, the Protestants came to Uganda a good many months before the French priests, so that they have the right of priority, which among all honorable missionaries counts for much. It is the Catholics, not they, who are intruders. Cardinal Lavigerie expressly admitted beforehand to the secretary of the Church Missionary Society his obligation to withhold the White Fathers from encroachments on a field already occupied by Protestants. He has publicly signified his agreement with General Gordon that Protestants and Catholics are two divisions of the one army of Christ, who ought not to fire into one another's ranks. If he has now violated his plighted faith, and turned his own words into mockery, his breach of honor has certainly not evacuated any of the rights of the Uganda Protestants.

Your correspondent seems to stand for the position that wherever the Catholics can come in, and by their showy ceremonies tickle the people's fancy faster than the Protestants can touch their hearts, they have a right to drive the latter out. The noble work doing along Lake Nyassa by the Scotch Presbyterians, and eastward of there by the Universities' Mission, is, according to that, entirely at the mercy of Rome. And if the Protestants venture to appeal to a Protestant government against Catholic fist-law, they are to be reproached with shabbiness and superfluous zeal.

I do not know what religion your correspondent has, beyond a dislike of French atheism. But even if he should be a sort of a kind of a species of a Catholic (which is not probable), most Catholic laymen in our day profess to believe (and in Catholic countries nobly show their creed by their works) that every man who holds a creed agreeable to good morals has an indefeasible right to propagate it. Is not that his position?

I know that Rome has an organization which makes her a formidable enemy and a profitable friend. As things go, it is no great matter of displeasure if her operations (which are really wide and admirable in the heathen world) are idealized and loudly lauded by the press, which expects to trim its sails to the wind. But surely the matter is pushed a little beyond bounds when a Protestant bishop is held up to contempt for asking for fundamental rights of religious freedom and English citizenship.

The Catholics and Protestants in Uganda have repeatedly and solemnly pledged themselves not to wrong or oppress one another. All that any-

body can imagine Bishop Tucker as asking, or his government as granting, is that Lord Salisbury shall signify that he will view with displeasure any breach of this compact. Both Christian parties have shown heroic attachment, even unto the death of fire, to the common faith. The Protestant missionaries are plotting nothing against the rights of the Catholics. The head and front of their offending appears to be that they, first in the field, presume to claim some rights of their own.

If this is not the meaning of your correspondent, pray what is it? He expressly holds it up as an indecency for Bishop Tucker to claim the right of offering to the natives of Africa "an alternative ritual." Seeing that the alternative ritual, in Uganda, happens to be the Roman Catholic, his own principle recoils on himself. But on whichever side it may operate, it is a strange principle for a man who speaks English to uphold.

CHARLES C. STARBUCK,

Associate Editor Missionary Review of the World.

ANDOVER, MASS.

EAST INDIES.

—The work of the Rhenish Missionary Society in Sumatra the last year has been more largely blessed than ever before. Five new stations and fifteen or sixteen new out-stations have been founded. The Battas have been so grateful to the Dutch Government for having at length yielded to their importunate prayers and allowed the missionaries to come among them, that they have been building fine roads to facilitate the access, and have voluntarily declared themselves Netherlands subjects. Two thousand five hundred heathen have been baptized within the year, and over 5000 more are under instruction. The women and girls are beginning in unwonted measure to desire instruction. Miss Needham, an English volunteer assistant, has been very helpful in this, and the society hopes soon to see her supported by several coadjutrices. Silindury has become a Christian country; and this fact, hitherto unknown in Sumatra, is making a deep impression on all the surrounding regions, and occasioning numerous petitions for teachers of Christianity. Several hundred (nearly 700) of the new converts are Mohammedans.

—"In the Deccan, though actual conversions"—of fetich worshippers—"have not been numerous, the effect upon the whole community of outcasts has been marked and general. Scattered as they are, a few in every village in the country, there is no part of the province which has not more or less felt the influence of Christian teaching, and the result is not only a general inclination to turn from the gods of terror and uncleanness to the God of love, purity, and truth, but a remarkable social change, which may hereafter bear political fruit, of which time does not now permit me to speak more in detail."—SIR BARTLE FRERE, in *Missionary Intelligencer*.

—Sir Bartle remarks that, as the results are essentially the same in measure under the labors of Catholics and Protestants, Episcopalians, Presbyterians, and Nonconformists, they must be attributed to "the great simple doctrines of Christianity, which all believe—the plain broad precepts of Christian morality which all teach."

—"The following lines from a recent Madras journal show what some of the best Hindu minds are thinking at the present time :

“ ‘ Weary we are of empty creeds,
Of deafening calls to fruitless deeds ;
Weary of priests who cannot pray,
Of guides who show no man the way ;

Weary of rites wise men condemn,
 Of worship linked with lust and shame ;
 Weary of custom, blind, enthroned,
 Of conscience trampled, God disowned ;
 Weary of men in sections cleft,
 Hindu life of love bereft.
 Woman debased, no more a queen,
 Nor knowing what she once hath been ;
 Weary of babbling about birth,
 And of the mockery men call mirth ;
 Weary of life not understood,
 A battle, not a brotherhood ;
 Weary of *Kali yuga* years,
 Freightened with chaos, darkness, fears ;
 Life is an ill, the sea of births is wide,
 And we are weary ; who shall be our guide ? ” ”

—*Canadian Missionary Link.*

—We have at hand several copies of *The News*, a neat little monthly paper representing the American Baptist Missions in Burma and Assam. It is published at Rangoon. One copy will be mailed to any address in the United States at 60 cents per annum, five copies at \$1.25. Subscriptions may be sent to E. P. Coleman, Esq., Tremont Temple, Boston. This little paper would bring our Baptist friends into living communication with the land of the Judsons, the Boardmans, the Beechers, the Karens. Even the glorious results among the Telugus cannot deprive Burma of its classic pre-eminence.

Here is an extract : “ It was Thursday evening. We sat around the camp fire and talked about a sermon that had just been read. It was proposed that we close the day by thanking God for His goodness, and that we also present the especial request that the two women who were held as captives in a heathen village be set free, and that they be delivered without the presence of the missionaries, so that the native teachers may the more fully give the glory to God. Two days later Th’rah Hemmay Klaipo, who was travelling in that region, received a message that if he would come to the village the captives would be delivered up at once. He did so, and the captives were delivered. This was a great astonishment to all the surrounding villages, and as a consequence they have decided to call in Christian teachers. It seems as though the whole Bree tribe was coming in. The fear of the Lord has taken hold upon the people. It was in this region that two captive children were set free last year in answer to prayer.”—
 JOANNA ANDERSON.

—*Periodical Accounts* of the Moravians for June says of Kashmir : “ Kashmir is no longer isolated. After centuries of oppression and degradation of its people, a change has come for this land of brooks of water, and of fountains and depths that spring out of valleys and hills, a land so beautiful that it seems a garden of the Lord.

“ What the Rev. R. Clark, of the Church Missionary Society, says of their mission at Srinagar is relatively true of our own in the tributary province of Ladak : ‘ Kashmir, by its geographical position, is thrust forward into Central Asia, and is now our outpost of Christianity on this frontier of India. It is the starting-point for travellers to Ladak and Iskardo, Kafirstan, and Tashkend and Lhassa. Kashmir is a great centre, leading to many countries, a highway for the gospel of Christ. We remember that Kashmir once sent forth 500 Buddhists to convert Tibet, and that from Kashmir Buddhism spread to Candahar and Cabul. Our opportunities here are very great. *The Kashmir Mission should always be maintained by our society in strength.* ’ ”

II.—INTERNATIONAL DEPARTMENT.

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

The Relative Standing of Native Christians in the Future.

[EDITORIAL, J. T. G.]

God's ways are often very unlike our ways. The involutions of His providences are as marvellous as the evolutions. We plan, but God reaches the end we seek by a way we knew not. This finds striking illustration on the foreign mission fields. We consider now the working of God in His own way for the uplifting of the Christian communities brought but recently out of the bosom of heathen communities.

THE FUTURE HIGH CASTE OF INDIA.

The Brahmans of India have held uninterrupted sway as the social and religious leaders of India. It has sometimes been the subject of remark that the advance of Christianity has not been among this class in India, and we have, perhaps all of us, at times, felt a little as if there were something a shade discouraging in the fact, and perhaps a little suspicion has come over us that Christianity might, after all, not be able to reach the brain of the heathen races, and thus exhibit a lower vitality than we could fondly wish.

It is well to observe, however, that God's ways are not as our ways. "We must brain Hinduism," said that great man Duff, when he established his great college in Calcutta. He aimed at its head. He accomplished much, but died, not having reached the result he desired. He meant to educate the high-caste people, and conquer India through its head and headship. It is marvellous, now, to see God's way, and not ours, to reach the end. The Madras Native Christian Association has recently sent forth a little paper on educational progress among native Christians, which is a summary of the Report on Public Instruction for the Presidency of Madras, so far as it bears on the native Christian community.

This report shows an increase of native Christians at school, from over 40,000 to over 44,000. But that is not all. The ratio of the native Christians in school is vastly greater than that of the Hindus and Moslems. This is so all over India. For this province the figures are very encouraging. Few persons out of India will measure correctly such a striking fact as that the percentage of Christian girls attending school is greater than the percentage of non-Christian boys. In the presidency, as a whole, twenty-three per cent of the boys and three per cent of the girls of school age are in school. Taking the native Christian part of the population of school age, sixty-one per cent of the boys and twenty-eight per cent of the girls are in school. Of the pupils receiving higher grade education, as represented by the high-school departments, approaching one fourth (47 out of 178) are native Christians, only five being European or Eurasian.

To get the force of this, it must be remembered that thus nearly one-fourth of the higher grade students come from one-fortieth of the total population. Turning to the colleges, this same one-fortieth part of the community furnishes eight per cent of the graduates of the University. It is easy to see, if this continues, who are to be the learned class of India in the near future. The old Brahmanic classics are of little practical value, and if the Brahmans keep the lead in the old indigenous literature of the land, even then they must take a back seat, together with that effete literature. The practical modern scientific and literary courses of study represent the advance guard of the native community itself: that which must lead, must direct and control in the whole public affairs of the country. If anything like the present relative proportion of that kind of knowledge remains with the native Christian community, it is easy to see who must be

the directors of the civil and political forces of the land. The native Christian community must move up into the place occupied by the Brahman class through a thousand years. We are pleased to see this pointed out by the director of public instruction in his reference to the university examinations. He says (the italics are ours) :

"I have frequently drawn attention to the educational progress of the native Christian community. There can be no question, if this community pursues with steadiness the present policy of its teachers, that, with the immense advantages it possesses in the way of educational institutions, in the course of a generation it will have secured a *preponderating position in all the great professions, and possibly, too, in the industrial enterprise of the country*—in the latter because no section of the community has entered on the new departure in education with greater earnestness than the native Christians."

To go back, then, we remark again, that God has had a way of taking possession of the brains of India quite other than that proposed by Dr. Duff and others. It is not so much by bringing the upper classes into the Christian college, though that has been done to some extent, but by reaching and elevating the lower and middle classes in the scale till they shall displace what was the top of society, and themselves take their place, and that in a stronger and progressive civilization. These forces, like so many of the great forces of nature and Providence, have operated, and are operating, so silently that the kingdom cometh "without observation."

But something besides this is being done. Dr. Duff laid great stress on the compiling of good, pure text-books for the entire educational operations of the country, from the lowest school to the highest college class. A good deal of this work has been done, but a good deal remains to be done. There is still need of the displacement of the immoral rubbish which has filtered

through the native literature in the schools which the Government has subsidized among the Hindus. The Government of India has put itself in communication with all the local Governments in regard to purer text-books. It proposes, as a measure for uplifting the moral teaching of the land, that at least one half of every "Reader" in English or the vernacular used in the schools shall be devoted to lessons having a direct bearing on conduct as precept or example. This is something of immense and radical importance. Few will appreciate what it means to India. One familiar with the situation says it is becoming more patent to missionaries that sensitiveness of conscience as to conduct is essential to the progress of Christianity. No native literature is likely to foster that. The Hindus are indifferent as to whether actions are good or bad. The Hindu philosophy does not emphasize blameworthiness. Pantheism does not and cannot, anywhere. Hence, there can be little or no sense of conviction of sin. This proposition of the Government, therefore, is radically in the teeth of Hinduism. It is plain that the standard of what is right and wrong will be that of the Christian religion. This will mark, therefore, a moral revolution of the conscience force of India. The native Christian force being, as we have seen, in such preponderance relatively in the schools, must therefore come to be developed as the strong and leading moral force of the community of India, as well as its leading intellectual and political power. Thus the future high caste—the native Christian community—will be strongly impregnated with a high moral quality, and will be strong accordingly.

