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MEDICAL MISSIONS IN SYRIA AND PALESTINE.

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Twenty-nine years ago Rev. David Metheny, M.D., of the United Presbyterian Church, went to Lattakîa. Fourteen years before him, Rev. Samuel Lyde, an accomplished scholar and a refined Christian, had gone to labor among the Nusairîyeh, the only proper heathen in Syria. He had received many indignities and much evil treatment, which broke his health and discouraged him so much that he was obliged to leave after five years of fruitless toil. He was succeeded by Rev. R. J. Dodds and Rev. Joseph Beattie, two lovely and accomplished men, both well known to the writer. They labored for nine years to secure an opening among these heathen people, and among the nominal Christians of Lattakîa. Mr. Dodds was an able Arabic scholar, a true Irish wit in conversation, affable and gracious—in fact, in every way as a man adapted to win his way among strangers and maintain his influence when once secured; Mr. Beattie, though less gifted as a conversationalist, was a man of uncommon sweetness of temper, and every way adapted to please those who value sterling worth and a kindly spirit. But although they had preached and talked and taught school, there was almost no visible result, and their long service seemed well-nigh lost. As soon as Dr. Metheny arrived in Lattakîa a change came over the spirit of their dream. They took turns in interpreting for him at his clinics, and acting as intermediaries between him and the people, and visiting with him at the houses while he was engaged in the study of the Arabic language. At once those who had been cool before became their warm friends. They were welcomed among the bigoted, and had free access to poor and rich alike, to the people and the officers of the Government. They could now travel safely among the turbulent mountaineers. The fact that they belonged to the Hakîm, and the Hakîm to them, was a safeguard to them and a recommendation to their persons and their work. As for the doctor himself, he carried a charmed life. An incident in his own language will illustrate this: "Once, while travelling

at night, when my horse was out of sight down a little ravine, and my attendant, dressed like a Turkish officer, was ahead of me, a company of robbers watching the road accosted him with their secret password: 'Where are you going?' Well knowing that they would fire on him, I called out immediately: 'What is it to you where he goes?' They replied, 'Oh! is that you, doctor? We have been waiting all the evening for you. The sheikh of the village has killed a sheep for you, and invites you to spend the evening with him.' Of course this was made up offhand. I politely asked to be excused on account of pressing business, hoping to avail myself of his hospitality at some other time. Although I knew that, near by us, a Turkish officer, recently killed there, was hidden in a well, we were allowed to go on our way unhurt." Since Dr. Metheny's arrival, the mission at Lattakîa has prospered. On an imposing campus, on the highest ground in the town, is the mission compound, with its group of buildings, consisting of schools, dispensary, and dwellings for the missionaries, mostly, I believe, erected at Dr. Metheny's expense, out of the fruits of his practice. A most encouraging work is carried on among the Nusairîyeh and the native Christians, and an era of prosperity has succeeded one of discouragement and barrenness. Dr. Metheny has gone to Mersine, where he has organized a most promising work on the same lines as that in Lattakîa. Dr. Balph has taken up the medical work in Lattakîa.

Eighty miles south of Lattakîa, at Tripoli, is the centre of the extensive medical missionary work of Dr. Ira Harris. The doctor is one of the most modest and unassuming of men, but an able physician and surgeon, and a devoted worker for Christ. His name is a power throughout all the region occupied by the Tripoli station, and, in fact, over the whole field of the Syria Mission. He has a dispensary and hospital in Tripoli, where thousands of the poor are treated every year, and all Syria is full of the fame of his skilful operations and his kindly, helpful sympathy. This work alone would be quite enough for one man; but Dr. Harris frequently makes the tour of his own station, and sometimes of other stations, generally in company with one or more of those who labor in word and doctrine. One of his clerical brethren writes me: "Missionaries reached a village near evening. It was at the end of summer, and water was scarce. The servant was sent to secure water for the animals and food for the party, with instructions to pay for everything. He returned to report that no one would furnish anything. Soon, however, it was learned that there was a doctor in the party, and the people vied with each other who should be the first to bring water, and speedily a sumptuous meal was prepared and sent from the sheikh's house to the honored visitors." The same missionary gives an account of how Dr. Harris proved the means of enabling the missionaries to enter Ehedin. Many years before the elder Mr. Bird and his family were treated with indignity and driven from Ehedin, as were also Messrs. Wilson and Lyons, of Tripoli. In 1886 Dr. Harris was invited to summer in Ehedin, owing to services rendered to the

wife of the sheikh ; and in 1882 he and his colleagues were welcomed in Hadeth, a most bigoted centre of Maronite fanaticism. Thus darkest Syria was opened to the light by the skilled touches of a scalpel and the gentle ministries of a loving heart.

Damascus is the typical Oriental city of Syria. Its large and bigoted population of Mohammedans is practically inaccessible to clerical and educational work. Dr. Mackinnon, an able physician and surgeon of the Scotch Church, and his recently arrived associate, Dr. Smith, have found a way to the confidence and affection of the hundred and twenty thousand Moslems of Damascus, and perhaps an equal number of those belonging to the tributary villages and towns. The hand that has made the lame to walk, the blind to see, the deaf to hear, and snatched the dying from the grave, points steadily to Christ.

On a spur of Lebanon, about 2500 feet above the sea, overshadowed by a grove of fragrant pine trees, is the hospital of the Society of Friends. The physician in charge of this institution, Dr. Beshârah Manasseh, a native of Syria, is a graduate of the Syrian Protestant College, at Beirût, and is a fine specimen of a Christian gentleman as well as a skilful physician. He is assisted by a devoted corps of English nurses. In this well-appointed hospital thousands of Druses, Sunnite Moslems, Mutawâlies, Greeks, Maronites, and Protestants are treated annually, either gratuitously or for a nominal charge. The dispenser, who compounds the medicines, is also a native of Syria, and was a pupil in the Syrian Protestant College. This medical charity has done much to soften prejudice and win the hearts of the people of this part of Lebanon, and add to the influence of the industrial school for boys and the school for girls, which are conducted by the same society.

At Shweir, a few miles higher up on the same spur of Lebanon, Dr. Carslaw, also of the Scotch Church, has another medical mission. He is assisted by Dr. Hammâm, also a graduate of the Syrian Protestant College. His medical work is a strong buttress to his evangelistic labors and his flourishing schools.

A number of ladies of independent means and devoted piety have established at Ba'aqlîn a very picturesque village near the seat of the Lebanon Government, at Beit-ed-Dîn, a mission in which medical aid is a large feature. Here, as in so many other places in Syria and Egypt, a graduate of the Syrian Protestant College is the physician. Dr. 'Ali 'Alam-ed-Dîn gained his aptitude for the work he is now doing in connection with these excellent ladies in the Moslem school of Miss Taylor, of Beirût, where, for the last two years of his undergraduate course, he gave his gratuitous and able services to the crowds of sick poor who came there to be relieved. It is very interesting to see a Druze, who is still numbered among his own people, co-operating so cheerfully and efficiently with those who are engaged in the work of Christian evangelization.

Six hundred feet below the level of the Mediterranean Sea, on the tor-

rid shores of the Sea of Tiberias, is the hospital of Dr. Torrance. Here, in the very region where Christ wrought so many miracles of healing, the bigoted Jews, the ignorant Bedawin, and the lapsed Christians are approached and won by the same manifestation of love which was given there eighteen hundred and sixty years ago. I am happy to say that a graduate of the Syrian Protestant College has a share in this work also.

The region east of the Jordan has always been a peculiarly hard part of the Syrian field. The jealousy of the authorities is so great that even scientific expeditions are hampered and driven out, lest they should in some way injure the influence of the government in that turbulent district. A few years ago one of the English missionaries was expelled from this region and even from Syria. The schools all through Gilead and Hauran are interfered with and often closed. In es-Salt, however, there is a medical mission, and through its softening influence on the minds of the people and the rulers, this station is comparatively unmolested and its work is prosperous. It was very refreshing to me, at the time of my visit to this town in 1886, to find a graduate of the Beirût College in charge of a work which had done so much to make any evangelistic labors possible in that destitute and benighted region.

Three days south of es-Salt, on the mountains overlooking the Dead Sea, is the turbulent, half rebellious city of Kerak, where Tristram, Grey Hill, and others have been imprisoned and only released on payment of very large ransoms. A few years ago Mr. Lethaby, an uneducated and poor layman, went there. He was abused, threatened, and would have been killed long ago but for his heroic wife, who, although not having a medical education, had knowledge enough to treat simple diseases, and has so ingratiated herself with the people that they protect her and her husband, where no foreigner, nor even an official of the Turkish Government would be safe. And there she lived and labored for body and soul together, cut off from the world, but in direct communication with heaven.

Not far from the reputed house of Simon the Tanner is a stately stone building, one of the finest in Jaffa. It is the hospital for which the late Miss Mangan gave her energies while living. In the effort to overcome the opposition of the authorities to this most benevolent work, she gave herself untiringly, and died a martyr to her zeal. But the seed she sowed so diligently has germinated, and this fine institution remains a monument to her faith. Dr. Qaiser Ghuraiyib, also a graduate of the Syrian Protestant College, has been from the commencement the physician in charge.

I cannot, in the brief space allotted to this article, do more than allude to the numerous other medical missionary institutions in Palestine under the auspices of Protestant societies. In Gaza, at the extreme southern border of the Philistine plain, is a flourishing work, conducted by the Church Missionary Society. Three thousand patients were treated here during the past year. For a considerable time a graduate of the Beirût College was the assistant, and we are now looking for a suitable candidate

from the same to take his place. In Râm-Allah, near Bethel, the Society of Friends have a medical mission, conducted by Dr. Saleeby, who pursued his studies in the Syrian Protestant College. Nearly four thousand patients were treated here last year.

It would require a long article to do justice to the medical work in Jerusalem alone, for the benefit of Jews, Mohammedans, and the native Christian sects. Foremost among these is the hospital and dispensary of the London Jews' Society, which treated 800 patients in the hospital and 40,000 in the dispensary last year. There is also Dr. Sandreckzki's hospital for children, with an aggregate of nearly six hundred of the little ones, whom he has taken in his arms in the name of Christ during the past year. There is also the establishment of the German Deaconesses, under the medical charge of Dr. Hoffmann, with its roll of 8000. The poor lepers are not forgotten. The Moravians, ever ready for the most self-denying of all Christian labors, have a hospital for these outcasts, in which 22 unfortunates have found that the spirit of the Saviour still survives in his followers. All honor to Dr. Einsley and brave Mr. and Mrs. Schubert for their noble and patient devotion.

At Nazareth, Dr. Vartan conducts the work of the Edinburgh Medical Missionary Association. Over sixteen thousand five hundred patients were treated here last year.

At Bethlehem, Miss Preston Taylor, M.D., is practising in the name of Christ. At Hebron the Mildmay Mission conducts a medical work. When I was there last year I was gratified to find one of our graduates in charge of the Medical Department, aided by four nurses, who visit the houses, and take charge of the sick as occasion demands.

Within a few years the usefulness of nurses and their peculiar access to the sick has attracted the attention of a number of consecrated women of means. Mrs. Meredith's far-reaching vision has looked across a continent and an ocean, and she has met a long-felt want by establishing a Nurse's Institution in Jerusalem, from which she proposes to supply attendants for the poor gratuitously, and for those able to pay, at very moderate rates. Miss Bouchart, of Damascus, a lady of fortune and large-hearted benevolence, personally conducts a most useful work of this kind in Damascus. She has under her direction a native physician, a graduate of the Beirût College, to treat those cases not otherwise supplied with medical care, and Miss Athill, a thoroughly trained nurse, to attend to this department of the work.

The effect of Christian work is to be tested not only by its direct fruits, but by its influence in stirring up the zeal of others, and especially those who are in any sense opposed in doctrine and practice. The energy and devotion shown by Protestant societies in the line of medical missions has brought out and developed a similar work on a large scale among the other religions of Syria, as well as among the non-Protestant denominations.

During the Christmas holidays of 1893 I was called to Semarîn, one of the Jewish colonies of Baron Rothschild, of Paris, to see the head of the colony, who was ill. I there became acquainted with the worthy physician of the colony, and with the important medical work carried on in the colonies of Semarîn, Safed, and Jaffa, which, although not conducted in the name of Christ, is animated by his spirit and imitates his charity. In each of these colonies there is a well-educated medical man, a hospital, a dispensary, and all sects and nationalities are treated free of cost. Let us thank God that even they who follow not us or ours are laboring for the benefit of the poor bodies which are so closely knit to souls.

An incident in connection with this work illustrates the sacredness of the person of the medical missionary in this land. M. Scheid, the fiscal agent of Baron Rothschild for these colonies, was in Semarîn during the time of my stay. Dr. Blyden, one of the physicians of the Safed colony, was also there. The doctor accompanied M. Scheid on a visit to Safed. A few hours out of Haifa the cavalcade was attacked, every person in it except the doctor, not even excepting M. Scheid (himself a Frenchman), was either stoned or beaten, the chest of M. Scheid was broken open, 30,000 francs and all his papers were stolen, and he was glad to escape with his bruises and the various injuries of his followers and attendants. Neither the doctor nor anything belonging to him were touched. These lawless freebooters or some of their friends had tasted his kindness, and his person and property were safe.

I am happy to say that there is a Christian medical mission in Safed vying in a friendly spirit with that of the Jews in its efforts to reach and mitigate the sufferings of the people. The medical attendants for many years past have been graduates of the Syrian Protestant College.

In most of the cities of Syria and Palestine the Government supports more or less clinical work for the poor. In Beirût there is such a clinic held by the municipal physician, and a pharmacy has recently been established, in which medicines are dispensed gratuitously to the poor. A hospital for certain female diseases has also been opened at the expense of the city government.

The orthodox Greeks of Beirût have established a hospital and dispensary in this city, and vast amount of good is accomplished by its means. Several of the graduates of the Beirût College have been or are now on the staff of this institution. The Greek Catholics, Maronites, and Moslems have also their organizations for the systematic visitation of the sick, and for the supply of some of their most urgent wants.

The Lazarists, Sisters of Charity, and the Jesuits have clinics, dispensaries, and hospitals, and a comprehensive system of house visitation among the poor. Incited by the example of the American Mission, the Jesuits have established a strong medical college, which is subsidized by the French Government. Did my space allow, I would gladly give a detailed account of these institutions, and of the many medical charities con-

ducted by other than Protestants in all the chief centres of this land. I cannot close, however, without a few words in regard to the institution so frequently mentioned in this paper.

The Medical Department of the Syrian Protestant College is a medical mission of the most productive kind. It works directly and indirectly for the body and the soul. Its direct work is chiefly in connection with the noble hospital of the Knights of St. John in Beirût. These knights consist of the cream of the German nobility, and their order supports 43 hospitals, of which that at Beirût is the only one out of the fatherland. When it became known to the Turkish Government that the order wished to establish a hospital in Beirût, the authorities gave them a fine plot of ground, about four acres, on which the hospital now stands. The municipality of Beirût also pays a considerable sum annually for the support of poor patients, principally Moslems, in the hospital. The Government also gave the order the large property in Jerusalem, where ruins of the mediæval hospice of the old order of St. John still stand. The Johanniter Hospital, at Beirût, consists of a central building, with 63 beds, an outside building for contagious diseases, a polyclinic, where from 10,000 to 15,000 free consultations are given every year, and various accessory buildings, all surrounded by a beautifully arranged garden, and having a grand outlook over sea and land. About 500 patients are treated annually in the wards of the hospital, of which number more than a third are of non-Christian sects. An open Bible, Scripture readings, personal conversations, and Sabbath services remind all these people whence their blessings flow, and invite them to trust in Christ for the salvation of their souls. The people who thus hear the Gospel are for the most part those who would not otherwise be accessible to missionary teaching. The Sisters of Kaiserswerth (Protestant Deaconesses) are the nurses of this institution, and the professors of the Medical Department of the Syrian Protestant College its medical attendants and evangelists. Each of them has a direct influence of his own as great as his strength and zeal.

But it is the indirect work of the college which gives it its chief importance. It is training the young to carry outward, in ever-widening circles of beneficence the work of the professors. It was impossible to give an account of the medical missionary work in this land without frequent mention of the graduates of this institution. It is difficult to give an idea by statistics of the good done even by those of our graduates who have not become connected with missionary institutions. I believe that it would be a small estimate of the service rendered to the poor by our men if we put it at the figure of a hundred thousand free consultations a year, quite outside of all establishments. If we add to these fifty thousand a year in connection with the various agencies mentioned, some conception may be formed of the scope of our work in relieving human misery. It is by no means illegitimate to add to these large figures the much larger number of those who are able and willing to pay in whole or in part for

the benefits received, but which never could have been rendered had not this institution been found.

An incident will illustrate the aim of our training, the contagious power of a good example, and the personal devotion of one of our graduates. The young man to whom I allude was educated in the college under the auspices of the Sidon and Tripoli stations of the mission, on condition that he should teach for two years after graduation, at a salary of $10 a month. It so happened that at the time he graduated Dr. Harris was in need of an assistant, and he chose this young man for this office instead of that of teaching. He is a man of earnest Christian character, of pleasing address, and has a special gift at presenting the Scriptures in an attractive and striking manner suited to the comprehension of the simple folk who come to our clinics. He has preached Christ to many thousands, the majority of whom are of the non-Christian sects.

As the time drew near for the contract to expire, he informed the doctor that he had received several letters from his brother in Alexandria, urging him to accept a situation in the custom-house of that city at a salary of $28 a month, with the promise of an increase at the beginning of the new year, and promotion from time to time, as his experience and ability increased. He said, however, that he did not wish to go, and was ready to stay on in connection with the work, with the moderate addition of $2 a month to his salary, which would then only amount to $12 a month in all.

Not long after this he received a much more enticing offer, as follows: A man of considerable wealth wished to take a large amount of Syrian goods to America and open a shop in New York or Chicago. He offered to give him a salary of $5 a day for a year, half the amount to be paid down in advance, and the remaining half to be deposited with the doctor or any one else the young man might name. His reply was: "I am not working for money, I am working for Christ. I love to be with you, and I know we are doing much good." And there he remains, a living example of the Gospel which he preaches.

KAMI-NO-MICHI—SHINTO.

BY A. H. McKINNEY, PH.D., NEW YORK.

Westerners are often amazed when they read of the number of adherents to some of the religions of the Orient. This is particularly true of Buddhism, with its alleged five hundred millions of devotees. Investigation, however, reveals the fact that there are Buddhists and Buddhists. The Buddhism of many is analogous to the Christianity of the boy who, having been asked how he knew that he was a Christian, indignantly replied: "I hain't a Jew, am I?" It is popularly supposed that in Japan

there are thirty millions of Buddhists. The fact is, that in the Mikado's empire there is a triad of religions, the rites and ceremonies of which are so intermingled that millions of people may be counted as belonging to all three. These religions are Shinto, Buddhism, and Sorto, which is the Japanese term for Confucianism. We propose to take a survey of the first named, which as the old national religion was called Kami-no-Michi (or Mad-su), and is now generally known as Shinto.*

There are many ways of spelling this word Shinto, which is simply the rendering in Chinese characters of the words Kami-no-Michi, meaning "the way of the gods" (shin = god, to = way), and is equivalent to the Greek θεός λόγος. The Chinese explain the word as follows: shin= spirit, to = the doctrine, and they declare that Shinto is a form of spirit worship.

So dense is the darkness that enshrouds the early history of Japan that it is impossible with any degree of certainty to trace the genesis and early development of that which afterward became the national religion of the empire. The drift of scholarship, aside from the Japanese, is settling toward the theory that at least the germs of Shinto were brought from the mainland of Asia. When we know more of the religion of the Ainu, perhaps we may be able to speak more decisively concerning Shinto.

Not only is the origin of Shinto a matter of great perplexity to investigators, but the religion itself has been so modified by its contact with other systems that no superficial observer can tell just what Shinto is. Japanese scholars themselves are divided into hostile camps when this subject is upon the tapis. Foreigners who have investigated the system with the most disinterested motives do not agree in their conclusions, and many of the most candid are the least dogmatic in their statements.

A returned missionary, for a long time resident in Japan, on being asked for some information as to what Shinto really is, replied: "I would like to learn something about Shinto myself." One scholar † declares: "Shinto is an engine for reducing the people to a condition of mental slavery." Another ‡ says: "There is good evidence that Shinto resembles very closely the ancient religion of the Chinese." A third § holds that "the leading idea of Shinto is a reverential feeling toward the dead." "In its higher forms Shinto is simply a cultured and intellectual atheism. In its lower forms it is a blind obedience to governmental and priestly dictates." This is the verdict of Dr. Griffis,‖ whose long residence in Japan, and scholarly, unprejudiced investigations combine to give it weight. In fact, it is only since 1870 that we really know anything about Shinto, as writers prior to that time told us of Buddhism, and not of Shinto.

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* Japanese scholars use the term Kami-no-Michi, and not Shinto.

† Ernest Satow. ‡ J. A. von Brandt. § Arinori Mori.

‖ See "The Mikado's Empire," by W. E. Griffis. He characterizes Shinto as "a Robinson Crusoe among religions."

An examination of the sacred books of Shinto will show us at least the starting-point from which what may be called the doctrines of the system were developed. Then a glance at the rites and ceremonies of those who claim to be exponents of the system will enable us to judge how far those doctrines affect the lives of the people.

I. THE SACRED BOOKS. The literature of Shinto, like that of so many ethnic faiths, is a development of the early fables and folk-lore which were handed down from generation to generation by the minstrels. These recall to mind the bards of the Druids, the rhapsodists of the Greeks, the priests of the Zoroastrians, and the early reciters of the Vedas, to whom, respectively, we are indebted for much of what we know of these peoples.

Although some Shintoists are positive in their assertions that there was an early divine alphabet called Shindayi, or God-letters, no traces of it can be found. About A.D. 284, or the fifteenth year of the Mikado Ojin, it is supposed that Chinese characters were introduced into Japan. Soon after this there must have been the beginnings of a printed sacred literature, but investigators have found nothing that belongs to this early date. There is a tradition that the sacred books that are now known to us were preceded by two similar works compiled in 620 and 681 A.D., but there are not remains of these to substantiate the tradition.

The earliest sacred books that are now available are :

1. The Kojiki, or "Records of Antiquity."* This is a collection of oral traditions which was reduced to writing in 721 A.D., and now form the Japanese Scriptures. It is also the oldest Japanese history. It consists of narratives without dogma, ethical code, or ritual. The work is in three volumes, the first of which deals with the mythology of Japan, and the second and third contain narratives of the doings of the mikados for about thirteen hundred years (B.C. 660 to A.D. 630). Japanese historians declare that the compiler was a female of the peasant class, whose memory was so extraordinary that she could repeat everything that she had ever heard. This declaration is certainly a great tribute to the memory of the female, but it does not tend to increase our reverence for the trustworthiness of the narrative.

2. The Nihongi, or "Chronicles of Japan." This was compiled in 720 A.D., and contains records of the mythological period. It continues the history of the Mikado down to 699 A.D. These two works are written in the ancient language, and can be read only by those who have specially studied the archaic forms of the language.

3. The Engishiki, or "Book of Ceremonial Law." This dates from 729 A.D., and contains many prayers and chants.

In addition to these there is a collection of ancient myths, entitled Koshi Seibun, and a great mass of commentaries on the sacred books. None of these writings can be relied upon for historical accuracy.

* A translation of this work may be found in the supplement of Vol. X. of "The Transactions of the Asiatic Society of Japan."

II. Doctrines of Shinto. There are many that claim that Shinto is not a religion at all. It is certain that there is no attempt at any systematic statement of belief, and there is little to help the most careful student of the system in formulating what might be justly called a statement of the doctrines of Shinto. There is not even a moral code. The following may be considered a fair expression of what the Christian would call the doctrines of Shinto :

1. Creation. There is no real creation, only development. Here is a summary of the Shinto doctrine. In some unexplained way the universe was evolved from a germ which had remained hidden somewhere in chaos. Then came the Kami, or gods. These developed in pairs, very imperfect at first, but approaching perfection until the perfection of the creative principle was reached in Izanagi and Izanami, who were male and female respectively. Using his jewelled spear with which to stir the sea as he stood in heaven, Izanagi collected on its point some drops, which, as they fell, consolidated and formed an island, to which he and Izanami descended, and which they used as the base of operation in forming other islands.

Then came the separation of sun and earth. The daughter of the first pair, Amaterasu, became the ruler in the sun. Meanwhile, disturbances began on the earth, and anarchy prevailed until the sun-goddess sent her grandson, Ninigi-no-Mikoto, to restore order. This required a long series of violent struggles between the heavenly and the earthly powers, and resulted in Nimigi-no-Mikoto becoming the first Mikado of Japan.

2. God. According to the foregoing account of creation, it seems that the universe came into existence before the gods. It is held by many, on the other hand, that Shinto teaches that one supreme God, from whom all others sprung, had existed from eternity, and that he apparently came forth from between the heaven and the earth when they separated. A second and a third god followed. From these sprung Izanami and Izanagi, who were the progenitors of all beings. Thus it is evident that whether God is considered as eternally existent or as evolved from less perfect beings, the doctrines of creation and of God are intimately connected. Many scholars hold that both doctrines are evolution pure and simple.

It is true that the conception of a supreme, personal God is well-nigh lost. Many foreigners who have mingled with the people assert that Shinto is practically hero and ancestor-worship. While the sun-goddess is reverenced above all others, other gods and objects of nature are also worshipped. As the representative of this goddess, the Mikado practically occupies the chief place in the system. He exercises both temporal and spiritual power over the people. He is at once emperor and pope.

3. Prayer. There is a vague conception of a god of some kind who is interested in man's affairs. The prayer in the heart is heard. The Mikado prays daily for his subjects. Prayers are for temporal blessings. The dead as well as the living are prayed for. The following, quoted by Dr. Griffis, indicates that together with the belief in many gods there is a

recognition of a personal, providential ruler of the universe. "Oh God, that dwellest in the high plain of heaven, who art divine in substance and in intellect, and able to give protection from guilt and its penalties, to banish impurities and to cleanse us from uncleanness—hosts of gods, give ear and listen to our petitions!" Forces of nature and many local gods, such as those of the mountains, seas, rivers, wells, and roads, are addressed in prayer.

