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## CHINESE "ANCESTRAL WORSHIP."

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Among the interesting legendary tales with which Chinese literature abounds, none is more beautiful than "The Legend of the Tablet." It runs somewhat on this wise :

Years ago a poor old widow, with her children, was struggling with poverty to maintain her family in food and clothing. She was a kind and loving mother, sparing neither time nor patience, and ever enduring suffering if thereby she could only provide some pleasure for the loved ones. Such devotion and love won the affection and reciprocal love from all her children save one. This one son neither kindness nor love could touch, labor she never so hard to please him. He found fault with everything. His dinner was either too hot or too cold, too early or too late ; his clothes too thick or too thin ; and every demonstration on his mother's part met with snarls and growls on his. The lad was a shepherd by occupation, and one day he failed to put in an appearance at dinner-time. The mother, notwithstanding all the abuse she had received at his hand, was exceedingly anxious about his non-appearance. She delayed the meal, and waited and waited until she found there was no need of waiting longer, when she took a little basket, filling it full of the choicest things, and set out to find her absent boy. She found him—not starving, but desperately sullen. The kind and thoughtful deed of his mother, instead of awakening affection, aroused his anger to frenzy. Becoming violently enraged, he began to abuse her, when, in an uncontrollable fit of passion, he struck her a blow that sent her staggering on the brink of a precipice near which they were standing, and before she could recover herself, she went over and down into the abyss below. Frantic with grief now, the shepherd boy rushed madly down the mountain-side in search of his mother ; but, look where he would, not a sign of her could he discover. The only thing he could see was a tiny " wooden tablet," into which, he was led to believe, the spirit of his mother had entered. Taking it up tenderly, he carried it to his desolate home, and ever after made it his shrine.

But the foundations of ancestral worship are not laid on any shadowy, visionary soil of myths and legends, but on substantial, solid, historical ground. Ancestral worship has its origin both in the family and nation, and is both a family and a national custom. It is as old as the empire itself, having been instituted in the days of Emperor Shun, the last sovereign of the second dynasty, B.C. 2255-2205. Contemporary with the birth of the nation, it has become so interwoven in the warp and woof of its history, that to attempt to disengage the strands would be to destroy the whole fabric. And, moreover, it is considered to be of more than historical significance—viz., the keystone by which this empire is cemented together, yea, the very stronghold of its life. No other one thing in its entire history has tended more to bind this people together or to perpetuate the nation than this universal respect (whether sincere or a sham) for the living and devotion for the dead; and no other one thing has so bound them to the dead past or so diverted their attention from the living future. And so it has been said, "Had it not been for this system of 'filial piety' (filial piety is the comprehensive term, and includes 'ancestral worship') and 'ancestral worship' there would be no China now, only a medley of contending tribes and opposing nations." Another writer adds, "It was supposed to be the glory of the early statesmen and sages to have correctly apprehended the natural feeling of filial duty, so as to make it an engine for perfect government of the family, the State, and the empire."

Whatever good some may perchance be led to affirm of such a system, that, perhaps, has been the cementing power of preserving the nation through all these centuries, the evil it has wrought offsets all the good—if there be good. 1. It has fixed the attention on the past so that it has ever prevented any aspirations or progress for the future; hence for the past eighteen centuries all advancement has been prevented. Once originators and inventors, the Chinese have long years ago buried all their genius in the dead past. Such a system has created an intense thirst for male offspring (and a hatred of female offspring) to perform the rites due to them, as parents, after death; hence the custom of child marriage and polygamy. 2. It tends to localization and overcrowding of population; hence, the family of Confucius has continued through sixty generations to the present day in the same locality.

Confucius, who claimed for himself nothing more than to be a transmitter, was only giving expression to the traditions of fifteen generations when he said, "Of all actions of men, there is none greater than filial piety, and in filial piety there is nothing greater than reverential awe of one's father." Again he says, "The worship of parents is part of the duty of filial piety." When the sage says that it is a "part of the duty," we do not understand him to mean a fractional part, but that the essential, if not the all-important part, is ancestral worship in filial piety.