A native paper of India called *The Hindu* has seen this tendency of things concerning the female portion of the community in India. The editor says :

"The progress of education among the girls of the native Christian community, and the absence of caste restrictions among them will eventually give them an advantage which no

amount of intellectual precocity can compensate the Brahmans for. We recently approved of the statement of a Bombay writer that the social eminence that the Parsis so deservedly enjoy at the present moment was due to these two causes—namely, their women are well educated and they are bound by no restrictions of caste. These two advantages slowly make themselves felt among our native Christian brethren, and it is probable they will soon be the Parsis of Southern India; they will furnish the most distinguished public servants, barristers, merchants, and citizens among the various classes of the native community."

NATIVE CHRISTIANS IN TURKEY.

A striking illustration of the same indirect working of the all-directing Providence, which supernaturally superintends the affairs of the world in the interests of Christianity, is furnished by the Rev. C. T. Wilson, of Turkey. The work of missions in that empire is certainly hampered, but a very silent sub-soiling is going on, and Christians are gradually assuming a very changed relation to the Moslems of the land. We cannot forbear making a lengthy quotation from Mr. Wilson. He says:

"Islam, it is true, still holds the sword, but in the declining condition of the country this is a source of weakness, and not of power. Military service is compulsory on the Moslem population, while Christians are prohibited from bearing arms. This causes a constant drain on the Moslems, which is felt increasingly year by year. In the villages also (where the bulk of the population live), a much larger proportion of the Moslems remain unmarried than of the Christians. This is owing to their greater poverty. For, poor as the country is, and bitterly as all classes feel the oppression of the Government, the Moslems are worse off than the Christians. Russia has assumed the guardianship of the Greeks, and France of the Latins, and this fact acts as somewhat of a check on the Government. But in the case of the Moslems, there is no one to help them or speak a word for them. The immense influx of Jews into Jerusalem and other towns, causing the diversion of much of the trade and business of the natives into their hands, has been severely felt by all classes, but especially by the Moslems. I have been told, on good authority, that there are many Mohammedan

families in Jerusalem who a few years ago were well off, who are now on the verge of starvation from this cause. All these things are working together to equalize the relative positions of Moslems and Christians. The large numbers of travellers and pilgrims, and the ever-increasing interest shown by Europeans and Americans in the Holy Land, are not without influence."

Truly God's ways are not as our ways, but we discover in them very distinct and decided plan.

The Influence of the Pariah Christians of Southern India on the Christianization of the Country.

BY REV. JOHN MCLAURIN (WOODSTOCK, CANADA), SEC. BAPTIST FOREIGN MISSIONS.

The remarkable movements toward Christianity among these people during the last few years is my apology for the subject of this paper; and fourteen years of closest contact with them, first as itinerant missionary and afterward as principal of a theological seminary, are my credentials for undertaking this task.

By the pariahs I mean that large and important class of people lying socially between the caste classes proper and the aborigines of the hill districts. It is evident enough that the pariah bears no relation to the aborigines. In physique, in language, in habits and customs they are wholly distinct. I think it is easily demonstrable that they are not the offspring of individuals ostracized from the castes of the later Aryans. Before the introduction of Mohammedanism or Christianity there was little temptation to break caste, and little occasion for cutting any one adrift. No one is cast off for moral, but only for ceremonial defilement, and that was easily atoned for.

Besides, the pariahs are far too numerous and were too defined in physique, language, and general characteristics to be the result of a series of lapses from caste, but at the same time they are too much like the Aryans in all these particulars to be other than

sprung from the same original stock. I believe them to be a *long previous irruption* from the home of the Aryan race. They had left their ancestral home before the later civilization had moulded the people and language with their later forms, and had come down and driven the aborigines to the hills, and were in turn conquered by a later wave of their own race.

In the Telugu country especially they are divided into two distinct classes—the mala and the madiga. The latter are the leather-workers; the former are small farmers, coarse-cloth-weavers, coolies, and household servants. The madiga is negatively wicked, the mala positively so; the madiga is docile, easily governed, and inclined to be religious; the mala is self assertive, difficult to manage, but has more brain power. Both classes are very ignorant, very superstitious, and exceedingly immoral.

It is from among these people that tens of thousands are now flocking into the kingdom. What influence are they going to have upon the final collapse of Brahmanism and the Christianization of India?

I. *There was a Period of Preparation.*

—The stage was being fitted for the man and the man fitted for the stage. God sent the British nation to set the pariah free, theoretically free at least, from a species of serfdom to the higher classes. Few nations dare give as much freedom to their civilized subjects as the British do to their semi-civilized heathen subjects; not that many English officials look upon the Hindu in any other light than as a "nigger."

Then the missionary came upon the scene, and not only told the pariah a wonderful story of a wonderful God and more wonderful Saviour, but also told him and showed him how to become a free man in deed and in truth. He went into the courts and set in motion the mighty machinery of the empire on his behalf, and got justice for him. It began to dawn upon him that he *was* a man—new hopes, new fears, and won-

derful dreams began stirring his sluggish brain. It took long to move him. He was half deaf because unused to hear, and half blind because unaccustomed to see; but at length the oft-told tale begins to tell upon the dull ear, the wearied eyeballs respond to a glimmer of light, the rusty intellect begins slowly to revolve, the frozen heart to thaw, and the soul resumes its proper functions—in fact, begins to pulsate with the new life.

First these people came by twos and threes, slowly, timidly and at long intervals. Then they came in hundreds, afterward by thousands, and now they are taking the kingdom by violence, rushing in by the tens of thousands.

II. *The Attitude of the Missionary towards this Movement.*—At first the missionary was sorely puzzled. This was so utterly opposed to his ideal methods. It was the intellectual Brahman, the shrewd merchant, or the docile but wealthy Sudras he wanted. It was dreams of keen intellectual contests with these sons of an ancient philosophy which disturbed his rest, but instead here is this clamoring throng of unclothed, unwashed pariahs. These degraded, ignorant, immoral hordes, what shall he do with them? Open the doors of the kingdom and let them in! How could he? If he allows these in, farewell to his dreams of conquest among the higher classes; but accustomed to consult the Oracle, he went to the Book and read, "Go out into the highways and hedges and constrain them to come in, that my house may be full." There was nothing to do but open wide the doors and let them in.

But the conservatism of the missionary was a blessing in disguise. It made him ready to divine the dangers connected with the influx of such multitudes, and to take measures to provide against them—the danger of a wholesale relapse into idolatry, the danger of liberty running into license, and the danger of these people falling a prey to designing leaders of evil. To avoid this the missionary requires to be careful:—

(a) *That, as far as can be Ascertained, each Case is one of Genuine Conversion.*—There must be a credible evidence of such a change. This must be insisted on. To accept a person who gives no evidence of a radical change of heart is a fatal mistake. Not only is he not a source of strength, but he is a source of positive danger. Faith in Christ is the only anchor which can hold a heathen to Christianity. I believe that history demonstrates the mischievousness of village or tribal conversions. We can polish a dead organism, but only a living one can be made to grow.

(b) *To Train a Native Ministry.*—This is essential. No other ministry will do. We cannot graft an alien ministry upon these churches without destroying them. Then, also, this is an outlet for the developing life. It must be a *trained* ministry; not merely an educated ministry, trained in pastoral work, in evangelistic work, and in general Christian work. These churches and their pastors and teachers should have all the liberty possible, compatible with a firm but unfeeling hand in shaping their Christian life and views of divine truth.

(c) *To Train and Help the People to Self support.*—Self-reliance must be a cardinal principle with the missionary. I believe that just here was made the vital mistake of our century in foreign missions. They ought to remain in their own villages. They ought to build their own churches and school-houses, support their own pastors and teachers, educate their own children, and assist largely in every Christian enterprise. There is no comparison between the *robustness* of Christian character developed under this system and that under the subsidized Christian village system. Now with tens of thousands of these people undergoing these processes, while living in daily contact with millions of their high-caste fellow-creatures, *what is this influence likely to be?*

1. *It is having a Profound Present Influence.*

(a) *Their Material Prosperity Tells.*—The first thing the Christian pariah

learns to do is to wash his face and comb his hair. His wife does the same. Then he clothes himself and family. Still further, under the advice of and maybe pressure from the missionary he repairs his house and keeps the approaches to it clean, especially when expecting an episcopal call. A little education and a great deal of advice make him a more provident farmer, a better husband and father, a better servant, a more trustworthy coolie, and his heathen neighbors see and feel this.

(b) *Their Manliness or Independence is Telling.*—This is not pleasant at first to the high-caste man. The Christian will not work on Sunday for him, will not lie nor swear falsely in court for his benefit, will not eat his diseased cattle, neither to please him will he burn his neighbor's house nor beat him with a stick for a few pieces of money. In his rage the caste man persecutes him, boycotts him, and swears false cases on him in court, but finally gives up in despair and begins to wonder why. When he finds out the reason why, he is impressed with it.

(c) *Their General Intelligence has a Strong Influence.*—These men and women cannot come in contact with the missionary for years without their knowledge of the world and passing events being vastly increased. And especially those points of interrogation—the school-boys—cannot sit at the feet of a live missionary for five or six years and not know more than any one in their native village, high or low.

Many a time the preacher or teacher is called aside by a group of caste idlers and asked the news of the day. These things are telling more powerfully upon these people than if the Christian were a caste man. The pariah Christian is insensibly rising in their estimation, and his religion rises with him.

(d) *Their Christian Character Acts Powerfully.*—But, after all, it is the Christian character of these people which is telling upon their neighbors. The change is neither seen nor appreciated at first. They do not seem to

expect a change, but when a man stops drinking cullu (liquor), stops rolling vile words from his tongue, stops beating his wife, burning his neighbor's house or poisoning his cattle, no longer cheats nor swears falsely in court, pays his debts and becomes honest and trustworthy—*then the people begin to think.*

When he meekly bears insult and returns good for evil, when he speaks kindly to the poor and helps the outcast and beggar, when he reads God's Word and prays regularly with his family, and when some of them give one-tenth of their income to the Lord, to support the religion he professes, and when on every proper occasion he testifies to the love of God to him, then the people feel that a new element has entered into their life. When they see such an one in calmness and confidence and oftentimes with joy pass away to what he fully believes to be a home of bliss with his God, they are profoundly impressed with the conviction that here is something beyond their experience. The caste people often acknowledge the presence of this change in the people. Some are deeply and favorably impressed with it, while others bitterly resent it. Some years ago in India some caste people, after having expelled one of the native preachers from their village, sent me the following message: "Tell the Dhora," said they, "that if he comes to our village to preach this Gospel we will make a foot-ball of his head." Soon after, having occasion to visit that village, I called these people and asked them what they meant by such a message. Apologizing for their rudeness, they said: "You have come here to put these pariahs upon our shoulders"—that is, to educate the pariahs above them. They knew what the result would be. I told them, Yes, that is my purpose if you do not believe the Gospel and get elevated too.

2. *It is Going to Have a Greater Influence in the Future.*

These Christians are not only growing in numbers daily, but they are growing in intelligence, in power, in

cohesion, and in wealth. These churches, these schools, these colleges, these debating clubs and literary societies are all repositories of power and rapidly increasing power, too. Those thousands of primary schools, dotted all over the land, may seem very insignificant indeed when taken singly, as indeed they are; but as the nuclei around which this ever-increasing force is gathering they are exceedingly formidable.

As starting-points they are small, but they lead on to the boarding-school, the college, the university, and by and by into the professor's chair, the judge's bench, the editor's sanctum, or the legislator's seat. They are the little springs which feed the tiny rivulet, which fills the little streams which make the mighty river which refills the boundless ocean.

Those little boys sitting on that earthen floor, writing seemingly meaningless hieroglyphics, may seem powerless enough, but some day they will be studying history, sacred and profane, will be puzzling their brains over the philosophies of the past and the present, will be the leaders, the trusted Christian leaders, of Hindu Christian thought, and some day further on their sons will be the rulers of an emancipated Christian Indian Empire.