4. Death. Like the Zoroastrians, the Shintoists will have as little to do with a corpse as possible, because they consider that death is polluting. In both systems the effects of sun-worship are seen in the treatment of the dead, and in abhorrence of all forms of uncleanness. Further on it will be noted how the Shinto priests lost their influence, because of their unwillingness to come near a corpse.

5. Immortality. There is no developed doctrine of the immortality of the soul; but as the Japanese all believe that they are descended from the immortal gods, the inference is that they consider themselves immortal; but there is no dogmatic teaching on the subject. One reason why Buddhism made such an easy conquest of theJapanese may be found in the fact that its doctrine of Nirvana gave the people something to which they could look forward, while Shinto was silent as to the great beyond. To the ordinary Oriental life is drudgery and weariness, and he has no wish to prolong it. A Japanese proverb runs: "If you hate a man, let him live." Hence the idea of Nirvana, with its consciousless existence, was acceptable. On the other hand, how can we account for the fact that cows, horses, etc., were formerly buried with the dead, except on the hypothesis that preparations were made for a life beyond? Another curious practice that needs explanation in this connection is the prayers which the Shintoists offer for the dead. Sir Edwin Arnold declares that "one point in which Japanese women are above and beyond all their Christian teachers is the tender regard that they pay to their dead, and in the ceremonies, full of a strong and sublime faith in the future life, which they make at their graves." This faith has its roots in Shinto rather than in Buddhism.

The five commands of Shinto relate to:

(1) Preservation of the pure fire as an emblem of purity and a means of purification.

(2) Purity of the soul, of the heart, and of the body.

(3) Observances of festivals.

(4) Pilgrimages.

(5) Worship of the Kami in the temples and at home.

The three cardinal tenets promulgated by command of the Mikado in 1872 show how little of religion there is in the system. They are as follows:

(1) Thou shalt honor the gods and love thy country.

(2) Thou shalt clearly understand the principles of heaven and the duty of man.

(3) Thou shalt revere the Mikado as thy sovereign, and obey the will of the court.

III. Rites and Ceremonies. Most interesting are the religious ceremonies of the Japanese. From these we learn, if not the doctrines of the primitive cult, at least the popular beliefs of the present time. Here we have to do only with those practices which belong peculiarly to Shinto. We must, however, keep in mind the fact that Buddhism has leavened everything in Japan, and it will not be surprising to find under the name of Shinto some things that should be labelled Buddhist.

1. Purification. As sin is regarded as pollution, the chief rite of Shinto is purification. At first the Mikado ordered public ablutions. Afterward paper figures representing men were cast into the water. Later still the high priest at Kioto threw into the water an iron figure the size of the Mikado. This rite represented the cleansing of the whole people. Now the festival of general purification is held twice a year. Besides this there are frequent washings for purification, which, with the ceremonies connected therewith, are similar to those of the Brahmins of India.

2. Festivals. As has been noted, the sun-goddess is the supreme object of worship. The hierarchy consists of the Mikado, two ecclesiastical judges, and numbers of priests and monks. In the springtime festivals are held in honor of the goddess, at which these dignities play a most important part. The Mikado is the representative of the goddess. The priests make offerings of fish, rice, etc. Ceremonies in imitation of planting and sowing are held.

3. Pilgrimages. Each district now has its own deity and its own temple ; but there is a most sacred temple (or several of them) in the Province of Ise. This was built in honor of the sun-goddess, and to it all Shintoists make at least one pilgrimage during their lifetime. The more pilgrimages that can be made the better. The Shintoists believe that the gods of Ise have more than once saved Japan from destruction. When Perry anchored his fleet in the Bay of Yeddo, " orders were sent by the imperial court to the Shinto priest at Ise to offer up prayers for the sweeping away of the barbarians."*

4. Marriage. The marriage rites and relations are held to be under the direct patronage of Izanagi and Izanami. It is deemed most unlucky for a Buddhist priest to officiate at a wedding. A Japanese has but one lawful wife, but he may have as many concubines as the size of his purse will allow. While in ancient times polygamy was common, now the great majority of the people are monogamists.

5. Hero-worship. By decree of the government, semi-divine honors are conferred on the dead. Statues of poets, orators, and famous men are placed in the temples and regarded with reverence.

Idols are now worshipped, but this is due to the influence of Buddhism. Keeping in mind the fact that the first Mikado was a god, and

* Griffis, quoting a native annalist.

that his successors are regarded as descendants of the gods, it is not strange that reverence is paid to them. Add to these the large number who have been deified, and one can imagine what an intricate and complex system of hero worship has been developed.

IV. Myths. Of these there is no lack. The most interesting of them is that of the sun-goddess. As this myth lies at the basis of Shinto, we give a condensed statement of it. Izanagi and Izanami produced a most beautiful daughter, resplendent and glorious. While she was embroidering beautiful textures her mischievous and wicked younger brother spoiled her work by covering it with defilement. The maiden, displeased, withdrew into a dark cave and left the world in darkness. After long deliberations among the eight hundred thousand gods, three stratagems were resorted to for the purpose of drawing the goddess from her place of concealment. First, another beautiful goddess was sent to dance almost naked before the cave, so as to arouse her jealousy. Then a large number of cocks were placed near by, so that their crowing might excite her curiosity. Finally, as an appeal to her vanity, a mirror was placed before her cave. These efforts proved successful. Hearing the gods laugh, the goddess opened the door of her place of concealment; as she did so she beheld her reflection in the mirror, and stepped outside to get a closer view of her loveliness. At this the "God of Invincible Might," who had remained hidden near by, caught the goddess, pulled her forth, and shut to the door in the rock. The gods then returned her to her proper place in the sky. The meaning of this parable is given by the rationalistic writers of Japan. The maiden is the sun, the defilement is the evil of the world, the withdrawal into the cave is an eclipse, and the return to her original place is the separation of light from darkness subsequent to the eclipse.

The scene representing the rival naked goddess dancing at the mouth of the cave has been dramatized, and has produced a corrupting effect on the morals of the people. After marriage purity is emphasized; but among the unmarried laxity in morals exists to an alarming degree. Much of this immorality is directly traceable to the worship of the sun-goddess, and more especially to the representations of such scenes as the one narrated above. Much of what the Anglo-Saxon considers immorality may be excused by keeping in mind the differences in the moral standpoint of the two races. The sweeping assertion that most Japanese women are impure is unworthy of notice, as it is the offspring of ignorance. On the other hand, it must be admitted that Shinto has lowered the moral tone of its devotees.

V. The Triad of Religions. Japan, as we have noted, is blessed or cursed with a triplicity of religions, so interwoven, not only into one another, but also into the whole social fabric that it is extremely difficult to determine where one begins and another ends, or how much of an individual belongs to one or to the others. Our study of Shinto cannot be completed without at least a hasty glance at the other two religions.

In 552 A.D. the Buddhist priests entered Japan along with a company of learned Coreans, who had come to reside at the court of the Mikado. Everything was favorable to the propagandism of the imported faith, and it soon manifested its power in all parts of the empire. Its priests soon acquired an extraordinary influence over the people. A peculiarity of the Shinto faith helped them greatly. That was the teaching that death is polluting. The Shinto priests, refusing to have anything to do with a corpse, would not attend funerals. The Buddhist priests, having no scruples on this score, officiated at the funerals, and by this means gaining the ears, and very often the hearts of the people in times of sorrow, were very naturally able to exert great influence over them. The two systems gradually mingled, and for over a thousand years each had such a hold on the people that a very large majority of them belonged to both at the same time.

In the beginning of the ninth century, Kobo (774–835), a scholar in Sanscrit, Pali, and Chinese, a master of the Shinto scriptures, who has been called the Japanese Philo, claimed that he had received a divine revelation from the goddess Toyo. According to this revelation, all the gods of Shinto were declared to be manifestations of Buddha. Hence Shinto was but a daughter of Buddhism. Furthermore, all the traditions and rites of Shinto were explained according to Buddhist ideas. So flexible is Buddhism that it had no difficulty in stretching itself so as to cover the smallest detail of Shinto belief and practice, and its complete ascendency was assured. The Mikado named this new system "Riobu-Shinto," or "The twofold doctrine of the gods." There are now from fifteen to twenty daughters as the result of this union. They are really corrupt sects of Shinto.

Meanwhile, the educated classes, rejecting the superstitions of both Shinto and Buddhism, looked around for something to take the place of religion. This was readily found in the cold materialism of Confucianism, whose highly elaborated ethical system appealed to the cultivated mind. This system was adopted by many, and of course promulgated. Its moral code supplied a serious defect in Shinto, but it did not offer to the common people what their hearts longed for. Shinto was in the field to stay. Buddhism appealed to the popular longing for show and excitement, and Confucianism tended to elevate the secular life of all.

Thus we have the combination which forms that wonderfully eclectic system, whose inconsistencies and intricacies render it so difficult for the missionary or the student to discover just what the ordinary Japanese believe.

An attempt has been made at separation. A hundred years of preparatory polemic literature in favor of the old national faith and the absolute supremacy of the Mikado, the work of trained Shinto writers, prepared the way for the legal divorce of Shinto and Buddhism, which took place in 1868, when the Mikado ordered a general separation and purifica-

tion. This, as might be expected, was a formal and not an actual separation between the two faiths. While the form of Buddhism is found in all religious life and thought, the spirit of Shinto abides in the temples, in the sacred books, and in the minds of a class of Japanese scholars who use it as the basis for polemic literature. Shinto, in the opinion of many, presents a stronger bulwark against the incoming of Christianity than does Buddhism, for it is the basis of the patriotism of the Japanese, and will not readily yield to any force from the outside. At the same time, while the influence of Buddhism may be on the wane, she has struck her roots so deeply that an official edict has not driven her from Japanese soil.

It is admitted that there is a wide difference of opinion among investigators, as to the influence of Shinto. Says Griffis : "Left to itself, Shinto might have developed codes of ethics, systems of dogma, and even a body of criminal and civil law, had not the more perfect materialistic ethics of Confucius and the more sensuous ritual of Buddhism, by their overwhelming superiority, paralyzed all further growth of the original cultus." Shinto has had, and in a measure has preserved, the idea of one supreme God. On the other hand, its many inferior gods, its adoption of the rites of Buddhism, and the sun myth with the immoralities connected with the worship of the sun-goddess, have done much to lower the moral tone of the Japanese, so that while they may not go to the excess of immoralities indulged in by other peoples, they have not much positive morality. As a counterbalance to the demoralizing effect of the sun myth, Shinto preaches discourse eloquently and learnedly, on ethical subjects, but little moral power results from their teachings. Buddhism has done more than Shinto in the way of education, civilization, and general advancement. The latter, however, has one redeeming feature. That is the honor that it has shown to womanhood. The Japanese woman occupies a far higher position than do her sisters of other Eastern countries. Nine of the sovereigns of Japan have been women. To-day, women, as a rule, are respected and cared for. How far this is due to the exalted position occupied by the sun goddess is a subject worthy of investigation.

To the student of comparative religion, for a long time one of the most interesting and perplexing phases of the study of Shinto was that there seemed to be no means of connecting it with the primitve cult or with any contemporary faith. Even such widely separated systems as Druidism and Zoroastrianism have so many points in common that the unprejudiced investigator declares that either they must have in some way come into contact with each other, or that they both retain elements of the primitive faith. For a long while there seemed to be no link by which primitive Shinto could be connected with any other early cultus. Now, however, there are many scholars whose opinions on the subject are worthy of consideration, who hold that Shinto is closely allied to the religion that held sway in China prior to the time of Confucius. This conclusion is based on the similarity of legends and traditions.

What of the future? That Shinto will never have any influence on the world at large no one questions. That the political agitations in Japan are sounding the death-knell of the system many believe. The Mikado occupies his position by divine right. The present generation may not question that right in so many words, but it is doing much hard thinking. The seeds sown in the minds of Japanese while attending European and American universities will not be long in bearing fruitage. Japan is experiencing the throes preceding a new birth. Deliverance will come. If the Mikado continues to reign, it will be by the will of the people instead of by the will of the gods. Then Shinto will be a thing of the past, as interesting to the Japanese student as is the mythology of Greece to the American scholar, but exerting no more power over his thought and actions. Until this political revolution takes place, Shinto will retain its hold on the people. This is what one * who has felt the throbbing heart of Shinto declares: "Shinto extends a welcome to Western science, but remains the irresistible opponent of Western religion, and the foreign zealots who would strive against it are astounded to find the power that foils their uttermost efforts indefinable as magnetism and invulnerable as air. The reality of Shinto lives not in books, nor in rites, nor in commandments, but in the national heart, of which it is the highest emotional religious expression, immortal and ever young. For underlying all the surface crop of quaint superstitious and artless myths and fantastic magic there thrills a mighty spiritual force, the whole soul of a race, with all its impulses and powers and intuitions."

What of Christianity in Japan? Shall the Sun of Righteousness displace the sun-goddess? Humanly speaking, that will depend on Christendom itself. Japan is watching Europe and America. She has already accepted their arts and sciences, because she has learned their superiority over her own. If Christians can show that the religion of Jesus is better for mankind than that of the Mikado, of Buddha, and of Confucius, that religion will be accepted. One of the greatest obstacles to the spread of Christianity in Japan arises from the reports that are being brought home by the Japanese travellers concerning the unbelief of the intellectual classes of America. If those reports continue, the progress of Christianity in Japan will be impeded. Oh, that the Christians of this fair land would realize that the eyes of Japan are upon them! Oh, that they would show the Japanese what real Christianity is!

As this article is being penned it is reported in the daily papers that Toshi Hoti, the precocious eldest son of the Japanese Mikado, is on his way to visit the World's Fair. The future of Japan may be largely dependent on what he and his companions see and hear while in this country. Ought we not to be ashamed of ourselves as a nation if this young prince can truthfully tell his people that Christian America has nothing to offer Japan in the way of a faith better, purer, holier than her own?

* Lafadio Hearn.

KOREA—ITS PRESENT CONDITION.

BY REV. JAMES S. GALE, WONSON,* KOREA.

This small peninsula presents to those interested in missions perhaps the most startling field of this missionary century. Till within the last decade it was closed and barred against every one. Even the Chinese, who received, and still receive in Peking, the yearly ambassador with Korea's tribute, know as little as others of the inner life of this people. Since the distant past Korea has remained entirely alone, and has endeavored to work out its way as a nation independent of others. The result has been that she has built up systems suitable for her life as a hermit, which are being subjected to violent agitations now that she has entered the company of treaty-making nations.

At no point in her history of a thousand years has there been such overwhelming force brought to bear upon her cherished customs as at this present time. A war with Japan some four hundred and fifty years ago cost a great deal of life and almost her individuality ; but when the enemy withdrew she revived. One hundred years later a Manchurian swoop down upon the capital had even less effect, and with the promise of subjection, Korea went on just as she had for centuries before. But the opening of the ports has rung a knell to ancient Chosen (Korea). The influence that enters through these gates is an enemy that knows of no retreat, so that Korea's standing in her antiquity is only a matter of time.

The present period threatens not only to destroy the established means of livelihood, but also their social systems, leaving nothing behind but the slavish religion and susperstitions of their fathers.

It is well known to every one acquainted with Korea that the ordinary native dress is white cotton. It is the most extravagant, and, withal, useless garb that one could imagine for a land subject to extremes as this peninsula is, but it is a dress that carries in every fold of it ancestral associations, and they have learned to think it the most dignified and becoming outfit in the world. Cotton, therefore, is in demand here as woollen goods are at home, and the weaving of this being the most important calling in Korea, has ever given employment to a large percentage of the people. The ports are opened, and in come bales of foreign cotton cheaper than the natives can manufacture, and native cotton-weaving is compelled to give way, purchasers from north to south finding it more to their taste and pocket to dress in Western goods.

Work in metal is growing less as well, quantities being shipped in from Japan for the manufacture of pipes, articles as common here as teaspoons at home. Castor beans, that were grown to supply oil for lamps, have disappeared, and a cheap kind of kerosene from Philadelphia does the lighting for Korea. The use of empty kerosene cans has all but annihilated the water-bucket and crock-maker's trades. Dye stuffs and dyeing, in

* There seems to be almost as many ways of spelling Korean names as there are writers on the subject. We hope a system of orthography will soon be established which will come into general use. *Wonson* is sometimes spelled Onesan, Gensan or Wensan.

which Korean women excel, are being crowded out by the introduction of cheaper and more attractive qualities from Japan. Axes, knives, nails, and, in fact, all kinds of hardware are imported and sold cheaper than the native manufacture. Telegraph lines to the four points of the peninsula, while appreciated and prized by the foreigner, are cursed by the native broker and travelling merchant, whose profits have been cut off by this constant communication with the capital. Money has become more and more useless. Rice has gone up to five times its cash value since the opening of the ports, and most of the articles in daily use have quadrupled themselves in the same time.

For this reason the native ships his beans and fish away in autumn in order to raise a little money, and thus he endangers the lives of those depending on him during the long winter to follow.

In this destruction of native means of livelihood no new calling seems to have arisen by which he can help to clothe and feed his nation. Nothing has been supplied to fill up the vacancy, hence the land is swarming with idlers and petty merchants, who make a doubtful living in handling these foreign goods. The poverty of Korea is extreme ; the manner of life and habits of the people such as to confirm one in the belief that they have reached the very lowest possible condition in every way. We look for a change, which must of necessity be one for the better.

There can be no doubt in the minds of any that the resources of the country are great ; but as they remain undeveloped, they afford no consolation in existing circumstances. Those who have lived in their huts with them, and have seen their life and surroundings from day to day, have only one picture, that deepens with the increase of foreign trade—a picture of idleness and poverty.

Some four years ago, on landing in Seoul, like all other Westerners, I was horrified at the filth, apparent laziness, and poverty everywhere, and surprised at the lack of a single sign of visible prosperity with it all. I was told, in consolation, that the country was the place to see the real life of Korea, and that I would have proof there of the wealth I had heard spoken of. So I resolved for a time to make the country my home, and started for Whang Hai. Before being permitted to proceed to the end of my journey, I was obliged to spend a few days in the governor's buildings at Hai-choo, the capital of that province. Not that the governor knew me, or was in any way interested in my calling, but because I carried a passport from the Foreign Office ; and as it is second nature for a Korean to be formally polite and hospitable, he had me call on him, and showed me over the government house and official quarters. Certainly I have never seen a more impoverished, tumble-down set of buildings than the same governor's compound. Since that time I have been obliged to enter many others in all parts of the peninsula, and they are of a kind, buildings, some of them that were once pretentious, but are now falling to ruins. I found the middle classes, too, in just as sorrowful a condition as their

superiors. Living with one land-owner in Whang Hai for three months that year, I had ample proof that there was nothing in that part of the country that corresponded to the prosperity I had heard of.

Then I turned for a year to the far south, making Fusan my home, and visited when I could the cities of that district, where the population is dense, and where I expected to find something on which to hang Korea's national pride ; but it was ignorance, poverty, idleness, I think even worse than that found in the north. Kyeng Choo, the ancient capital of Silla, one of Korea's ancestral kingdoms, was in its rack and ruin, but the ghost of what had once lived and flourished. Since then, along with Mr. Moffett, I have seen the far north and east ; and if anything, it has been an increasing picture of filth, idleness, and poverty, the entrance of foreign life and trade tending, as we see, only to the increase of the latter.

While China has continued in the main uninfluenced by Western life because of its prosperity and absence of national decline, Korea's financially helpless condition tells how powerfully she is to be influenced by this opening of the ports. The average Korean is proud as any man living, and yet he is willing to adopt almost any substitute that will offer a change and prove an exit from his present condition of misery.

A host of political offices have been created within the last ten years, in order to provide for the new responsibility of entertaining and treating with the representatives of foreign countries. All these mean an increased demand for funds on the working classes. The nobility of the capital, whose names, justly or unjustly, have an ill savor in the country, are already, through this foreign influence, fallen into extravagances that the farming and tax-paying classes complain of bitterly. It is the proper thing now, especially with younger officials, to buy all that is possible of the Western world, from steamships, electric lights, and gatling guns, to watches, clocks, and drawing-room ornaments. This may seem a small matter, and yet it tells heavily on a people so poor and sorely taxed as the country natives are. Until ten years ago there was nothing new under their sun on which even unscrupulous nobility could squander the nation's money ; now the doors are open, and no one knows the limit to the possibility of purchase. These latter-day extravagances, along with the death of trade and manufacture, have brought the Korean subject to a desperately ominous point in the history of his race and nation.

It has been said by some careless observers that Korea is without a religious system. Statements to this effect have appeared so often in American papers, that there ought to be some reason for the misunderstanding. Perhaps it is because Korea has no religion apart from her national life, her whole existence from king to coolie being one complicated system of ancestral worship, that one may easily fail to notice, seeing it enters so subtly into every detail of life.

While writing this to-night (February 16th)—Korean new year's eve—there is to be found in every loyal household a spread of ancestral food.

Even the poorest puts forth his greatest effort to make a luxuriant display in the presence of the spirits of his fathers. Fruit, rice, meats, distilled drinks, incense, candles, are some of the items on the list for ancestral worship. The natives put off their greasy garments, and, dressed immaculately, sit out the night. When the first cock crows the candles are lighted before the tablet (two walnut slabs fastened together, with an opening between, where the spirit is said to reside). The worshippers bow, offer drink, and call on the shades to accept their sacrifice. Then when each in turn has made his salutation, they retire from the room and lock the door, in order that the spirits may inhale (as they say) the offering unembarrassed by the presence of the living. Again they circle about and bow repeatedly until the end, when they set to and feast on what the spirit leaves —a dinner that is supposed to bring them earthly prosperity, but which, to all appearances, leaves them disordered in stomach and poor in pocket for many days to come.

New Year's is the sacrificial season, but it by no means includes all. For three years after the death of parents, night and morning the children offer food, meat, and tobacco before the tablet in the room where the dead once lived, making, besides, numerous offerings at the grave. From the palace to the lowest mud hut the three years of mourning and daily sacrifice are observed with the utmost strictness. During such time the royal household is occupied entirely with the spirits of the dead, believing that the prosperity of their dynasty hangs on such worship. In the case of the poor people they bring their food, and staff in hand, with loud lamentations (usually purely mechanical), spread it out before their father's ghost. For three long years this endless ceremony goes on, after which period they limit the direct sacrifices to about six important days in the year—the four national *fête* days and anniversaries of birth and death. A native absent from his ancestral home will walk from the farthest end of the peninsula, if necessary, to be at the grave on the appointed day. Such devoutness in religious service I have never seen even among the strictest Romanists, nor have I read of anything surpassing it among Mohammedans or Hindus.

As far as its being universal is concerned, I have never heard of any failing to sacrifice except the handful of Buddhists and a few professing Christians. To neglect this is to make one's self an outlaw and an alien to the land of his fathers, "beasts and dogs that ought not to live!" Last month a Kim went, according to custom, to pay his respects to an elder relative. The first question was, "Have you failed of late to sacrifice?" "Yes," says Kim, "I cannot sacrifice again." "Then away with you; you are no relative of mine—a villain that would mix with dogs and forget his fathers!" It is quite as much as a man's life is worth to neglect this sacred custom.

The time between sacrificial ceremonies is taken up with searching the hills for a propitious site for burial. The hills themselves become dragons, spirits, ghosts, and what not, to gain whose favor and find a suitable rest-

ing-place for the dead is the burden of every heart, for through that alone can they hope for earthly prosperity. Hence praying to the mountain spirits, and worshipping at every hilltop is the outgrowth of ancestral reverence. Shrines or spirit trees are at every mountain pass where travellers bow or make some trivial offering.

In the choice of a grave site there are many points to be taken into consideration. So complicated and mixed are the methods of arriving at a proper conclusion, that a large number of people make a special study of it, and gain their living as experts in geomancy. A grave is chosen on a mountain front, if possible, having two armlike ridges on either hand, one called the dragon side and one the tiger. A translation of a song from one of their ancient books gives perhaps as clear an outline of what is required for a propitious site as is necessary :

" If men are happy, 'tis because
They keep the old ancestral laws.
Look to your homes, and to the dead,
And let this ancient law be read !—
The tiger and the dragon side
Meet at the top, and then divide ;
No hill behind to topple o'er,
The streams meet and flow down before
Three terraced sides to correspond,
And sloping front on either hand :
Away beyond if there could be
Three thousand miles unbroken sea,
The favor that such burial brings
Would rear the proudest race of kings."

After burial, the native watches as a matter of the most vital moment to see that no one encroaches on or interferes with his ancestral graves. If it becomes a choice between feeding or clothing the living and making some outlay for this resting-place of the dead, they will decide in a breath in favor of the latter. Should a household meet with repeated disaster, up come their ancestor's bones, and are buried elsewhere, thinking thus to conciliate the spirits. From the idea of certain localities being possessed, has grown the belief that there are spirits in every mound, rock, and tree. Also from the years of sacrifice in the home comes the idea of a guardian spirit, which is worshipped by food, prayer, and characters posted on the walls. A species of venomous snake so commonly makes its home in the tiles, and is seen winding in and about the roofs of Korean huts, that they have associated him with this guardianship, and one of the commonest kinds of worship is prayer and offering to the serpent. To this has been added a host of other spirits, the guardian dragon, which they worship by dropping food into the well, his supposed retreat. In this guardianship they include weasels, pigs, and unclean animals of every kind, dividing off to each so many days in the year, making a constant round of religious ceremony.

Besides this there are prayers to the spirits at the opening of each season for special blessing, as well as other superstitions connected with every walk of life. To illustrate : I left on January 9th for Seoul, the capital, which is about one hundred and seventy-five miles from this port. I took two natives with me—one a gentleman, and thoroughly educated from a Korean point of view ; the other a rough, honest-looking coolie. On the way, one evening this coolie, when drying his straw rope shoes, happened to leave them near the opening of the fireplace. In the dark next morning the cook pushed his shoes, along with the brushwood, into the fire, and they were burned. The coolie announced the fact with a mournful countenance, and the gentleman gave a start and said : "There's trouble ahead for you." I then asked why, and he told me that to have one's shoes burned by mistake is a woeful omen. I said : "But you do not believe in it, do you ?" "Believe or not, it comes true for all that," was the reply. We reached Seoul, and had only been there a day or two when my coolie took sick with what the foreign doctor pronounced typhus fever. The old teacher nodded, and said he was warned of that the morning the shoes were burned. Such superstitions, confirmed by occasional fulfilment of their fears, along with all the host of ancestral ceremonies, have become the very life and breath of the nation.