For while the duty of filial piety may demand the strengthening of "the bonds of family union" and the stimulating "to active charity,"

and while it may "cherish self-respect and impose moral restraint" from the living (more of it in books, however, than in real practice), yet its larger and irrevocable demands are witnessed in the time and money expended and the adoration and worship bestowed upon the dead.

Every son of China, upon the decease of his father, erects to his memory a little wooden tablet, consisting of two thin pieces of wood, closely fitting—some gilded and others ungilded—about twelve inches high, three inches wide, and altogether three quarters of an inch thick, and set in a wooden base three inches square. This practice of erecting tablets was probably introduced in the early years of the third dynasty, B.C. 2205–1766, and has remained in vogue ever since with but one single exception. The kings of Chau made an innovation. During the period of the fifth dynasty—i.e., the Chau dynasty—living personages were substituted for these wooden tablets, who took the place of them in every respect. This practice, however, passed away with the dynasty in which it prevailed. On the outside piece an inscription of this order is written, "The son (or sons) of So-and-So erect this tablet to his memory, and come to worship." On the inside piece is written the name of the father in full—viz., his given name at birth and his name at the time of his death—for a Chinaman may have, and does have, new names as one has new clothes. In fact, he seems to be constantly changing—a name for his childhood, youth, manhood, and old age, etc. Also there is written on this inside strip the names of the reigning emperors and the year of the reign, and the day and month on which the ancestor was born, and a similar inscription in regard to his death. Before these shrines "incense is burned morning and evening for forty-nine days after the decease of the father, and upon stated times thereafter during the lifetime of the survivors." "When a scholar obtains a degree, when an officer is advanced in rank, upon anniversaries of births and deaths" worship must be performed before these tablets. A family is mentioned in Canton having twenty-two hundred tablets in their rooms, arranged from above downward, the oldest being at the top. Not only every house is a shrine, on whose altars these tablets ever stand, but each clan has its own particular "ancestral hall," where the tablets of ancient ancestors are deposited, and where, on stated occasions, members of the clan congregate to worship them.

Besides this, there are numerous feasts, occurring semi-occasionally, or more frequently observed in honor of the illustrious dead. One of these of particular importance is deserving of more than a passing notice, called the "Feast of the Tombs," celebrated at the spring and autumn solstice, when special rites and ceremonies are performed at the graves in family and public cemeteries. This feast day is made a veritable gala day, a sort of a family excursion in the country affair, or, as Professor Leggs puts it, "Grand family reunions, where the dead and the living meet, eating and drinking together, where the living worship the dead and the dead bless the living." Dressed in gorgeous robes—i.e., Chinese gorgeousness, with

banners flying, gongs beating, an indispensable melody (?) in Chinese parades, and horns tooting—the procession moves forward, a happy company. Upon reaching the cemetery “they cover the tombs with layers of fresh earth,” as we would plant our flowers, and afterward present their offerings of fowl, rice, fish, fruit, and wines that have been provided in extravagance. After the spirits have feasted, the real fun begins. It is not strange to us that spirits do not have ravenous appetites, and that the bulk of the stuff remains. Upon these remnants the old men and women, the young men and maidens, the boys and girls feast themselves to the full, making merry, carousing and wrangling until the “wee sma’ hours of the morning.” Thus far we have spoken of ancestral worship at its best, and we perhaps have seen much in it that has commanded our approving sympathy.

Ancestral worship is not thoroughly bad by any means. Verily there is much in it that is excellent. It has some features about it that are embodied in the precepts of the fifth commandment of the Decalogue ; and there is also a great deal in it similar to our ideas embodied in our State and national demonstrations in honor of our illustrious statesmen and soldier heroes, or as witnessed on our Decoration Day and other anniversaries of like nature.

But there is another side which, if left undiscovered, would be to leave us in ignorance of the real intents and purposes of the system. If the people would confine themselves to the mere honoring of the dead as we honor our dead—if there were less of formality and more of sincerity—then it might command our full approval and sympathy. But in that act of worship it is made abominable, because they make the dead ancestor “the correlate of Heaven” (God), and so violate and destroy any good there may be in it. In addition to the first quotation from Confucius, in the same paragraph we have this remarkable utterance : “In reverential awe shown to one’s father, there is nothing greater than making him the correlate of Heaven.”