I do not overlook the fact that other elements are at work. The so-called godless education of Government colleges and universities, the semi godly education of Christian educational institutions, the Brahma-Somaj, the English and vernacular press, the Bible, book and tract societies, the English official and unofficial classes, godly and ungodly, the railways, telegraphs and post-offices—all these are preparing India for the great revolution which is to be; but some of these elements are antichristian, many of them are colorless, and but few of them positively Christian in their tendency. In that day we shall need more than religious leanings—Christian tendencies or influences "which make for righteousness."

We shall need Christ in men and women, divine truth incarnate in regenerate souls, living epistles known and read of all men, men and women whose lives are the best testimony to the principles they profess. In the midst of the turmoil and anarchy which are sure to come, there will be need of cool heads and brave hearts, need of men who have faith in God and the Gospel.

The *Christian converts* of India will again prove to be the salt of the earth. The missionary will be there in ever-increasing numbers. The Christian official, military as well as civil, as well as the Christian trader will be on hand and will do valiant service for the Master, but what are they among so many? Only generals for the army of the Lord. Whence are we to look for the rank and file? To the converted Hindus themselves. Comparatively few of the higher classes have become obedient to the faith. Noble specimens many of them are, but they are so few. For either aggressive attack upon heathenism or for resistance they are comparatively insignificant. My conviction is that the shock of battle must be met by the regenerated hosts from Madura, Tinneveli, Ongole, Burma, Assam, the late ingatherings along the Gangetic Valley, and other places, all these multiplied a thousand-fold. The Hindu propaganda is already flinging itself across the path of this advancing tide, but in vain. Like the ancient warrior opposing the ocean's tide with dirk and targe and broad claymore, it is either retreat or death.

Are these people ready for the fray now? No; neither is the fray ready for them; but whatever the character of the conflict, whether semi-political or wholly spiritual, we must be prepared. The forces must be largely increased, thoroughly organized and disciplined. The churches in Christian lands must send their best men and women to the front, the native preachers and evangelists and workers of all kinds must be thoroughly furnished in God's Word, trained to wield the sword of the Spirit

with skill. Then, let the conflict come when and how it may, we shall be prepared for it, and under our Leader, the Lord Jesus Himself, India shall become His possession.

God will hasten it in His time.

The Jews and Jerusalem. [J. T. G.]

An unusual interest obtains just now in regard to the Jews. Mr. William E. Blackstone, of Chicago, kindly furnishes us with a large budget of fresh items concerning them, from which we select some statements. The diagram of Jerusalem needs only the explanation that the solid line represents the wall of the city, which is about two and a half miles around. For centuries no one dared live outside of this territory from fear of robbers. The dotted line is Jeremiah's "measuring line."

Up to 1841, only three hundred Jews were permitted to live in Jerusalem. Then that restriction was removed, but they "were still confined to a narrow, filthy district of the city, next to the leper quarters."

In 1867, by a "firman" or edict of the Sultan, this restriction was removed, and the Jews, in common with other foreigners, were allowed to purchase and own land in Palestine without becoming subjects of the Sultan. From this time the number of Jewish settlers has rapidly increased. When the late anti-Semitic agitation broke out in Europe, especially in Russia, the Turkish authorities feared that the Jews would come to Palestine in such overwhelming numbers as to cause famine, etc., and issued a firman that no Jew coming to Palestine could remain more than thirty days. To this the United States consul took exception on the ground that his Government made no distinction in the nationality of its citizens. He was soon joined by the French and English consuls, and the Turkish Government modified the firman by first extending the time to three months, and finally, in 1888, by removing it altogether. Since then the Jews are literally flocking into the country. Nine agricultural colonies have been established, and all are prospering and well protected.

At the present time, as will be seen by the buildings represented in the diagram, Jerusalem is covering this entire area. Great hospices, hotels, churches, stores, etc., have been erected, but most notable of all a multitude of dwellings for Jews. The number of Jews now residing in the inner and outer city is estimated at 30,000, fully one half the entire population, and adding those at

III.—EDITORIAL NOTES ON CURRENT TOPICS.

Rev. Dr. George W. Chamberlain, of Brazil, tells the following story :

“ I met an old Brazilian at the mouth of the Amazon ninety years of age, who knew much of the Indians. I said, ‘ Can you tell whether there has ever been any portion of the Gospel translated into the general tongue of the Indians ? ’ ‘ No,’ he replied ; ‘ I am interested in the Indians, but I have never known of any part of the Gospel being translated into their language. I have a catechism over two hundred years old, translated into their tongue by the Jesuits.’ He says, ‘ Take the book and use it. I am too old to do anything more ; take it and do something for the Indians.’ As I opened it on the high seas between Para and New York I came upon a page with these questions : ‘ How many places are there to which the soul at death can go ? ’ ‘ There are four.’ ‘ What are they ? ’ ‘ Hell, purgatory, limbo of the fathers, limbo of the children.’ ‘ What is hell ? ’ ‘ Hell is a fire in the centre of the earth, to which the wicked go at death.’ ‘ What is purgatory ? ’ ‘ Purgatory is a fire above that of hell, to which the souls of the holy go that they may get satisfaction for sin for which they did not get satisfaction in this life.’ ‘ What is the limbo of the fathers ? ’ ‘ It is a cavern above purgatory, to which the souls of the holy fathers went formerly, before that Jesus Christ was manifested in the flesh to take them out.’ On the margin of this catechism some one had written opposite the definition of the limbo of the fathers words in Portuguese which, translated, read, ‘ It is now for rent.’ I read that to a friend in New York, and he said, ‘ It will do for the brethren of the new theology.’ The catechism continued, “ What is the limbo of the children ? ” Oh, ye mothers, hear ! It is a cavern above the limbo of the fathers, into which the souls of little children who died without baptism go ; a land of darkness and of the shadow of death, to wander forever.”

Dr. Chamberlain asks, “ Is that an absolute doctrine ? As you ride through the roads of Brazil and pass by any cemetery you will see little catacombs outside of the walls of the cemeteries, and you will inquire what they are. They are the tombs of children who could not go into holy ground because their souls had gone to limbo. They died without baptism, and they cannot go to heaven. They are buried in stone, like the stony heart of the holy mother Church that tells this to the mothers to whom Christ said, ‘ Let the little children come unto Me.’ ”

A circular letter has recently been sent out to pastors and elders of the United Presbyterian Church, calling attention to the fact that the General Assembly of 1891 has voted a total of appropriations to the various boards of \$312,000, or an average of \$3.23 per member—a little over one cent per working day—and suggesting the following means as helpful to the raising of this amount :

FIVE SUGGESTIONS.

First. Let the pastor or “ Stated Supply ” call together the members of his Session for prayer and consultation. Speak to them of Christ’s “ Great Commission ” and of their obligations to help carry it out, and that the Boards of our Church are the chief agencies through which this Commission is carried into effect by the Church.

Second. At this same meeting speak of and discuss the New Testament rule of giving, 1 Cor. 16 : 2. Pray over it. Then, if not already done, let each member of Session, knowing his privileges and feeling his obligations, resolve to devote at least the one tenth of his income to the Lord, or to give “ as God hath prospered him.” If time is asked by any of the members of Session for further consideration of the subject, grant it, and call another meeting in one or two weeks,

Third. When this is done, present the whole subject of "missions" and of "Christian giving" to the members of the congregation. Let them know of the resolve taken by the members of Session, and then earnestly ask them to join you in devoting at least the one tenth of their income to the Lord, or to give "as God hath prospered them." Present the subject of giving not only as a duty, but as a high privilege. Let giving be regarded as an act of worship.

Fourth. Commence the raising of mission money early in the year. Do not under any circumstances postpone the matter until the middle or close of the year.

Fifth. We desire to emphasize the fact that it is the regular, stated, systematic giving of the many that is of special benefit to the Church and to the individual. Every member should be encouraged to give something. Some may not be able to give the full "general average," \$3.23, in addition to what they give to support the ordinances in their home congregations. A large majority, however, can. Very many can give a much larger amount. But all should have a part in carrying forward the mission work of our Church.

We commend this as a move in the right direction, which all might imitate. It emphasizes prayer, Bible teaching, privilege as well as duty of giving, promptness of effort, and regular, habitual, systematic, and individual co-operation. We look for large results.

From a letter from Rev. J. G. Paton, the author of one of the greatest of missionary biographies, a friend sends us the following :

MORELAND GROVE, COBURG,
VICTORIA, AUSTRALIA, July 2, 1891.

The shocking Kanaka labor question gives us missionaries great concern. It was to have been closed to Queensland by Act of Parliament in the beginning of this year ; but a few days ago, on June 27th, a dismasted Kanaka labor vessel entered the capital, Brisbane, with seventy-three islanders, for their sugar plantations, which appears as if

it were yet continued. A missionary writes that of late it has greatly increased to New Caledonia, and is continued to Fiji, causing much suffering and oppression to our poor islanders, greatly hindering our work and rapidly depopulating the islands. The traffic grieves us exceedingly, and we have done all we can by exposing its evils—its curses, both to the islanders and collectors and all engaged in it—to get it suppressed ; but by man's selfish greed it goes on. Yet Heaven will reckon with us and all engaged in it for all the oppression and bloodshed caused by it. We missionaries and our Victorian church have protested against it, exposed its cruel atrocities in every way possible, petitioned the British Government again and again to suppress it ; but self interested sugar-planters and employers of cheap labor get it carried on.

As Britain now forbids her traders to use as trade with the natives of those islands fire-arms, ammunition, intoxicating drinks, and opium, and the inter-island labor traffic ; and as the traders of all other nations use these and the interested Kanaka labor traffic, which is one of its most cruel, oppressive branches, there has been and is now in our colonies a considerable agitation to get our British prohibitions applied to all traders of all nationalities, or rescinded by Great Britain. On the platform and in the press I have strongly opposed the rescinding of any of them, and pleaded for them to be applied to all traders, in the interests of humanity and the honor of Britain. In this I have been supported by Bishop Selwyn and His Excellency Sir John Thurston, H. M. High Commissioner for the Southern Pacific. But if we shall succeed in getting all the nations interested to agree to such restrictions with their traders is very doubtful. If America would agree, nearly all the others have signified their willingness to agree to such prohibitions in trade. A missionary now writes to me : " In one large district of late we have made very little progress, owing to the sad drink curse. The traders around there have been busy pushing this trade, and a few of our church-members have been implicated in the drinking bouts and suspended in consequence. This has forced us temporarily to suspend some of our itinerating services for lack of preachers ; but there seems to be a reaction, and I hope God will strengthen our Christian natives to follow after holiness ; but my heart bleeds for the brethren who, without Christian influences or any one to guide them, are easy victims to traders'

greed and their own evil passions. Drinking our intoxicating drink is now being added to their every heathen ceremonial, with what sad results I need not tell you. This is decidedly the greatest curse that so-called civilization is bringing to these shores; and both in the islands and the colonies we need to do all we can to resist it. The sale of arms, dynamite, etc., to the natives is nothing to it, and on quite a different footing. I know of much injustice, and cruelty, and bullying having been carried on by worthless men against the poor natives, who had meekly to submit to such injustice because any vagabond foreigner, as a trader, may have magazine rifles, etc., and the oppressed population of the soil is deprived of and unable to defend his just rights to land, to his home, and to all that is dear and sacred to him."

Bible Translation in Japan.

A correspondent writes as to the article in the September issue, on the Bible and its introduction into Japan, that

Dr. I. C. Hepburn is justly put at the head of the list of those who have the honor of doing this work of Bible translation. I enjoyed the pleasure of a personal acquaintance with this pioneer missionary and dictionary maker for Japan, and his colleagues, S. R. Brown and the Gulick family, and some others, among whom was Nathan Brown, who made a version of the New Testament in the two languages of Assam and Japan, and performed honorable missionary work in both. The omission of his name among the translators in Japan, together with the allusion to Dr. Bettleheim and the sentence "contemptible criticisms spoken in Tremont Temple," may give to the reader the impression that the *MISSIONARY REVIEW* is not for the *world*, but for a *sect*, which I am sure the editor would not endorse.

Yours in the service,

WILLIAM DEAN.

NATIONAL CITY, CAL., August 15, 1891.

Associate Mission Boards.

A correspondent urges the formation of some new foreign mission boards composed of both men and women.

"They are working that way in England now, and shall America lag behind in any scheme for the advancement of the kingdom?"