Some interested in Korea have thought that there are two religions, one cultured and refined, understood as direct ancestral worship ; the other, heathenish throughout, including superstitions and the worship of unclean spirits. Koreans themselves, however, make no distinction ; they call it all "kouisin worship," and "kouisin" is a word that is translated "demon" in the Chinese and Korean of the New Testament. They themselves claim that their worship is all of a kind, which agrees exactly with 1 Cor. 10 : 20 : "But I say that the things which the Gentiles sacrifice they sacrifice to demons and not to God."

The Manchurians taking China at the close of the Ming dynasty, even though they adopted the conquered nation's religion, helped in a measure to stem its tide. In Korea, on the other hand, there has been no hindering power, and it has gone on uninterrupted until at present spirit worship enters into the dress (sackcloth), the language (countless honorifics), and every detail of the government and life of Korea.

The land is dotted over with little temples, reared in honor of those who have been faithful to their parents, more especially after death. In one, erected some hundred and fifteen years ago near my present home, there is a tablet with this inscription : "Kim Ik Pin, a faithful son, lost his father at ten years of age. He mourned so like a full-grown man that his flesh wasted away and only bones remained. At seventeen, when the season of sacrifice came round, and there was no fish to be taken because of the summer rains, in his agony he went out, and weeping, prayed by the seashore, when lo ! a fish flashed from the water and came falling at his feet. Again we see his devotion, for fires had surrounded the moun-

tains and threatened to envelop his father's grave ; in he rushed, at the risk of life, praying the spirits to spare his father's resting-place, when down came the rainy season's floods and quenched the fires. Was he not a faithful son ?"

Books, too, that are used everywhere in the schools and taught the children, deal exclusively with the subject of service and sacrifice to king, parents, elder brothers, etc. I give here a translation of a story from the "Five Social Virtues," a book known to every one in Korea who has passed his primer : "During the Haw dynasty there lived a man called Tong Yeng, a citizen of C'heng Seng district. His father died ; and Yeng, having no means of giving him honorable burial, borrowed ten thousand cash, agreeing to pay the debt or give himself instead as bondslave. Returning from the funeral sacrifice, he was on his way to slavery, when suddenly there appeared before him a queenly lady, who requested him to take her for his wife. Yeng, amazed, answered, 'I, so poor that I am even now on my way to bond service, why do you ask to become my wife ?' The lady replied, 'I wish to be your wife ; that is enough ; your poverty and humble station gives me no cause for shame.' Thus urged, he took her with him, and the debt-master asked if she understood any kind of handiwork. 'I can weave,' she answered. 'Then,' he replied, 'if you will weave me three hundred bales of silk I'll give you both freedom.' Within a month the three hundred bales were finished ; and the master, amazed (in superstitious fear at the quickness with which a whole life's work was done), sent them both away ; and as they passed the spot again which had seen their first meeting, she said to Yeng, 'I must leave you now, for I am a woman come from the weaver's star. Heaven saw your filial piety, and being moved with love sent me to pay your debt.' Thus she spoke and ascended into heaven."

It is the teachings of Confucius interpreted and added to. The object of it all is earthly prosperity. There has never been a time that so strongly proves it a failure in this regard as the present, and yet they carry it on with wonderful vigor. All their prayers and ceremony, and hither have they come ! Poverty and depression in every kind of trade in answer for their devoutness, and yet spirit worship seems on the increase rather than losing its hold. We see that the opening of the ports has by no means been an unmixed blessing to Korea. It has meant, in some ways, the entrance of darkness of a deeper kind than they have ever known before. This land, destitute of spiritual life as she is of earthly prosperity, is unconsciously holding out her hands for help just now. The natives in their poverty would be willing to give up much of their ancient custom if they could be free as Westerners are, would even lay aside their dress, which is their glory ; would accept a Western form of government and a Western gospel, providing they could make more money out of it and sacrifice to demons as formerly ; but as a people they take no pleasure in the thought of dropping all their heathendom and destitution to accept a perfect

Saviour. Koreans in this respect are just like people at home ; they do not want a gospel that counts worldly greatness of no account and rests wholly on the service of the heart.

What I have wished to give in this paper is a picture of Korea as it stands out before us in the year 1893. It is losing its industry and life, leaving nothing behind but poverty, darkness, and superstition. If Christian lives of faith can be helpful to the perishing, Korea needs them now. The Master has seen the need even better than me, and has sent a company of missionaries, who are here, as we believe, at a crisis in the political and spiritual history of the country. Besides the missionaries, we have a few praying natives, who give evidence of being truly made alive by the power of the Holy Ghost. In Euiju, where Mr. Moffett is, there are some six, he says. In Whang Hai another missionary puts the number at perhaps as many. In Wonson and Fusan there are another half dozen earnestly interested. In Seoul there are of course more, but the scriptural requirements of honest labor and giving up sacrifice to demons has thinned the number, at the same time helping to call forth earnest workers. Some of these natives have given strong proof of their discipleship by hunger, insult, exile, and imprisonment for the name of the Lord Jesus.

It would seem that for no other land are the prayers of the Church so urgently needed as for Korea in its present condition. The foundations on which the ancient hermit sat are slowly but surely breaking up. Pray that there may be many sons of the hermit who will find perfect rest on the Church's one foundation.

PRESBYTERIAN MISSION WORK IN KOREA.

BY C. C. VINTON, M.D., SEOUL, KOREA.

Within a decade Korea has come to assume a prominent position among missionary fields. The several descriptive works which have appeared from time to time have acquainted the public with her chief peculiarities, and the constant increase in the number of tourists that visit her shores is fast dispelling the mystery that for centuries has surrounded her. The romance that attached to the first missionaries who settled in her capital has given way to a more practical realization of the problems before us, and the fanciful tale of thousands waiting only to be baptized is less frequently told to-day than the narrative of difficulties patiently surmounted and hopes bright with faith.

The history of a nation's evangelization, we often hear, naturally falls into three periods. First, the missionaries must become established, the language be conquered, the Scriptures translated, a supplementary literature produced, the first converts gathered, evangelists and Bible-women trained, and the Church organized. During the second period the estab-

lishment and organization of the Church are perfected under the guidance of the missionaries, seminaries are instituted for the education of a ministry, and the Gospel is carried to every boundary of the land. The third is the period of independence, when foreign control is withdrawn and the native Church left to wage her own strife against the powers of evil.

It cannot be said that Korea has yet begun to emerge from the first of these stages. The tenure of the foreign missionary is still uncertain even in her capital, and the right of proselyting may not soon be conceded him. No one has so far surmounted the difficulties of this most elusive of languages as to attain its mastery. Bible translation is in its inception. Explanatory works have scarcely been thought of. We have few tracts. The native community of Christians is small and feeble, yet includes a dozen or more stanch men. Native workers there are and owned of the Spirit, but needing much more than they have received of doctrinal instruction and acquaintance with the Bible, while the birth of a sturdy, vitalized, self-propagating church can hardly be said to have occurred in the land.

What is being done in these several directions may be learned in part from a review of the annual meeting of the Presbyterian missionaries in Korea, held last January in Seoul. To this gathering were invited not only the representatives of the Presbyterian Board in the northern United States, whose official assembly it was, but also those of the corresponding society in the Southern States and of the Victorian Presbyterian Mission of Australia. In all, twenty-seven persons were enrolled as attending, and seven adults only failed to respond to the summons. Thus, including Dr. Underwood and his wife, who have since returned from furlough, the Presbyterian force in Korea numbers thirty-six workers, nearly all of whom, however, are young recruits less than two years on the field. The seeming largeness of this force appears to indicate, upon the part of our denomination, an appreciation of the strategic importance of Korea, and a resolve speedily to carry her for Christ and to train her captured guns upon the neighboring and more impregnable strongholds of China. And, sustained and consecrated by the all-prevailing volume of prayer that rises from these antipodal branches of adherents to one creed, we may surely have confidence that this company will not fail of leading a nation to its Saviour.

The programme of the meeting covered all the range of missionary effort, and included a discussion of many topics of absorbing interest to those present. In reviewing, we will select and expand those which may best convey a true impression of the field to the general reader.

Seoul, the capital, has been the seat of missionary work since Dr. Allen, the pioneer of Presbyterian, and indeed of Protestant labor here, made foreign medicine welcome in 1884. It is a city of three hundred thousand, magnificently set among the mountains on the banks of the Han River. Here are held throughout the year a series of quaggas, or government rank examinations, often several in a week, to each of which resort from one to ten thousand of the literary class from all parts of the country. Here, too,

the traffic and the sight-seeing of the nation centres, so that one who preaches to the transient population of the capital reaches every hamlet in the land. Our mission, having reached a stage of development where some of its members have gotten enough of the language to undertake public preaching, and having grown bold in defiance of government prohibitions, is endeavoring to avail itself of this fact in instituting preaching places and dispensaries in favorable locations throughout the city. Hitherto its efforts have been perforce limited to the foreign quarter, where curiosity brought only a few, and which the mass shunned. Yet the Seoul reports show a steady gain and a steady building up in the faith, which is of utmost importance. Among the women especially has an increased number given evidence of a clear understanding of the Gospel. What trials in petty persecution some of these suffer no one but themselves knows now.

In the technical view of the mission Seoul station includes also several towns and villages within forty miles, where Mr. Gifford and a native worker have been in the habit of spending a season each spring and fall. They deserve a special mention here because of the gratifying report given of his work in some of them by Mr. Gifford at the annual meeting. Many conversions have resulted, the Holy Spirit has manifested His presence unmistakably, and one region seems to promise the nucleus of the first local church in Korea.

At Fusan, the extreme southern port of the peninsula, work is being carried on by Rev. W. M. Baird and Dr. H. M. Brown, with their wives, by all of whom reports were made. These related largely to housebuilding, for the station is young ; but Mr. Baird had made a tour of exploration along the coast to the westward, and he tells us : " The country traversed seemed well tilled and well peopled. Several very large and fertile valleys covered with fields of half ripe grain and growing rice were crossed on the way." " I was impressed that a working centre might be chosen in almost any one of these valleys as a point from which a considerable farming population might be easily reached." " The leading towns and cities visited were Kimhai (estimated population 6000), Chang Wun (5000), Masampoo (15,000 or 20,000), Chimhai (2000), Kosung (3000), Tong Yung (100,000), Yang San (3000), Tongnai (10,000), besides many smaller ones." " Tong Yung is the largest and most beautiful place I have seen in South Korea. Sea and land, hills, bays, peninsulas, and islands all seem to be placed in just such positions as to produce the best effect. The land, except when wooded, is cultivated to the very tops of the hills. It is a splendidly walled city, lying at the end of a long peninsula, across the narrow neck of which runs a strong wall." " The people are everywhere suspicious, taking us for Roman Catholics, and mostly refusing to read our books or take them as a gift. Though sometimes those who had refused came back and asked for books. We received no ill treatment of any kind ; and at Tong Yung only were we refused a lodging. My heart was more than once touched by the wickedness, the disease, the

misery, the stolidity, and the almost utter lack of moral earnestness among the people."

Wonson—or Gensan, as the Japanese call it—is a still younger station. Here Mr. and Mrs. Gale have been working for nearly a year. It is the key of all the great rich, populous, half-explored northeast region as far as the Ever White Mountains, and Vladiwostock, in Siberian territory. One passage of Mr. Gale's report will indicate the promise of his work: "Our great encouragement has been from a family of Kims living in a little town, Cheong Chyeng, some four miles distant. They are farmers whom Ko, the gateman, met when out at his father's grave. He told them about the Gospel, and they came into the meeting, and have continued to come since. They have some knowedge of Chinese characters, and although hard-working people, are considered gentlemen." "These Kims, especially the oldest and youngest, seemed from the first after something that would give them rest; and Ko had told them that the 'Son Yak' was God's book, and that that would tell them how to be forgiven. Shortly after they gave a proof of belief in a determination to follow it only and to discard even the dearest customs that did not conform to its teaching. For a time they had to endure the ridicule and contempt of even their wives when they knelt at prayer daily, and the commotion they created in their village has not yet quieted. Although they did not tell me, and I did not know of it until some weeks later, in October last, after attending the teaching and asking many questions for some two months, they gathered all their ancestral rags, tablets, and articles of keuisin worship and burned them in front of their house before the village, telling the people that these things meant devil worship, and that they were done with them forever. I had not urged or even hinted at such a line of conduct, so it came so much the better and so much the greater surprise. It cost them the friendship of their native village; but the Lord has blessed them for their sacrifice, and has opened their mouths to talk plainly to their fellow-countrymen—something so hard for Koreans to do."

Pyeng Yang is not yet a station, nor is Euiju. That the former will soon become so is our earnest hope, for it is the gate of all the northwest. It was the capital of an earlier and more illustrious dynasty, and its ruins and walled-in reaches of fields speak of a far larger population than now inhabits it, though it is even now the second city in the land. Its people, though reputed more exclusive, are not less friendly to us than those of any other region; but it is not comprised in the list of treaty ports, and every attempt by missionaries to obtain a lodgment there has hitherto proved futile. Even during the past month we have been forced to return the deeds of property recently purchased. But the medical work of Dr. Hall, of the Methodist Mission, has completely won the hearts of the people, and it cannot be long before the officials are forced to yield.

Euiju, near the mouth of the Yalu, on the border of Manchuria, is a famous town of departed glory. Its people have always been friendly,

and a number have been baptized, of whom many have fallen away for lack of gospel teaching. We have held property there for more than a year, and the visits of missionaries are latterly more frequent. Northward again three hundred miles is a region whence has often come news of multitudes awaiting only the act of baptism. But figures proverbially deceive, and these thousands have dwindled under investigation till but a handful actually appear.

The educational work of the mission was outlined in two reports presented by the superintendents respectively of the boys' and of the girls' school, and in that of the educational committee. These schools are both practically orphanages, although in some instances the parents of scholars contribute toward their support. The number of scholars under instruction is not large, but from among them have already graduated several young Christians of high promise, who in one way or another are doing good work for their Master. It is here the best hope lies for that generation of educated preachers and teachers and their wives, by whom the early Korean church must be erected.

The "Report of the Special Bible Committee" is that of two members elected annually to join two from the Methodist mission and one from the Canadian mission in forming the Permanent Bible Committee of Korea. This body has undertaken the translation of the Bible into the Enmoun, or vernacular Korean. No book has as yet been finally accepted by them, but the four Gospels, Acts, Galatians, and Ephesians are before them, and Genesis and John's Epistles are ready for their consideration. Their progress is necessarily very slow, the tongue perhaps the most difficult living language, and text-books and precedents are wanting; but our representatives report the status of the work as encouraging.

Perhaps the most encouraging presentation of work was in Mr. Gifford's report upon the Winter Theological Class. This class is formed of adult believers, baptized or applicants for baptism, and includes as well the evangelists in the employ of the mission as a selected number of those who are found most promising in the various out-stations. These latter come only on personal invitation from the missionary in charge of their field. To all food and lodging is supplied during the period of their stay.

Let us hear what the report says of their work: "Sixteen men from the country were in attendance upon the class, and two more came in just before its close." "These helpers and picked men specially invited from Christian villages distributed from Euiju, on the northwestern frontier of Korea to the southern limits of the province we live in, gathered in Seoul the Monday after Thanksgiving, November 28th, and stayed with us till Christmas time. Mr. Moffett and I divided the instruction of the class between us. He had the class at ten o'clock in a course of theological Bible readings. At two o'clock he had a picked class at his home who studied the life of Christ. At the same time the rest of the class, in their room at the school, were reading Bunyan's "Pilgrim's Progress." At

3.30 I had a class in a study of the Gospel of John, immediately following which a devotional meeting for prayer was held." "Mr. Moffett and I both feel very much pleased over the work done by the class. But instruction was a secondary aim with us. We planned and worked and prayed for a deepening in the religious life of the men in attendance upon the class. And in this respect we believe God blessed us beyond our very largest expectation. We believe that men came there in whose heart was only the feeling that their religion was only something for them to sit down and enjoy, who have gone away at the close of the class burdened with their responsibility before God to work for the souls of others."

It was a notable feature of the class that the men formed the habit from the outset of meeting not daily only, but many times a day, at dawn and at midnight, for prayer for themselves, their work, their teachers, their homes, and Korea. At the close of their allotted time nearly all went home with the expressed determination to bend zealous efforts toward enlightening their neighbors with Gospel knowledge.

Eight years of mission work in Korea furnish the following statistics :

Ordained missionaries	8
Physicians (including 2 married ladies)	4
Married female missionaries	7
Unmarried " "	3
Lay missionary	1
Applicants for baptism enrolled this year	58
Added to the church	17
Infant baptisms	2
Dropped from the roll	6
Dismissed by letter	1
Died	2
Native communicants in Seoul	44
" " in all Korea	127
Boys enrolled in school	29
Girls " "	13
Pupils in Sunday-schools	52

Shortly after the adjournment of the meetings the gentlemen who had been in attendance met and organized a council in imitation of that formed by the Presbyterian and Reformed missionaries in Japan. This council consists of all the male Presbyterian missionaries in Korea, and will act chiefly in matters of comity and in the organization of the denominational church. It will apportion territory so that no mission may overlap the work of another, and will advise every worker in matters which involve the common interest. It lays no compulsion upon any one, and interferes in no way with the independence of the various bodies concerned.

The last day of the conference was occupied largely in the discussion of points of general interest in relation to the work. As an expression of

the conclusions of those present on some of the questions considered, and as an outline of the policy for the ensuing year, the following series of propositions was adopted :

1. It is better to aim at the conversion of the working classes than at that of the higher classes.

2. The conversion of women and the training up of Christian girls should be an especial aim, since mothers exercise so important an influence over future generations.

3. Much could be effected in Christian education by maintaining elementary schools in country towns ; therefore we should aim to qualify young men in our boys' school and to send them out as teachers.

4. Our hope for an educated native ministry lies in the same quarter, and should be constantly held in view.

5. The Word of God converts where man is without resources ; therefore it is most important that we make every effort to place a clear translation of the Bible before the people as soon as possible.

6. In all literary work, a pure Korean, free from cynicisms, should be our aim.

7. An aggressive church must be a self-supporting church, and we must aim to diminish the proportion of dependents among our membership and to increase that of self-supporting, and therefore contributing individuals.

8. The mass of Koreans must be led to Christ by their own fellow-countrymen ; therefore we shall do well to thoroughly train a few as evangelists rather than to preach to a multitude ourselves.

9. The services of our physicians can be turned to best account when it is possible to keep the same patient long under treatment either in a hospital ward or in the patient's home, thus giving opportunity for instruction and example to sink deeply into the mind. Dispensary work is of comparatively little profit.

10. Patients from the country who have undergone a season of treatment ought to be followed up by visitation in their native villages, since their experience of compassionate dealing is likely to open a wide door for the evangelist.

The general impression left by this meeting upon those who attended it was that it marks an advance in missionary work in Korea ; in comprehension of the problems to be met, in methods of dealing with them, and above all a notable growth in the spirit of dependence upon divine help at every turn. The spiritual tone of the devotional meetings and the harmony prevailing in the face of many perplexities were frequently remarked. To the workers the outlook is very hopeful ; the task is large, but the preliminary work is well begun, and in due time the season of reaping will come.

THE LATE ARTHUR MITCHELL.

BY REV. F. F. ELLINWOOD, D.D.

Fifteen years ago there were two men in the Presbyterian churches of the West who were everywhere recognized as champions of foreign missions. They held no official relation to the Presbyterian Board—they were pastors—and yet in their churches not only, but in the cities where they resided, in their respective presbyteries and synods, and throughout the West, their eloquent appeals were heard, and the influence of their facile pens was felt by thousands. They were known in mission circles as the "two Arthurs."

Their advocacy of the great broad work of the world's evangelization was so suggestive as examples of what may be done for missions *in the pastorate,* that I feel justified in presenting them together, though one of the two is still living. Their interest did not flag when they changed their places of residence ; of both the living and the dead it may be said that their missionary interest grew in strength and in far-reaching scope as the years advanced.

More than this I shall not now say of the *two ;* but in speaking more particularly of the one who has received his heavenly crown, I shall only give emphasis to the lesson already indicated, namely, the important relation of the pastorate to the cause of world-wide evangelization. It has become evident as the work of missions has been enlarged and extended that the effort of the whole Church must be enlisted in it if it is to succeed.

The faith and consecration of a few missionary heroes were all-important in the early days as pioneers and exemplars, but now hundreds and thousands of laborers must be sent, if we would keep pace with the growing demands of the work. At home also it was supposed to be necessary to commission a few special agents or canvassers to collect the gifts of the churches for the advancement of the kingdom, but now the kingdom is seen to be too large for such methods. Secretaries of the right stamp are hard to find, and when found their time and strength are overtaxed by the present volume of administrative correspondence. The churches cannot afford to employ an adequate force of collectors ; and even if they could, a missionary spirit in the congregations cannot be developed from without. In one emphatic word, the pastor must be the missionary advocate, and every church must be a missionary society, with its own leader. It is not a sheepfold with a flock to be simply fed ; it is a regiment of Christian soldiery enlisted for conquest, and the world, near and far, is its field. In this last decade of the nineteenth century the work of foreign missions has just reached this point. Just here is pivoted the question whether it is to advance as the opening fields demand, or whether it shall sink into confessed inadequacy to accomplish what it has so conspicuously undertaken.

And we find the emphasis of the life and labor of the late Arthur

Mitchell centred around this question. As a secretary of a missionary board he was unexcelled in his earnest and eloquent pleas before the churches, but he felt more and more the inadequacy of such official appeals. What could one man do toward reaching seven thousand churches personally? And when in synods and assemblies he urged upon ministers and elders the responsible work which they alone could do, he knew from an experience of which his auditors were well aware that what he urged was not impracticable. He knew that any pastor whose own soul is enkindled with zeal for the evangelization of a lost world can enlighten the ignorance and overcome the apathy of any congregation, however ignorant or indifferent. Not necessarily can all accomplish the same degree of success that he realized, for not all are possessed of his superior and well-balanced gifts. But so much is attainable by all who are willing to try, that I am encouraged to gather up the elements of Dr. Mitchell's success, and present them as a conspicuous and valuable example to pastors.

The subject of my sketch, so widely honored and beloved, was born in August, 1835, and he died on April 24th, 1893, not having quite completed his fifty-eighth year. He had, to begin with, a goodly inheritance in his ancestry. His father, the late Matthew Mitchell, was of Quaker descent, and he well represented that gentle, charitable, and benevolent spirit by which the Quakers have been so generally characterized. The testimony of his son was that he did not remember ever to have heard from his father's lips an uncharitable remark in regard to any man. The son's early boyhood was passed at Poughkeepsie, N. Y., though he was yet a mere lad when he entered Williams College, from which he graduated before he had completed his eighteenth year. As a youth he bore a peculiarly frank and open countenance, full of the kindness and truthfulness of his nature, and sure to win at once the confidence and love of those about him. It was a case of perennial youth; for that winning and almost boyish face remained with him to the last. Although a father and a grandfather he knew neither wrinkles nor gray hairs. The dignity of years was not always accorded him by strangers on first meeting him, and ludicrous surprises were often experienced when it was learned that this dark-haired "young man" was the well-known Dr. Arthur Mitchell.

He had not always been a Christian, like those who "cannot remember when they did not love Christ." It was in college that the young student, who had been somewhat inclined to scepticism, was led to accept salvation through the sacrifice of the cross, and from that time to consecrate himself wholly to his divine Master. It was no halfway surrender. He gave his whole heart and life. He did not wait for professional preparation that he might serve God in maturer years. He rose up at once and said: "What wilt Thou have me to do?" He saw that no better field could be desired than that of his own college circle, and although he was the youngest member of his class, of small stature and boyish-looking even for his years, he went to work immediately to win souls to Christ.

He laid aside every weight ; his sensitive conscience led him to give up his Greek letter society, lest its special relationships should limit his influence with others. One's character may sometimes be older than his years. There is a dignity in deep and honest conviction, be the years many or few ; and it was so with young Mitchell. There is no other influence so great as that of personality, and here was his power. He was a successful preacher of righteousness from the start. His peculiar enthusiasm was contagious and magnetic then and forever afterward.

There could have been no better school of practical Christian life than was found in Williams College during the presidency of that distinguished man the late Mark Hopkins. On the spiritual side he was matched by his brother, Professor Albert Hopkins. And this man, who with affectionate familiarity was sometimes known as "Brother Albert," was indefatigable in his efforts as well as in his prayers for the spiritual welfare of the students. Both of these great teachers, just sufficiently differentiated, labored not only to make of their students strong men but Christian men.

Many months ago I heard the remark, quoted from a college professor, that the chief religious influence in our colleges is no longer in the hands of the instructors—it has passed to the Young Men's Christian Associations ; students are the spiritual guides of students. This state of things was regarded as having its advantages, but also some serious disadvantages. Students get nearer to each other, no doubt, and probably there was never before so much of religious life in our colleges as now ; but, on the other hand, there is a deficiency in the element of religious instruction. The chief factor in Association work is persuasion and the help of spiritual sympathy, and there is need of something more than this. It is an age of bold speculation, of uncertainty, and of more or less doubt in the minds of many educated youth. Science is now the fashion, and evolution usurps the throne. Never was there more need that college students should be able to feel the strong intellectual grasp and the steadying hand of Christian presidents and professors than now. At Williams, in Arthur Mitchell's time, there was no lack in this respect. The students felt that in President Hopkins they had as their champion an intellectual giant, one who had been over all disputed ground, and whose Christian faith, enlightened and confirmed, was a tonic to their own. He inspired their love for all knowledge, and he led them over his own fields of intellectual and spiritual victory. Dr. Mitchell to the day of his death never ceased to regard Mark Hopkins as the man whose balanced intellectual and moral greatness had remained to him a grand inspiration He had given sinew and fibre to his convictions of religious truth and had made the kingdom of God seem real and triumphant.

