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EDITORIAL NOTES.

A MISSIONARY speaking at Ridley Hall, England, said, "If there were more abiding in Christ, there would be less abiding in Britain."

MR. SYDENSTRICKER writes from Tsing-kiang-pu, China: "The work in my hands is very encouraging, especially so in some parts of the field. It has developed especially in a market town in the district of Chü-chow-fu, called Kwan-ho, where there are now about thirty inquirers, several of whom are looking forward to being baptized soon. In the 'North Country,' about forty miles from here, there is also a very hopeful field with some inquirers. All these places ought to be especially worked." The last remark is made by Mr. Sydenstricker in view of one of the new missionaries having been designated to help him in this work.

THE revolution in Brazil may be viewed by the friends of missions without apprehension. One of the controlling motives in the change was the popular aversion, manifested in many ways of late years, to anything like priestly domination in the country. The daughter of Dom Pedro, Isabel, and her husband, a Bourbon prince, Count D'Eu, have long been known to be under the influence of the Jesuits, and their inability now to take the reins of imperial authority may justly be regarded as a gain to the side of freedom and truth. All the same, it is well to remember that in a Roman Catholic country a political reaction against the authority of Rome does not by any means necessarily carry with it a genuine reception of the truth. Infidelity

and greed may take the place of superstition and vice. This is a time, therefore, when those who love the kingdom of our Lord should pray especially for Brazil. Whoever may succeed in holding the chief power in that land, our prayer should be that they may so rule that all our Christian brethren there may lead a quiet and peaceable life in all godliness and honesty, and that the fruit of righteousness may be sown in peace.

RECENT advices from Japan state that a revised treaty will soon be submitted by the government to the United States, in the hope that it will be accepted by us. Our missionaries in Japan, especially in Nagoya, have found themselves considerably hampered in their work in the country by the action of the Japanese authorities since the failure to obtain a general revision of the treaties from the foreign powers. Here again is a call to prayer. For the spread of the kingdom of our Lord, much depends upon the course taken by those who are in authority.

STANLEY, in all his journeys through Africa, has been a pioneer to the missionary. We note, therefore, with deep interest the new regions and tribes through which he has recently passed. Of his march from the Albert Nyanza southward and eastward to the coast he says: "Discovery after discovery in this wonderful region was made—the snowy ranges of Nuevenzoni, the cloud-king, or creator of rain, the Semitki river, the Albert Edward Nyanza, the plains of Noon-gora, the salt lakes of Kative, the new peoples of the Wakonju, or great moun-

business requireth haste." In Queen Esther's day the Persian Empire stretched from the Bosphorus and the Nile in the west to the Indus and Ganges in the east, and embraced twenty-seven provinces, in which many different languages were spoken. The posts of that day, too, were tardy enough, compared with those of our own times. Yet the proclamation of salvation to the Jews was car-

ried throughout all those provinces and translated into all those diverse tongues in the space of nine months. But we of this day, with the great forces of electricity and steam at our command, have taken one hundred years to bring the gospel into only nominal contact with one-third of the human race.

WORK AMONG THE GREEKS.—REV. T. R. SAMPSON, SALONICA, MACEDONIA.

In the Turkish empire there is no work done directly among the Moslems. The work carried on there is entirely, except some Bible distribution, among the degenerate Christian churches—the orthodox Eastern (Greek), the Gregorian (Armenian), and the Nestorian. This was due partly to the existence formerly of such laws and sentiments among the Moslems as to practically punish with death all who left that faith. But it must also be borne in mind, that Islam was, in great part, a protest against these picture-worshipping, priest ridden communions. In consequence of the combined influence of these two considerations, the policy of the missions in Turkey has been settled—that there could be little hope of influencing the Moslems until a higher, more spiritual, less formal type of Christianity was set before them. In 1820 all the Greeks, Servians and Bulgarians were subjects of the Turks, as the Armenians and Nestorians are still almost entirely.

The first efforts of the missionaries among these nations were made some sixty years ago. The work among the Armenians proving more successful at first, was pushed with more vigor; then that among the Bulgarians, while that for the Greeks was virtually abandoned after 1840.