"We were in Exeter Hall, London,

during the last May meetings, and heard with what applause the proposition to associate the women with the men in their great missionary societies (boards) was welcomed.

"The ladies have shown their efficiency, their ability, their power, and zeal in their own independent societies, but they lack the presence and support of their fathers, their brothers, and their sons. Indeed, in some of the churches the whole cause of foreign missions is relegated to the ladies.

"How shall we remedy this grave mistake?"

"God's triple command, 'Go ye into all the world,' 'Pray ye the Lord of the harvest,' and 'Bring all your tithes into the storehouse,' was spoken to the whole church. God needs His sons as well as His daughters to help evangelize the world

"If more closely associated in this glorious work, would it not go forward with accelerated speed, and the provoking of one another to good works fulfil the prophecy of universal missions?"

Missionary Maps.

Information is always in place; but the people are won quite as much through Eye-gate as through Ear-gate. We cannot reproduce pictures of mission buildings and scenery; we *can* reproduce maps.

Almost all churches where there is any missionary life observe the Monthly Concert for Prayer. If you could give us occasionally in the *REVIEW* a correct map, showing the principal mission stations in the field, we could use it to good advantage.

Perhaps others who read the *REVIEW* have suffered as I did for a map. If they will only make up their minds to have one they can have as good a one as they could buy, and that at a merely nominal cost. I found directions in an old number of the *REVIEW*, but they were from an Englishman, referring to English colors, and not within my pos-

sibility. So here is what I did, with the cost thereof.

Three yards of unbleached sheeting, nine quarters wide, at 22 cents; that gave me a piece of cloth six feet by nine on which to work. Tack it lightly to the floor, having laid newspapers underneath. Prepare a sizing of one-quarter pound of white glue to a gallon of boiling water, and when dissolved apply smoothly and thoroughly to the cloth. Raise the wet sheet, remove the papers (or they would be glued fast), and retack the sheet. Five hours will dry it. With lead-pencil and ruler rule straight lines over the map which is to be enlarged, dividing the whole surface into squares; I ruled mine at intervals of one degree, so as to have geographical measurements handy. With a stick of drawing charcoal, a carpenter's square, and a long straight stick for ruling, square off the sheet just like the small map. Then trace the outline carefully and lightly with charcoal. Use ultramarine blue ground in oil for the coast line and thin it with turpentine, so that it will work; it dries instantly. Raw Sienna will make the mountains; add silver white to the blue, and make a light blue for the rivers; vermilion will do for boundary lines, and black for lettering. It took me about two days to make the map of Siam from the small map in the May issue of the *Church at Home and Abroad*, and I could not have bought it if I had wished to do so. Here is what it cost, without reckoning the time and labor expended :

	Cts.
Three yards sheeting, at 22 cts.....	.66
One pound ultramarine blue (enough for fifty maps).....	.20
One three-inch varnish brush, for the sizing.....	.25
One quarter pound white glue.....	.10
One tube each silver white, raw Sienna, ivory black, vermilion.....	.50
Turpentine.....	.05
Charcoal.....	.05
Total.....	\$1.81

Not all of this is to be charged up to this one map, for I have enough paint left to make a dozen more of similar

size. It would be safe to say that where one makes a set of maps for use during the year they will not cost more than a dollar apiece.

This is only a voice from a country parish. I believe good maps will be appreciated and used by all who are interested in missions. Will you help us if you can?

AUSTIN D. WOLFE.

STATE CENTRE, IA., July, 1891.

—A letter received from Miss Romig, of Berthelsdorf, near Herrnhut, Germany, corrects a few misstatements in regard to the Moravian Church, and which appeared in the July number of the REVIEW.

“1. The Unity's Elders' Conference is comprised of twelve members and three secretaries—fifteen persons in all. Four of the elders form the educational department, four the financial, and four the missionary. The secretaries—one for each department—have no voice in the affairs of the boards and no responsibility, their duties being purely local.

“2. The first missionaries to the West Indies were sent, not to Jamaica, but to St. Thomas. The mission in Jamaica was not begun till 1754.

“3. The number of Moravian mission stations is at present one hundred and thirteen, and out-stations twenty-one, and not forty-two as stated.”

—The article on missions to Iberian peoples, which we published last month, was by Rev. J. M. Allis, D.D., so well and widely known in connection with the Presbyterian missionary work in Santiago, Chili. By what trick of the machine the author's name got transformed into “Challis,” and then escaped three or four proof-readings, is inexplicable. We hope Dr. Challis will not, like the Celt, allow his “feelings to overcome his emotions,” when he sees the aggravating transmigration his name underwent. [J. T. G.]

IV.—THE MONTHLY CONCERT OF MISSIONS.

Syria, Etc.

BY WILLIAM BRENTON GREENE, JR., D.D.

"Syria is that Asiatic country at the eastern end of the Mediterranean." Its length from north to south is some 400 miles. Its area is about 60,000 square miles, or nearly one and a quarter times that of Pennsylvania or of England. Though it has endured centuries of misrule and neglect, it is still a goodly land.

The estimates of its population vary widely. The lowest is 1,000,000, the highest 2,000,000. The explanation is that there is a large uncertain and ever-changing element, the wandering desert tribes, who, to-day in Syria, to-morrow are far down in Arabia. The fixed population is in the cities and villages. Damascus has 150,000; Aleppo, something less than 100,000; Hums, 20,000; Tripoli, 16,000; Beirut, 90,000; Jerusalem, 70,000; Sidon, 7000. As to races, there are considerably over 40,000 Jews. There are a few Turks, and from 50,000 to 60,000 Armenians. The great bulk of the population, however, is Arab; the prevalent language is Arabic; and the whole country is under Turkish rule.

Syria has figured prominently in history, both profane and sacred. "Through it lies the great highway between Asia and Africa, which has been so often thronged by caravans of trade, so often trodden by hosts of war. Pharaohs that flourished before the days of Moses, Assyrian conquerors, the great Alexander, Pompey, Moslem hosts, Crusaders, the French under Napoleon and again in our own time, conflicting Egyptian and Turkish armies—are all in the procession that has moved over or tarried upon the Syrian soil." More still, here was unrolled the ancient revelation of the true God. Patriarchs wandered here; this was in part the ancient territory of the "Chosen People." Prophet and apostle lived and labored here. Highest of all, here occurred the life, the toils, the sorrows,

the death, the rising again of our Lord. It was here, that His Church was constituted by the descent of His Spirit; that His disciples were first called Christians; that Peter made the astounding discovery that on the Gentiles also was poured out the gift of the Holy Ghost, and that Barnabas and Saul were sent forth as the first missionaries to the Gentile world. Of what other land is the evangelization so imperative, so interesting?

The religion of Syria is called by the government Moslem and non-Moslem. The former includes orthodox and Persian Mohammedans, Druzes, Nusaireeyehs, Ismailiyehs, and all Bedouin Arabs. The Persian Mohammedans are the followers of Ali, the son-in-law of Mohammed. The Druzes hold to a superstition which sprang in the eleventh century from Islam, but has so far departed from it as not properly to be ranked with it. They profess one God indefinable, incomprehensible, and passionless. He became incarnate in a succession of ten men, the last of whom was Hakim, Caliph of Egypt, assassinated 1044 A.D. With that incarnation the door of mercy was closed, and no converts are now to be made. Hakim, however, will reappear and conquer the world. They believe in the transmigration of souls. They have seven great commandments, one of which enjoins truth, but only among themselves. They have no faith in prayer. Among them is a special class, the Ockals, who alone are initiated into their deeper mysteries. The Nusaireeyehs are a strange wild race numbering about 200,000, and living to the north of Mt. Lebanon. They keep their doctrines secret, and have signs of recognition, like a secret order. The Ismailiyehs occupy the mountains west of Hamah, are few, are allied to the Persian Mohammedans in belief, and are descendants of the people known in the time of the Crusades as Assassins. The Bedouin Arabs are

less devout and more inclined to scepticism than other Moslems.

The non-Moslems are Jews, nominal Christians, orthodox Greeks, Papal Greeks, Maronites, Jacobites, Syrian and Armenian and Latin Papists, and Evangelical Christians. The orthodox Greeks are so called, though Arabs, because orthodox members of the Greek Church. The Papal Greeks are converts from the Greek Church to Romanism. They have, however, made a few changes. Their worship is in Arabic, and their priests are allowed to marry. The Maronites represent the ancient Syrian Church. They get their name from John Maro, monk, priest, and patriarch, who died A.D. 707. Since the twelfth century they have been in close communion with the Romish Church, though adhering to the Oriental rite. The Jacobites are a small body of dissenters from the Greek Church. They get their name from Jacobus, Bishop of Edessa, who died A.D. 578. Notwithstanding the various sects, however, of which the non-Moslems number, perhaps, 400,000, the mass of the population are orthodox Moslems or Sunnites, and look, of course, to the Sultan, not only as their political, but also their religious head.

Of the morals of the people the less said the better. The Druzes, though polite, are cruel, fanatical, and, to strangers, deceitful. The Nusaireeyehs are bloodthirsty. Polygamy is common. Divorce occurs at the will of the man. Swearing and lying are universal. The Bedouins, though hospitable and often magnanimous, are fierce, revengeful, and depraved. The non-Moslems, except the Jews and Evangelical Christians, are bigoted, idolatrous, and debased. In general, the population is ignorant, narrow-minded, corrupt, superstitious; and, as in all Mohammedan countries, woman is held in low esteem.

The difficulties of missionary effort in such a field are great and numerous. So many rival and jealous sects, all calling themselves Christian, constitute a serious hindrance. A greater one is

found in the perverted doctrines and spiritual deadness of even the best of the nominally Christian sects. Most serious of all is the dominant religion. The Moslem who leaves the faith of his fathers does it at his peril. Were this not so, his pride and bigotry would tend to make him impregnable to another religion. The very truth to which he holds, the doctrine of the spirituality of God, prejudices him against Christianity; for he identifies it always with those idolatrous corruptions of it with which alone he is familiar. Added to all this is the oppression of the Turkish Government. Because of it the mission has constantly to guard itself against the violation of contracts. The poverty of the people, too, is "their destruction." They are kept so poor by taxation that they have no time to think of their souls on week-days; and while the Moslems have no Sabbath, the members of the Oriental churches are encouraged to labor on theirs. This grinding poverty both causes and is much aggravated by the "emigration fever." So hard are the times that it is estimated that upward of 12,000 leave Syria yearly. This, of course, increases just so much the burdens of those who remain, and renders them just so much the less susceptible to missionary influences.

In spite of these difficulties, however, Syria has for seventy years been the scene of most faithful missionary effort. The history of the mission presents alternations of success and discouragement. If there were times of quiet, there were also times of persecution. More than once has the land seen massacres, and the mission has produced more than a few martyrs. Political commotions have been particularly numerous and peculiarly trying. Of late years the Russo-Turkish War of 1877, the rebellion of Araby Pasha in Egypt in 1882, and the rebellion of the Mahdi in 1883 have been most prejudicial, by introducing into the mission fields a new, disorderly, corrupting and hostile element.

The instrumentalities employed in the mission work are the following:

1. **Preaching.** The way for this has not been as open as in many countries. The Moslems have been specially inaccessible to it. Nevertheless, it has at no time been neglected. It is now receiving regular and considerable attention. In Beirut services are held in five places, and there are three evening meetings during the week. A recent visitor to Syria, speaking of the Sabbath service at Baalbek, says that 27 men, 9 women, and 15 boys (all natives) were present. There are in the whole country upward of 30 church buildings and 100 preaching places, and no fewer than 5000 regular hearers, of whom nearly 2000 are church-members. How marked an advance this is appears in the fact that in 1848 there were only one church, three or four preaching stations, and 18 church-members.

2. **Medical Work.** This has lately become a specially prominent feature. Native physicians are being educated. Meanwhile, Dr. Post, Dr. Van Dyck, and others of the medical missionaries have gained great influence by their skill and kindness. The hospital of the Prussian Knights of St. John at Beirut, under the care of the deaconesses of Kaiserwerth, is served by them. In the last year of which we have any report, nearly 10,000 cases were treated. Patients come from all parts, and carry back with them impressions of Christian love as well as direct Gospel teaching. The tours of the late Dr. Calhoun and his services at Tripoli, followed by those of Dr. Harris, have also opened the way for Gospel work. Many of the large number called together by the dispensary at Tripoli are Moslems, and all hear the Gospel read and explained before receiving treatment. Mention should be made in this connection of the Leper Home at Jerusalem, under the charge of the Moravians. "Most of the dear patients here," we read, "rejoice in being Christians, under the protection of the Saviour, and enjoying the advantages of His Church."