In every one of these tablets the survivors believe there reside the spirits of the ancestors, who are dependent upon them for food, raiment, every necessity and pleasure of life, as they were when they dwelt among them in visible presence. Still more fatal is the belief that every spirit is a sort of “tutelary spirit,” a protector or destroyer, a benefactor or an avenger, one who blesses or curses, according to the generosity or neglect of the devotee. On account of this very element, so interwoven in the practice and the theory of the rite, it is impossible for a real Christianity to sanction or approve of it ; to do so would be dangerous, to say the least, and probably disastrous to the cause of Christ.

If there is any idolatry in China, it is found in ancestral worship ; and the Conference of Shanghai (1890) did no wiser thing than when it passed a resolution certifying that “idolatry is an essential constituent of ancestral worship.” Some would say, Modify it. How modify it? Eradicate

its bad features and retain only the good? Stripped of its idolatrous features, there would be nothing left to hold it together as a custom; for without this idea of a living, hearing, ever-present, ever-active spirit the whole structure would collapse, because there would be nothing left but sentiment. There would be no more in it to a native of China than there is in a game of baseball.

Reward—long life, prosperity, and happiness—is the passion that lies at the bottom of all his outward reverence and devotion—not native pride, not native glory. He makes a sort of insurance policy out of his belief, from which he expects both reward and protection, with a high-tariff plank against the introduction, into his little circle of existence, of sickness, and trouble, and adversity. Remove this feature and you remove the bottom out of the whole concern. The Rev. Y. K. Yen, a noted Chinese preacher, says, "All Chinese worship is for selfishness. If these people did not think the gods could affect men's bodies, the temples would be deserted, and ancestral worship decline." But it is a difficult matter to remove this one feature, much more than to abolish the whole system.

First. It is a system that is upheld and has been upheld by the government from time immemorial; has been endorsed by sacred edicts, enjoined by provincial manifestoes until it reads almost like a statute of the civil codes. It may be called the national religion, "for it is the only system of religion that the government takes the trouble to propagate" among its subjects. It is estimated that it costs the people one half the time of the female population to prepare articles for sacrifices and offerings that it demands, and the expenditure of one hundred and fifty millions in cold "cash" per annum to sustain it.

Second. Of all forms of idolatry, this is considered to be the most serious impediment in the conversion of the Chinese. It is the greatest obstacle that the missionary meets in his effort to set up the standards of the cross in China or to establish the Church of Christ in that benighted land. The Rev. John Ross tells of a Corean prince who was taken into China as a prisoner, and while in banishment came in contact with Christianity, and upon his return to his native land he gave this testimony: "If Protestant Christians could adopt ancestral worship, he saw no reason why Corea should not be a Christian country in three years." It is true of China as well. It sometimes seems as though this were the very last link that binds them to Satan's rule. It is a subtle influence he holds over their minds, containing so much good mixed up with so much more evil. "Go," he says, "if you must go, but take this custom with you if you go; then I will still reign." If they could only take this with them, how easy it would be to be Christian! But Christianity demands unconditional surrender; and so it comes that this is the last heathen custom that Chinese converts will yield. He would willingly let all else go, willingly cut loose from every other idol (so would the arch-enemy), if he could only cling to this one! To break away from this seems like breaking away

from his nation and becoming an exile forever from all that he ever held dear and sacred. And, in truth, so it is. If such be his own condemnation, how much severer must that be of his countrymen ! It is a frowning world he must always afterward face when once this step is taken. Companions, relatives, and kindred will look upon him "as an ingrate wretch who, following the leading of outside barbarians, has turned his back on his country, his clan, and his own family, on the father who begot him, on the mother who bore him, and therefore deserves to forfeit all share in the paternal estate, and to be an outcast on the face of the earth."

Thus one may realize what it costs to become a Christian in China ; what unconditional surrender means ; what a glorious victory the cross has won in every such concession. When a Chinaman has severed this link that has bound him enslaved to idolatry and heathen superstition and the dead past, it is clearly through the work of the Holy Ghost wrought in his soul ; that the divine work is complete, and that his life forever after is linked with Christ and the glorious future, even eternal life by the Son of God.

