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THE MORAVIAN MISSION IN ALASKA.

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IMPERISHABLE as the amaranth, the results of Christian philanthropy often furnish a commentary from life on the saying of the ancient preacher, that bread "cast upon the waters" shall be found "after many days." Gloriously though they displayed the power of the Gospel to subdue the hearts of the fiercest of savages, the Moravian missions among the Indians during the last century were emphatically a sowing of seed on soil flooded by the waters of disaster. Commencing with the fruitful work of Christian Henry Rauch among the Mohicans of Shekomeko, in Dutchess County, N. Y., in 1740, and productive of flourishing villages of civilized Christian Delawares and Iroquois in Pennsylvania and Ohio, in spite of the sixty-two years of apostolic labor of David Zeisberger and the faithful and successful efforts of his numerous coadjutors, ruthless war, compulsory wanderings, and cruel massacre of "brown hearts," too Christian to bear arms in self-defence, reduced the Moravian Indians to a feeble remnant by the beginning of the present century. Although by the year 1809 between thirteen and fourteen hundred converts had been baptized, long before that date the decline had set in; and with but four stations to represent the once flourishing enterprise, by the time the centenary of the mission came round, shortsighted human judgment might very likely have pronounced it all "useless toil." Casting of "bread upon the waters," that it was; but would it be found again "after many days?" God knew.

Near where the Lehigh cleaves a narrow passage through those Blue Mountains which then formed the border of the Indian Country, three years before Rauch brought the Gospel to the tribes of New York, and four years before his fellow-Moravians col-

onized in the "Forks of the Delaware," there was born to the son of Netawatwes, head sachem of the Delawares, a child called by his people Gelelemend, that is Kilbuck. This child, who in time came to the headship of his nation, like his grandfather received baptism at the hands of a Moravian missionary, and remained a devoted, consistent Christian till his death at Goshen, in Ohio, in 1811.

A few families near Ottawa, Kan., are now the sole representatives of these Christianized Delawares within the limits of the United States; and yet, not absolutely the only remnant.

Away off in the semi-arctic regions of Alaska, Gelelemend's great-grandson, John Henry Kilbuck, a full-blooded descendant of a long line of chiefs, is heralding Christ with magnificent success to benighted Esquimaux, as an ordained minister of the Church which brought his ancestors under the power of the cross; and so it is, that bread "cast upon the waters" is being found "after many days."

The story of this mission, in which the descendant of Indian chiefs stands forth as the most prominent figure, is full of interest, and demonstrates anew that the only wise as well as only Christian policy for whites over against the aborigines of this and every other land, has a solution provided in the world-religion of Jesus Christ. Applied Christianity, such as Zeisberger and Heckewelder and their colleagues advocated more than a hundred years ago, if from the first adopted and consistently and steadfastly utilized by our nation, would not only have averted the shedding of much human blood, but with this would have prevented at least one of our national sins, and might have given the red race a glorious future. Fortunate it is that to-day it

has clearly grasped and accurately defined the characteristic features of his theology, has corrected some misapprehensions, and has done a real service thereby, for which he deserves generous credit. The style of the volume is clear, dignified, and worthy of the subject. A single infelicity is noted; the subject of this sketch is spoken of as *Finney* from first to last.

President Finney was a great revivalist, a great preacher, an inspiring teacher, a great man. None admired him more than those who knew him best. The quality of genius belonged to all he said and did; he stood apart from men, even among those who were most intimate with him; as Wordsworth says of Milton:

"Thy soul was like a star, and dwelt apart."

It was a tonic to mind and heart to know him, and study with him, and hear him preach; and the thousands of Oberlin students who for two score years came under the spell of his thought and life owe to him no small part of the best in mind and character which they won from their academic course. He was one of those rare men of whom it may justly be said that it was a liberal education to know him well. He had his limitations; it is easy to name them. But in spite of them all he was a man of rare intellectual and spiritual power, who moulded the religious thought and life of his times with the hand of a master. It is well that his true image, as this volume happily presents it, be kept fresh and vivid to the men of later generations.

JUDSON SMITH.