Though having the ministry steadily in view, young Mitchell spent a year or two as a tutor in Lafayette College. He was young enough to wait, and the intellectual discipline of teaching was of permanent value. To this was added the further advantage of travel. With his intimate col-

lege friend, Charles A. Stoddard, now editor of the New York *Observer,* he made an extensive tour in the Levant, visiting not only the scenes of Bible history, but also the mission stations of Egypt and Syria. It is easy to see how this personal observation of practical missionary life and work found its uses in his subsequent career. He knew how to picture the moral desolation of non-Christian lands as only one can who has been an eye-witness.

At Union Theological Seminary, New York, where Mr. Mitchell sought his special preparation for the ministry, he combined study with Christian activity, as he had done in college, though in a different way. Sunday-school work, revival work, where opportunity offered, and all forms of aggressive usefulness enlisted his attention, and the influence which he exerted on his fellow-students was both attractive and spiritually helpful. One who was a fellow-student at that time has said of him : " His companionship was then, as ever after, stimulating and uplifting. Through all these years my affection and admiration for him have continued. Without reservation, I say I have never known a more earnest and consecrated spirit than his." He was fond of singing, and while in the seminary he was at one time leader of the choir in the Fourth Avenue Presbyterian Church, then under the pastorate of Rev. Dr. Joel Parker. He has often spoken in later years of the deep impression made on him during his seminary course by the exemplary faith and piety of the venerable Professor Dr. Thomas H. Skinner. Here again, as at college, he was fortunate in receiving a type of instruction deeply characterized by spiritual stimulus. He had sat at the feet of some of the most eminent Christian teachers of the age, and he never ceased to feel the power of their personality.

Soon after graduating, in 1859, he was married to Miss Harriet E., daughter of the late Dr. Alfred Post, of New York, and about the same time he accepted a call to the pastorate of a Presbyterian church in Richmond, Va. He was still but twenty-four years old, but he soon won the full confidence of his congregation and of the community. One of his earliest discourses was what he was pleased to call his " filthy rag" sermon. Using for his text this homely simile, by which Paul sets forth the low value of human righteousness, he brought out the very pith and marrow of the Gospel with such clearness and force, that wherever he preached that sermon it was so commended by the best judges that he became more and more convinced that in selecting the great common truths of the Gospel he had struck the right vein—right in itself and right as a means to success. He believed that those discourses which bear directly upon personal faith and repentance and a godly life are what the people need and what they really desire. Without laying claim to remarkable talent in any one direction, he yet became a powerful preacher by his rare combination of intellectual, with the highest moral elements. The conscientious study and preparation, the enthusiasm with which the truth filled his mind, the manifest sincerity and depth of his own convictions, the sympa-

thetic voice and manner, the illuminated face, the loving, winning, pleading expression of the whole man—all this combined to make him a very effective preacher. And he was nowhere so effective as among his own people, who, knowing him as a pastor, credited his every word with the emphasis of his godly life. At Richmond the prosperity with which his ministry was attended was soon interrupted by the breaking out of the war. When Virginia decided to join in the Secession, Dr. Mitchell, like so many others, found himself under the necessity of deciding on which side of the breach to stand. Feeling that his true sphere was in the North, he first conveyed his family across the lines, reaching the Union army just as it was entering Baltimore, on that famous April 19th, 1861, when its passage toward Washington was resisted by the citizens. Sending the family homeward, he returned to his people, but, as it proved, not for long. The issues of war were all absorbing and unrelenting. He was not the man to belie his convictions, and the public sentiment soon reached a point where all compromise was impossible, and the usefulness of the young Northern pastor was crippled. He succeeded in getting through the lines, though not without considerable peril. The Confederate Government confiscated nearly all his household goods, but this did not prevent him from visiting his old flock at the close of the war or from contributing for the wants of some former parishioners whom the war had impoverished.

In the Richmond congregation, perhaps the most marked improvement wrought by his influence was the great increase of missionary interest. He thoroughly organized the missionary contributions of the congregation, increasing the total many fold. In his next charge, which was the Second Presbyterian Church of Morristown, N. J., the same result followed. There was no unwise disproportion in his preaching, though he doubtless felt that the world's complete redemption was broad enough and sublime enough to be safely made a hobby. He gave a hearty support to every other form of benevolence, and he aimed in his preaching to win the unconverted and to strengthen believers. As a pastor he was well-nigh a model. Sympathetic, affectionate, faithful, consistent, laboring in season and out of season, he won the love of his people, at the same time that he spurred them to ever higher degrees of self-denying effort for the perishing.

In 1868 he was called from Morristown to the First Presbyterian Church in Chicago. He was yet a young man for such a charge, but he soon rose to commanding influence both in his congregation and throughout the city. His preaching was characterized by great plainness and fidelity; sometimes it was too plain and searching for the worldly-minded to approve, yet all cherished toward him such profound respect for his sincere earnestness and his manifest love for his people that none refused to listen. His ideas of the cause of foreign missions were a surprise to many; the measure of duty which he laid on every man's conscience with respect to the far-off heathen seemed preposterous at first to not a few.

There are in every community what are called "hard-headed business men," who are too wise to invest their money in "castles in Spain," much less in Africa or the islands of the sea. By way of pretext, they "believe in doing the missionary work that is nearer home," while in reality they do nothing of the sort. But when one, like this Chicago pastor, really girds up his loins for the task of convincing such a class of hearers, when he marshals great masses of facts, appeals to the Bible—Christ's own words; appeals to history—the history of our own once heathen ancestors; shows that all the best civilization is the result of missions; points out the stations which already dot the sea-coasts of the world; arrays the Christian denominations now engaged with one mind and heart in a common cause, and shows how many of every kindred and tribe and tongue have responded to the messages of the Gospel—when he does this not once a year, and perfunctorily, but often, and with all the fervor of his own heart, something very positive must follow. Reluctant hearers will either become convinced, and will recast their personal notions of duty, or they will find a place where conscience may slumber more peacefully. And a church under such leadership will either become a missionary church, or it will find a different pastor. Almost invariably the better alternative is chosen.

More than once when Dr. Mitchell preached on missions, whether in his own or another's pulpit, some man or woman came forward, and acknowledging a new and broader conversion, made amends for past neglect by a generous and sometimes a very large contribution to the cause.

An incident occurred at a later date which well illustrates the way in which his piquant and forcible way of putting things impressed business men. He was pleading for a particular mission in the East for which a missionary was ready to be sent, but was delayed for want of funds. He became so wrought up as he thought of the great wealth and luxurious equipages of some of his hearers, that, as a sort of climax, he said: "Why, some of you drive a missionary down-town every morning as you go to business." This startling view of the case had its effect; one interested capitalist leaned over to another and said: "Let us unite in sending that missionary." And it was done.

But it must not be supposed that Dr. Mitchell's harp was an instrument of one string only. He saw also the moral desolations of Chicago, as well as those on another hemisphere. He loved to preach to the classes who were not attendants at any church, and he finally made arrangements for stated preaching to the neglected or, perhaps, I should say, the self-neglectful classes. He was also too much of a patriot not to be deeply interested in all departments of home missionary work on the frontiers. He understood the symmetry and proportion and the full and rounded integrity of that great commission of our Lord when He said: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." If he placed special emphasis upon the "uttermost part," it was only because the vast majority of Christians

give it no emphasis at all. He shared Paul's interest in "the regions beyond" and for the same reason.

As a preacher Dr. Mitchell had peculiar power with worldly men, all the more that his honest fidelity was backed by a blameless and consecrated life. To those who were sincere, though perhaps struggling Christians, there was something refreshing and uplifting in getting away from the toil and care and ceaseless grind of their secular life and listening one day in the week to a devout and unworldly man who made God and heaven seem real and present. Within the sanctuary and within the sound of that earnest and sympathetic voice there was such a contrast to the wild, rushing, money-making Chicago that was without! In personal intercourse with him the effect was the same. One thoughtful parishioner said, after talking with him: "Arthur Mitchell is a saint." A friend who had known him both as a preacher and in some business matters recently said of him: "He was to me one of the most attractive and even fascinating saints of God that I have ever met. . . . Every clerk in my office knew from his business letters that he was one of God's gentlemen. He was much more, though, for he was an earnest, able, and magnetic preacher of Jesus Christ, and an efficient, broad-minded, and executive man of affairs in all church work."

Gentleness was a conspicuous element in Dr. Mitchell's character. The late Dr. Musgrave, in speaking of him in the General Assembly, which met in the First Presbyterian Church in Chicago in 1871, alluded to him as "the gentle Prince Arthur." And yet there was another side of his character which was brought out in certain emergencies. When there was a great wrong to fight down he had the courage of a lion. Small and modest man that he was, his spirit rose when truth and humanity were at stake to the stature of Goliath. There was a time in Chicago when an election had been carried by the most unblushing frauds. Men hung their heads in shame for Chicago, but were helpless and hopeless. But with Dr. Mitchell it was enough that heaven had been insulted and that the justice of heaven was on his side. The wrong could not stand. The eternal fitness of things was against it, and therefore he was against it. He was not in politics, he was acting for no party, but he gave his whole strength to the cause of honest government. Fearing the manipulation of the votes which had been cast, he went at midnight to watch the precinct, and his testimony of what he saw led to a new election. Mr. Donald Fletcher, in a recent letter, while alluding to this incident, says: "Of all men whom I have ever known, he stood the embodiment of the Christ spirit. I shall never forget how, on my congratulating him years ago on having, single-handed, overthrown an election that had been carried by fraud, a new one having been ordered by the authorities, he said he was 'glad to illustrate that a minister was not necessarily silly or helpless.' How grandly he combined the gentle and the courageous!"

In 1880 Dr. Mitchell removed from Chicago to Cleveland, where he became pastor of the First Presbyterian Church. His record there also

was that of a faithful and earnest preacher and a pastor loving and beloved. There he won the same distinction as an advocate of foreign missions. It had long been felt throughout the Church that he was specially fitted for the sphere of secretary of the Foreign Board. He had indeed been offered the position as early as 1870, though he did not then see his way clear to accept it. *The Interior* had strongly advocated his election ere he left Chicago. And when, in 1885, he was again offered the position he accepted, and thenceforth gave himself wholly to the cause which he so much loved. For nearly eight years was he permitted to stand between the field missionaries and the home churches, encouraging the one and pleading for the prayer and sympathy and support of the other. Three years before his death he visited the mission fields of the East, and brought back deepened impressions of the wants and woes of the nations that know not Christ. Unfortunately, also, he returned to his post with impaired health. He had never learned to measure aright his powers of endurance. To visit missions may become the most wearing of all services, and Dr. Mitchell, when filled with a high purpose, a very fire in his bones, knew not how to heed a warning. At Nanking, while preaching from a manuscript, he became blind ; he could no longer read the pages before him. Nevertheless, he kept on, and extemporized the remainder of his discourse. Soon after, at Bangkok, while discussing missionary matters with one of the brethren, he again became blind. Still he kept on, addressing an auditor whom he could no longer see, till finally he sank to the floor not only blind but speechless and with one side of his face paralyzed. Such was the indefatigable spirit of the man. It is not too much to say that he was even morbidly conscientious where a supposed duty demanded his self-sacrifice. On his return, still weak and unfit for service, he was granted a three months' leave of absence for rest, but his strength was never fully recovered. He felt even more strongly than he had often felt before that the position which he held was too hard for his powers of endurance, and yet, when opportunities came, as they had come before, to accept an easier sphere, he dared not turn aside from his great and beloved work. Sometimes he had reached the deliberate choice of a shorter course rather than live longer in some other work. In the spring of 1892 he took another respite of three months, but it soon became evident that fatal disease had fastened itself upon him. After leaving for Florida in the following November he failed rapidly, though scarcely himself realizing that his work was done. Up to the very time of his collapse, in November, he retained all his matchless eloquence in pleading for missions. Perhaps the very grandest effort that he ever put forth was made in a speech of over an hour before the Synod of New York, convened at Albany. Dr. John G. Paton, the hero of the New Hebrides, who happened to be present, spoke of it as the most remarkable missionary address that he had ever heard. It shook the Synod like a tempest ; but alas ! it shook also the frail body of the speaker. He wrote me afterward from Florida that he had " never been the same man after that night." It was a worthy farewell plea before the

Church and the Christian world to remember the nations that have waited so many centuries for the truth.

Much might be said of the relations which Dr. Mitchell bore to his colleagues as a secretary and to the Board. He enjoyed the perfect confidence and the love of all. Never was there a truer man, seldom a more faithful servant of Christ. In the Divine economy nothing is lost, and the world is permanently better for this life of Arthur Mitchell.

A GREAT LIFE.

BY REV. A. F. BEARD, D.D.

I have in my possession two volumes entitled "Discourses by Rev. Robert S. McAll, LL.D.," with a sketch of his life and character, by the Rev. Ralph Wardlaw, D.D. They were presented to me, on sundering my official relations with the mission and the pastorate of the American Church in Paris, "with the affection and prayers of the author's only son, R. W. McAll," adding, "These are my gifted father's few written sermons. He was an extempore preacher habitually. I was his amanuensis for years, though only sixteen when he died. These books are now quite out of print and rare. I have but three copies in all; but it is a singular satisfaction to ask my friend to accept one of these."

I mention this because no just estimate of the great life of Dr. McAll can be made independent of his heredity and early training. Rev. Robert Stevens McAll, the father, was the eldest son of Rev. Robert McAll. Of Scotch ancestry, the three generations of Roberts were English. His mother was a direct descendant of Robert Bruce. His father, educated at the University of Edinburgh, died at the age of forty-six years, but not until he had greatly distinguished himself as a remarkably eloquent preacher—the silver-tongued McAll—and as a man of high intellectual stature. His devout and prayerful spirituality of mind made his presence a positive and constant godly influence.

Such precious inheritances from father to son may properly introduce the story which I drew from Dr. McAll ten years ago; how, during his father's last sickness, the question of his consecration to the Gospel ministry was earnestly pressed upon him. Young Robert promised to give most serious consideration to this last paternal request, and to listen to the voice of God to know if this might become his duty and privilege. After his father's death the son did not hear the call. His tastes were artistic, and his inclinations were to study architecture. Having begun his studies, he submitted his drawings to Sir Charles Barry, the architect of the Parliament House at Westminster, and was selected among many eager candidates for a place in his office. He received notice of the coveted honor late in the week, and was to report himself there on the following Monday. On the Sunday preceding this Monday he attended church, expecting to hear a favorite preacher, but was disappointed to find a stranger "on ex-

change," whose appearance and manner were exceedingly unpleasant to him. His sense of propriety alone prevented his departure to another church. It was in this service, however, that the still, small voice of God said to him : "Thou art the man." Greatly agitated, he sought the privacy of his room, and there the question of his father—now the question of God—confronted him. His was a strong will and his plans were dear to him. He could not yield them. His ambition, long cherished and worked for, to-morrow was to be realized. With this happy introduction to his professional career, fortune and fame would be reasonably sure. That night was sleepless. But with the light he walked in the light, and on the morrow he informed Sir Charles Barry, the architect of the most costly building that has been erected in England for centuries, that all his purposes in life had changed, that he would surrender his privilege and prepare himself to preach the Gospel of Christ. Such was his call. Was not this providential ?

The college was entered and the studies completed. There followed the devoted pastorates at Sunderland, Leicester, Manchester, Birmingham, and Hadleigh. He was fifty years of age, a pastor ministering to a large and influential church, entrenched in the confidence and affections of his people, when he heard anew the voice of God, as aforetime, breaking in upon his settled plans of life.

The story of his going to Paris, which has become familiar, may be omitted. But this he did : "He went out, not knowing whither he went." With no benevolent missionary society behind him, with no assurance of support other than that of his own small income, or of welcome from the class of poor people to whom he would give himself, and with no language which his hearers could understand, he went forth to his mission at fifty years of age. It would have been folly had not God called him and said : "Fear not ; I will be with thee." It was not folly, it was faith.

What did this consecrated man find in France ? An interesting people with a brilliant history, even when it has not been good. Italy has been the grave of many peoples, but it could not make France stay buried. Sometimes it has come from the sepulchre like the maniac of Gadara, exceeding fierce, saying : "What have we to do with thee, thou Son of God ?" and sometimes rising to ask for the light after the darkness ; but the history has ever been hopeful in the fact that it has not ceased to be a life of struggle and discontent. The nation is one that would never be satisfied when it had no right to be contented.

This single-handed and single-hearted missionary found a people after its last historic and terrible struggle in which many things had perished, where thought and feeling were bristling with antagonisms and the very air was thick with questionings. As never before—not even in the time of the Reformation, when there were two thousand Protestant churches in France, and when it seemed as if it might be the leading Protestant nation —the minds of the people were open to the questions of life and truth. This good English pastor was a prophet. Seeing this state of things, he

knew that it was the hour for God and man. It was God's time. He was the man of God for the time.

Twenty-two years! How small was the beginning! A little shop in 108 Rue Julien Lacroix at Belleville, cheap chairs for forty people, and a preacher who could not use the language.

Twenty-two years, and included in it the history of the most wonderful mission of Europe! Included in it, this providential leader, toiling with a consecration that transfigured severe work into delight, bearing pain as if it were pleasure, standing up like a soldier against hindrances within and without, making his hymns of faith and hope, and singing them as he moved persistently forward, never faltering, never losing heart or courage, never tiring; for the salvation of thousands of souls, the transformation of homes, the new courage and strength to churches. Who can tell what it does not include? "The kingdom of heaven is as a woman who hid leaven in three measures of meal until the whole was leavened." "The kingdom of heaven is like unto a man who sowed seed in a field and it sprang up day and night, and grew he knoweth not how."

A great object lesson this mission has been to France and to the world. "How to reach the masses" is no longer a question without an answer. How to get near them, to secure their thoughtful attention, how to win them, how to unclinch their angry fists raised against man, and to persuade them to lift their hands in prayer to God; all this has been a revelation to France and to the Christian world.

Let me introduce you to this missionary as I knew him. A tall, spare man, with an expressive face, lighted with cordial sympathy and good will, unfailingly genial and loving, with a capacious warm heart, which, while it included multitudes, did not exclude persons, with a friendliness for every one like the common sunshine to the earth, and with precious friendships for those who worked with him, like the sunshine upon the good soil and the sweet fruits.

He would scarcely have been selected for a typical Englishman. Not having high physical vigor, he had yet a wiry, rapid, ready energy and nervous force, which is more of the American type. He was a cultivated student, particularly fond of nature and of the natural sciences that made the phenomenal executive ability which he developed, both as to largeness of view and grasp of details, the more singular. His keen penetration of character and a discriminating judgment easily gave him the leadership of leaders.

His fellowship was delightful. While the missionary spirit was—everywhere and in every place—controlling, and the great motive of his life dominated him so that he seldom followed his social inclinations, there were now and then occasions which revealed an endowment of humor that would not be expected, and which was to him an invaluable resource in the difficulties and anxieties necessarily arising in the direction and propulsion of the plans which he cherished, and which his will was urging. I shall not soon forget an instance of this humor in one of a few social gatherings

which he allowed himself to attend. To amuse the children present a charade was proposed, in which the writer of this article was to complain to him as the *Juge de Paix* of the loss of his pocket-book, while the children should take supplementary and auxiliary parts. The younger people managed their French with dexterity ; but the way in which the *Juge de Paix* led on the writer to make his statements in tortuous and tortured French, refusing to hear even an explanation by a word of English, became at last indescribably funny, until Mr. McAll, whose face had been twitching for some time with suppressed sportiveness, and whose eyes had been twinkling with laughter, could no longer repress his humor, and abandoning the attempt, he was like a child among the children in his mirthfulness. On the morrow his consuming zeal and fervor were outworking the great life. It seemed to me, however, that he looked younger for the space of a week.

But few indeed were the resting places which he gave himself in his mission. It was his thought. It was his prayer. It was his life.

His great thought of life incarnated itself with undeviating devotion and fidelity. It is a record and a history which should not be forgotten. It should be a perpetual testimony to the grace of God and the faith of man for contemplation and imitation—a legacy of permanent influence. Inspired by convictions and sustained by prayer, in a world where selfishness is common, and where its dominion is strong, nothing is more instructive than such self-denying lives, which demonstrate the power of faith in God and the consequent divine life in man.

How strangely God prepared him ! The dying request of the man of God who wished his son to take up the work from which the father had been early called ; the providential sermon of an unsought and undesired minister, who uttered his message at a venture just one day before it was too late and one day before the plans of life had become fixed ; the consecration of duty and the slaying of ambition ; the training of twenty-three years of successful ministry among his own kindred, were all for preparedness. Then, again, the voice of God to his soul called the man to resign home, and friends, and church. It was a voice silent to others, but as strong to him as if a whirlwind had been syllabled in speech, and as emphatic to him as if the lightning had burned the commission upon his soul, giving him the recognition of power, and rousing him to a sense of what might be accomplished ; begetting strength to his physical weakness and wisdom for the work as the calls repeated themselves more clearly until it was all an irresistible inspiration from God.

Compare this life with another life in France, which the world called a great life. In the narrow street of St. Charles, Ajaccio, stands the house from which came a family that put forth their hands and took the crowns from the majesties of Europe, with which they crowned themselves. Said the mother to the eldest brother, " Jerome, you are the eldest, but you must yield ; Napoleon will always be first." In this way he came forward a worshiper of self. When told that " God disposes,"

he replied, " I dispose." After his career of splendor and brilliant battles, in the obliteration of national boundaries, the formation of monarchies, at once the wonder and the scourge of Europe, he came to his tomb. It is one of the monuments of France. But while he yet lived, in one of his more pensive moments, he had occasion to pass judgment upon himself. Surveying the future, he called attention to the gradually shrinking dimensions of his renown. " Now my achievements fill libraries ; but as time passes they will be condensed into volumes, which farther on will shrink into a book. I shall be fortunate if they finally fill a page, and perhaps if there shall remain my name."

Near by the three-storied house in Corsica is the humble mission hall of the missionary McAll. As I stood within it, speaking to the people congregated there, I could but recall him who had surrendered the thought of being the proud architect of his own fortune, to devote his mind and soul to the lives of others, but who had thus belted his life with the wisdom and power of Christ. And the word of the Lord came to me, saying, " The memory of the wicked shall rot, but the righteous shall shine as the stars forever."

The tomb of the great Emperor of France, the destroyer of his fellowmen, and the tomb of the missionary McAll in the cemetery of Passy are not widely separated by distance. The one is visited only to remind those who reflect how great powers were used in supreme selfishness, to end in supreme failure. One turns away with neither gratitude nor love. The tomb of Robert Whitaker McAll is humble, but it speaks of one whom God has exalted. Not so many strangers may visit it, but those who do so will reverently repeat the words of his Lord and Master: " He that saveth his life shall lose it, but he that loseth his life for My sake and the Gospel shall find it." " He that overcometh shall inherit all things." It was the missionary and not the emperor who lived a great life.

What remains for the people to whom Robert Whitaker McAll gave his twenty-three years of rare and devoted service, is known only to Him by whom are all things and for whom are all things. Whether this French Republic will follow the course of its predecessors, and lose what has been gained through mischoices and misdeeds, or whether it will hold its course with steadiness toward the light and the knowledge of permanent life and good, is a theme only for conjecture. But France needs the steadiness which comes from the Gospel. Whatever may be in the future, the people of this day have had no greater friend to bring life and good to them than he who learned in the beginning of his mission to say, " God loves you, and I love you," and who proved it in what he was and did.

Meanwhile, the " Mission McAll" is shedding its light in the darkness. It is the light of God. The outlook upon which it shines is one of vast hope, of vast responsibility, and of vast emergency. May the spirit of the providential man whom God called in a providential way to begin and develop this providential mission continue with those to whom falls the legacy of his goodness and his greatness.

II.—INTERNATIONAL DEPARTMENT.

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

"Self-Denial Week."

BY J. J. LUCAS, D.D., ALLAHABAD, INDIA.

At a missionary convention held recently at Saratoga Springs, Mrs. Lucy M. Bainbridge, of the New York City Mission, gave the origin of this week as follows: "Self-denial week was thought of long before the Board took it up. It started with two women in a mission land" (New York *Evangelist* of June 15th). The first call for the observance of such a week, so far as we know, was issued by General Booth, of the Salvation Army, and for some years this week has been observed the world over by members of that organization. It is now a recognized part of the Salvation Army discipline, and one of their most fruitful methods of raising money. Other religious bodies and missionary societies, with their headquarters in England, have observed such a week. In this country the Southern Presbyterian Church, at the request of its Board of Foreign Missions, observed the first week in October, 1892, and the Northern Presbyterian Church, at the request of its Board, observed the third week in March of this year. The last-named Board, in its Report to the General Assembly, recommended the observance of such a week by the whole Church, and the Committee of the Assembly to which was referred this Report recommended that the first week in March, 1894, be set apart as a week of special prayer and self-denial. The Assembly, however, refused to approve the recommendation of the Board and of the Committee. Of course there could be no desire on the part of the Assembly to restrain prayer or self-denial. It must be remembered that the Assembly has approved the observance of the first week in January for special prayer in behalf of foreign missionary work, and in many churches for more than thirty years that week has been faithfully observed. In withholding its sanction, therefore, to the recommendation of the Committee, the Assembly did not disapprove the observance of set times for special prayer and even for fasting, but only the setting apart of a special week for the practice of self-denial. That this is really what the Assembly was asked to sanction is evident, as we already have a week set apart for prayer—viz., the first week in January. Notwithstanding the sanction of other churches, as well as the practice of missionary societies in this country and England, we believe there are good reasons why a call for the observance of such a week should not be issued.