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## THE WORSHIP OF HEAVEN BY THE CHINESE EMPEROR.

BY A. P. HAPPER, M.D., 'D.D.

On December 21st there is annually celebrated in Peking one of the most remarkable religious services of the world. On the morning of that day the Emperor of China, as the vicegerent of heaven for the Government of China, and as the high-priest of the Chinese nation, worships the Heaven god in the presence of some two thousand of his grandees and officers at the altar to Heaven. An entrance to the park in which this altar is located is no longer permitted. Tourists visiting Peking cannot obtain access to it, and hence no description of these grounds or of this worship is sent to the papers. Perhaps some account of these ceremonies, compiled from notes made during a visit to Peking in 1878, would be interesting to the readers of the REVIEW.

Heaven, regarded as a divinity, is the patron god of the Chinese Empire. Heaven appoints the ruler. The distinctive title of the emperor is "Heaven's son." Only the emperor can worship at the imperial altar to Heaven. The time and place of this worship, the ceremonies and offerings and the prayers and the music connected with it are all prescribed in the imperial statutes, and may not be in the least modified. The time is at the winter solstice. The place is at the altar in the southeastern part of the park. The park is in the southeastern part of the city of Peking. It comprises some five hundred acres, and it is four-square. It is surrounded by a high brick wall. It is divided into three parts by walls running north and south. The western division is planted with cypress trees in rows. The entrance to the park is on the west side, by an

imposing gateway. There are roads traversing the grounds in various directions, which are paved with dressed stone. There are gates on the roads in all the division walls. The grounds are sown with grass, interspersed with flower-beds. The eastern division is intersected by a transverse wall running east and west. There is an altar to Heaven in each of these subdivisions, and they are distinguished as the southern and northern altars. The two altars are the same in structure. But on the top of the northern altar there is erected an imposing three-storied building, with three domes to represent the canopy of heaven. This can be seen from many places about the city, and it is commonly called the Temple of Heaven.

The altar to Heaven is built of white marble, and is of mammoth size. It is circular in shape, and it is built with successive terraces, one above the other. The lowest one is 210 feet in diameter; the second is 150 feet, and the topmost terrace is 90 feet in diameter and 27 feet above the ground, as the first one is nine feet above the ground, and each successive terrace is nine feet above the one below it. The outer circumference of each terrace has a balustrade of carved marble. The ascent to each successive terrace is made by four marble stairways, one from each point of the compass. The highest terrace has a circular space of 90 feet in diameter, and the lower terraces have each a circular balcony of 30 feet in width. The top surface and the balconies have arrangements for the erection of the required tents. There are holes in the marble flooring for the tent poles, and there are heavy blocks of marble with holes to which the tent ropes are fastened. There are marble stands on which the incense-holders and offerings are placed. A table before which the emperor stands when reading the annual prayer and making the offerings is placed near the south side of the terrace. There are large openwork iron urns placed in different parts of the grounds around the altar, in which the silk and other offerings and the written prayer are burned; and to the south-east of the altar is a large furnace, in which a whole bullock is consumed as a burnt-offering.

On the day before the worship nine tents, covered with sky-blue silk cloth, are erected on the northern side of the highest terrace for the tablet to Heaven and for the tablets of eight of the imperial ancestors, who are worshipped conjointly with Heaven. On the middle balcony tents are erected for the tablets of sun and stars on the east side, and for the tablets of the moon and rain, clouds, thunder, and wind on the west side. On this same balcony, near the top of the southern stairway, a tent covered with yellow silk is erected to be used as the imperial robing tent.

On the north of the altar is a round building enclosed with a high wall. It is called the temple of the Imperial Expanse. In it there are nine handsomely gilded and carved cases, where the tablets to Heaven and to the eight imperial ancestors are safely deposited. I was so fortunate as to obtain an entrance to this depository, and to get a sight of these tablets.