3. **The Press.** Its work has been great and influential. The total number of

pages printed since the beginning, in 1826, amounts to over 400,000,000. The issues have been of all kinds, religious and educational. The list of publications includes more than 400 titles. Among them may be mentioned "Scripture Interpretation and Systematic Theology," by Dr. Dennis; a translation of the Westminster Confession of Faith, by Dr. Van Dyck; and a "Commentary on the New Testament," by Dr. W. W. Eddy. The great glory, however, of the press, as of the mission, is the Arabic Bible. Begun by Dr. Eli Smith, in 1849, and prosecuted by him with the aid of Mr. Bistany, a native scholar, until 1857, it was then taken up by Dr. Van Dyck, assisted by the highest native scholarship, and completed in 1864. A model of accuracy and elegance, it has made the Word of Life intelligible, and, from the literary standpoint, attractive to the 180,000,000 whose sacred language is the Arabic.

Until lately no political restriction interfered with the mission press. Now, however, the Government has waked up to the danger in the free circulation of Christian literature, and a strict censorship has been instituted. Most of the books, including the Scriptures, have been officially sanctioned; but the weekly paper has received severe criticism, and was temporarily suppressed. It is now licensed, but on condition that "no adverse criticism be made upon any of the religious beliefs of any of the sects of the empire."

4. **The Schools.** Though persistently and bitterly opposed by the Jesuits, these have proved the most effective of the missionary agencies. They have done more than all others combined to elevate woman; they have given a Christian education to many thousands of persons; and they have called into being numerous schools supported by the people themselves. In all the mission schools biblical instruction is made prominent, and the amount of Scripture that can be recited whenever called for is surprising. The crown of the whole educational system is the Syrian Prot-

estant College at Beirut. This is an institution of the highest order, and has academical, theological, medical, pharmaceutical, and preparatory departments. The graduates number more than 200, and the attendance of students is now large. Strictly independent of the mission, it is thoroughly evangelical and evangelistic in its aim and effect. In addition to the college, there are connected with the Presbyterian Mission the seminaries for girls at Beirut, and Sidon, and Tripoli; the boarding schools for boys in Sidon and Suk-el-Ghurb, and a hundred or more common schools. In these gather 5200 pupils, of whom 1800 are girls. Did we include all the Protestant schools of Syria and Palestine, the number of scholars would exceed 15,000. A system of home study is being established as a branch of the Chautanqua organization, and will be a stimulus to the whole intellectual life of Syria.

The development of this educational work is remarkable. In 1824 it was summed up in a class of six Arab children taught by one of the missionary ladies. In 1834 ten young men were under instruction. Not until 1866 was the college opened. Now more than 200 students crowd its buildings.

The question arises, What will be the outcome of all this effort? Will this stronghold of Islam ever be undermined? Aside from the sure word of prophecy that such will be the case, in Mohammedanism itself are elements which, if fairly considered, bring its overthrow by Christianity clearly within the sphere of probability. Among others, these are mentioned by Dr. H. H. Jesup, of Beirut, whose residence for thirty-five years in Syria entitles him to speak authoritatively on this question: 1. The Mohammedans believe in the unity of God. 2. They reverence the Old and New Testaments. 3. They revere Christ as the greatest of all the prophets before Mohammed. 4. While regarding all but themselves as infidels, they have some respect for Christians and Jews as "the people of a book."

5. They hate idols and idolatry with perfect hatred. 6. They reverence law. 7. They practise total abstinence from intoxicating drinks. 8. They have no respect for a man who has no religion. 9. They have implicit confidence in the word of an Englishman. 10. They believe that Protestantism is the form of faith nearest their own. 11. They are beginning to repose confidence in the integrity of the American missionaries. 12. It is the common belief of the Moslems that in the latter days there will be an universal apostasy from Islam, when the true faith, as they account it, will cease to exist.

The following facts also are significant:

1. Of the 132 girls attending the Protestant female school at Sidon lately, 90 were Mohammedans. 2. Of the 4780 girls who were scholars not long ago in the Protestant schools of Syria, 1000 were Mohammedans. "If all other means fail to draw them to Christ, it may be that the words of Isaiah shall yet be verified in their experience, 'And a little child shall lead them.'"

THE JEWS.

For several reasons they are important and interesting enough to demand separate treatment. 1. They were God's "chosen nation." 2. They have had the most wonderful history. 3. They are rapidly assuming a prominence which is as significant as unique. This is specially marked in their influence in education, the press, and general literature. So strong has this come to be that such men as the late Professor Delitzsch, the late Professor Christlieb, and Professor Godet see in it a source of serious danger to the Christian faith. In Italy, for example, there are 50 Jewish professors in the universities in a land where Jews number only about 40,000 in 28,000,000. In France the highest education is to a remarkable extent in the hands of the Jews. In the universities of Germany Jewish professors have increased forty per cent in five years. The number of Jewish students

has multiplied yet more rapidly. At the University of Buda Pesth, Hungary, of 3100 students, 1072 are Jews, and that in a country where they form only four per cent of the population. As the natural result of this, according to a leader in the London *Times*: "A permanent epidemic of alarm at Jewish encroachments prevails, to which Vienna is as subject as Berlin. . . . The entire circle of the liberal professions, as well as finance, is almost in the exclusive possession of Jewish practitioners. Jews are eloquent at the bar and in Parliament. They heal the diseases of Christians and guide their views through the press." The late Professor Christlieb is only one of many witnesses to the fact that almost the entire liberal press of the German Empire is in the hands of the Jews. It has been stated on good authority that in Paris there is only one paper of any note not under Jewish control. Could more be said to show how imperative is the evangelization of this "peculiar people"?

The interest of this work now clusters about three points:

1. The persecution of the Jews by Russia. Since 1881, when Ignatieff promulgated the terrible Jewish laws, the lives of the 5,000,000 of Russian Hebrews, miserable enough before, have been spent in unbroken war against the frightful abuse and persecution of the authorities. The taxes of the Jews are double those of other subjects. Numerous restrictions and disabilities fetter their activity. They are not suffered to enter the civil service, to practise law or medicine, to hold municipal office, or to take part in an election. The number of them drafted into the army largely exceeds that of the Gentiles, but no Jew can hire a substitute or become an officer. They can reside only within certain limits, and are not allowed to own land. Jewish pupils can form no more than ten per cent of the number in any school, though in many towns they are more than fifty per cent of the population. If a wife or a husband is converted to the Russian Church, she or

he is by that fact divorced from the other who remains a Jew; and the convert may marry again, but the Jew must remain single. Private or family prayer is forbidden except by a license, and synagogue worship is permitted only in towns containing eighty or more Jewish dwellings. This outrageous oppression has already affected commerce, and has issued in untold suffering. Not a little is being done to mitigate this by Baron Hirsch, the Hebrew philanthropist. Worth from \$100,000,000 to \$150,000,000, made largely in a railway contract with Turkey, he is pouring out his wealth in providing for those of his race in Russia who are being expelled from their homes. The Russian Minister of Finance also has lately obtained a suspension of further repressive measures by pointing out to the Czar the vexatious financial results which they might involve. Christians throughout the world, too, have begun to protest. Nor are the Jewish bankers and brokers inactive.

2. The return of the Jews to their own land. This has been much stimulated by the persecution just mentioned. Within three or four years 20,000 have come to Jerusalem, while the influx into other parts of Palestine has been without precedent. There are more than 80,000 in the country in all. An era of improvement has also begun. Jerusalem is a new city. The streets have been paved, five hotels have been opened, water is about to be introduced, large factories have been erected, a railroad is almost completed from Jaffa to Jerusalem. With this enlargement of population and revival of trade there has been a marked increase in the rainfall. The factors seem to have been supplied to make Palestine, as of old, "the garden of the Lord."

3. The conversion of the Jews. More interest has been taken in this than is generally supposed. The Protestant churches have 377 missionaries among them. If, as estimated, there are 6,400,000 Jews—this gives one missionary to every 16,976 Israelites—a larger number in proportion than among the

heathen. The results of this effort are becoming apparent. Professor Delitzsch's Hebrew New Testament has exerted a mighty influence. Jewish-Christian congregations are not unknown in the larger cities of Christendom. Notwithstanding sectarian strife and the bitter opposition of Romanism, there are more than 200 believing Jews in Jerusalem. Most significant is the Jewish-Christian movement at Kishchineff, in Southern Russia. Its leader, Rabinowitz, a learned lawyer, who has come to the knowledge of the truth through the independent study of the Scriptures, and who is in substantial accord with evangelical teachers, adheres to his original plan of organizing a National Christian Church for Israel, in which such characteristics of Judaism as circumcision, observance of Saturday as the Sabbath, and the like, are to be retained, though not as essentials. He seems to be imbued with the Spirit of Christ, and numbers among his supporters thousands of the Jews of southeastern Europe. Is there not much to warrant the hope that the redemption of Israel is drawing nigh?

The following statistics of the missionary agencies in Syria may be useful:

1. Presbyterian Board of Foreign Missions, North. See *MISSIONARY REVIEW* for June, 1891, p. 476. For the summary below we are indebted to the *Church at Home and Abroad*.

2. Mission of the Established Church of Scotland in Beirut to the Jews, under the care of Rev. G. M. Mackie. He has large schools for both sexes.

3. The British Syrian Schools and Bible Mission, established in 1860 by Mrs. Bowen Thompson and since her death conducted by her sister, Mrs. Mott—30 schools and about 3000 pupils.

4. Miss Taylor's (Scotch) school in Beirut for Druze and Moslem girls—very successful.

5. The Kaiserwerth Prussian Deaconess' Orphanage for Girls at Beirut and at Jerusalem.

6. Training schools for girls at Shim-

lan, Nazareth, and Bethlehem, supported by a society of English ladies.

7. At Brummana, in Lebanon and at Ram Alla, near Bethel, industrial schools belonging to the Quakers.

8. The Lebanon Schools Committee's Mission, in Lebanon—a training school for boys and one for girls, and several village schools.

9. The Irish Presbyterian Mission at Damascus—several churches, and very vigorous.

10. The Reformed Presbyterian Mission, at Latakia, Antioch, and elsewhere—chiefly among the Nusaireyeh.

11. At Tiberias a very successful Scotch mission to the Jews.

12. The Church Missionary Society (London)—stations at Jaffa, Gaza, Ramleh, Jerusalem, Nablous, Es Salt, Nazareth, Haifa.

13. The London Jews' Society, in Jerusalem, Jaffa, Damascus, Aleppo, and elsewhere.

14. The American Bible Society's Agency at Beirut.

15. The British Foreign Bible Society's Agency at Beirut.

16. The Evangelical Mission to Israel at Hebron.

17. A Presbyterian Mission in Jerusalem, just established by Rev. A. Ben Oliel.

—Dr. Cornelius Van Dyck, of the Presbyterian Mission at Beirut, has just finished his fifty years in that field. The occasion of his golden anniversary was taken note of in a most pleasant way by his friends and neighbors. An address was presented and gifts were sent. Delegations came from the Hospital, from the Orphanage, from the native Protestant Church. The Greek Patriarch of Damascus and the Turkish Governor sent messages—the latter announcing that a decoration would come from the Sultan. All day a stream of visitors of all nationalities and sects poured through Dr. Van Dyck's rooms, greeting him. There is surely something very wonderful in this honor paid to a missionary who has wrought fifty years for Christ.

V.—GENERAL MISSIONARY INTELLIGENCE.

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

—In the tables summing up in figures the work done by the various missionary societies of America and Europe, a large number were, for various reasons, necessarily omitted, but not at all because the sphere they fill is unimportant or ungermane. In the aggregate their income is very great, and the effect of their operations is broad and far reaching. Such as the Salvation Army, which is said to raise annually \$2,250,000; the Mildmay Home and Foreign and Medical Mission, whose income is \$115,000; the McAll Mission, almost \$90,000; the East London Institute for Home and Foreign Missions of H. Grattan Guinness, \$60,000; the Edinburgh Medical Society, \$30,000; the Christian Vernacular Society, \$20,000; for the Blind in China, \$12,000; the Lepers in India, \$11,000, etc. If all such were included, the aggregate income would be not much less than \$3,000,000.