I. And, first, the observance of such a week by the whole Church tends to give a false conception of the Christian life. That life is one. It is a unit. It cannot be divided into sections by the weeks of the year. It has no holidays. The Christian cannot say to himself: "I must be very careful to deny myself this or that pleasure *this* week; I must live a life of real self-denial the first week in March, but during the other weeks of the year I need not be so careful and so self-denying." Any observance which creates or cultivates such a spirit, unconsciously though it be, is not to be encouraged. Thomas Arnold, of Rugby, constantly taught his pupils the danger of attempting to cut their lives into slices, and of saying practically: "In this slice my actions are indifferent and I needn't trouble myself about them, but in that slice I must mind what I am about." By training the Church to be careful and self-denying in its eating and drinking, in its pleasures and expenditures during the first week in March, do we not *also* train to indifference in such things during the other weeks in the year? This is not mere theory. What has been the effect of such training in this direction, let Church history bear witness. Mill-

ions of Christians deny themselves meat on one day in the week. What is the effect of setting apart that one day of the week for the practice of this self-denial? Is it conducive to healthy Christian life and growth? And yet the day was set apart with the best of motives. Moreover, it has the sacrifice unto death on the cross of our Lord on that day of the week to recommend it as a day of special self-denial. Millions of Christians deny themselves not only meat, but many other things during forty days of the year. They do it at the call of the Church. These days, too, have much to recommend them as days and weeks of special self-denial, bringing to mind the suffering of our Lord. Thus a conscience in reference to the duty of self-denial on certain days and weeks in the year has been created and fostered by the Church; but has the observance of such days and weeks been conducive, on the whole, to healthy growth in spiritual life?

To all this it is replied that the week of self-denial we propose will never fasten itself on the Church as a permanent thing; but who can say that it will not? Has it not already become a fixed week in the discipline of the Salvation Army, and as years go by will it not become binding on every member of that organization, binding his conscience in time by reason of its observance from childhood?

To appreciate the danger of its taking its place in the permanent and recognized machinery of the Church, let us consider for a moment why it is proposed to observe such a week. The chief reason is to secure a larger income to the Board as the result of the self-denial. If year by year a larger amount should be reported as the result of the observance of this week, would the treasurers and officers of our Boards, constantly burdened as they are with heavy financial responsibilities, see their way to recommend a discontinuance of an observance to which they look forward as a deliverer from threatened debt? and so the week would be continued year after year because it would be fulfilling the chief end of its institution. Its very success in filling the treasury would ensure its permanency. This success would in a few years make it an indispensable agency in securing the funds necessary to carry on the work for which we had pledged ourselves. It would give this week a place in our Church life and mission machinery from which it would be hard to dislodge it. If, as we have tried to show, the long-continued observance of a week of self-denial tends to create and foster a false view of the Christian life, ought we not to hesitate before approving it, especially when its observance is almost sure to become permanent because of its success in securing large additions year by year to the income of the Boards; hence we are constrained to say, "Resist the beginnings."

On the other hand, if, as is contended by those who advocate such a week, it is intended to observe it only for a few years and then give it up, why should we adopt a device for raising funds which we proclaim beforehand to be only a temporary expedient, doomed to failure as soon as its novelty has worn off? A device to secure self-denial and increased giving, which its advocates openly promise to give up in a few years, must have in it and back of it very little to recommend it. Otherwise, why promise to give it up? Why should it not be permanent? The answers to these questions suggest arguments against such a week. Whether its observance prove a financial success or failure, it ought not to be approved. If a success, then self-denial week, as it is already called, becomes a permanent feature in our church life and mission machinery. If a failure, then why begin a scheme on which we write failure from the start, and, in fact, have to promise to give up in a few years in order to obtain approval for it in the beginning?

II. The observance of such a week *tends* to lower our Lord's standard of

self-denial. That standard is that we deny ourselves daily, not one week in the year, not every Friday in the week. His call is to a *life* of self-denial, not to a week of it. His call is the same to-day as when He was on earth. "If any man would come after me, let him deny himself and take up his cross daily and follow me." The Church cannot change this standard, nor ought she to take any step which has a *tendency* to lower it. Is it not a practical lowering of the standard when she singles out and sets apart one week in the year for the practice of that self-denial which everywhere in the New Testament is enjoined as a constant, daily duty, as well as a privilege? Let us not forget that the Church is Christ's representative on earth. She speaks in His name. She acts for Him in His absence; hence she has no right to issue a call which He would not issue were He on earth to-day. Would He single out a week in the year, months and months hence, and urge His disciples to practise during that week a self-denial greater than on other weeks? Does not such a call imply that a life of self-denial is not so binding during the other weeks of the year? It is true, we are to preach Sunday after Sunday the duty and privilege of a life of self-denial, of daily self-denial, but then, most inconsistently, we are to say: "Now we wish you to practise this which we preach one week in the year, and that we may all practise together we will appoint the first week in March, 1894. By that method also we as a church may ascertain in dollars and cents just the amount of our self-denial. When, however, a church with eight hundred thousand communicants observes such a week, and as a result receives only about twenty thousand dollars, we cannot join in the "grateful satisfaction," nor regard this as a "truly Christian response from churches, Sabbath-schools, families and individuals," etc. If this paltry sum represents the self-denial during a week of one of the wealthiest churches in the world, then we as a church ought to be filled with humiliation, and turn to God with penitence and prayer and fasting. It is no reply to this to read touching extracts from letters accompanying the gifts of this one week. This proves too much. It implies that the gifts during the other weeks of the year were not the outcome of real self-denial. As one listens to such extracts, *offered as an argument in favor of a self-denial week*, let him not forget that they have weight in this discussion *only* on the assumption that like statements could not be sent with the gifts of other weeks in the year. This is an unfounded assumption, and shows the fallacy of the reasoning founded on it. Would it not be wiser to press home to the heart of every disciple of Christ the duty and privilege of a life of self-denial, rather than to attempt once every year to arouse them to a week of it, with the usual reaction and indifference following such spasms of Christian life?

It may be said that the reasoning which forbids the setting apart of a week of self-denial would also forbid a call for a day of prayer and fasting, or for a week of special prayer; but the cases are not the same. For the observance of special seasons of prayer we have scriptural warrant and example. There are special promises to *united* prayer, and such prayer often requires the setting apart of a special time in order to secure union in it. For example, the disciples were to unite in prayer for the fulfilment of the promise of the Father, and so for ten days they united with one accord in special prayer. The church at Antioch united in prayer with fasting, and with blessed results. Thus we have a scriptural warrant for special, united prayer, even unto fasting; but where is the warrant in the New Testament for the Church setting apart a week for the practice of self-denial, and that week nearly a year in the future?

III. We do well to ask the question, How may a self-denying spirit, which shall lead to constant and enlarged giv-

ing, be cultivated? Given such a spirit and the treasuries of all our Boards would be full to overflowing. Will the setting apart of a week for the exercise of self-denial develop and maintain such a spirit? We think not. Such a device is too calculating and mechanical. It has too much the click of machinery about it. The spiritual life cannot be so wound up that it shall give out its best fruits to order on a given week in the year. Church after church has attempted to do this, and the result has been, in the end, hurtful to spiritual life and favorable to the growth of formalism.

What is needed to-day is not the setting apart of days or weeks of self-denial. Deep down and back of every other need is that of a *spirit* of constant, importunate prayer and supplication. Given such a spirit throughout the Church, and it will lead to frequent prayer unto fasting, and such consecration of the whole life to Christ that nothing will be withheld. Parents will gladly separate their children, and pour in their gold and silver for His service. Mr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, in a little tract, "Prayer and Missions," has set forth this need of the Church in words which we wish could be pondered long by every Christian—"The evangelization of the world in this generation depends, first of all, upon a revival of prayer. Deeper than the need for men; deeper far than the need for money; ay, deep down at the bottom of our spiritless life is the need for the forgotten secret of prevailing, world-wide prayer. Missions have progressed slowly abroad, because piety and prayer have been shallow at home. 'When I shall see Christians all over the world,' said John Foster, 'resolved to prove what shall be the efficacy of prayer for the conversion of the world, I shall begin to think that the millennium is at the door.' The condition and consequence of such prayer as this is a new outpouring of the Holy Ghost. Nothing short of His own suggestion will prompt the necessary prayer to bring Him back again in power. Nothing short of His new outpouring will ever solve the missionary problems of our day. . . . Considering the fearful consequences of it all, something like criminal neglect has marked for years the attitude of the Church toward the matchless power of prayer for the world. Shall it be so longer, or shall a change come over the Church? It will not avail to pass resolutions and form prayer alliances. For generations great calls have been issued, leagues have been proposed, emotions have been aroused; . . . prayer is an echo on men's lips rather than a passion from their hearts. But if fifty men of our generation will enter the holy place of prayer, and become, henceforth, men whose hearts God has touched with the prayer-passion, the history of His Church will be changed." This is a cry—a call with the right ring in it—from the secretary of one of our largest foreign missionary boards. The same cry comes from the foreign field. At the closing session of the last meeting of the Presbyterian Synod of India (November, 1891), the following invitation was issued, not to the members of the Presbyterian Church, but "to the members of Christ's body the world over."

"We, the members of the Synod of India, met in Lodiana, unite, in the name of the Lord Jesus Christ, in asking our brethren throughout the world to join with us in daily prayer that a spirit of constant, importunate prayer and supplication may be given to every member of Christ's body the world over. The members of the Synod make this request with a deep sense of their own need of such a spirit of importunate prayer and supplication. They make it in full reliance on the Head of the Church as present with them, and they send it forth in His name to His people the world over."

This is not a call to more prayer, but it is a call to plead for that spirit of prayer and supplication which is back of all prevailing prayer; which impels

to unceasing, importunate, believing prayer; which moved our Master in the days of His flesh to offer up "prayers and supplications with strong crying and tears;" which moved the friend to go at midnight to his friend and to ask with such importunity that he arose and gave him all that he needed; which led the leaders of the church at Antioch to wait on the Lord with fasting. When such a spirit of prayer as this is given in large measure, then will men like Paul and Barnabas be sent forth in great numbers, and then will all the money needed, and as it is needed, be joyfully given. The greatest need today in the foreign field and at home is just such a spirit of prayer as is called for by Mr. Speer and the Synod of India. One of the most promising signs of missionary work is the unanimity with which missionaries in the field and the secretaries and members of great missionary societies are emphasizing the need of such prayer. Says Dr. E. K. Alden, Secretary of the American Board of Foreign Missions: "Some things we have outgrown—we think we have—during our fourscore years. Have we lost our faith in prayer, or have we not? *How far does earnest intercession enter into our working plans as a vital, efficient force?* . . . But the prayer is the main thing, and will carry with it everything else. Let this mighty force be wielded as it may be by the Lord's united people, remembering, as it has been tersely expressed, that 'we are responsible not only for all we can do ourselves, but for all we can secure from God,' and there will be no lack of consecrated money and no lack of consecrated men."

Dr. Alden, in his pamphlet, "The Place Occupied in Missionary Work by Prayer," from which we have taken the extract above, quotes from the address of Rev. Dr. Mark Hopkins, and these solemn words of Dr. Hopkins apply, in some degree, to nearly every missionary field and society the world over: "It is one thing to give money, and print reports, and go across the ocean and establish a station, and print books, and tell them something of the Christian religion and how it differs from theirs, and quite another to go to them as Brainerd did to his poor Indians, as those who are under the wrath of God, who must accept of His mercy in Christ or perish, and by the very agony of prayer, and the earnestness of preaching connected with it, to be the means of such outpouring of the Holy Spirit and of such manifest and surprising conversions to God. Those Indians have probably had no agency in perfecting society upon earth—their very tribes have perished—but they now shine as stars in the crown of their Redeemer; and those conversions were worth more than all the results of great meetings and speeches and munificent donations from which the spirit of prayer and of God is absent, and which are not connected with the salvation of the soul. There was connected with them more true missionary labor. That we have failed, and that this has been our great failure, of taking up this burden as we ought, there can be no doubt. Whether wrong principles have in any case been adopted in pursuing things incidental too much, I cannot say, but they certainly have been pursued too exclusively. There has been a withdrawing of the spirit from those higher regions of spiritual sympathy and struggle, and communion with Christ in the fellowship of His sufferings; and all the channels of that sympathy have been left empty and dry; and so while there has been external activity, and some good has been done, there has yet, around many of the missionary stations, not been the greenness and verdure which we hoped to see. So has it been, so is it now. And unless this Board and its friends come together with the confession of their sin in this, and with a readiness to assume this burden more fully for the future, and to cast themselves upon the Lord, that they may be sustained in bearing it, then that which is really the cause of missions will go backward, and we shall have perplexi-

ties and burdens come upon us as judgments, and under them God will not sustain us."

Missionary Glances at Japan.

God's Hand in Japanese History.

BY REV. O. H. GULICK, D.D., JAPAN.

Referring to a map, one will note the peculiar shape of Japan; its great length and small width, and how wonderfully furnished it is with harbors. The Japanese are destined to become a maritime commercial people. They are enterprising, fearless, mercurial, sentimental, and yet of gentle manners.

No people feared and hated Christianity as the Japanese did a few years ago: and why? About three hundred years ago the Portuguese came to the country—the merchants for trade, and the Roman Catholic missionaries to convert the people. These missionaries were kindly received and made many proselytes—perhaps forty thousand or fifty thousand; and the famous missionary Xavier visited Osaka and Kyoto. Then came the Dutch traders, who sought to undermine and supplant the Portuguese. They told the rulers of Japan that the Pope of Rome would be the ruler of his followers, and that if the people became Roman Catholics the native rulers would lose their power. The rulers then turned against Christianity, drove the priests out of the country, and persecuted and put to death many of the Christians. By the sufferings that this brought the rulers and most of the people became bitter haters of Christianity.

Dr. Hamlin says, "When Christians are knocking, God is always opening doors." Now let us see how God has been opening this land of Japan to the Gospel; see God's hand in the history of Japan.

Twenty-two or twenty-three years ago the rulers turned to persecute the remnant of the descendants of the early Roman Catholics living near the port of Nagasaki. Two thousand or three thousand of them—men, women, and children—were seized and distributed in companies of fifties, eighties, or hundreds to the various city prisons throughout the land.

Sir Harry Parkes, the British Minister, expostulated with the head officer of the Foreign Department, Prince Iwakura, the uncle of the Emperor, and said: "If the rulers of Japan persecute these people because they are Christians, the (Western) Christian nations cannot regard Japan as a friendly nation." Prince Iwakura replied: "You Christians say that Jesus is the Son of God; we say the Mikado is the son of Heaven, the son of God; if there are two sons of God in the land, they will quarrel, there will be war in the land, and we cannot have it." After a year or two of exile these Roman Catholic Christians were returned to their homes and their lands near Nagasaki.

Twenty-two years ago this month, when I had been four months in Japan, one midnight my associate knocked at my window and informed me that my language-teacher had been arrested by the police. The next morning we went together to the teacher's house, found his box empty and some of his papers strewn upon the floor.

We asked the governor what this meant, and he said that it was not his doing, but that the man was arrested by the secret police of the Imperial Government; he knew not whither they had taken the teacher and his wife. Later he told one of us that if the man had been baptized there was no hope of his life, but if *not* baptized he might at some future day be released from prison.

We gained no trace of the poor man or his wife until fourteen months later, when the wife was released from the Kyoto prison, and we learned that my teacher had just died in the Kyoto prison.

He had not been baptized, but we trust that he was a believer. He was the last Christian martyr in Japan.

When upon his arrest we failed to gain any satisfaction from the Kobé governor, we laid the case before Mr. De Long, the American Minister to Japan, who laid the matter before Prince Iwakura. The prince said: "You foreigners need not trouble yourselves; we are the rulers of our people." Mr. De Long assured him that if the rulers persecuted their people for aiding foreigners or missionaries or for listening to Christian teaching, America could not regard Japan as a friendly nation.

Soon after this the Emperor sent Prince Iwakura as head of an embassy to America and Europe, to seek a revision of the treaties. When he reached Washington he met Mr. Hamilton Fish, Secretary of State under President Grant, who at once spoke of the persecution of Mr. Gulick's teacher, and said: "If you persecute your own people who become Christians, America cannot regard Japan as a friendly nation."

The ambassador, Prince Iwakura, was at last deeply impressed, and wrote home to his government advising that the edicts against Christianity, which decreed the death penalty to any one embracing the faith, and which were posted in all the cities, be at once removed. In accordance with this advice these edicts were at once all withdrawn, quietly removed from the public notice-boards. From that day the Imperial Government ceased all persecution of Christians.

Twenty-six or twenty-eight years ago two young men from the Choshu Province landed almost penniless in London, seeking to solve the problem of England's power. These two men are to-day Counts Ito and Inouye, the former Prime-Minister of Japan, the latter a Cabinet minister.

About twelve years ago, at a season of great national ferment, the Emperor promised his people that he would at the end of ten years grant them a representative assembly.

Eight or nine years ago he sent Count Ito to study the Constitutions of America and Europe and assist in framing a Constitution for Japan. In Germany Count Ito met the old Kaiser William, grandfather of the present Emperor, and Bismarck. He wrote home to his government, and the Japanese newspapers published the fact that both these greatest men of Germany told him that what Japan needed was Christianity; this was what would raise up his people; and, further, they told him that personally he himself needed an interest in the Saviour.

Count Ito was the most prominent agent in framing the Constitution of Japan, which was proclaimed by the Emperor in 1889, the eighth article of which declares that a man is free to worship as he pleases, provided he does not offend against the laws of the land. This eighth article is the sheet-anchor of religious freedom in Japan.

Thus wonderfully did God open Japan to the Gospel.

Present Aspects of Mission Work in Japan.

BY REV. E. ROTHESAY MILLER, JAPAN.

In the present aspects of mission work in Japan there are certain points made prominent in the reports for the year which should not be passed over.

1. The Christian and philanthropic efforts put forth after the great earthquake in October, 1891, are bearing fruit. Throughout that district, about Nagoya and Gifu, which is one of the strongholds of Buddhism, the preaching of the Gospel is freer than it ever has been.

2. There is a growing number of Christian men and women in Japan who are wielding a wide influence through various forms of literature. In book and magazine, in pamphlet and in story, in life and in poetry, in translation or in adaptation, we find the desire for others' good, the desire to advance God's kingdom upon earth. Through such men and women of deep literary knowledge and wide culture

and abiding ability, multiplying as time rolls on, will come the most advanced state of moral education and civilization possible in Japan; and through them rather than through the foreign preacher or teacher will Christian knowledge and spiritual privileges become the common portion of the multitudes.

3. There is an increasing interest and prosperity of the training schools for Biblewomen. We are encouraged to observe a growing spiritual as well as mental life, especially among those students who bear the burden of the evangelistic work connected with these schools. The work of these Biblewomen is appreciated by the evangelistic missionary, and their location in the outstations is earnestly desired.

4. There is another circumstance which occurred during the year, which is especially encouraging as showing that the clause in the Constitution, granting liberty of conscience to every Japanese, is not a dead letter. The governor of Kumamoto, which is a stronghold of conservatism in politics and religion, at a meeting of the heads of various officials in his prefecture, advised the teachers of primary schools that they themselves should not become believers in Christianity, also that certain scholars of a certain primary school should be dismissed on account of their study of the Bible. The unconstitutional attitude of this governor toward the Christians in his prefecture gave occasion for a most spirited discussion in all the periodicals in Japan. The Christian journals especially protested most persistently against this arbitrary interference with liberty of conscience; and a cheering fact brought into prominence by this incident is the liberal attitude of the vernacular press toward Christianity; and, in addition, the Minister of Education made the statement to the committee that waited on him, that whether teachers follow Christianity, Buddhism, or no religious faith at all is of no consequence whatever to the Department. While it is the object of the Department of Education to impart moral instruction only through the Imperial Rescript, the question of religion outside of the school-room is left to the individual taste of each teacher, and no rule applying to it is issued by the Department. Likewise, the Minister of State for Home Affairs replied to the inquiries of representative Japanese Christians, that he held most emphatically that a local governor has no business to interfere with the religious convictions of the people of his district, and that an absolutely neutral and impartial attitude must be maintained in all his procedure.

5. There is a subject to which the eyes of those who are interested in Japanese affairs have been turned with much anxiety during the last six months. Rumors have come through private letters and mission reports of friction existing between the missionaries and the Japanese ministers, and it was hinted by some that the time for missionaries to leave the country had about come. Wishing to know the latest and most reliable accounts from Japan, I took the trouble to go to New York a week ago, and had a long conversation with Dr. Imbrie, who has just returned from Tokyo, and the present aspect seems to be this:

I should here preface my remarks by saying that what follows refers to the Kumiai and Kirisuto churches, with which the missionaries of the A. B. C. F. M. and Presbyterian and Reformed churches co-operate; but it must be also remembered that these two churches embrace almost two thirds of the Protestant Christians of Japan.

There has been quite a good deal of friction between some of the ministers in the Kumiai churches and the missionaries of the A. B. C. F. M. In the annual conference of the churches an attack was made upon the missionaries by some of the prominent Japanese ministers, and from the status of some of them I may say that orthodoxy had nothing to do with the matter. The drift of the argument was that in missionary work there were three

stages: First, where the missionary was everything, and carried on the work alone; secondly, where he did the work in co-operation with the Japanese: and, thirdly, where the Japanese should carry on the work alone. Though speaking highly of the work of the missionary in the first two stages, it was maintained that the time had come for the entire independence of the native church. The extremists were for cutting away from the missionaries in everything. The more moderate thought the church was not strong enough to do this at once. During the course of the debate some bitter things were said of the missionaries, their mode of living, style of houses, etc., but a scathing rebuke was given by some of the men, both ministers and elders, from some of the country districts, and the outcome of the whole has been that there has been an ebullition of steam, and pressure has been removed and harmony of the relations of missionary and Japanese brethren restored.

With reference to the Kirisuto Kyokwai, the church with which the Presbyterian churches and the Reformed churches co-operate, it is true that there has been some friction between individual missionaries and the Japanese brethren, but this would have happened in any case. With the church or the body of ministers there has been no trouble, though some feared that there might be, since the plan for the reconstruction of the Board of Missions, as adopted by the Dai Kwai or General Assembly of the Church, was not approved by the majority of the co-operating missions, and so, as the funds were not forthcoming for the carrying on of the work, the plan could not be put into operation. There was no ill-feeling on the part of the Japanese, though some misunderstanding on the side of the younger missionaries.

Now I am happy to say that whatever cloud there may have been hanging over the prosperity of the Church has been blown away, and everything looks bright for the future.

GENERAL STATISTICS OF 1892, JAPAN.

(Contributions for all purposes in Japanese yen. 1 yen = 70 cents.)

			Yen.
Kumiai Kyokwai (with which the A. B. C. F. M. co-operates).....	1,162	10,760	25,707
Kirisuto Kyokwai (with which the Presbyterial missions co-operate)..	889	11,190	16,740
Methodist Missions.....	983	7,089	14,310
Episcopal Missions.....	827	4,366	5,732
Baptist Missions.....	293	1,761	723
Other Bodies.....	72	368	125
Protestant Bodies.....	4,226	35,534	63,337
Increase over 1891....	....	2,144	....
Decrease, 1891.....	....	....	10,733
Greek Church (Russian)	952	20,325	7,676
Roman Church (France):			
Conversion of Heretics.....			45
Baptism of Christian Parents			1,337
" " Heathen "			1,166
" " Adults			2,806
Baptisms and Conversions.....			5,354
Adherents.....			44,812

BUDDHISM AWAKE.

BY REV. R. E. M'ALPINE, JAPAN.

The priests are now thoroughly aroused, and are fighting with desperate energy. In their own organization they are adopting Christian methods as far as possible. The temples are now often labelled "churches;" there are "Young Men's Buddhist Associations," "Young People's Society of Buddhist Endeavor," Sunday-schools for learning Buddhism, all in active operation. Some priests even use the Christian marriage service, ring and all, substituting the name of Buddha for God. Every sect has one or more journals as official organs. By the printed page, by public lecture, and by private conversation their opposition is fierce and untiring. They appeal to the people on three of their tenderest points—viz., filial piety, loyalty, and patriotism.

"This foreign religion," they say, "forbids us to worship our forefathers. Jesus says His followers must hate their parents. This doctrine says our emperor is not divine, and it dares to condemn him as to his personal moral life. It destroys the ancient patriotic spirit for which our people are so celebrated; for, by teaching men that they are 'pilgrims and strangers' journeying to a future life, it takes away a man's interest in the present life and the glory of his own country. No Japanese can

be a true Christian and at the same time a real old-time patriot, ready to die for his emperor and his country." With such keen sophisms are they constantly haranguing the people. In February last, a professor of the Imperial University in Tokyo published an article on the above lines in seven leading journals. For a time it produced a flurry of excitement in the Christian ranks, but has now been so successfully answered that the learned professor has publicly asked for "quarter."

Such attacks have an evil effect, not only on the people at large, but also on the native Christian Church by accentuating the spirit of nationalism. It makes the Christian anxious to prove to the Japanese public that they *are* true patriots, and are *not* under the thumb of the missionaries; this tends, in some cases, to disturb the harmony and fellowship between the Japanese Christians and their foreign brethren. It seems likely now, however, that God will make even this fall out unto the furtherance of the Gospel, for it is deepening the sense of responsibility of the native church and making them more really in earnest to evangelize their native land.

—*The New Era.*—Dr. Josiah Strong's book, "Our Country," has been in such demand, that to date, the publishers report the issue of 160,000 copies. Not one reader of that volume will be other than eager to obtain his later volume (Baker, Taylor & Co., New York), *The New Era*. This REVIEW published the first chapter of it, January, 1893, with an editorial notice of it from advance sheets. Dr. Strong's position as Secretary of the Evangelical Alliance offers a lofty vantage-ground for the study of the line of Christian philosophy and applied Christianity which is pursued in this volume. That it is a powerful and condensed presentation of the subject, and carries with it the personality of the writer, goes without the saying. The summary of the physical, social, and other changes of this marvellous nineteenth century, the masterly exhibit of the crying needs of humanity in our times, the practical suggestions for bringing the good forces into contact with this glaring need, and the philosophy which permeates the whole, make it a clarion call to all thoughtful persons to study the humanitarian, moral, and spiritual problems of our increasingly complex civilization, and shed great light on statistical and other features of these problems. It will contribute largely to make a missionary church in America. Rev. Joseph Cook well says, it is "timely, incisive, and brilliant."

—*Rev. Robert P. Wilder.*—Everything pertaining to Mr. Wilder, the son of the founder of this REVIEW, is of interest to our readers. We wish our space admitted of our printing bodily a report of his first four months' work after his return to India. Addressing the thirty or forty student volunteers at the Decennial Conference; the Y. M. C. A., the American High School at Bombay; the Y. M. C. A. and High School in the city of his birth, Kolhapur; the English Wesleyan Mission at Bangalore; the Y. M. C. A. and the students in Madras Christian College, speaking nine times in six and a half days; speaking now in English and now in Marathi to non-Christians, he has found large opportunity for and God's blessing on his special mission. His permanent address is Kolhapur, S. M. C., India.