They are made of precious wood, about  $2\frac{1}{2}$  feet in height and 8 inches in width. They are finely carved near the top and bottom, with a smooth surface for the lettering, on which is written in Chinese and Manchu the name of the being to which each one is dedicated. On the tablet to Heaven there are four words, "Imperial Heaven, Ruler above." In other buildings in the same enclosing walls the tablets to the sun, moon, stars, etc., are deposited.

In different parts of the grounds are buildings for storing all the different utensils, vessels, musical instruments, etc., which are used at the time of worship or in preparation for it. There are slaughter-houses, and the instruments and the utensils for slaughtering the animals and preparing them for the time of the offering of them. On other parts of the grounds are buildings in which the high officers who attend the emperor and the musicians are lodged. There is a special building, styled the Palace for Fasting, prepared for the emperor.

On December 20th the emperor comes forth in great state from the palace, and proceeds—part of the way in a sedan-chair carried by sixteen men and part of the way in a chariot drawn by an elephant—to the park by one of the broad streets of Peking. He is attended by a large retinue composed of members of the royal family, some of the nobility, civil and military officers of high rank, to the number of nearly two thousand. The emperor proceeds to a place to the south of the altar, where he descends from the chair and goes to the building where the tablets are in deposit. He burns incense before them, and worships the tablets of Heaven and of the ancestors. He then inspects all the preparation which has been made for the worship of the next morning, to see that they have all been properly prepared, according to the statutes. The retinue have retired to their respective places, and the emperor repairs to the Palace for Fasting, and spends the night in meditation. The service commences at three o'clock in the morning. The emperor is informed of the hour by the official messenger, and proceeds in an imperial chair to the south gate of the outer wall which encloses the altar. From there he proceeds on foot, and ascends by the flight of steps from the south to the robing tent. The retinue in official robes take their respective places. The members of the royal family are on the south side of the highest terrace, the higher officers on the south side of the middle terrace, and others on the lowest terrace, and others still on the ground on the south side of the altar. The grounds are all lighted by lanterns suspended from poles and the marble gateways.

When everything is ready and all are in their places, the services are commenced with music. The tablets are brought out with reverential ceremonies and placed in their respective tents. The fire is lighted in the furnace where the burnt-offering is consumed. The rolls of silk and all the various offerings of meats, grains, wines, fruits are placed before the several tablets. All the exercises are performed at the call of the master

of ceremonies, which is made in a loud, ceremonious voice. The emperor bows first before the tablet to Heaven with three kneelings and nine knockings of the head on the floor ; then all the retinue goes through the same to the tablet of Heaven ; and so successively the emperor and the whole retinue of officers and grantees worship each one of the eight ancestors. Then follows the formal presentation of the offerings that are before the respective tablets. The appointed music is interspersed between the different ceremonies. Then comes the reading of the prayer to Heaven by the emperor. When these ceremonies are completed, the offerings of silk and meats are carried away by the attendants and burned in the iron urns ; then the tablets are reverentially conveyed back with music to their respective shrines in the depository. The emperor retires to his robing tent and then proceeds to his chair and returns to the palace, accompanied by his retinue.

When any one considers the various parts of the scene presented on the morning of December 21st, he cannot but be impressed with its grandeur. The emperor of these four hundred millions, as the high-priest of the nation, offers a great sacrifice to Heaven and his ancestors. The great retinue of high officers and a vast multitude of attendants are grouped around in the attitude of profound reverence and adoration. As the dim light is shed abroad upon this vast crowd from the suspended lanterns, and the lurid glare from the sacrificial furnace ascends in the distance, and the fragrance of incense and the peals of music fill the air under the open vault of the sky in the early morning, the scene has all the elements of an imposing ceremony. It is a most depressing consideration that this impressive worship is an idolatrous service. All Christian hearts will join in the prayer that the time may soon come when the ruler of this numerous people shall come to know the great God who made heaven and earth, and worship the Creator as the Lord of all.

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## THE GOVERNMENTS OF THE WORLD.—II.

BY JAMES DOUGLAS, M.A., BRIXTON, LONDON.