—The twenty-sixth anniversary of the Salvation Army was held in London, July 7th. General Booth said, in his address, that the Army now comprised 4289 societies (of which 1200 were outposts), with 10,449 commanding officers. Of these, 1383 corps and 152 outposts, or 1535 religious societies, with 4649 officers, were in Great Britain, and 1705 corps and 1049 outposts, or 2754 societies in all, with 5800 officers, were outside the United Kingdom. During the year there had been an increase of 252 corps and 1281 officers. Of the *War-Cry*, 312,525 copies had been circulated, and 129,350 copies of the weekly *Children's War-Cry*. Monthly publications were sold to the number of 94,000. Twenty-seven editions of the *War-Cry* were published abroad, in 15 languages. The operations called in the Army "taking prisoners," or the arousing of anxious inquirers, had resulted in the conversion of 100,000 persons at home and 131,000 abroad.

—Of course, no summing up of missionary work would be at all complete which did not include the doings of the Propaganda at Rome. As to the amount of money expended, Cardinal Lavigerio estimates that Protestants contribute annually about twenty times as much as Roman Catholics. Five years ago, according to an authority quoted in the "Concise Dictionary of Religious Knowledge," Rome had 2,745,000 adherents in mission fields proper, with 3634 priests and 4502 schools. And, according to the report of the Propaganda for 1890, and omitting British North America and the United States, the adherents on missionary ground number 3,314,000, the priests 3848, and the schools 7593. And of this Catholic population, 1,077,500 are found in India and Ceylon, 694,000 in Indo-China, 568,000 in the Chinese Empire, and 398,900 in Africa, including Madagascar.

—Nothing is more certain than that the spread of the kingdom of God in heathen lands is dependent upon the maintenance and prosperity of the churches within the present pale of Christendom; and, therefore, that giving for the local church, for the frontier, the foreign-born population, and the degraded in the cities is really helping to carry the Gospel to every creature. Only it is a great matter to make a proper division of the funds received, to bestow upon the foreign work its full proportion. The total giving of the Established Church of Scotland reaches \$2,142,790, and is divided among 6 schemes. But \$224,855, or about one tenth, fall to foreign missions. The Southern Baptist Convention reports \$115,445 for work abroad and \$238,893 for mission work at home. The missionary appropriations of the Methodist Episcopal Church aggregate \$1,200,000, and of this sum, \$566,347 are bestowed upon toil outside of the United States.

The Congregationalists sustain 7 societies. Of these, the American Home Missionary Society receives \$635,150. (the American Missionary Association freedmen, Indians, etc.) \$429,420, and the total of Christian beneficence reaches \$2,270,161. Add home expenditures, and the sum is \$8,361,382—an average of \$16.50 for each church-member. The Presbyterian Church reports for home missions \$995,625, and for freedmen, Sunday-schools, education, etc., \$411,247 more, and for congregational or local purposes, \$9,764,379. Including all religious objects, the total is \$14,062,356, or an average of over \$17 per member.

—The various publication societies of Great Britain and America are indispensable adjuncts to the work of the missionary societies. Among the chief of these may be named the British and Foreign Bible Society, with annual receipts aggregating \$1,125,000; the American Bible Society, \$512,388; the National Bible Society of Scotland, \$165,000; the London Society for the Promotion of Christian Knowledge, \$215,000; and the London Religious Tract Society, whose missionary expenditure reached \$197,560 last year. The sum of the receipts of these five societies is \$2,214,948.

—According to a recent estimate, which seems to be moderate, the 49 societies organized for Christian effort in behalf of the Jews expend annually \$490,000. Almost all of the leading churches in Great Britain and upon the continent are engaged in this form of evangelization; and of the sums expended, these are specimens: the London Society, \$189,220; the British Society, \$44,625; the Free Church, \$44,945; the Church of Scotland, \$28,760; the Irish Presbyterian Church, \$18,435.

—According to the "Encyclopædia of Missions," it was written several years ago that "the annual revenue of the Metropolitan Charities of London is greater than the whole of the expenditure in Sweden on maintaining royalty, the administration of justice and for-

eign affairs, army and navy, internal, educational and ecclesiastical affairs, and in providing interest on the Swedish debt." The London City Mission alone had an income in 1887-8 of about \$435,000. The receipts of the Brooklyn Society were \$25,000 in 1889, and of the Boston Society \$43,698 in 1890. According to the same authority, 45 benevolent societies in New York received a total of \$1,810,675 in 1889. Of this sum, 17 Roman Catholic societies received from municipal allowance and excise appropriation \$1,000,521, and 28 other societies \$802,086.

—Says Dr. A. H. Clapp, of the American Home Missionary Society, and speaking of New York: "Few who do not live here can have any idea of the voluntary work carried on throughout the year by the benevolent men and women of our churches. The rapid running over of a list of the various organized methods of help for men, women, and children needing aid by reason of age, sickness, misfortune, orphanage, etc., methods originated and carried on entirely by the churches of this city, shows that there are very nearly 900 of them. Adding to these the more public organizations outside of church circles, of which people hear more, the number will be found somewhat startling.

—The value of the investments in church property in Brooklyn is estimated by the *Standard-Union* at nearly \$20,000,000. Of this sum the Protestant churches represent about \$13,000,000, and the Roman Catholic about \$7,000,000. The former number 290 and the latter 58. The sum of the debts resting upon the Protestant churches is about \$3,000,000, and upon the Roman Catholic churches \$1,150,000.

—In reckoning up the beneficences of Christendom, hospital work must not be omitted. London alone has almost 30 general and special hospitals, with 6000 beds, and which receive not less than 50,000 patients annually. In each of the large cities of the United States

millions are expended upon such institutions. As among those best endowed with choicest facilities may be named the Johns Hopkins Hospital of Baltimore, and the Presbyterian Hospital of New York, whose "plant" is valued at \$2,500,000.

—One of the most powerful private associations to which the recent anti-slavery movement has given birth is the African Association of German Catholics. *L'Afrique* reports that this association holds many public meetings in different cities, publishes a journal—*Gott will es*—and has 10 Diocesan Committees, comprising 1500 circles and about 200,000 members. The Central Council at Cologne has received more than \$130,000 in money. This is to be spent in African expeditions, in founding safe retreats for threatened negroes, in missions, orphan houses, etc., all over the German African possessions, and \$6000 have been given to aid in the transport of the first German steamer for the Victoria Nyanza.

—The American Baptist missionary Union gives the following statistics for its African missions, which are confined to Congo, for the year ending March 31st, 1891: Missionaries, 47; stations, 10; unordained native preachers, 10; self-supporting churches, 1; not self-supporting churches, 5; church-members, 454; Sunday-school scholars, 261; day schools, 20; native teachers, 14; day school pupils, 770; value of mission property, \$47,490; total expenditures, \$62,536.

—The census of 1881 showed that there were in India 124,000,000 women, of whom 21,000,000 were returned as widows, of whom there were under 19 years of age, 669,000; under 15 years of age, 286,000; under 9 years of age, 79,000. All these figures were undoubtedly within the appalling truth.

—Professor Lindsay, D.D., speaking at the meeting of the London Missionary Society, thus defined the problem presented by India: "There were a hun-

dred Indias, with a hundred different languages, and representing every stage of civilization, from the most primitive to the most advanced. Such differences formed a great part of the problem of mission work. Hinduism included only about a third of the 260,000,000 inhabitants of India; there were about 50,000,000 Moslems, 6,000,000 Sikhs, Parsees, and Christians, and about 20,000,000 of aboriginal tribes. The number of Pariahs—outside caste—was, he thought, from 40,000,000 to 60,000,000, and these were practically, for mission purposes, outside the great realm of Hinduism.

—The Mission to Lepers in India, an organization having its headquarters in Edinburgh, Scotland, reports for 1890 an increase of \$2180 in its receipts. This society aims to reach the great number of lepers in India (estimated at 500,000) by establishing leper asylums, sending special missionaries and preachers, and doing what is practicable to alleviate their condition. Then it assists the Presbyterian Board of this country at Allahabad, the Church Missionary Society at Alleppi, etc. Its attention having been recently especially called to China, it is starting a work there. Under its plan of work a contribution of \$25 will support a leper for a year, and \$100 will supply a Christian teacher to a village for the same period.

—The first of October brought a most radical innovation in the educational policy of France, namely, the complete secularization of the boys' schools. The law of 1885 decrees that within five years from October, 1886, this must be accomplished. Steady efforts have been made in this direction all along, and in 1890 of 52,000 teachers in these schools only 1213 were of the clerical orders. The law of 1886 decrees that a similar change must be made in the girls' schools as soon as a sufficient number of secular lady teachers can be secured to take the place of the sisters. As yet of the 44,000 lady teachers in France 11,000 are sisters.

Statistics of Missionary Societies in Great

FROM these tables are of necessity omitted quite a large number of societies which are truly whose aims and methods are broader and more general.

NAME OF SOCIETY.	Date of Organization.	Home Constituency.			Missionary Income.	
		Ministers.	Churches.	Communicants.	Home Receipts.	Native Contributions.
Society for Propagation of Gospel.....	1701	....	8,800	.....	\$625,-95	.....
Church Missionary Society.....	1799	....	.....	.....	1,238,685	\$100,000
Baptist Society	1792	1,610	1,877	246,700	401,944	46,300
London Society	1795	....	.....	.....	571,465	112,165
Wesleyan Methodist.....	1814	2,018	7,105	452,302	464,515	24,395
Methodist New Connection	1859	196	449	29,508	22,283	.....
United Methodist Free Churches.....	1858	345	1,333	67,510	49,953	58,147
Welsh Calvinistic	1841	673	1,200	134,239	37,768	2,000
Presbyterian Church of England.....	1847	290	289	65,941	95,140	2,750
Friends' Association.....	1867	350	200	15,836	62,835	.....
Universities Miss. to Central Africa.....	1860	....	.....	.....	85,875	2,175
South American	1844	...	.....	.....	51,736	10,075
North Africa Mission.....	1881	..	..	.....	23,250	.....
China Inland Mission.....	1865	....	.....	.....	190,605	.....
Presbyterian Church of Ireland.....	1840	637	558	102,735	83,155	10,335
Church of Scotland.....	1829	1,515	1,358	598,393	224,855	45,907
Free Church of Scotland.....	1843	1,235	1,045	340,000	377,455	94,470
United Presbyterian....	1847	615	567	184,354	202,960	68,025
Reformed Presbyterian.....	1842	40	45	5,552	3,750	.....
United Brethren (Moravian).....	1732	337	132	21,350	116,825	233,650
Basle Evangelical.....	1815	....	.....	.....	230,273	9,000
Leipzig Evangelical Lutheran.....	1819	...	.....	.....	79,483	.....
Berlin Evangelical.....	1824	....	.....	.....	79,539	.....
Rhenish Missionary Society.....	1829	2,000	2,000	.....	98,897	16,320
North German.....	1836	....	.....	.....	19,400	579
Gossner's Mission.....	1836	....	.....	.....	22,945	.....
Hermannsburg.....	1849	....	.....	.....	48,630	529
Dutch Missionary Society.....	1858	9	51	.....	15,523	.....
Dutch Reformed Church.....	1859	180	280	.....	5,500	.....
Ermelo Missionary Society	1846	....	.....	.....	5,060	.....
Paris Evangelical	1822	....	.....	.....	48,315	13,846
Danish Missionary Society.....	1721	....	430	.....	19,626	.....
Danish Mission to Santals.....	1869	....	.....	.....	54,958	67
Norwegian Missionary Society.. . . .	1842	....	.....	.....	122,000	.....
Swedish Missionary Association	1835	550	650	80,000	34,852	.....
Swedish Evangelical National.....	1856	245	.....	.....	48,959	.....
Totals for Europe.....	....	12,845	27,839	2,339,420	5,852,549	796,315
Totals for America.....	....	73,285	104,888	10,936,317	4,180,602	507,883
Grand Totals.....	....	86,134	132,737	13,275,737	10,033,151	1,304,198

Britain and on the Continent for 1891.

missionary, but whose sphere, or mode of work, is so peculiar as not to tabulate with that of those