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TWELVE SERMONS BY THE LATE EUGÈNE BERSIER, D.D., of l'Église de l'Étoile, Paris. Translated by Mrs. ALEXANDER WAUGH. With Portrait. New York and Chicago: Fleming H. Revell Co., 1891. Pp. 288, 12mo, cloth, \$1.25.

No pastor of the French Protestant churches, since the celebrated Adolphe Monod, has surpassed, none, perhaps, even approached Eugène Bersier as a pulpit orator. His sudden death, on November 19th, 1889, was felt to be a great and almost an irretrievable loss to the cause of religion; for, to use the words of the venerable Dr. Jules Bonnet, writing immediately after the sad event, "the great ministry of Pastor Eugène Bersier remains one of the glories of the Church of Paris and of French Protestantism entire." We confess that we took up the present volume with much curiosity. Many years ago we first became acquainted with M. Bersier, then a young man of about sixteen years of age, who had come from his native town of Morges in Switzerland to enter into mercantile business in the city of New York. Shortly after he returned to Europe and began his theological studies. In a comparatively brief time we heard of him again as a most promising preacher, the brilliancy of whose sermons attracted marked attention and applause even in the French capital, and from audiences accustomed to the striking discourses of Grandpierre and Coquerel. When, after a period of preliminary practice in the obscure faubourg Saint Antoine, he made his appearance in the pulpit of the more critical Taitbout Chapel, the headquarters of the Free Church at Paris, he was already an adept in one of the most important but most difficult of arts—the art of sacred rhetoric. The wide range of his reading, the acuteness of his reasoning, and the beauty and fullness of his oratorical forms, it was observed,

made of the young preacher a master whose claims to pre-eminence were indisputable. It was no slight tribute to his powers that an excellent judge of another religious creed, M. de Sacy, in referring to his sermons in an article published in the *Journal des Débats*, did not hesitate to style him "the equal, as a moralist, of the greatest men that have illustrated the old Catholic pulpit." Crowds flocked to hear him wherever it was announced that he was to speak. The "Église de l'Étoile," which may be said to have had its origin in his effective preaching, became one of the largest and certainly the most attractive churches of the capital. Eugène Bersier did not lose any of his popularity or of his influence when he came to see in the national Protestant Church the old church of the Huguenots, the true hope for the future of France, and transferred his relations to it from the Free Church, of which he had hitherto been one of the great lights. He carried with him the undiminished love and confidence of all his friends. Nor did he confine himself to strictly pastoral labors. In the advocacy of every great religious or moral movement he was conspicuous for his zeal and for his success. Among his writings that will enjoy the longest currency is a historical work on Admiral Coligny, which had its origin in his efforts to promote the scheme, now a realized fact, for the erection of a statue to that great Protestant patriot opposite the Louvre and near the spot where he was assassinated in 1572.

The portrait, a speaking likeness, prefixed to the volume before us, gives an excellent idea of Bersier's commanding appearance. The sermons convey perhaps as satisfactory an explanation as mere written sermons can convey of the marvellous success of the man who once delivered them. They may also serve as among the best of examples of the modern school of French Protestant pulpit discourses. We commend them to the attention of readers interested in this matter. They will doubtless find that no small element in their power is the purity and directness with which the simple Gospel of our Lord Jesus Christ is presented and enforced upon the attention and acceptance of men. If the style loses much by translation, yet no one can fail to recognize its native vigor and terseness. Words serve merely as a means to an end. The speaker is not only in earnest, he is profoundly moved. Fervor is the grand characteristic; fervor without rant, without exaggeration of any kind. There are before the mind definite hearers with definite errors of doctrine and practice, and the orator has an unmistakable purpose in every sentence, in every word. We single out the fourth of these sermons as a favorable specimen of Bersier's skill in the statement of the prevailing errors in French thought and of his wisdom and power in refutation. Those who would like to know what the best of French preachers has to offer as a substitute for the essay which passes current in many quarters as a Christian sermon cannot do better, in our judgment, than to read this volume carefully and thoughtfully.

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JOHN KENNETH MACKENZIE, MEDICAL MISSIONARY TO CHINA. By Mrs. [MARY F.] BRYSON. London Mission, Tientsin. London: Hodder & Stoughton; New York and Chicago: Fleming H. Revell Co. [2d ed., 1891]. 12mo, pp. xiii., 404, \$1.50.

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