—That Bantu item of ours in June REVIEW, based on authorities which we named, comes in for the following criticism in private correspondence from Mr. Heli Chatelain: "That *absolute* difference of Bantu and negro, and much-talked-of *superiority* of the Bantu over the negro, has been originated and expatiated on by men who had never had any African experience, or who had lived only among the Bantu. It is amazing how easily scientific myths are conjured up and believed by the best Orientalists." We pass this critique on, but we wish to accentuate the last sentence. That, we are competent to judge of in our own right.

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

This year's International Convention of Societies of Christian Endeavor was the first, of the twelve that have been held, to meet out of this country. The prophecies are many that erelong the spread of the Society will compel the trustees to assign the Convention to a nation even farther away than Canada. Not unlikely before the close of the century this great gathering will hold a session in England; perhaps even in Australia.

Considering the distance of Montreal from the greatest number of Endeavorers, the rival attractions of the World's Fair, and the fact that the Western roads failed to give favorable terms to excursions, the attendance of seventeen thousand may be considered an extraordinary one. It probably means even more than the forty thousand that came together last year in New York.

Several unique features rendered the Convention memorable. One was the return of Dr. Clark from his tour of the world in the interest of Christian Endeavor. This, with the widened view it has given the Endeavorers of the scope of their movement and of the needs of the world, contributed not a little toward the marked missionary enthusiasm of the Convention.

Another unique feature was akin to this—the noteworthy international flavor of the assembly. References to the annexation question, to arbitration, to the Queen and the marriage of her grandson that took place during the sessions of the Convention, to the common political problems that both Canada and the United States have to face—such international topics added piquancy to the meetings, and widened the outlook of the young people.

There is no need to do more than refer to the disorder of the Montreal "roughs," excited by an incidental, uncomplimentary reference to Catholicism made by Rev. Mr. Karmarkar, a Hindu Protestant clergyman, who compared Romanism to the paganism with which he is so familiar. The reception given the delegates by the better class of Catholics, including the mayor, the aldermen, and the Catholic press, was amazingly cordial, and all that could be wished.

The Convention was unique in the prominence given to Junior work, three important sessions being devoted to this subject; in the emphasis laid upon evangelistic subjects and methods, the famous evangelists, Dr. J. Wilbur Chapman and Rev. B. Fay Mills, conducting some very powerful meetings; in the boldness with which the social questions of the day, such as temperance, social purity, pure literature, and good citizenship, were brought before the young folks; in the practical nature of many of the sessions, especially of the "open parliaments" and the conferences on committee work. In all these respects the Convention was unique; but the readers of this magazine will be chiefly interested in knowing that in the matter of missions the Endeavorers present at Montreal showed an unprecedented and most delightful zeal.

To be sure, that was not unexpected. Throughout the year, the tide of missionary activity among the young people of these societies has been manifestly rising. They have been building missionary churches, supporting missionaries, circulating missionary periodicals, founding missionary libraries, establishing missionary lecture bureaus, and organizing missionary institutes for the diffusion of missionary information. Best of all, they have been going, in large numbers, to the mission fields themselves, if ready; or, if not ready, they have put themselves in training for that high calling.

A clear evidence of this missionary activity comes from the treasurers of

the various missionary boards. It must be remembered, in considering the meaning of the figures given below, that much of the missionary giving of Christian Endeavor societies is never recorded. It is given with the contributions of the church, and is not distinguished as a Christian Endeavor offering. Not all the boards, either, keep a separate account of the gifts received from these societies. Undoubtedly, considering these facts, the figures here given would be within the truth if they were largely magnified. They are very encouraging, however, as they are:

The Missionary Board of the Cumberland Presbyterians reports Endeavor gifts of $719.70, an increase over last year. The American Home Missionary Society received $3317.86, expressly stated to have come from Endeavor societies. Endeavorers sent the Presbyterian Board of Foreign Missions $16,446.57, against $9035.60 sent the preceding year. The Woman's Executive Committee of Home Missions of the same denomination received $5600.21, an increase over last year of $3546. To the American Missionary Association came $3472.45, an increase of $1354.85. Presbyterian Endeavorers of Canada sent to their Missionary Board $446.14. Canadian Congregationalist Endeavorers contributed $147.25. The General Christian Missionary Convention received $3430 for a home mission church, while the foreign missionary society of the same Church, the Disciples of Christ, received $2180.40, the secretary stating, as do many more of these secretaries, that the young people undoubtedly gave much more, but their offerings were not kept separate from those of their church. The New West Education Commission received $494.13; the Free Baptist Benevolent Societies, $458.16; the Evangelical Lutheran Church (General Synod), $2156; the American Christian Convention, $500, an increase of 50 per cent; the Board of Domestic Missions of the Reformed Church in America, $1250; the Congregational Church Building Society, $2100.20; the American Baptist Missionary Union, $3122.16; the Woman's Presbyterian Board of Missions of the Northwest, $3676.37; the American Board of Foreign Missions, $13,579.93. This list is evidently incomplete, some of the most vigorous Christian Endeavor denominations, such as the Methodist Protestant, being entirely unrepresented, and a few of the largest boards not having sent in their figures; and yet what a glorious list it is! These eighteen boards received at least $63,000 from these consecrated young people. This means that the generation that next will carry on the work of the Church is one trained, as no generation yet has been trained, to give for the spread of Christ's kingdom on earth.

It was to be expected, then, that missionary enthusiasm would be shown at Montreal, and indeed it was. Probably no more hopeful token for the welfare of Christ's Church could be imagined than was indicated by the missionary "open parliament," conducted by Rev. Gilbert Reid, a missionary fresh from China. Mr. Reid appeared in the full Chinese costume he wears in China—queue and all—and set the young people that filled the immense hall to talking about their missionary work—what they were doing and how they were doing it. It was but a touch that loosened an avalanche. Scores were on heir feet at once, trying to get the floor. "We are supporting a thousand-dollar missionary in China." "Our society of twenty-six is supporting a native worker in India." "Our society has four student volunteers, and is supporting two more in their studies." "Our society sends out twelve workers every week to hold evangelistic services among the Indians." "Our society has sent *eleven men* into the foreign field (Toronto)." "We support two missionaries in Japan." Such are samples of the reports that came pouring in, three or four speaking at once, the eager young people refusing to be repressed. It really seemed as if the reports could go on all day, and this

thought was verified when Mr. Reid finally, in despair, asked all who during the year had been engaged in helping the cause of missions to rise, and the immense audience rose as one man! One eminent clergyman said that the entire scene was an augury of a more immediate millennium than anything he had ever seen before; and he was right.

Of course, this was only one exercise. There was a great deal more. Mr. S. L. Mershon, the indefatigable worker who has done more for practical missionary work among Endeavorers than any other man, the originator of the Christian Endeavor Missionary Institute that is spreading its influence all over the United States, spoke most inspiringly on missionary literature. Another successful worker, Miss MacLaurin, of Chicago, discussed the conduct of missionary meetings. Dr. J. T. McCrory, of Pittsburg, spoke of "The Reflex Influence of Missionary Effort." Rev. W. H. G. Temple, of Boston, gave an address on "Missionary Money: How to Raise it." Then there was a special conference for workers on the missionary committees, conducted by a specialist in this line, Mr. W. Henry Grant, of Philadelphia, and a report from this meeting was presented to the Convention.

Altogether, it is certain that the Christian Endeavor societies of the world are more thoroughly interested in missions than ever before, and are ready for a year's work that will far eclipse the past. Let all pastors see in this new and zealous force a missionary power to be cultivated prayerfully and earnestly. In God's providence this Christian Endeavor movement may be —who knows?—the final, culminating means by which the world is to be won for Christ!

There are now enrolled in England over seven hundred societies of Christian Endeavor. One of the lists most recently published shows thirty-four new societies, thus divided among the denominations: ten Baptist, nine Congregationalist, three Presbyterian, one Brethren, one Church of England, five Methodist, one Bible Christian, one United Presbyterian, three in public institutions. Indeed, Christian Endeavor in England is interdenominational, just as it is in this country and everywhere. Herein lies one of the chief secrets of its charm and its power. The times are ripe for just such a manifestation of brotherly sympathy as Christian Endeavor inspires, and for just such an exercise of brotherly co-operation as Christian Endeavor occasions.

Nearly half of the seven hundred English societies of Christian Endeavor were formed this past year. That is an indication of wonderful life and growth. At next year's convention, to be held in London, the number of societies will almost certainly be over one thousand.

The latest Chinese society of Christian Endeavor has been formed in Chicago. This is probably the first one east of the Pacific coast.

Following close upon the organization of the Australian United Society of Christian Endeavor is a United Society of Christian Endeavor in China! A large and representative gathering of missionaries in Shanghai was seized upon as a favorable opportunity, and Endeavor workers from all over the kingdom are now banded together in a compact organization for the purpose of publishing literature and spreading the Christian Endeavor ideas. The columns of three Chinese missionary papers are open to the United Society, and secretaries for the great divisions of the kingdom will push the cause in their own localities.

Missionary committees of Christian Endeavor societies should always work in the closest co-operation and under the fullest direction of their church officers and pastor. Especially should they gain the approval of the church authorities for all proposed plans of raising money for missions, and no society should appropriate money for missions until the proposed object—no matter what it is—has been approved by the pastor or other church authority. It is best, too, for all Christian Endeavor contributions to missions to be sent to the denominational boards through the hands of the church treasurer, designated, however, as Christian Endeavor contributions.

IV.—EDITORIAL DEPARTMENT.

The four great wants of the opening missionary era are these: Open doors where now the Gospel is excluded, abundant men and women to enter the open fields, abundant money to sustain and support the work, and the Holy Spirit to accompany and follow all the missionary labor in pentecostal power. As to the open doors, we may say that God has almost universally given them to the Church. As to the second and third requisites, they are to be supplied by a self-denying and obedient Church; and as to the fourth, He alone can supply it, but He will give in answer to prayer.

The Lepers of Japan.

In response to the appeal which we published on page 436 of our June issue, the C. M. S. propose to establish a leper hospital at Kumamoto, Kiushiu. There is at present no charity in the whole country for the relief of the 200,000 lepers, who suffer in this unmitigated dual tragedy of shame and despair, except the Roman Catholic institution at Gotemba, near Tokyo, more than half of the inmates of which have voluntarily, it is said, become followers of Him who singled out lepers for His mercy.

Leprosy is more prevalent in the prefecture of Kumamoto than in any other part of Japan; no sphere of society can be said to be absolutely free from it. Japanese leprosy is not regarded as infectious, only as hereditary; and a prominent medical man, who has kindly offered to gratuitously become consulting physician in the event of a hospital being established, gives it as his opinion that from 60 to 70 per cent could be relieved if they had good medical aid at first; 10 per cent could be cured, though it might appear in their descendants.

Scattered round Kumamoto are small villages, the populations of which are said to be almost entirely lepers. These villages are relics of the feudal times; they were granted to a certain class of soldiers, for them and their heirs. In return they were to render active service to the lord of the castle of Kumamoto in time of war, and in preventing approaches in time of peace. It is said of one of these villages that "there is not a man in it who is not a leper except the stone idol." The reason is generally supposed to be because of the somewhat forced inter-marriages. They cannot marry into the *samurai* class above them, nor will they into the peasant class below them; and as a consequence come a multiplicity of intermarriages and leprosy.

With the exception of Dr. Goto, of Tokyo, no well-educated medical man in Japan has as yet made leprosy a specialty; there has been no encouragement to do so. Those Japanese who know of the desire to help their afflicted fellow-countrymen are greatly interested. Medical men offer support and sympathy. Among the Christians, more than one has said how much it may do for the Church of Christ in Japan. One remarked, "My people can argue with your people as cleverly as they can, but they know nothing of such love as this; this will preach to them where words would fail."

The really best way of helping is a somewhat difficult question. A dispensary is useless; the patients must be under recognized care and superintendence, therefore a hospital seems to be a necessity to begin with, and if this could be placed under a resident native Christian doctor, much good might be effected. About £600 ($3000) is needed to start this work. Subscriptions may be sent to Mrs. Edward Nott, The Glen, Walmer, Kent, England, or to Rev. D. M. Lang, Osaka, Japan.

English Notes.

BY REV. JAMES DOUGLAS.

Conversion of Moses Levi of Russia.—The Mildmay Mission to the Jews has resting upon it many marks of the Di-

vine favor. The following communication, sent by Pastor Gurland, from the province of Courland, to Mr. John Wilkinson, the superintendent of the mission, deserves to be read with interest: "In the month of June, 1892, my colporteur was ill-treated by some fanatic Jews and robbed of fifty New Testaments, which they took to the rabbi for him to destroy.

"The colporteur wished to prosecute, but I advised him not, but to leave the matter in the Lord's hands. He was not satisfied, but still wished to prosecute. 'Be perfectly quiet,' I said to him, 'the Word of God needs no protection.' He agreed with me and let the matter rest. Six weeks elapsed, when, one evening, two Nicodemus souls called upon me in the middle of the night—one a gray-haired man, the other a younger man. The old man began thus: 'My name is Moses Levi; I am a business man, and president of the synagogue of B——. About six weeks ago, in my blind zeal, I beat your colporteur and robbed him of fifty New Testaments, thinking that I did a meritorious act; but have been severely punished for it, and, on the other hand, blessed by it. When I brought the books to the rabbi, who, like myself, knew nothing of their contents, we rejoiced together, and fixed the next day for their destruction. We had a long talk, and got angry over the missionaries and their misleading books. In the mean time it became dark. Leaving the rabbi's house, I stumbled and fell over the parcel of New Testaments, and received such a blow that I could not lift myself up again. A doctor was sent for, who declared that I had broken my leg, and I had to be carried home. The doctor was a dear Christian, and said: "My dear Moses, this is the finger of God. In the Book you intended to destroy you will find the best medicine for body and soul." . . . His words reached my heart, and I had no rest. Next day I sent for the books, but they had been destroyed. After awhile the good doctor brought me a copy he had received from you. This was a great joy to me. I read it repeatedly. My eyes were opened. I saw a new world. I did not recognize myself. I began now to see the true covenant God of Israel in Jesus Christ, the promised Saviour, who died for our sins and rose again for our justification; and said to Him, "My Lord and my God." I will pay fourfold the value of the books, and will confess publicly the Lord Jesus Christ before friend and foe." 'Amen!' I responded, embracing the dear old man to my heart, 'Amen.' This is of the Lord, and it is marvellous in our eyes."

Medical Missions.—Dr. Wheeler, of Jerusalem, writes: "Special prayer is needed for this city. The darkness and deadness are terribly sad. . . . The work is of great interest from a medical point of view. My hospital is *always* full. . . . Two Jews, first impressed in our hospital with the truth of Christianity, have since been baptized in our church. Prejudice and superstition are rapidly breaking down before the clear light of the Gospel."

Dr. Shepherd, writing from Udaipur, Rajputana, says: "The medical work is ever increasing—53,000 cases treated last year. . . . The medical mission here has been the means of establishing mission work in this heathen stronghold. By God's blessing on our work in fifteen years we have got a mission house, a new hospital for fifty beds, and a church in which worships a thoroughly organized Christian congregation."

Dr. Sims, of Stanley Pool, writes, on January 25th, 1893: "I have a small hospital of eight beds and a good pharmacy, in both of which daily aid is given to many sick who come or who are carried here. We have also a little church of nine active members, witnessing and working around. We are just finishing a church building, and the principal ones who built it are already members of its internal organization."

Speaking of the Congo women, Mrs.

Walfridsson, of the medical mission, says: "These poor creatures are very much degraded, and, if possible, even more bound to their old habits than the men. Even after they have become Christians it seems more difficult for them than for the men to get out of their old superstitious customs. We have seen, to our great joy, much blessing in the work among the women, and we expect more to follow, although as yet only a few have been baptized. There are many who are not far from the kingdom of God."

Steamship for the South Sea and New Guinea Missions.—The directors of the London Missionary Society have decided to construct a steamer for service in the South Seas, and have issued an appeal to the young people to undertake the task of providing this new ship as their special share in the Forward Movement of the society. The estimated cost is £16,000, and the addition to the annual expenditure involved in its maintenance is £1500.

The Power of Prayer.—In so far as prayer acts at all, its action is unconditioned by time or space. According to Dr. Talmadge's beautiful definition, "Prayer is the slender nerve that moves the muscles of Omnipotence." The Rev. Jonathan Lees, of Tientsin, reports: "It is very significant that there is a growing disposition to link success here with prayer at home. It is known that at least one large gathering of poor women in England are praying constantly for their yet poorer sisters in Tientsin. Dr. Roberts connects the conversions in the hospital with special meetings for prayer on its behalf held among Welsh colliers. And there seems reason to trace the revival in our Ku-loui-hsi chapel to the *daily* prayers of a friend who, having been here, knows the peculiar difficulties of the place, but who is now far away. There is a solidarity in the work of the Church which we too faintly recognize. 'One in Him.'"

Bethel Santhal Mission.—Pastor Haegert reports progress. During the past year about five thousand patients have been attended, and much suffering has been relieved. Some who vowed to follow the Lord on their recovery have gone back to their demon-worship; but there have also been cases to encourage. A hundred and nineteen men and women have been baptized since April last, on their profession of faith in Christ. The pastor was recently thrown from his horse and much bruised; but as no bones were broken, "the devil," he said, "was downright grieved, and walked away disappointed."

The Pulayans.—The Rev. A. H. Lash, principal of the Buchanan Institution, Pallam, contributes to the *Travancore Diocesan Record* a graphic account of a recent visit paid to Tirnivella, the Rev. J. H. Bishop's station. Mr. Bishop's work is among the Pulayans chiefly, a class of out-castes who are subjected to disabilities exceptionally severe even in India. Mr. Bishop has about four thousand converts under his care belonging to this people, and employs several Pulayan agents of whose ability he has a high opinion. To show the nature of the disabilities referred to, Mr. Lash tells of a Pulayan child who, seeing Mr. Bishop, came running forward. "He was," says Mr. Lash, "rather shy about coming on to the main road, but the offer of a bright-covered book proved irresistible, and coming down to us he took it, and at our request began to read aloud. We stood listening to him for two or three minutes, and then I looked up and down the road and found we had stopped the traffic on both sides. We beckoned the people to come on, but while the Pulayan boy stood in the road not one of them would pass; some caste women, who were evidently in a hurry, climbed the bank on the side farthest from the boy, and making a wide detour, joined the road higher up, and hurried on their way. We let the boy go, and the stream of passers-by again began to flow."

V.—THE MONTHLY CONCERT OF MISSIONS.

Japan;* Korea;† Shintoism;‡ Medical Missions.§

A Survey of Missionary Work in Japan.

BY WILLIAM ELLIOT GRIFFIS, D.D., LL.D.

The day on which we write rounds out the fortieth year since Commodore Perry steamed into the Bay of Yedo and into Japanese history. On July 8th, 1853, the *Susquehanna*, the first steamer in Japanese waters, came to her anchorage off Uraga at 5 P.M. The firing of two rockets from the forts on the rocky heights, answered by the rattling of cables and the splash of four anchors, announced the beginning of a new era in "Everlasting Great Japan."

Was it prophetic that of the four ships, three bore native American names, Saratoga, Susquehanna, Mississippi, and one that of Plymouth? At about the very time that the Pilgrim Fathers were crossing the Atlantic to found the American Commonwealth, Japan expelled the missionaries of the Roman phase of the faith, and become the sealed country and her people the hermit nation which our fathers knew.

Whatever fancy the ships' names might suggest or memories evoke, the day was typical of subsequent movements within the empire. In London parlance, the weather was "dull but fine." So hazy was the early morning, that the castellated rocky coast of the "Cliff Fortress Island" could with difficulty and only at intervals be descried. Even Fuji, the peerless mountain, was for most of the day invisible, but "as the day advanced," wrote Perry, "the sun came out with a brighter lustre, glistening upon the broad sails of the junks within view, and dispelling the mist, through the openings of which the lofty summits and steep, lava-scarred sides of the promontory of Idzu and its mountain chains, now left rapidly behind, could occasionally be discovered." Not until late in the afternoon was the whole glorious vision of the beautiful land revealed. At sunset the summit of Fuji became a crown of glory. The next day was one of sunny splendor.

As on July 8th, 1853, so for years, except in great outlines and salient features, Japan was the mysterious country, the land of secrecy and spies, the paradise of the informer, with the structure of society and government hidden under a mist. For nearly seventeen years after that historic day of haze and baffling fog, the constant burden of complaint in the diaries, letters, and publications even of foreign residents on the soil was that of mystery. Little could be learned with certainty as to rulers or ruled. How different the situation to-day! Vanished like the mist are Tycoon, feudalism, the old society and ideals. Foreground and background now stand in sunlight, but the lecturer who to-day speaks from vivid memory and keen experience of things seen and felt in the years 1870–71 is apt to start suspicion and incredulity in the minds of Japanese hearers born since 1865. Yet the vanished things of Old Japan were not more wonderful than are the glories of "Shin Nippon" (New Japan), the most potent and striking of all being a true Christianity, not grafted merely, but planted and flourishing.

Let us survey the past and present, noting the conditions, needs, difficulties, and prospects of the Master's work in this Oriental land of promise.

As to land and people, two striking facts confront us. The soil, once a feudal monopoly, is now practically in the hands of those who cultivate it. Despite the fact that "nine tenths of the people are hopelessly in debt," the national increase in wealth is remark-

* See also pp. 54 (January), 255 (April), 374 (May), 436 (June), 490 (July), 690, 691 and 698 (present issue).

† See pp. 531 (July), 658 and 665 (present issue).

‡ See p. 648 (present issue).

§ See pp. 641 and 707 (present issue).

able. Two decades ago Japan was reckoned by foreign merchants as "hardly worth trading with;" now the volume of exports and imports equals $162,428,832. Once the United States was one of the smaller traders, buying Japan's tea, but importing next to nothing. In 1893 our country leads all nations, imports reaching a figure exceeding 6,000,000, and the total trade $44,663,024.

Equally interesting is the fact that the population of the empire has steadily increased since the opening of the country. The exact census figures are obtainable since 1882. The comparison between 36,700,118 souls in 1882, and 40,718,677, December 31st, 1891, speaks for itself. Japan has been enriched, enlarged, and in a thousand ways blessed in temporal things by her foreign intercourse.

To one who, like the writer, lived under the feudal system, the *Résumé Statistique de l'Empire du Japon*, published by the Bureau of Statistics of the Imperial Cabinet in Tokyo, for 1893, a copy of which is now before me, is full of hope and inspiration. Its pages, which number as many as the Psalms, are pæans of progress. Such a literary function issued forty years ago, copies of which are also before us, tells of little that was national, but much that was fractional in nearly three hundred principalities or petty feudalities. The bulk of what was then reckoned as assets is now bric-à-brac and curios. Now, one government clearly differentiated into the three functions—executive, legislative, judicial—with one national army and navy, an Imperial representative Diet or Parliament, and a written constitution, with modern administrative systems, local suffrage and legislatures, binds the country into unity. Yet, besides these political features which so impress the world at large, how wonderful seem the new things in Japan—free public schools, hospitals, local option in dealing with the treatment of Japan's cancer—licensed prostitution—the improved status of woman, the amelioration of morals, the elevation of the *eta* or pariah to citizenship, the manifold measures of reform, charity, and the activities that raise humanity in the scale of being! In a word, the Japanese are bound not only to take their place among the nations, but to be found *in the front rank*. Nothing less will satisfy their ambition.

Yet willing and proud as all are, especially the fellow-countrymen of Matthew Perry, to rejoice in the wonderful progress of the Japanese, it is only fair to state that the best things in New Japan *are the creations of men from Christendom*. It is not merely for the mosquito-net, sponge-cake, the knowledge of anatomy and rational medicine, with a hundred other things of the sixteenth century whose tell-tale names reveal their Western origin, that Japan is indebted to Christians. The figure of "the foreign employé" has always been modestly in the background, but though secret as leaven, he has been largely the transforming power. Navy, army, mint and coinage, educational system, codes of law and systems of courts, steamship companies, lighthouses, railways, telegraphs, reforms and improvements in mines, prisons, hygiene, mills, laboratories, water-works, harbors, ceramics, dockyards, newspapers—what would these be without the foreigner? In many instances they would not so much as exist. In the nobler lines of endeavor, in the instilling of nobler ethical and humane ideas, in the intellectual and literary drilling and training of the men who now lead Japan, in the education of thousands in parliamentary procedure and the methods of self-government, the missionary has been teacher, leader, exemplar, counsellor, friend. Take away the object-lessons of the foreign settlements at the seaports, the actual shirt-sleeve and hand-soiling work done by the foreign employé (*yatoi*), the instruction given in dispensary, school, private dwelling, and church by the Christian missionaries, in ten thousand forms, and Japan would to-day be far behind China.

There are truths and facts which statistics cannot show. Tourist, hasty book-maker, art dilettante, and sensational correspondent delight in talking of Japan's "phenomenal progress," as though it were a fairy-tale, or even as though the Japanese mind had conceived or their right hand had executed this thing. Truth must be told. The names of Perry, Harris, Parkes, Howell, Brinkley, Black, Wagener, Bousquet, Le Gendre, Smith, Savatier, Geerts, Van Meerdervoort, Satow, Aston, Chamberlain, and a host of others, American, British, French, Dutch, German, belong like foundation-stones in the structure of New Japan. They were initiators, teachers, founders, leading while the Japanese followed. Yet none the less do those of Hepburn, Verbeck, Greene, Williams, Brown, Thompson and others, consecrated servants of Jesus, whom the Japanese, unless monsters of ingratitude, cannot forget. These men, of finest intellect and natural gifts, have been servants of servants of the Japanese from their first landing on the soil in 1859 or later. Teachers, translators, advisers, healers, factotums—no statistics can tell the story of their manifold and continuous service.