Modern ideas of government find their common meeting-ground in constitutional monarchy and in republics. Both may be said to be the outgrowth of the critical spirit, and to be based on the recognized principle that the people themselves should be adequately represented in the councils of the nation. The freest and, as it is generally believed, the most stable form of constitutional monarchy, is that attaching to the British crown. This is not, however, owing so much to anything in the constitution itself as to the staying power of religion in the land and to the comparative disinclination of the people for sweeping change. The moderating influence of the House of Lords is also to be recognized here ; for though the House of Lords has sometimes fretted the nation by an undue

retention of the drag, that House has more than once rendered timely service by the check applied to headlong legislation. At present the House of Lords has firmly put down the foot in the matter of the Irish Question, and saved, as many think, the public credit in so doing. Without pronouncing ourselves on this burning topic, we are glad to note that the action of the Lords has by no means convulsed the country, and will not, at this stage of the controversy at all events, effect the overthrow of the Upper Chamber. *Festina lente* ("hasten slowly") is a good motto for the politician as it is for those contemplating matrimony.

Despite the Lords, the will of the people of Great Britain and Ireland, as expressed in their chosen representatives, is virtually regal; for though the power of veto is vested in the sovereign, the right is rather abstract than concrete, so that the ruler stands apart from and above the storms of party conflict. Practically the executive government is vested in a committee of ministers called the Cabinet, whose retention of office depends on their ability to secure a majority in the House of Commons and to obtain a fresh lease of power by an appeal to the country at the close of the parliamentary term of seven years. The total number of members in the House of Commons, as determined by the Redistribution Act of 1870, is 670; but the three countries are unequally represented—Scotland being fully entitled to all the representatives she has, while Ireland has more than her rights, and England less.

England's colonies are governed on a similar basis to her own. Thus in Canada it is provided by the British North America Act of 1867 that the Constitution of the Dominion shall be "similar in principle to that of the United Kingdom." There are, therefore, in Canada two Chambers—the Senate and the House of Commons—by whom legislative power is exercised; while the executive authority, vested in the sovereign of Great Britain and Ireland, is carried on in her name by a Governor-General and Privy Council. The present number of members in the Canadian House of Commons is 215, and the ratio of members to the population is 1 in 20,276. Newfoundland is not yet part of the Dominion of Canada, but elects to remain a British crown colony, the government being representative.

Like the mother country and Canada, New South Wales, the oldest of the Australian colonies, has a parliament of two Houses—the first called the Legislative Council, whose members are appointed by the crown for life, and the second the Legislative Assembly, the members of which are elected by the constituencies for three years. A governor represents the Imperial Government, and is, in virtue of his office, commander-in-chief of all the troops in the colony.

New Zealand has a similar constitution, which includes in its lower chamber or House of Representatives four Maoris.

Queensland calls for no distinctive remark; but South Australia has certain minor features of difference, the principal one being that both chambers

are elected by the people. Tasmania, Victoria, and Western Australia are all modelled on the same general plan, and may be regarded as extensions of constitutional monarchy. In all these dominions the British Queen reigns, but not so much over as along with her subjects. The like applies to Cape Colony and Natal.

The German Constitution is less plastic than the English, and the monarch's power more regal. He can declare war, if defensive, and make peace. He represents internationally the empire; may enter into treaties with other nations, and appoints and receives ambassadors. But there are important limitations which he must respect. He has no veto on laws passed by the Federal Council or Bundesrath and the Reichstag or Diet of the Realm; nor can he declare war, if offensive, save with the consent of the former body. At the present time, however, the emperor's will is a large factor, and counts for much in all matters of grave legislative procedure. Besides, his military powers are large. The whole of the land forces is under his immediate orders; and he can erect fortresses in any part of the empire; or, in case of disturbance, put any district in a state of siege.

As the German Empire comprises many kingdoms and States having governments of their own, the Bundesrath or Federal Council exists to weld all these State governments into one for imperial purposes; and the 58 members constituting this Council receive their appointment from the governments to which they respectively belong. The Reichstag is representative directly of the German nation, and is elected by ballot, on the basis of universal suffrage, for the term of three years. It numbers 397 members—about one for every 118,000 of the inhabitants.