Experience proved that the success in influencing these peoples was in inverse proportion exactly to the sense of national unity, and the strength or prospect of realization of national hopes. The Greeks, full of hope, were almost inaccessible. The Servians absolutely so. The Armenians, with scarcely

any hope, were easily approached, and the Bulgarians, at first more open, as they have advanced in independence seem less disposed to look with kindness upon missionary work.

The work for the Greeks, which had languished for forty years, began about ten years ago to show some symptoms of life, and within the last five years has advanced more than in the forty-five years before. It now shows steady progress, some in Greece, something more in Macedonia, more still in the western coast of Asia Minor, and a great deal on the Black Sea, while Athens and Constantinople, naturally as the centres of political and ecclesiastical, literary and all other national influences, remain the most ungrateful, apparently, to all influences. Still these cities have not been left, and should not be, without some to witness for the truth. There are many persons who hear the gospel there who could never be reached elsewhere. Still the missionaries have wisely followed the leadings of Providence, and pushed the work most vigorously where the Spirit seemed to work.

The evidences of this change, in hopefulness of the Greek work, are varied, and not simply the increase in additions, always a poor test, to the little organized evangelical churches, which have been few in Greece, only a few more in Macedonia, and not a great many in Asia Minor. There are still only four preachers in Greece, one in Macedonia, and four or five in Asia Minor.

It should, however, be remarked here that, although so few in numbers and of such re-

cent organization, the Greeks already lead all other native Christians in the matters of self-support and self government, possibly of self-propagation. Their intellectual power, independent spirit, and enterprising character will make them, when the Gospel has taken root among them, the most effective missionary agents in the Levant. The special circumstances which are most encouraging to the careful and thoughtful observer are such as the following:

The almost general reading of the New Testament in the schools and the large sales among the people generally; the increase in the number and quality of the preachers in the old church, as well as the growing dissatisfaction with the services and practices of the ignorant priests; the disposition to recognize evangelicals as not only not traitors, but as patriotic Greeks, and to give to those known to hold such principles work as teachers of other than sacred lessons; the almost hearty welcome given by leaders of influence to missionaries, especially in the provinces of Turkey, to work in the Greek language, where a few years ago they were bitterly opposed. In fact, the Greeks seem to have begun to understand that education without the gospel leads to infidelity; that a man may be loyal to the state, although protesting against the abuses and follies of a corrupt priesthood and church, and that national institutions may take the

place, so long occupied by the church, as the centre around which patriotic sentiments should cluster; while the missionaries not only help the morals of the people, but, while laboring in the Greek language, help them in their contest with the incoming flood of Bulgarian and Turkish.

In conclusion, it should be said that now does not seem the time for pushing the work among the Greeks as it is in Japan, nor is there the same necessity as in China; possibly it is less urgent than that of Mexico or South America; but there is now an opportunity in Macedonia, Epirus, and Asia Minor such as has never existed before there and which may not exist there always, even long, should Austria or Russia come in. The work there can be done only by Americans, who are not mixed up with politics abroad or embarrassed by state establishments at home. The rest of the world is open to the Christians of all nations.

The republican principles of our own church are peculiarly acceptable to these "infant liberties" of Europe. The call to this work would seem to be far stronger than to that at home, where there are so many men to do it. The danger there is that, in throwing away their old opinions, they throw away all principles. The only breakwater to the threatening deluge of skepticism is the presence of a living and abiding faith.

THE COLIGNY STATUE.

THE unveiling of the Coligny statue, which took place on the 17th of July, was an event of very real significance for the Protestants of France. Never, perhaps, was the truth that "God's own time can wait," that a thousand years are with the Lord but as one day, more impressively shown than in this tardy vindication of the honor and of the science of one of the noblest sons of France. "Patience," it seems to say to the long-oppressed children of "the Religion"; "he who counts every sigh and every groan of his banished ones, knows when the fulness of time for

their release has come; at that good time he will bring home his banished, and will set them once more as sons of his right hand."

And so, after three hundred and twenty-seven years, France bows down in homage before the memory of her martyr, and all people of his faith, whatever their name or nation, rejoice and bless God that his blood was not shed in vain. For surely the monument thus dedicated to the memory of Coligny means all that its symbolism would suggest. That colossal figure of marble, standing in the attitude in which he stood when