Here we touch upon a subject that statistics know nothing of, which not only the Christian at home in comfort forgets, but which even the mercantile residents in the treaty ports, who are the missionaries' neighbors, do not suspect or appreciate. The trader's or diplomatist's business is at stated hours, between sun and sun, with Sunday for rest and recreation. On the contrary, the missionary is literally never safe from distraction, from calls, inquiries, and interviews from converts, hearers, and natives of all sorts, who knew but little of the value of time or the endurance of human nerves. In a country like that of "the sunrise," cold-blooded regularity, a routine of good habits, unsentimental consecration well tempered with common sense, rather than impetuosity or light-headed zeal are the requisites for the making of the noble records now enjoyed by some elderly men and women still in the harness and sweetly bearing the burden and heat of the day, content with the Master's "penny."

In selecting missionaries for the work now in hand, it is best more than ever before to consider quality rather than quantity. Well-balanced men and women are wanted who can teach, counsel, and direct as friends rather than rule as masters or even labor as preachers or evangelists. Indeed, except for exceptionally gifted men, the preaching days of the foreigner are about over. Why? Beause the native Japanese Christians can preach Christ so much better than the alien. The Japanese themselves being both witnesses and the best judges, rare is the foreigner who speaks fluently, accurately, acceptably the vernacular to the people or in polished style to the educated natives. That some of our brethren succeed admirably and not a few measurably does not invalidate the facts stated above. It is not merely that the alien is unidiomatic in his diction; the radical differences in mental habits make even his correctly spoken utterances unintelligible or misleading. Now in the domain of education these drawbacks are minimized. Further, it is evident that the Japanese have the gift of utterance and the graces of preaching to a marked degree; hence, the policy of the Mission Boards should be the training of a native ministry. Direct evangelization should be through Japanese pastors, while education and general superintendence should be the work of the missionaries. On this point the wisest missionaries and observers, mostly Japanese, unanimously agree.

Despite the regular, almost periodic (and, shall we say, indispensable?) "reactions," the religion of Jesus is no longer a mere exotic in Japan. It has roots in the soil. It is profoundly affecting, at a thousand points, the national life. While some features in the dogmatic forms of Christianity, which

their upholders consider necessary to it, find no congenial atmosphere in Japan, practical religion is most in demand. One radical difference between the Teutonic and the Japanese intellect is the eager craving of the former and the almost complete indifference of the latter to abstract thinking. With no mind for metaphysical discussion, the native believers insist on simplifying creeds, and their progress in this direction is sometimes rather alarming to their friends beyond the Pacific. Nevertheless, with their own religious newspapers and reviews and ecclesiastical gatherings of all sorts there are strong evidences that they are willing to do earnest thinking and to combine patience with eagerness. The tendency is even stronger toward practical and visible fruits.

In the preaching of the native pastors three distinct phases are noted. The first pioneers borrowed their method directly from their foreign teachers, which was expository and apologetic. The benefits of Christianity to the individual and the nation were largely dwelt upon, and the examples of eminent men of faith in Europe and America were cited. Following this came the philosophical method. During the decade from 1880 to 1890, the rage for the study of philosophy among the thinking classes in Japan became almost a craze. "The English school" of writers was especially popular, and the number of native youth who, to use a Japanese term, "swallowed Darwin whole," was great—so great, indeed, as to make those who woke from the spell ashamed of the largeness of the Japanese bump of imitativeness. The pulpit could not escape both the infection and contagion that were in the air in every large assembly, and so the philosophico-religious sermon and address ruled among these Oriental Athenians. Then burst upon the nation the political tumult consequent upon the agitation for the Constitution and Parliament, the written instrument creating which was granted by the Emperor, February 11th, 1889. For nearly, or even more than a hemi-decade politico-religious preaching was in fashion. Now, it is the testimony of our brethren at the front, practical preaching is the rule. As the best missionaries observe not clouds, but sow, mind not "reactions," but pray and work, so the best of the native preachers heed less outward influences, and preach and follow Christ more in both word and work. The wise missionary keeps him well supplied with a lending library of modern books, where with the native preacher and evangelist he can feed his own mind. The books of mediæval and past centuries, the rubbish lying unread in our own libraries are simply useless. Besides the Bible, the literature needed is what will explain it best. The freshest thinking about, exposition of, and commentary upon the Book are in demand. In Japan, the Christian literature of the first and the nineteenth century is most helpful. This practical preaching is bearing fruit richly. We note how generously our Japanese brethren have given for the support of the Gospel in their own churches, and its spread throughout the whole empire. To their own boards of home missions, Sunday-schools, temperance work, young men's associations, hospitals, orphanages (now nineteen in number), training classes, various industrial ventures, prompt relief of the distressed in time of floods, earthquakes, etc., they have during the year past added, with needed modifications, Young People's Societies of Christian Endeavor, and free night schools for parents who are so poor that they cannot afford to send their children to the common day schools. In a word, despite the so-called reaction against Christianity, there seem indications both of its deeper rooting and of more solid growth. Though the statistics for 1893* may

* Roman Catholics, 44,812 souls in 244 congregations; Greek Catholics, 20,325 souls in 219 congregations; Protestants, 35,534 souls in 365 local churches. Thirty-one Protestant organiza-

show a gain far below the average for several years past, and possibly loss under several columns, yet the interior forces of the religion of Jesus in Japan seem stronger than ever. It may be that the parable of the leaven rather than that of the mustard-seed is this year being illustrated. Never was there a more deeply felt need of moral vigor among the thinking and governing men of "Shin Nippon." As a Japanese editor wrote two years ago, "We have imported a great political machine [the National Constitution and Diet], but we have not the moral oil to make it work." It is found that true Christians are the mainstay of moral reform. Even the Buddhists, quickened into marked activity and imitating the Christians by organizing young men's associations, orphanages, and even a sort of salvation army, predict a revival of Christianity. In temple-building, cutting off hair to make drag-ropes, and purely outward and showy enterprise, the Buddhists are zealous. In generating moral stamina, they are wofully lacking. In this fact the logic of their creed is manifest. A Japanese non-Christian student in one of our American colleges remarked a few days ago, "Buddhism has no personal God, and therefore no element of progress. There is no hope for Japan in Buddhism. It is dead to us. We expect nothing in this direction."

Next to a richer outpouring of the Holy Spirit upon our missionaries, our brethren in Christ in Japan, and upon ourselves at home, there is needed reinforcement of the very best men and women who shall be servants of servants for Jesus' sake. The strongest forces in all Japanese history are reverence for the Mikado and patriotism, founded upon the national history and traditions. One of the delicate tasks of our brethren in Japan is to show that Christianity knows no Asiatic or European, has nothing to do with American, Englishman, German, Japanese as such, but for man. Jesus Christ by the grace of God tasted death for the Japanese, and He is the Saviour of all them that believe there as elsewhere. On the other hand, there is nothing in Christianity which, rightly interpreted and applied, conflicts with anything that is morally beautiful in Japanese family or national life. "I came not to destroy, but to fulfil," are the words of Christ, as applicable to the old moral order of Japan as to that of Israel.

With faith, then, as leaven, if not, at this moment, as mustard-seed, we utter our faith in the cheering hopefulness of the missionary situation in Japan. Our hands and hearts, prayers and gifts should be reconsecrated afresh on "The Land where the Day Begins," because:

1. Christ commands. 2. Shinto, the old indigenous religion, is now little else than a political engine. It has no life or food for the hungering spirit. 3. Buddhism has no element of progress. Its tap-root is cut, because it has cut itself off from the Supreme Creator. 4. What is done for Japan is indirectly done for China. The Chinese will learn from the Japanese as they will from no Western nation. Because both are Eastern, the one will learn from the other with less sensitiveness and jealousy. 5. Because the signs are cheering and the promise great.

May "the rudder of Asia" turn the continent aright as it moves into the flood of the future. Christ is our steersman. "Behold also the ships, which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth."

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tions are represented, united for Christian work in twelve alliances. Of the 35,534 church-members, 33,390 belong in five allied ecclesiastical bodies. Does not this illustrate Christian unity rather than sectarian division? As many conversions and baptisms are reported from the body of independent native churches in 1892-93 as from all the other Protestant churches. This looks as though the work were passing into the hands of the natives.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

JAPAN.

—"Let me sum up the facts. An invalid of one year, in a state of great debility, with a tumor weighing fifty-five pounds, and five or six doctors agreed that the patient would die from the operation. This is the human side of the case. On the other hand, there was the promise of God that 'the prayer of faith shall save the sick;' two companies of Christians, taking God at His word, prayed in faith that He would direct the physicians, granting them skill, and would bless the nursing and the medicines used, and thus restore the loved sister and worker in Christ to health again. This is the Divine side. The results show a successful operation and perfect cure. What are we to believe? Our Christians here are simple enough in their faith to hold that this is an answer to their prayers, and that the promise of God has been verified. In this view of the case they are happy and satisfied, and in their interpretation of the facts this writer agrees."—Rev. Mr. TOWSON, *in Missionary Reporter* (M. E. C. South).

—"There is now a constant endeavor to antagonize Christianity and Japan as represented in the Emperor. The statement at a public meeting the other day that Japan, too, may have her Constantine, immediately raised a tumult. After the ceremony of bowing to the picture of the Emperor, the teacher of a school in a large town said, 'You may now put away His Majesty's picture.' The ceremony was over, and the teacher meant precisely what he said—nothing more; but the remark was construed into an expression of disrespect, and the teacher was dismissed. In another town an official who visited the school entered without first removing his shoes. This was against the rule, and the students afterward spoke of it. The teacher replied that all rules have their exceptions. 'Why,' said he, 'suppose His Majesty should come, would you expect him to leave his shoes outside?' That was enough. The teacher had spoken of the Emperor 'as if he were a mere man,' and he also lost his place. In still another town there was a flourishing Sunday-school connected with one of our churches. Suddenly the seventy-five scholars dropped to a handful. What was the reason? The headmaster of the principal school in the place, a man who had once been friendly to Christianity, had called the parents of the children together and warned them of the danger of subjecting their children to the influence of Christian teaching. The fundamental principle of Christianity, he said, cannot be reconciled with loyalty or due reverence for the Emperor. Nor are such things possible only in the schools throughout the country; the spirit that inspires them has possession of the university. The Imperial University is an institution upon which immense sums of money have been expended. It has a large corps of Japanese and foreign professors; the instruction is highly specialized. By some it has been regarded as pre-eminently a place for the calm consideration of questions in philosophy and science, being a place free from the traditionalism of the West. But what has happened at the University? One of the professors undertook a line of historical research. His results were thought to throw considerable doubt upon the Divine descent of the Emperor; and the editor of the periodical in which his conclusions appeared called upon the Shintoists for an answer. The answer soon came. Professor Kume was dismissed. Apparently also the thing is not intended to be something for a day. There is evi-

dently a set purpose to indoctrinate the minds of the children. Anything that can be construed as hostile to the old conception of the Emperor can find no place in a text-book for the school. Recently a work on geography was submitted for inspection. It contained a statement to the effect that there are good reasons for believing that the Japanese race is Mongolian and Malayan in its origin. That statement could not be admitted. It might be true, but it suggested inferences that were not expedient."—Rev. William Imbrie, D.D., Tokyo, *in The Church at Home and Abroad.*

—The *Chinese Recorder* says of Mr. Ishii and his orphanage: "He had no resources but his own abounding faith and devoted spirit. A medical student himself on the last year of his course, with every reason for encouragement if he devoted himself to his profession, he was so impressed with the Divine call to work for children that the following winter, when within four months of graduation, he withdrew from the school, and refused to apply for a diploma. He did this against the advice of all his friends, and solely that his heart might not be divided between his profession and his calling. He instinctively felt that he would lean on his diploma if he had one. He would not be a doctor in name, lest he should be turned aside from the straight line of his life's duty.

"I know of no clearer case in modern days of 'an eye single' to life's one work. Such sacrifices for principle and such sensitive balancings of duty are too rare in actual life to pass unnoticed. They merit the careful thought of all who desire the development of man's spiritual nature. These are modern Pauls who are never disobedient to any heavenly vision (Acts 26: 19). They are the seers of their day, the saviours of their generation."

Medical Missions.

—"Dr. Pennell was the chosen representative of Medical Missions. He seemed to be well known by many in the audience, and it was with difficulty that Mr. Wigram's command 'not to express feeling' was obeyed. He left us with a sentence which will not readily be forgotten: 'Medical missions are the *picture language* of the Church militant. The rudest and roughest, the simplest and most uneducated can understand the language of Christian love, kindness, and charity.' Not only to medical students, to whom Dr. Pennell addressed himself, but to many more would his concluding words come home with power: 'I have found that none of the work I have done in England is likely to suffer by my removal, for every part of it has been earnestly and readily taken up by others.'"—*C. M. Gleaner.*

—*Medical Missions* says: "It is pleasant to think of a Christian mission firmly established in the ancient city whence Paul and Barnabas, separated to the work by the Holy Spirit, went forth. Dr. Martin writes on February 8th: 'This mission was commenced by me as a new field in 1876, and by the blessing of God has realized prosperity and good success. It is among the Arabic-speaking people, especially Greek Church and Nusairiyeh (pagans). As to Moslems, almost the only access to them has been through medical work. I have received to full communion thirty-three persons, and this week I am to receive five additional. The medical work has been at times very helpful. As yet I am the only missionary here, and I practise the two professions—ministerial and medical. For several years the Turkish Government has been very active in its opposition to Protestant missions, has put many obstacles and difficulties in our way, and threatens us with others; but the Lord has by wondrous works defended the promotion of His Gospel and Word. We praise His name, and in faith go forward.'"

—The fifty-fourth annual meeting of the Medical Missionary Society in China

was held in Canton, at the house of Messrs. Shewan & Co., January 25th, 1893. There were present: Hon. Charles Seymour, U. S. Consul; Rev. R. H. Graves, M.D., D.D.; T. Watters, Esq., H. B. M.'s Consul-General; G. D. Feason, Esq.; Professor E. P. Thwing, M.D., D.D.; Dr. D. A. Beattie; Miss M. W. Niles, M.D.; Miss S. L. Halverson, M.D.; Rev. Messrs. C. A. Nelson, A. Beattie, Thomas McCloy, C. Bone, H. J. Parker, C. W. Pruitt, Rev. B. C. Henry, D.D., Dr. Wan Tiin Mo, Dr. U. Tui Feng, and Dr. J. M. Swan. Consul Charles Seymour remarked as follows: "In the absence of the eminent President of the Medical Mission Society of Canton, Dr. John Kerr, who has been at the head of its hospital, as superintendent or president, since 1855, and is now in America for much-needed rest, our esteemed friend, Dr. Graves, the vigilant Chairman of the Managing Committee, should, if he would, preside at this fifty-fourth annual meeting; but, as it seems to be the desire of all present that this honor shall be conferred upon one whose humble endeavors to promote the interests of the Society may have been too much appreciated, I will endeavor to perform the duties of Chairman during your deliberations for the welfare of this beneficent institution, which has since 1835 dispensed healing mercies to over a million of afflicted people in Southern China, under the direction of skilful doctors and surgeons, whose salaries and support have been maintained and defrayed by benevolent American Christians, while the current expenses for hospital buildings, supplies, medicines, nurses, and attendants, have been steadily met by the contributions of generous residents and friends of various nationalities and denominations, whose friendly co-operation in behalf of humanity is proof that they recognize, in the nature and scope of this Society's humane operations, the best possible expression and manifestation of practical and enlightened Christian benevolence.

"Through all these years of its existence and usefulness, and amid surroundings and environments which sometimes threatened to baffle the purpose and efforts of its founders and friends, while the utmost care has been observed in its economical and prudent management, this institution has been guarded by a higher Power than any human resource could supply; and in manifold ways Divine favor has attended the instrumentalities that have been wisely directed and unselfishly employed for the amelioration of human suffering and the advancement of Christianity.

"The dissemination of valuable information, in the form of hospital literature in the Chinese language, embodying the best results of medical, surgical, and scientific achievements of Europe and America, with reference to the treatment of diseases and preservation of health, is one of the useful features of this Society's wide range of operations, and in demonstrating the superiority of Western science over Eastern empiricism.

"The education and training of Chinese students in the Western systems and methods of medical and surgical knowledge and practice is another valuable feature of this Society's work, and will result in preparing qualified native doctors and surgeons for Chinese communities, and for the army and navy of the great Empire of China.

"A careful inspection of the Treasurers' and Hospital Accounts, which have been audited by the Commissioner of Imperial Maritime Customs, and a thorough examination of the reports of the Managing Committee and Hospital Superintendent, to be submitted for your consideration and action, will clearly establish the fact that in the management of the Society's affairs for 1892 there has been a strict regard for the welfare, usefulness and perpetuity of this the oldest and most successful institution of the kind in the world; and will tend to confirm the confidence and strengthen the devotion of its supporters and friends, at home and abroad, under the able direction of the superin-

tendents, Dr. Swan and Dr. Niles, with their faithful and competent assistants in medical and surgical service at the Canton Hospital, and its various branches and dispensaries." — *China Mail.*

INDIA.

—" We pull one way, our elder relatives pull another way, and our ladies pull a third way; and amid these contrary forces the Indian home continues to remain very much the same as it was before the Government established its colleges and schools. Our educated youth ventilates his reformed ideas in the debating club; but as soon as he returns home, he pockets his advanced opinions and puts his neck under the yoke of custom, as patiently as did his grandfather before him. He belongs to the nineteenth century, while his home belongs to the first century; and the long voyage between the two he is obliged to make every day, on his way to and back from the Government college."—PERTAB CHANDER MOZUMDAR, *quoted in Church Missionary Intelligencer.*

—" Complaints of Hindu degeneracy are at present becoming louder and louder. Isaiah's complaint over the idolatrous Jews, 'The whole heart is faint,' is very especially true of the Hindus. In spite of all their rich mental endowments and their advances in English education, their faint-heartedness comes ever more strikingly to view. These cultivated Hindus, it is true, feel and lament the malformations of their social state, which, indeed, are such as cry to Heaven, but petty self-seeking, lack of energy, of manly courage, and of self devoted enthusiasm, render them quite incapable of undertaking anything great and noble for their people, or of striking into new paths. Nowhere are they willing to come personally forward, but they love best to conceal themselves behind the multitude of their own caste, and this clings with iron tenacity to what is old. In vain is it that English educators have striven by Western culture and social and political reformers by rousing speeches to cure the Hindus of this sickness of the soul.

" For a time it appeared as if Spiritism, which, under the proud title of Theosophy, claimed naturalization in India, bid fair to inflame the Hindus with new energy. They already began to dream of a return of the golden age of the Rishis; but this artificial fire seems now in its turn to be on the point of extinction. In one of the latest numbers of the Madras Theosophist periodical, the publisher raises a bitter and utterly despairing cry over Hindu faint-heartedness. This is the more noticeable, as the chief organ of the cultivated Hindus in Madras fully concurs with it. He writes: 'The great mass of the Hindus are in no way interested in the many efforts which are made for their good and that of their land. Indeed, their indifference to their own good and that of their brethren has now become almost proverbial. As for political and social reforms, so for the Theosophist as a religious reformer they have only honeyed flatteries and empty demonstrations of applause, but no earnest, unselfish deed. They have no conception of any obligation of a man to make any sacrifice for his country; scarcely one is ready to toil or to suffer for the cause of intellectual freedom. Their inborn selfishness keeps them back.'

" To this the Hindu journal adds: 'That the Hindus have lost the spirit of self-sacrifice which distinguished their fathers is the judgment of all the foreigners who are laboring for their regeneration.'"—*Evangelisch-Lutherisches Missionsblatt* (Leipsic).

—" At present all the police judges of Madras (*tribunal correctionel*) are professed Christians. Of 2169 Hindu diplomas of Madras, 180—one-twelfth—are given to Christians, while the Christians form but one fortieth of the population."—*Revue des Missions Contemporaines* (Basel).

—"With hundreds of years of Christianity in their veins, it is not likely that Christians in England should be able to conceive how low down we have to begin in dealing with our converts. Imagine Christians who have an inherited tendency to idolatry and ritual as strong as the inherited craving for drink which afflicts some poor creatures in England; who have no sense whatever of the sanctity of marriage, the Sabbath, or anything else that we hold sacred; to whom obscenity in speech and act and thought is as commonplace as eating and drinking; who scarcely seem capable of shame for anything that we reckon sin; whose knowledge of the world does not extend beyond their own little group of huts, and the limits of their spiritual and mental beings alike are shrivelled from disuse. Imagine such *Christians*, I say, not heathens. Their claim to the name of Christians consists in their willingness to believe, in such measure as they can understand, what they are taught of Christ and His truth; and their claim to membership in our societies is in their 'desire to flee from the wrath to come,' and their readiness to walk, with such steps as they can, in the new way. This is a picture of thousands and myriads of those who form the 'numerical increases' over which the churches at home rejoice; and the unspeakably important work which occupies itself in the department of 'Care of the Churches' consists in the patient training of such people as these, until, in understanding, character, behavior, and usefulness they have reached or surpassed the level of what we commonly understand by Christian manhood and womanhood. The gradual transformation does not show in our statistics. The unit that stood for a man just out of heathenism, and newly brought under the yoke of Christ, still remains a mere unit when the gift of spiritual understanding has been bestowed, and the graces of Christian character developed; though the man has thereby become a thousand-fold more valuable to the Church as a trophy of grace and an instrument of usefulness.

"*Quality*, in fact, is of infinitely more importance than numbers in the present position of Christianity in India. In confining its attention to the rate of numerical increase, the Church at home is spending needless anxiety upon a secondary matter. There is no more occasion to be anxious about the numerical advance of Christianity in India than about the spreading of light when dawn has appeared in the east. That Christianity is the coming religion in India is obvious now, not only to the vision of faith, but to the eye of ordinary intelligence and foresight. What has been often seen before in the history of our religion will be seen again in India; it will run more risk from a too rapid than from a too slow-paced progress. When once *class movements* to Christianity set in—and signs of the coming of that day may even now be seen—then, while those who measure everything by figures rejoice over 'glorious accessions,' the wisest friends of our religion will tremble. The powers of evil that dwelt in the old paganisms of the Roman Empire sought vengeance on the Christianity that conquered them by infecting it with their superstitions and errors; and so well did they succeed that three fourths of Christendom is still sick of the disease. The seeds of infection in Hinduism are more active, virulent, and contagious than those that lingered in the dying paganism of Rome; the population of India is greater and more massed and welded than were the populations of that empire; and the transformation from heathen to Christian will be effected in India in less than half the time that separated Christ from Constantine. When the rush and whelm of the mass accessions begin, what is to save the Indian Church that is to be from such grievous corruption as still pollutes the Greek and Roman communions?

"There are two agencies which may, under the blessing of God, be employed

to avert this disaster. One is that leavening of the more thoughtful and influential classes with Christian principles and ideals which our higher educational work aims at, and at the other is the careful training and instruction of the present small Christian Church. In these combined agencies, neither of which produces effects measurable by statistics, lies the main hope for a pure Indian Christianity in the days when Hinduism is gone. Instead of murmuring, therefore, that the Church in India does not grow by 'leaps and bounds,' we have profound reason to be thankful that it is for the present small enough to be manageable, and that we have time for the patient weeding out of the noxious growths of caste, formalism, superstition, and impurity, and for the careful nurture of Christian truths and virtues before the garden becomes too wide for our husbandry."—*Wesleyan Missionary Notices.*

THE WORLD AT LARGE.

—"God's man, in God's place, doing God's work, in God's way, and for God's glory." Such is the definition given in Miss Geraldine Guinness's "Story of the China Inland Mission" of the workers needed in the mission fields of to-day. Well is this said to be "the supreme necessity." Only realize that high ideal, or fulfil those five conditions, and every child of God would be a hero and a host.

—A brilliant Oxford student was giving himself to the Wesleyan Missionary Society for African service. His tutor remonstrated. "You are going out to die in a year or two. It is madness." The young man (who did die after being on the field only a year) answered: "I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, to be a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content; certain as I am that the final result will be a Christian Africa." If this way of putting things is not according to the Gospel pattern, why not?

—This for substance was said recently by one of our great preachers, and with what large elements of truth: "Certain I am that the one thing needful for the Christian Church is to get hold of the truth that the gifts of love cannot be *sent* to the perishing. The disciple must go as his Master went, and live with the people whom he wants to save." That is, in some way there must be bestowed the "healing touch."

—Some one told the Rev. Mr. Grout, one of the first missionaries to Africa, that he was going out on a wild-goose chase. After thirty years of work he could say, "Well, if I did go on a wild-goose chase, I caught the goose."

—The Apostle Paul was one of the world's most eminent "visionaries." In every emergency a vision was sure to dawn upon his eyes—*e.g.*, at Damascus, and Troas, in Corinth, before the shipwreck, etc., a magnificent view of duty and privilege; and how fortunate for him and for us that no sooner had he beheld than he was swift to obey! "I was not disobedient unto the heavenly vision."

—In a late number of the *Student Volunteer*, J. Campbell White, speaking of the specious plea by which many are held back from the foreign field, that "our services are indispensable to this country," cogently suggests that "Paul was the most indispensable Christian worker in Palestine when he was called away to Macedonia. It was not because England had no work for Carey, that he inaugurated the movement for India's redemption. Livingstone would have been a wonderful leader in any land, therefore the greater necessity of his going where such ability was most profoundly needed. Judson declined a call to 'the largest church in Boston,' in order to become the founder of the greatest Baptist church in the world."

—Shall we term it poetic justice, or

the irony of fate, or a case of the Lord making the wrath of man to praise Him, when we see the great East India Company, so exceeding mad against missions, fairly compelled to put Carey on its pay-list as teacher and translator, and keep him there for a long term of years at a large salary? Or when the same corporation felt constrained to publish, at its own cost ($75,000), Morrison's great dictionary of the Chinese language, and employ him as translator on a salary of $6000?

—Amen. Even so. The other day Professor Swing had a glowing word for each one of a number of "institutions," like the school, the home, the flag, and the ballot-box. Nor did he stop here, but proceeded as follows: "And now let us add one more symbol, long despised, but really noble in the midst of a noble host. It is the contribution-box. Into the ballot-box goes the intelligence of the community; but into that worthy rival, the contribution-box, goes the love of the benevolent. Indeed, this glorified institution has, for the most part, preceded the ballot; for the ship of the missionary and the teacher sails first to make man fit to enjoy the blessings of freedom. Charity precedes liberty. Beautiful indeed is the picture when an humble man goes with a mind full of intelligence and deposits his vote; but a picture so striking finds its equal in that scene where the poor widow advances, and, all aglow with the light of benevolence, puts into the contribution-box her two mites."