The Government of Austria is dual in character—*Austro-Hungarian*—united politically under the same dynasty, which is a limited monarchy. The monarch, who must be a member of the Roman Catholic Church, exercises legislative authority only with the co-operation and consent of the three representative bodies—the Reichsrath, Reichstag, and Landtage. The Landtage embraces the separate parliaments of the sixteen provinces into which Austria proper is divided. The Reichsrath is also a purely Austrian assembly, legislating for all the Austrian provinces. It is divided into an Upper and a Lower House, answering to the English Houses of Lords and Commons, and has cognizance of all public matters, such as military duty, trade laws, income and expenditure, public loans and conversion of funds—the consent of both chambers, as well as the emperor's sanction, being required to give validity to all bills. Like Austria, Hungary has a separate parliament called the Reichstag, which includes the House of Magnates and the House of Representatives; and affairs common to the two great Houses of this dual empire are settled by delegations from the Upper and Lower Chambers of the Reichsrath and Reichstag respectively, the members of which are appointed for one year and meet alternately at Vienna and Budapest.

Belgium, the Netherlands, and Denmark are all constitutional monarchies of the most pronounced type. The will of the people is supreme, and, as in England, the person of the monarch is sacred, since upon his ministers devolves the *onus* of the acts of government. The Upper Chamber in Belgium, no less than the Lower Chamber, is elected by the people. This applies to the Netherlands also, where eligibility depends on the weight of assessment ; and to Denmark likewise, though in this case the election is indirect in all cases save twelve, who are the nominees of the crown. It remains to add that, in the Netherlands, the Upper House has no power to introduce new bills, and while it may approve or reject those passed by the Lower House, it may not insert amendments.

Spain and Portugal are both limited monarchies of pronounced type. Spain has a Senate and Congress. The Senate is half composed of senators who are either senators in their own right or by crown appointment ; and the other half are elected by corporations of State and the larger rate-payers. A feature in the election to the Congress is the care that is taken of the rights of minorities in various large districts, with a view to the more just and uniform representation of the sentiments of the people. Portugal has a House of Peers resembling the Senate of Spain, and a House of Commons which is chosen in direct election by all heads of families and by all citizens who, being twenty-one years of age, can read and write, and who possess an income of 100 milreis (a little over \$100).

In Italy the constitution of the Upper Chamber is in the king's own right ; but the Lower House is elected by ballot on lines similar to those which obtain in Portugal.

The kingdoms of Sweden and Norway, while under the same constitutional monarchy, are not governed on a representative basis in which they mutually share. They are each self-governed and stand apart, Sweden having monarchical and Norway democratic leanings. In Sweden there are the usual two Houses of Parliament ; but in Norway the Great Court or *Storting* answers all purposes. The election to this assembly is made through deputies who have been elected for that purpose by the people ; and though the king has the right of veto over its laws, yet that right exists only for a limited period, and may not be exercised more than twice. In fine, the Government of Norway, if monarchical in name, is republican in spirit. The weakness of the monarchy here is due to the absence of tie between the kingdoms concerned. Home rule may please the local mind, but it can never command a true statesman's respect, or tend either to the ruler's peace or the solidification of empire. It is singularly unfortunate that the King of Sweden, who in certain respects has larger powers than appertain to most European kingships, should have two kingdoms to rule that meet on no common ground of representation ; and which, if not exactly a house divided against itself, are at a great remove from being a city closely built together.

Roumania and Servia call for no special remark ; but Montenegro and

Greece have each a setting of their own. The former, although a limited monarchy in name, borders upon the absolute in fact. Of the eight members forming the State Council, four are appointed by the prince and the remaining four are elected by the inhabitants who have borne, or are bearing, arms. Practically the influence of the prince in State Councils is supreme. The peculiarity in the limited monarchy of Greece lies in the fact that here the entire legislative power is vested in a single Chamber of Representatives, called the Boulé, which must meet for not less than three months and not more than six. An absolute majority of members is required before any bill can become law ; and a discussion of each bill, article by article, must take place thrice, on three distinct days, ere it can be adopted. Another safeguard against premature legislation is provided for in the enactment that no sitting is valid unless at least one half of the members are present.