Missionaries.				Native Helpers.		Total Working Force.	Stations and Out Stations.	Churches.	Communicants.	Additions.	Schools.	Under Instruction.
Ordained.	Unordained.	Wives.	Other Women.	Ordained.	Other Helpers.							
345	80	...	79	127	2,300	2,371	475	....	35,637	1,827	1,800	40,600
318	72	219	76	278	3,792	4,735	327	....	50,005	3,250	1,719	70,311
131	..	105	6	602	2,624	3,467	515	....	43,509	2,924	...	17,144
159	18	121	39	1,202	4,195	5,634	1,929	....	67,797	....	1,643	63,873
264	97	86	91	144	6,445	7,036	363	1,572	40,078	1,934	805	65,803
7	1	5	1	3	36	53	60	42	1,301	33	16	240
66	295	...	..	9	....	370	275	145	10,335	227	152	11,367
9	3	5	1	....	564	582	163	72	1,869	285	143	4,143
20	13	22	17	8	108	188	134	43	3,746	103	4	41
...	17	...	24	...	350	391	265	150	2,796	....	140	2,945
24	26	1	29	3	85	168	22	12	850	....	27	2,500
12	12	...	6	2	....	32	25	....	....	....	...	....
17	..	9	28	....	....	54	...	....	17	....	1	20
171	..	70	142	13	174	570	172	94	3,038	424	30	423
12	3	11	10	2	124	162	24	18	590	252	52	3,533
22	10	14	23	7	89	165	37	33	951	285	89	5,287
52	45	33	35	15	640	800	224	42	6,895	696	313	27,951
57	15	...	25	20	538	655	251	....	15,799	900	....	....
1	..	1	1	....	9	12	3	1	37	3	3	300
127	24	135	6	19	1,691	2,002	133	137	31,591	2,757	235	20,629
106	29	90	4	39	672	936	352	....	11,584	1,279	282	10,500
25	1	...	..	14	491	531	117	141	13,559	223	177	4,492
60	11	59	5	5	471	611	145	...	10,892	2,011	55	4,158
75	3	61	1	11	490	641	153	134	10,735	360	125	5,536
9	4	7	4	1	26	51	14	....	442	34	4	353
17	..	...	..	....	....	....	...	167	30,027	....	....	....
69	..	...	..	....	332	401	59	....	12,371	1,770	....	2,567
8	..	8	..	....	24	40	20	..	1,013	....	....	....
3	1	4	..	....	112	120	...	65	6,500	1,000	1	12
6	..	...	..	....	10	16	6	30	700	....	....	....
30	3	27	6	19	206	391	261	19	9,122	390	131	7,928
5	2	5	1	3	24	35	4	4	208	....	....	....
6	2	5	5	5	142	165	14	14	6,070	707	2	284
40	5	37	12	16	916	1,026	379	...	17,035	3,246	372	30,580
...	23	10	6	....	6	45	12	6	200	....	4	160
11	7	9	5	3	26	61	10	5	108	50	10	453
2,283	772	1,149	688	1,570	27,704	35,037	6,948	2,946	447,041	22,382	8,235	403,664
1,066	145	966	736	1,341	7,218	11,946	4,649	8,625	235,276	29,806	4,867	169,451
3,349	917	2,115	1,424	2,911	34,922	46,983	11,597	11,571	682,317	52,188	13,102	573,115

Statistics of Woman's Missionary Societies in America and Europe.

The names by which the societies are designated are those of the denominations or of the larger societies with which they are connected. In cases where more than one Woman's Board exists in a church the work of all is included in a single statement.

SOCIETIES.	Date of Organization.	Auxiliaries, Bands, etc.	Income.	Teachers.	General Workers.	Medical.	Native Helpers.	Schools.	Under Instruction.
Baptist (Four Societies).....	1871	4,000	132,460	70	17	4	130	273	5,675
Baptist, South.....	1888	1,469	21,398	18	..	..	...	...	....
Free Baptist....	1873	307	7,694	20	5	..	13	8	305
Seventh-Day Baptist.....	1884	70	675	4	..	1	...	1	12
Congregational (Four Societies).	1868	3,849	157,364	104	95	5	245	397	11,217
Methodist Episcopal.....	1869	5,557	220,330	100	11	11	626	352	10,896
Methodist Episcopal, South....	1878	3,272	85,969	31	20	2	37	34	1,248
Methodist Protestant.....	1879	435	5,059	4	4	..	5	2	50
Presb. (Seven Societies).....	1870	5,865	336,244	251	53	15	209	356	....
Cumberland Presbyterian.....	1880	524	11,216	5	4	..	...	4	169
United Presbyterian.....	1884	782	16,704	19	..	1	...	268	2,793
Reformed Dutch.....	1875	334	19,413	28	11	..	57	14	895
Protestant Episcopal.....	1872	59	36,838	39	..	1	30	95	3,163
Reformed Episcopal.....	1889	....	4,077	2	..	..	...	...	..
Evangelical Lutheran Synod....	1879	584	9,000	52	..	1	2	20	939
Christian Disciples.....	1875	1,329	10,000	4	22	2	2	52	....
United Brethren.....	1875	44	14,567	10	..	..	18	...	....
Friends' Society.....	1889	226	23,164	13	..	..	8	7	304
Union Missionary Society.....	1860	....	60,027	60	..	5	109	158	3,929
Canada Baptist (Three Societies)	1870	315	12,109	11	15	1	66	21	103
Canada Presby. (Three Socs.)...	1876	760	39,072	16	2	..	...	...	....
Canada Methodist.....	1881	511	25,560	13	..	..	11	13	419
Propagation Society....	1865	....	35,477	61	..	..	104	18	4,250
Church Missionary Society.....	1880	961	129,085	7	112	1	650	192	7,811
Baptist Zenana.....	1867	...	38,650	48	..	2	161	144	1,800
Wesleyan Methodist.....	1858	432	42,380	32	..	5	58	281	12,000
London Missionary Society.....	1875	....	32,355	36	..	..	...	139	10,000
Presbyterian Church.....	1879	160	16,665	19	..	..	19	14	273
Presbyterian Church, Ireland...	1874	..	19,115	8	..	1	56	19	1,100
Female Education in East.....	1834	275	35,000	40	..	..	...	275	19,978
Syrian Schools.....	1860	76	17,435	103	27	1	31	29	2,996
Church of Scotland.....	1833	546	52,685	22	20	3	98	39	2,590
Free Church of Scotland.....	1843	...	89,125	29	13	2	232	70	7,354
United Presbyterian.....	1880	259	18,990	21	..	2	75	...	....
Totals.....	....	32,994	1,785,001	1,305	431	66	3,052	3,295	112,369

British Foreign Missions, By Rev. James Johnston, Bolton, England.

"Farewell" to C. M. S. Missionaries.—On September 29th a crowded gathering assembled in Exeter Hall, London, under the presidency of Sir John Kennaway, to bid farewell to some sixty-seven missionaries—clergy, laity, and ladies—thirty-nine of whom were fresh recruits. Bishop Tucker was present, and spoke of the whiteness, vastness, and inestimable worth of the harvest. A party of nine join him for Eastern Equatorial Africa. The Palestine work had a vigorous reinforcement represented. With Archdeacon Moule, who has seen thirty-one years of service in China, a strong band were leaving for mid-China. Among the Punjab missionaries was the Rev. E. F. E. Wigram, son of the society's honorary secretary, who is sacrificing a bright and lucrative career at home for the "good cause" abroad. In addition to the above-named contingent were a number of missionaries' wives. At a subsequent meeting, organized by the Church of England Zenana Missionary Society, to wish "God-speed" to some twenty-five ladies about to depart for India and China, the chairman, Sir Charles U. Aitchison, spoke of the Gospel in these two great empires as the most effective means of glorifying God and of solving many perplexing social and political questions.

Africa—Uganda.—The Church Missionary Society's General Committee was summoned the last week in September to consider the situation in Uganda, in view of the proposed withdrawal of the Imperial British East Africa Company from that country. Bishop Tucker and the Rev. E. C. Gordon, the latter fresh from East Africa, stated that the abandonment of the country by the company "will place the Protestant Christians there in a position of imminent peril." The gravity of the position is realized by the pioneers of the mission and its friends. It was decided to memorialize Lord Salisbury at once,

requesting Government aid on behalf of the East Africa Company.

Furlough of the Rev. E. C. Gordon from Uganda.—A hearty welcome is being accorded to this splendid missionary—the latest arrival from a perilous sphere of operations. He is a nephew of the late Bishop Hannington, through whose devotion Cyril Gordon was incited to leave wife and friends behind in entering on the hazardous "call" to the Dark Continent. In 1882 the uncle and nephew sailed together. The following year Hannington was driven back by fever, but again returned in 1884 to the land he had learned to love, as first bishop in Eastern Equatorial Africa. His tragical murder soon afterward stirred the whole civilized world. Gordon was spared, and through nine long years has heroically labored. The climate and trials have told deeply on a vigorous constitution. Rest and care will be needed if, as it is anticipated, he is to return in 1892.

The Congo Free State and its Missions.—There is ground for the statement in the English press that the King of the Belgians has informed the Pope that the Roman Catholic form of Christianity is to be the recognized religion of the Free State, and that His Majesty has placed his African dominions under the direct protection of the Virgin Mary, as the patron saint of the Free State. Gratifying as this will be to His Holiness, it is not supposed that it causes any anxiety to the English Protestant missionaries who have for many years had flourishing missions on the Congo. King Leopold is well disposed to these worthy men, a proof of which has been shown in asking one of the leaders in that region—Rev. George Grenfell—to become a member of the Belgian Commission for the delimitation of the boundary between the Free State and Portuguese territory in the Lunda country. Mr. Grenfell has accepted the invitation, and shortly leaves England for the Congo. The landmarks between the respective territories will doubtless

be soon arranged. It is not intended that Mr. Grenfell should take the new missionary steamer, the *Goodwill*. This will follow the missionary in sections, and will be put together on the Congo, where it must become a valuable addition in assisting missionaries and carrying cargoes.

Though slavery is passing away for a considerable distance up the Congo, Mr. Grenfell speaks in sorrowful terms of the ravages of the "infamous drink traffic" caused by the white man. In reducing the natives to a wreck mentally, physically, and morally, Mr. Grenfell said it was an open question whether the horrors of slavery were not less disastrous than the terrible consequences of the drinking habits. They now knew 6000 miles of river, or a coast line of about 12,000 miles in Central Africa, which gave them access to scores of villages and towns on the banks and their vicinity. In combating the darkest mass of heathendom that the world knew, Mr. Grenfell believes the burden of it will have to be done by the native converts, of whom so many were bravely responding to the need. This was one of the most encouraging features of the work.

China Inland Mission.—Still leading the crusade in China in the modern revival of missions, this enterprising society bade farewell to a party of twenty-six outgoing missionaries in London on September 21st. Some of these devoted servants formed a response to the appeal from the Shanghai Conference for a thousand missionaries to China during the next five years. The stations of the mission have been mercifully preserved from the recent outbreaks. Among the lady missionaries were Miss Mina Sundstrom, from Finland; Miss Sekina Storhang, from Norway; and Miss Eugenie C. Hilbold, from Strasburg. Four of the departing missionaries had been members of the Rev. Archibald G. Brown's church, including his own daughter, Miss Eleanor M. Brown. Intense enthusiasm, the

outcome of unceasing prayer, marked the whole proceedings.

Dr. Glover on Missions in China.—Speaking of the "Needs and Claims of China" before the Baptist Union in Manchester, the doctor gave some of the impressions which he had received from a recent visit to that great Eastern empire. He remarked that the creed of the Chinaman was in brief, "I believe in man," meaning by that the existence and worship of man and in the claims of man on man. The success of missions in that country was real. It was greatest in the country districts, where family life was purest; less successful in the cities; still less in the ports; least of all in the treaty ports. In the north and south among every class it was visible, and its dimensions were very striking. There were nearly 40,000 converts in China, who have been gathered together in forty years, in spite of contempt, hatred, and misconceptions at once awful, heart-breaking and heart-wearing. More men and more women were urgently required to spread the work.