—Judge not too harshly the errors of the statistician of missions, for his difficulties are many and great. No two societies have the same method of reporting facts, while too many have no "method" at all. The Propagation Society includes work done for Englishmen in the colonies, the American Baptists and Methodists have missions in Protestant countries of Europe, and the Moravians include in receipts the profits of mercantile operations. Then our Methodist Society omits the large sums raised by the Methodist women, as do also several of the great English societies; and the work of Bishop Taylor is counted separate and distinct, and so it is that not all figures tell the truth.

—Clearly our Bible societies may properly claim a place among organizations for the furtherance of foreign missions, for the American Bible Society expended last year for work abroad not less than $132,602, nor does this large sum include the not small amount expended in this country in printing the Scriptures in foreign languages for circulation abroad. To the Levant went $46,393; to South America, $39,093; to China, $19,843; to Mexico, $19,509, etc. During the last ten years $1,479,741 have been sent to foreign lands.

—More and more the Industrial Mission is coming into favor and prominence as a most valuable auxiliary to the spread of the Gospel. Indolence is the curse of most savage people. They are too lazy to be in earnest and steadfast, and are in deepest poverty, and hence they need to be urged and taught how to work. Besides, it often happens that he who confesses Christ becomes an outcast at once, and so must be helped to earn a livelihood. Therefore Lovedale, and the new East African Industrial Mission, and the various training schools are not mere secular concerns.

—A second issue of Dean Vahl's most thorough and painstaking "Statistical Review of Missions to the Heathen" has recently come from the press. Missions to the Jews as well as those to corrupt Christian churches are omitted. He finds the number of communicants at the close of 1891 to be 1,168,560, or about 4,000,000 adherents. The number of foreign agents is 7539, of whom 5094 are men, and 2445 are unmarried women; or, if wives are included, the sum would be 10,539. Of native laborers there are 40,438, of whom 3730 are ordained. The money contributions amount to $13,046,600 (£2,749,340). The number of societies included is 304.

WOMAN'S WORK.

—Mary Rajanayakan, a converted Tamil girl, is now a student in the Medical College at Madras, India, fitting herself to work among her own sisters. She is a graduate of the Government normal school at Madura, and has been a teacher in Miss Scudder's girls' boarding-school, where she was loved by all "for her beautiful Christian character." This may mean little to us, but how much it means in India!

—The late Madame Coillard may safely be ranked among the true heroines of missions. The Basuto Mission, in South Central Africa, constituted the field of her toil and endurance, and these words of hers stand for the spirit which marked her career from beginning to end: "I have come to Africa to do with you the Lord's work, whatever and wherever it may be; and remember that, when God calls you, you will never find me standing in the way of your duty."

—For the women of the Orient, so sadly cramped and fettered and enslaved, no single enterprise is fuller of promise than the American College for Girls at Constantinople (Scutari). It fairly ranks for excellence of literary character with Robert College, standing on the same beautiful Bosphorus, though across and a few miles farther up. Last year saw 141 students enrolled, and coming from 9 nationalities of the polyglot Turkish Empire.

—Among the surprises of the present time may be named the way women are coming to fame, not only in moral reforms and the various professions, but even in travel in uncivilized and savage lands, where the greatest physical endurance is required as well as facing extreme perils. A year or two ago one of the "weaker sex" plunged into Central Africa on an exploring tour lasting for months. Mrs. Isabella Bird Bishop and Miss Gordon Cumming have seen with their own eyes much of Central Asia; and Miss Taylor is the last one to make a determined attempt to reach Lhassa, the capital of Thibet, entering from the China side.

—This is how the wives of missionaries keep themselves busy and make themselves useful, as stated by "one of them": "They look after schools and teach Biblewomen, and send them out and take their reports. They look after the women of the churches—old folks, young folks, well folks, feeble folks, and all sorts of folks who need bits of help, and odds and ends of good advice and wise suggestion. Besides that which cometh upon them daily—the care of their little families—they have to provide for all the strangers that come along. If there are any social amenities to be observed, in order to be in good standing in the community, the wives have to see to them also, or they won't be done. Ostensibly, the husband is here to do a little civilizing, as a sort of secondary work, but his wife often has to keep her eye on him to prevent his being barbarized while he is about it. He would go round with sleeves out at the elbows, and shoes careened over on one side. He would get to taking his breakfast in the pantry or on his writing-desk. Every time he comes back from the jungle his wife has to put him through to make him presentable and a credit to those who sent him out."

—This is the report lately given to the Dutch (Reformed) Church, referring to an appeal for an increase of gifts: The noble women of our auxiliaries did not stop at 10 or even 20 per cent, and the hearts of "Mrs. President and managers" swelled with a holy pride at the anniversary as the treasurer's report was read—$29,636 against $20,855 last year—nearly 30 per cent increase.

—The Countess Dufferin's Fund now amounts to £82,000 ($410,000), and by means of it 103 well-qualified women physicians are kept at work among the women of India, and nearly 200 more are studying medicine in India, and yet others in England. Some 460,000 af-

flicted women received treatment last year.

THE UNITED STATES.

—It is commonly supposed that the East is the great religious giver, while in the main the West only receives; but not so, for last year next to Massachusetts, Connecticut and Rhode Island, which are in the advance guard of all the States in their home missionary gifts *per member*, stands California, which has contributed to the Congregational Home Missionary Society an average of $1.13 per member. Three other home missionary States follow in the lead of other Eastern and Middle States. The contributions of 6 home missionary States averaged last year 94 cents per member, while the average home missionary gift in the 6 New England States was but 99 cents.

—Chicago has its Daily News Sanitorium at Lincoln Park. Last year, between June 23d and October 1st, 48,641 infants, mothers, and children were cared for at a cost of $2575, or less than 10 cents a day for each patient. This number was nearly double the attendance for 1891. The beautiful thing about this Christly charity is that so many and so different persons lend a hand in it, from the 9 volunteer physicians to the Washington and the Lincoln Ice Companies furnishing ice free, while J. M. Barron supplied the milk.

—The People's Palace, in Jersey City, undertakes to do somewhat to keep the multitudes from vicious and criminal ways, and so supplies "a large reading-room and library; an amusement-hall for young men, open afternoons and evenings; an assembly-hall for young women; a gymnasium, in which are weekly classes for young men, boys' gymnastic classes, a boys' brigade, a drum and fife corps; a bathing department, with separate provision for men, boys, and women; drawing classes; sewing-schools; a kitchen garden; and a day-nursery. In addition to the room in the house, the nursery has a yard outside, graded and planted with flowers and shrubs, while a miniature seashore has been constructed and filled with white sand for the children to play and dig in."

—It is estimated that in New York City are found about 8000 Chinese, of whom some 300 are Christians, and that not less than 3500 congregate from all directions to "Chinatown" every Sabbath.

—The American Missionary Association has a school for colored people in McIntosh, Ga., where the pupils are allowed to pay their tuition in eggs, rice, fish, fruit, and vegetables. The teacher says: "One morning, after devotional exercises, one of the girls came from her school-room and, pulling out a live chicken from under her shawl, asked, 'Professor, do you take chickens for tuition?' Again and again a little fellow has come to me, bringing a little collection of one and two-cent pieces, asking if that would make up enough for his tuition." Some of the children cheerfully walk eight miles from home and back again every day.

—A society with the object of evangelizing Afghanistan was organized in a small front parlor in New York City a few months ago. The officers and members of the society are men who in the providence of God were rescued from "great depths" in the Bowery lodging-houses. The president is a tinker, who has laid away his budget and is now a colporteur and missionary of the American Tract Society. The vice-president was educated for a physician, but strong drink brought him to the level of a common tramp, and for many years his only means of living was selling penny song sheets. He is now in the employ of a religious society of New York City. The others are now in positions of honor and trust.

—During the year ending March 31st the cash receipts of the American Seamen's Friend Society amounted to $43,242. Its chaplains and missionaries labored in Norway, Denmark, and Sweden; at Hamburg, Antwerp, Rotter-

dam, Genoa, and Naples; in the Madeira Islands; at Bombay and Karachi, India; at Yokohama, Japan; Valparaiso, Chile; Rio de Janeiro, Brazil; Montevideo, Uruguay; Buenos Ayres and Rosario, Argentine Republic; in New York, Brooklyn Navy Yard, Norfolk, Wilmington, Charleston, Savannah, Mobile; in Astoria, Portland, Seattle, Tacoma and Port Townsend. The whole number of new libraries sent out is 9909, and the reshipments of the same 11,220, making in the aggregate, 21,129. The number of volumes in all these libraries, 511,420, has been accessible by first shipment and reshipment to 375,888 men.

—The Methodist Church, South, has made the following appropriations for the current year:

Brazil Conference.....	$30,990
China Conference.....	37,383
Japan Conference.....	37,450
Central Mexico Conference....	36,185
Mexican Border Conference...	19,179
Northwest Mexico Conference.	17,730
Indian Mission Conference....	19,660

In addition to the above amounts, Brazil Conference receives a special sum of $5700, and the Indian Mission another of $1000. China also receives an addition for 2 lady teachers.

—Unfortunately this item is to be "located," not in Africa, China, or the South Seas, but in the Christian Province of Quebec. "La Bonne Ste. Anne," be it known, is the reputed *grandmother* of our Lord, but is also a church with altars, unending masses, and the scene, year in and year out, of perpetual and astounding miracles, and devotees from all parts of North America, afflicted with divers diseases, flock to her famous shrine to entreat her favor and restoration to health. As to the astounding cures wrought by faith in the benevolent nature and almighty power of "La Bonne Ste. Anne," the immense pile of crutches, artistically arranged, is the standing evidence; also the colossal statue of the great goddess, whose brow is adorned with a crown of gold and precious stones, the gift of Canadian women, and made from rings, bracelets, necklets, earrings, etc., the gifts of devout souls. The devotees of the said saint have been pouring in since 1874 in numbers steadily increasing. That year there were 17,200 pilgrims to her shrine; in 1879, some 37,000, increased to 61,725 in 1884, to 100,951 in 1889, and last year to 180,000!

EUROPE.

—The armies of Europe now number more than 22,000,000 men, and to support them costs $4,000,000,000 (four billions, mark it!). What a benefactor of his kind he would be who should persuade the monarchs to disband this destructive force, and to pay that amount, or a tithe of it, for the benefit of mankind!

Great Britain.—Four hundred and eighty-five missionaries are on the staff of the London City Mission. French, German, Spaniards, and other foreigners are employed to reach certain classes. The receipts were $252,985 last year. During the same period 69,000 meetings were held, and over 3,500,000 visits were made.

—The Church Society has 20 medical missions, some of them with branch hospitals and dispensaries. Of these 6 are in China, 5 in India, 5 in Africa, and 1 each in Persia, Palestine, and British Columbia.

—The Turkish Missions Aid Society is undenominational, and from the first has bestowed its funds mainly upon American organizations. In 1854–62 no less than $70,000 were so applied.

The Continent.—A missionary of the American Board writes from Bohemia of the Free Reformed Church, with "its life amid difficult surroundings. Perhaps the fact that whereas 15 years ago there were but 15 members, and that now there are 10 churches, 30 stations, and 700 members, is of less importance than the spiritual life of the Church. Among its members are only 3 or 4 who are not to be ranked among

the uncultured and poor. And many are very poor. Yet they love their Saviour, the Lord Jesus, with all their heart; and I hope that I shall not greatly err, if I say that every member is a preacher and a missionary."

—A Moscow merchant has become the godfather of 400 Jews who have been baptized to avoid persecution. He promised to remember in his will every one who should be certified to have received the sacrament once a year, and only two have so far reported themselves.

ASIA.

Mohammedan Realms.—The situation is indeed "strained" in Turkey as touching Christian work, when two professors of Anatolia College, who are innocent of any crime, can be arrested and condemned to death, and be rescued from their fate only upon the determined protest of Great Britain, and on condition of at once leaving the country. It looks much as though the Sultan were watching his opportunity to drive from his dominions every missionary from Europe and America, and restore Islam to undisputed control.

—Opposition to the work in Latakia still continues. Not long since three of the Ainsiriyeh Protestants were imprisoned on charges which had to be invented. They were accused of stealing children to sell to the Americans to send to the United States, and a list of names had been prepared of pupils who had been in school years ago. They were able to tell where most of them were. They were confined in prison for a month, and because they dared say they were Christians they were kept in the inner dark dungeon.

—Various colonies of Jews have been established in Palestine by wealthy societies and individuals. In the plain of Sharon, near Jaffa, there are 6 or 7 of these, and near Jericho, in the Jordan valley, 2 more, and 3 more near Safed. It is a remarkable fact that in Nazareth and Bethlehem there is not a single Jew. In all of these cities mentioned there are and have been for many years Jewish societies and missionaries at work. The colonies are private property, and are beyond the reach of direct missionary effort.

—In Persia also there is suffering for the Gospel's sake, and Mirza Ibrahim, after lying for a year in prison because he dared to transfer his allegiance from Mohammed to Christ, has finally died. Though enduring untold suffering and insult, he was steadfast to the last.

—Seventy-six persons are reported to have died of cholera in Jeddah, on July 1st, and 440 in Mecca. The total mortality among Mecca pilgrims since early in June exceeds 5000. It costs something, then, to serve even the prophet of Arabia.

INDIA.

—The Maharaja of Bhownagga, an enlightened Indian potentate now in London, is said to have dispensed thus far about $5,000,000 in charities.

—Says Eugene Stock: "It is a fact worth remembering that in the Punjab more than half the native clergy are converts from Islam. One of them is the celebrated Dr. Imad-ud-din, once worshipped as a Moslem saint, and now for a quarter of a century a faithful minister of Christ, and a learned expositor of Scripture and controversialist by voice and by pen—the first native of India on whom the degree of D.D. has been conferred by the Archbishop of Canterbury.

—Mr. Hazen, of the Madura Mission, has charge of 3 stations—Tirupuvanam, Melur, and Mana-madura—and he writes of the incessant calls which are made upon him. There are 12 Biblewomen who visit hundreds of houses, 3 Hindu girls' schools, 1 large boys' day-school, and a boarding-school with 72 pupils. The outlook for the stations is most encouraging. During the month of March, he says, "we received a new congregation of 69 souls near Mana-madura. A few days later 27 persons

joined us in the Tirupuvanam station from 1 village, and 5 families from 3 other villages, while a whole village near Melur proposes to join us if we can send them a teacher. Thus the work brightens up on every hand."

—The principal of the Ahmednagar high school writes as follows of two appalling difficulties which appear to be deep-rooted in the Hindu mind and heart: "The two questions that seem to me to require a speedy settlement are, first, how to get our Christian pupils to take an interest in their Hindu and Mohammedan fellow-students; second, how to encourage independence of character and self-respect among these Christian young men. As to the first of these, it is impossible for any one who has not spent many years here to conceive the utter want of sympathy that exists between the different classes. People who live next door are utter foreigners to each other. It is rare that a word is passed between them. Our Christian community have accepted Christianity, but cannot forget the treatment they used to receive from other classes. They are practically a new caste added to India's already discordant elements. We have all the organizations known at home, but they lag through this utter apathy to the interests of others. Selfishness is the greatest of India's 330,000,000 gods, and the one to whom all pay reverence. With reference to the second, it is amazing how far dependence and servility can possess a human being. No man thinks of doing anything for himself that he can get another to do for him. He would rather starve on a penny that he has begged than live comfortably on a pound that he has earned. The most honored way of getting money is by using one's wits."

—The eighteenth annual report of the Bethel Santhal Mission, India, gives some interesting facts. This mission is independent of any society, and was founded in 1875 by Pastor A. Haegaert, by his own efforts and money. It has since been carried on by means of funds contributed by friends in India, England, Scotland, and France. In 1875 there was not a single Christian in the district; now there are converts in 700 villages. There are 24 churches, 7 schools, and an extensive medical work is also carried on.

—Burmah is peculiarly a Baptist mission field, though four other societies carry on work—the Propagation Society, the American Episcopalian, the Wesleyan, and the Leipsic Lutheran Society. Of the 61 missionaries in that country, the Baptists have 45; of the women, 54 out of 62; of the native helpers, 132 out of 146; of the native Christians, 81,805 out of 89,182, and 30,646 communicants out of a total of 33,037.

—France is playing the part of mischief-maker on a large scale in the realm of missions. She likes not the English speech, and to the Protestant faith is inclined to show the least possible favor; and therefore we cannot but look with solicitude toward Siam and French designs in that quarter. It bodes no good to the Gospel that French war ships have entered the Menang and threaten to shell Bangkok.

China.—A missionary says that Chinese converts "don't know any better than to go to prayer-meeting every time." Then let no "Christians" ever inform them of their "mistake," for in this case ignorance is bliss.

—Dr. C. W. Mateer estimates that in China the sum of $130,000,000 is spent annually for the paper money burned in ancestral worship.

—A missionary writes of "counterfeit" foreigners, and says: "It seems that one or more enterprising Celestials have gone into the work of dispensing medicines, after the manner of the American physician. Usually two or three men go together. One of these dresses in foreign costume and talks a gibberish which is not understood by the natives, and so passes for a foreign

language. In imitation of American physicians, all medicine is given away; but, unlike that fraternity, the bogus representative of America is quite willing to receive contributions of grain to feed the animal which helps convey him from village to village. In consequence grain pours in upon him by the quantity. This is disposed of by a confederate at the nearest fair, and then Ah Sin departs for 'fresh fields and pastures new.'"

—A singular interruption occurred at a wedding at Tai-ku, China, while Dr. Atwood was officiating at the first public Christian marriage ceremony that had occurred in that city. There were 300 or 400 Chinese present, listening respectfully, when an old woman cried out: "This is great doing; not to worship heaven and earth!" One of the native Christians immediately sprang to his feet, and addressing all present, showed how much better it was to worship God, who made heaven and earth. Thus the marriage occasion was made an evangelistic service, and the woman's objection to the omission of an idolatrous practice common at Chinese weddings led to a clear presentation of Gospel truth.

—It was in this way most strange that a soul was led to the Christian faith. A Chinaman, applying for baptism, on being asked if he prayed, repeated a peculiar form of the Lord's Prayer. Inquiry showed that it came from an edition of the Gospels printed by the London Mission more than thirty years before. His brother, who did business on the coast, had received the book from a junk from Shanghai, and so it fell into his hands, and he, being a doctor, concluded on reading the Gospels that Jesus was a doctor, and wished he had the power to perform similar cures. When he came to the Lord's Prayer he thought it was a very good form with which to worship "heaven and earth," according to the Confucian religion, and he committed it to memory as he found it there in the classical or written language. His habit was to kneel on the ground and repeat the prayer morning and evening, but neither he nor his friends nor a priest to whom he showed the book had gathered from it that Jesus was the Saviour of men. Afterward a friend who had learned the way more perfectly told him of it, and it was not hard for him to believe.

—Shanghai is a most important centre for Christian influence, since more than a dozen of the great missionary societies are represented in the city by churches, schools, hospitals, publishing houses, and other like instrumentalities. From hence to all parts of the empire continually flow streams of good influence.

—This intelligence has a pleasant sound. The Synod of China has decided to overture the presbyteries with reference to independence. If it carries, and other Presbyterian bodies unite, China will presently have a General Assembly comprising about one third of the Christians in the empire. The Synod established a missionary society of its own to evangelize the inland provinces. They have over 6000 members, and the net increase within five years has been 60 per cent. Their contributions amount to about $15,000 a year. Already there are 27 native ordained ministers, and 27 licentiates.

Japan.—The Rev. Naomi Tamura, of Tokyo, Japan, author of "The Japanese Bride," is a pastor of one of the largest Presbyterian churches in Japan. It has over 500 members, is self-supporting, and has never received financial aid from the Presbyterian Foreign Mission Board.

—The number of men in the membership of the Japanese churches is much greater than the number of women, some recently published statistics of mission work in Japan showing an overplus of more than 5000 men in the church-membership. A writer in the *Independent* finds the reason for this, not in a want of intelligence and zeal in the Christian women who are engaged

in work there, but in the state of society and the prevailing public sentiment. Pastoral work among women is difficult, and public sentiment prevents a large attendance of women at evening gatherings, especially in large cities.

—Rev. H. T. Graham, of Tokushima, tells of an aged disciple whose sight was failing, and so he was afraid that he could not much longer read the Bible, which is in fine print. In order to avoid this calamity, he undertook the herculean task of *preparing a copy with his own hand.* Beginning three years ago, he has reached the Third Epistle of John, and has filled 19 large volumes.

AFRICA.

—The northern half of Africa has the characteristics of Arab civilization. The people are pastoral and nomadic. They are restless, fierce, warlike and grasping. They have all the virtues and vices of the Moslems. Many of them have heard of Christ, but most have never felt their need of Him. The southern half has no real civilization. The tribes differ much in the matter of intelligence. The Zulus are very quick-witted. The children in the mission schools show great mental ability, write excellent compositions, take to music wonderfully, have a knowledge of the Bible, and are honest and generous. A missionary in Uganda says that the quickness of a majority in the schools has been a surprise to him. Few English people can learn so rapidly.

—The Belgium Roman Catholics are pushing their work in the Congo Free State. One order has 5 stations occupied by a dozen priests, extending from the coast beyond the last Baptist station. The Bishop of Ghent also has a station at Matadi; and the Sisters of Charity occupy 3 stations on the Lower Congo. A mission steamer of 7 tons is being built for use upon the river. The Jesuits and Carthusian friars are also entering the field; and on the eastern coast are found the white fathers of the congregation of Cardinal Lavigerie. More than 100 priests and novices, besides Sisters of Charity, have recently entered, or soon will enter, that country as missionaries.

—Twelve years ago the natives of the Upper Congo had never seen a steamboat. Now there is a fleet of 20 steamers on the upper river.

—One of the curiosities of domestic slavery in darkest Africa is that while the native slave-owner can by custom compel his slaves to fight for him, and possesses other extensive powers over them, he cannot "legally" compel his slaves to work for him. On the Congo and its affluents, native (not Mohammedan) slave-owners pay wages to their own slaves whenever the latter are required to transport ivory and produce to the coast. Even Tippoo Tib pays his numerous slave soldiers under such peaceful circumstances. The explanation of this anomaly seems to be that war is a far more ancient and primitive institution than labor.

—Bishop Tucker, of Uganda, says: "During the last few months nearly 40,000 reading-sheets have been sold. What does this teach us? No one buys a reading-sheet without a very serious and settled purpose. A reading-sheet is not of itself very amusing. Therefore that this large number of reading-sheets has been sold is most significant. It reveals a settled purpose in the mind of the people. It means not that 40,000 people are learning to read, but that six times 40,000 are so learning. It is, I think, a fair calculation that a single reading-sheet will do the work of teaching six people. Thus we are brought face to face with the fact that in one way or another something like a quarter of a million of people are under instruction in the matter of simply learning to read." The bishop tells, too, of his wonderful "cathedral," in which nearly 500 trees are used as pillars, some of them brought five and six days' journey, and needing several hundred men to carry them.

—Wednesday, March 15th, of this year, was a red-letter day at Genadendal. It was the opening day of the large Jubilee Church seating 1400. Toward the total cost of $17,190, this congregation of about 3000 Hottentots had already raised $7125, in three years, and they intend to meet the remaining debt of $1690. The collections at the opening services amounted to $360. Truly they have deserved the liberal help which has been sent them from all parts of the world.

—Ten years ago the Basutos in South Africa were threatened with ruin and extinction through the ravages of strong drink. At the earnest request of the chiefs, the British Government prohibited the import of intoxicants. As a result the Basutos have made remarkable progress. The country is a centre of loyalty and order, and a source of food and labor supply to the neighboring States. Last year the exports amounted to £250,000, and passes were issued to more than 50,000 natives, who went to work in the mines of Kimberley and Johannisberg.

—Pastor Rosacos, the Norwegian missionary in Madagascar, two years ago established a leper colony, which has now 40 houses, a church and a hospital. A house is to be built for the children of leper parents; of these there are 200, of whom 139 are baptized. In this "town of mercy" a Norwegian deaconess, Sister Marie Foreide, is employed, and another is shortly expected.

—Caussègne, of the Jesuits' Mission at Antananarivo, has returned to France; and, after protesting against the baseless political claims put forward in the Chamber of Deputies even by Ministers of State, goes on to say of the English and Norwegian missions at Antananarivo, that if their relations are not intimate with the Catholic Missions, they are civil. The English and Norwegians do not attack the Catholics. The open and violent enemies of the latter are French. As to the Sakalavas, who are not yet Protestants, he holds them to be an inferior race, refractory in civilization. The Hovas are really a fine people, and in time to come will be the governing race of the island.

ISLANDS OF THE SEA.

—In this day of general and great movements of population, Babels abound. Thus, Singapore at the extreme south and Penang at the north entrance of the Straits are the chief towns, and in them almost every race, creed, and language is represented. It is a strange sight for all new-comers. "First comes an African, who wishes to have the Gospel in the Arabic tongue; next, a Tamil man turns up, very lightly dressed indeed, who asks for the same thing, but in the language of the Coromandel Coast; later on we meet a sombre-looking Parsee, or what is the same, a fire-worshipper, who wants the book in the peculiar dialect of Zoroaster; or it may be a timid Siamese, in the pretty garb of his nation, who tells how anxious he has been for some time past that he might get the story of Christ in words intelligible to him; or a Chinaman, with a cue reaching to his heels, that desires to obtain what is the only authoritative statement of the 'Jesus doctrine;' or a Bugis—one of the race known as 'the gypsies of the sea'—who wanders about selling clothes, knives, and other articles; or a Tagalog, who expatiates over the wrongs and the oppression which the natives of the Philippines are made to bear; or a Javanese, a Cambodian, a Bengali, a Sinhalese, or any other of the motley population dwelling together under the protection of the Union flag."

—The Neukirchen (German) Mission reports as follows respecting its work in the Salatiga and Rembang districts of Central Java. The 4 missionaries are aided by 13 native helpers, 6 teachers, and 4 elders. There are 619 baptized persons, 356 of whom are adults. They have 161 children in the day-schools, and 69 Sunday-scholars.