The Anti-Foreign Riots in China.—To help dispel the native misapprehensions regarding what is done in mission schools and hospitals, it is now stated that British and other missionary bodies are being urged to adopt rules for the guidance of their members in China. It is a common native belief that the eyes and other organs of the dead are taken by Europeans for the purpose of making certain medicines. For the same use children are supposed to be stolen and killed. The kernel of this rumor proceeds from the fact that missionary bodies, especially the French sisterhoods, take in the little waifs and strays of Chinese cities and give them shelter and education. In order to overcome, if possible, the ignorance and prejudice of the Chinese mobs, there is a proposal on foot that all missionaries—principally those superintending hospitals, schools, and foundling institutions—should, on a death occurring, communi-

cate with a local officer to make an inquiry, and likewise allow the institutions to be open at any time to the inspection of Chinese officials. When the scheme is submitted to the missionary societies there is no doubt that they will readily adopt it. Certain representative missionary committees have suggested the plan and discussed it with the consuls. When it is put into practical form it will tend to remove the fanatical notions that there is anything to screen in connection with the institutions which have rendered invaluable aid to thousands of dying Chinese orphans and homeless little ones.

A "Polynesian Society."—Akin to the plan and objects of the Asiatic Society, it is urged, in New Zealand, that a society might be established to cover Australia, New Zealand, Chatham Islands, Polynesia proper, Melanesia, Micronesia, Malaysia, and Papua. Contributions of a most helpful character would be presented and circulated relating to Polynesian anthropology, ethnology, philology, and history. Everything that has a bearing on the manners, customs, practices, and kindred questions affecting oceanic races would be preserved. Mr. Percy Smith, of Wellington, the originator of the movement, will be content if the society at the outset is not of large dimensions, inasmuch as he believes that good work, by its agency, will eventually attract scientific men in every part of the world. Every day opportunities are slipping away of procuring information from the natives themselves, or from European and American missionaries, respecting the customs of former times—a permanent repository for this is urgently needed. What valuable facts are happily preserved in the literature by missionaries may be judged from the works of Dr. Turner, Dr. Inglis, and others, so highly praised by Professor Max Müller, Sir H. Tylor, and a number of scientific scholars.

Siberia.—A St. Petersburg journal, quoted by the London *Times*, gives some

interesting figures respecting a country where suffering in a terrible form exists in many districts. The Government of Irkutsk, the capital of Siberia, which is divided into five districts, contains only 868,552 persons, of whom three fourths are of the orthodox religion. There are 487 schools of different kinds in Irkutsk, where Christian children are taught alongside of Pagans, Mohammedans, Buddhists, and the worshippers of stones and talismans. In this extensive region are 60,000 of the last-named class, 12,000 Buddhists, 6000 Jews, and 2500 Mohammedans. In the Transbaikal, where political convicts are chiefly to be found, there are 110,000 women who do not belong to the orthodox religion, and in the same district 13 schools, the teachers of which are exiles or deported criminals.

Monthly Bulletin.

—Dr. Shedd, writing of the "Work among the Nestorians," in the *Independent*, says, "We have not an easy mission field in Persia." But he sees also the bright side of things. He says, "There is this encouragement among the Nestorians of Persia, that from year to year there is a wider interest, more spiritual thirst, more Christian activity in education and work for souls, and especially more volunteer work by laymen. There is a stronger momentum toward the evangelical cause." The most pressing need which he sees in this field is for more houses of worship. As at home, so in distant Persia, a church building, with manse and school, tends to make all Christian work permanent.

—At a missionary meeting in New Guinea, held recently, one of the speakers picked up a spear and said, "This used to be our constant companion; we dared not go to our gardens without it; we took it in our canoes; we carried it on our journeys; we slept with it by our side; and we took our meals with it close at hand; but," said he, holding up a copy of the Gospel, "we can now sleep safely because of this; this book

has brought to us peace and protection, and we no longer require the spear."

Syria.—Mrs. Eddy, of the Presbyterian Syrian Mission, who has spent forty years in that field, describes very vividly the changes wrought in that time. She has kept house in Syria in twenty-seven different houses. Some think the missionaries have good times. So they do, if they can; but not such as they have in this country. When she reached Beirut there was no rich church building; but even then she could "sing the songs of Zion in a strange land." Now they have a large church edifice, a choir, a hymn-book—some of our tunes set to the hymns—a Sabbath-school room built as a memorial offering. There are five other churches. There is a large Beirut seminary. Houses and homes have been greatly improved. In times of sickness, instead of finding pictures of the Virgin, we see the Bible laid upon the pillow of the sick. Great changes are noted in the speech of the women. Cursing, formerly so common, has in a great measure passed away. There is a prayer in the home. Then hardly a woman could read; now many read in their homes. The women are learning to pray in their meetings, which are much blessed.

—The number of blind seen in the East is very distressing. There are blind schools at Beirut, Damascus, and Tyrée. Blind Scripture readers have the *entrée* of Moslem homes, a privilege which blindness confers.

Thibet.—A Moravian missionary named Letzen, with his wife, certainly is to be written with those who love their fellow-men. For thirty years he has been preaching and working at a station in the Thibetan mountains, without the sight of a European face, and with the post-office fourteen days distant, separated from them by the high passes of the Himalayas and dangerous streams.

Y. M. C. A.—The Twelfth International Convention of Young Men's

Christian Associations opened in Amsterdam, August 12th. The total number of delegates was about 500, of whom 100 came from America and 100 from England. There were also large delegations from Holland, Germany, Switzerland, and France. Sweden, Italy, Russia, India, and many other countries were also represented. The officers elected were President, Count Von Hogendorp, of The Hague; Vice-Presidents, George A. Williams, of London, William E. Dodge, of New York, and Count A. Bernstorff, of Berlin. The annual report showed 4151 associations affiliating with the central committee, of which there were, in the United States, 1305; in Canada, 80; in Great Britain, 614; in Germany, 800; in Holland, 387; in Switzerland, 379; in Norway, Sweden, and Denmark, 223; in France, 66; in Russia, 9; in Asia, 92; and in Africa, 13.

Samoa.—The Samoan group have a Christian population of 30,000. In the largest of the islands there are not fifty families that fail to observe family worship. Last year, besides supporting the Gospel at home, they sent a thank offering, as their custom is, of \$9000 to the parent Missionary Society of London to help to carry the good news farther on. When a church-member dies, they still keep his name on the books, and put a mark after it, denoting a word picture which means, "We cannot think of him as dead either to us or to the work. We shall give a contribution in his name, that the cause may not suffer by his removal hence."

General.—The Scarritt Bible Training School for Missionary Workers in Kansas City is a new institution projected by the late Dr. Scarritt, who bequeathed a tract of ground and \$25,000 in money, on condition that \$25,000 more be raised by the Methodist Episcopal Church, South. This sum has been promptly raised, and the corner-stone has been laid for the building. The design is to train young men and women for home and foreign mission work. It is expect-

ed that the school will be opened in 1892.

—Dr. John E. Clough, an American Baptist missionary, is now in the United States, having spent twenty-six years among the Telugus in India. When he went there such was the force of prejudice that the Hindus, meeting the missionary on the street, would make a long *detour*, lest his shadow falling on them, or the odors of his person being wafted toward them by the wind, should cause defilement. When he came away such was the charge that the Hindu citizens of the highest position gave him a farewell meeting, inviting Christians, Mohammedans, and Brahmins to join in a public expression of gratitude for the great blessing his labors had brought to their country. Dr. Clough now asks for 25 extra missionaries and \$50,000 for the support of his work. He tells of a meeting appointed at his own house for a certain day. Two days before the date of the meeting the people began to gather from distant parts, and on the morning of the day over 3000 had assembled. Of the congregation at the close of the service, which lasted several days, 1671 persons came forward, desiring baptism and membership in the church. In 1866 there were only 38 conversions on the work, but in 1877 the membership had grown to 4517, while in 1878 10,000 were baptized, and in 1890 the membership had risen to 33,838. Dr. Clough gives the chief credit in this wonderful work to the native preachers and the Bible women.

Madagascar.—The London Missionary Society has published a review of ten years' work in Madagascar. The figures are encouraging, but still more important is the impression that is given of both progress and permanence. There is a growth of piety, of intelligence, and of the power of religion among the people. Christianity is asserting its reformatory and transforming power.

—A touching story comes from Madagascar, in a letter written by native missionaries to friends in England who

had aided them. They speak of the people in a place called Tankay, who had never received instructions in Christian things. They had simply heard the word "praying," and they knew that people who did that met together in one place. No one of their number was able to read or to tell them anything about the Gospel. They had a New Testament, bought in Imerina, but that lay unopened, since no one could read it. On a Sunday they met in a house; they placed the Testament in their midst, no one could read, no one could sing or pray, and so they sat for a time in silence. When all were assembled, one of the chief men stood up and asked, "Have all come from the north?" "Ay," answered they all. "Have all come from the south?" "Ay." And so on from the east and west. "Then let us break up, for we have done our duty," said the chief; "but be sure and come early next Sunday." Is it not pitiful to think of these men groping in the dark when they seem so ready to walk in the light?

New Hebrides.—Twelve years ago Rev. Oscar Michelson landed on the island of Tonga, in the New Hebrides, alone among cannibals. At first he had many perilous adventures, and again and again fled into hiding to save his life. Once a savage, now one of his best teachers, levelled a rifle to kill him, but was stopped by a look. He persevered amid many threatenings and dangers. His house became known as "The Sunday House," and Christian hymns were often heard mingling with heathen songs. From heart to heart, from home to home the Gospel won its way, until now 30 Christian teachers are laboring in as many different villages. Mr. Michelson's field now includes, he writes, four whole islands. The people speak three languages. At one meeting 300 rose for prayer. Ten years ago they proposed to eat him. Now he lives in perfect safety.

Palestine.—The medical mission at Gaza, in the Holy Land, has been very

effectively carried on by Dr. Elliott. In 1878 Rev. A. W. Shapira opened this mission. He has lately been appointed by Bishop Blyth to the chapel at Haifa. This mission has 400 boys and girls in the schools. The children's hospital at Jerusalem is superintended by Dr. M. Sandreczki. The medical mission at Nazareth is under Dr. Vartan, at Tiberias under Dr. Torrance.

Persia.—Missionary Horberg (Lutheran), writes that the pupils of his Bible class on Saturday afternoons and on Sundays visit the neighboring villages and speak to the people about religious matters. About twenty villages have been visited. The missionary recently visited the leper village near Tabriz, and preached to the unfortunate people, who begged him to come again.

—One of the most cheering signs reported is interest among laymen in volunteer effort. Two from Persia are physicians, good men, full of the Holy Ghost and of faith. They support their families by their profession, but find time to make tours and to do the work of evangelists for whole weeks at their own charges. Four others own property in vineyards, and spend all their time beyond what is necessary to attend to their property in direct work for souls.

—A young Mussulman girl was brought into a missionary home in Hamadan, Persia, as a seamstress, and, becoming interested in seeing other girls read, applied for admission to the school. Her family and friends hearing of it, forced her to leave, but not until the Bible had become familiar to her. A young man, who had remained unmarried because he could not find a Christian wife, heard of her, and through friends, according to Persian custom, a marriage was arranged. The ceremony was first performed in Persian style, but afterward the couple came to the missionary's home and were married in Christian form.

Africa.—Missionaries who have gone to labor among the ten millions of the

Balolos, on the Upper Congo, report the region to be healthy. A missionary at the Lolongo station writes: "Only one lady here has suffered from fever since our arrival, fourteen months ago; three of us have enjoyed wonderful good health. The combined fevers of all three of us may perhaps have lasted twenty-four hours."

—The London Missionary Society's mission at Lake Tanganyika is rejoicing in the first gathering of fruit. Kalulu was ransomed as a poor boy some few years ago, and ever since has been more or less in contact with the missionaries. Only recently did he show any desire to become a Christian. The service when he was baptized and received the communion was an occasion of great joy, and made a deep impression on the natives.

—The translation of the Scriptures, begun by Mr. Mackay, missionary to Uganda, is being diligently completed by three of his most intelligent converts and pupils. The memoir of Mackay by his sister, of which eight thousand copies have been sold, has led several young men to consecrate themselves to the evangelization of Africa.

Alaska.—The sixth annual report of the Moravian Mission at Bethel, Alaska, shows a year of quiet, faithful work. Religious services have been better attended and there has been better observance of the Lord's day. There has also been an effort to improve the tone of family life by instructing husbands and wives as to their relations to each other, and by helping them to provide more comfortable homes.

Egypt.—A clergyman travelling in the East writes in the highest terms of the American United Presbyterian Mission in Egypt and Syria. He says they are gathering the young boys about them in their mission schools, and in ten years the tourist will find the villages along the Nile filled with hundreds of young men who not only speak English well, but who are washed and "clothed and in their right mind."

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