In the East, Western ideas of government are gaining ground. Japan is a case in point. This empire, which up to 1871 was feudal in its system of rule, is now remodelled on a European basis; and, while still absolute in certain features, bears the clear imprint of constitutionalism. There are two houses, the House of Peers and the House of Representatives ; and either House may initiate projects of laws as well as make representations to the Government and present addresses to the emperor. Those elected to the House of Representatives must be not less than twenty-five years of age, must have had an actual residence in a "fu" or "ken"—the two names for districts—for not less than a year, and must contribute to the taxes a small specified amount. Every law requires the consent of the Imperial Diet, which comprehends both Houses. The Cabinet ministers are all appointed by the emperor, who can declare war, make peace, and conclude treaties.

III. Turning now to the republics of the world, the foremost are confessedly those of the United States of America and France. It is the former, however, that is seasoned by time and that has the unique advantage of having shown, through the course of successive generations, a rare power of assimilating peoples from many lands, and of gaining strength and consistency despite the undoubted presence of elements heterogeneous and forces divisive. What Britain is among the monarchies, that, in as marked a degree, is the United States among the republics. Arthur Helps, in his "Thoughts upon Government," has observed, "I do not think it too boastful to say that the British people, and our near relations in America and the colonies, are the most governable people on the face of the earth." The statement defies criticism. To the Lord be the glory ! It is the religious heart of the people which, through grace, has beat true in the dark and cloudy day, and which has yielded the statesmanship that so far has borne the State bark onward.

As it is like bringing coals to Newcastle to describe the Government of the United States in these pages, we need only touch the subject with a

light hand, and, being a Britisher, with becoming diffidence. The government is by a confederation of sovereign States in federal bond for imperial purposes, each State being sovereign in its own domain to the extent both of making and administering local laws. At the head of the confederation is the President, in whom the executive is vested, and whose period of office is for four years. He, together with the Vice-President, is chosen by electors appointed by each State to the number of the representation which each has in Congress. The President is commander-in-chief of the national forces. The Senate has large ruling powers. It ratifies or rejects treaties made by the President with foreign powers, a two-thirds majority being required for ratification. It has also the power of confirming or rejecting all presidential appointments to office, and in case of removal from office or disqualification, it constitutes a high court of impeachment. The Vice-President is, *ex officio*, head of the Senate. All senators must have reached the age of thirty, and be residents in the States from which they are chosen.

The House of Representatives, numbering 358 members, is elected every second year by the vote of citizens who, according to the laws of their respective States, are qualified to vote. These, in general, are all male citizens over twenty-one years of age. Representatives must be not less than twenty-five years of age. All bills pass through both Houses, and, before becoming law, are presented to the President. If a bill be not approved by him he may return it, with his objections, to the House in which it originated; but if, upon fresh consideration, the bill be passed by a two-thirds majority in both Houses, it becomes a law. The judicial power is confided to a Supreme Court appointed for life, with power to decide all the disputes between States and to interpret the Constitution. There is no religious test for any office of State, and education is free and practically universal.

France is governed by a President, Senate, and Chamber of Deputies. The President is elected by the Senate and Chamber of Deputies for seven years. He concludes treaties with foreign powers, but requires the assent of both Chambers to declare war. The Chamber of Deputies now consists of 584 members, who have been elected from as many *arrondissements* on the basis of universal suffrage. All bills are first canvassed in committee before being introduced into either House, and may be introduced either by the ministry, or by the President through the ministry, or by private members. The Senate is composed of 300 members, elected for nine years by an electoral body composed of municipal councils, deputies, councillors-general, and district councillors. The Senate has the right, as well as the Chamber of Deputies, of initiating and framing laws; but all laws relating to finance must first be presented to and voted by the Chamber of Deputies. The Senate acts as a Court of High Treason, before which even the President and ministers may be arraigned. The ministry is appointed by the President, and forms a council of ten ministers who hold

the varied portfolios of office. In addition there is a *Conseil d'État*, introduced by Napoleon I., and still existing, whose functions are consultative only.

The republic of Mexico comprises the richest and most varied zone in the world. The area is about half the size of European Russia, and the population about half that of England. It is divided into 27 States, two territories, and the federalty of Mexico—in all 30 political provinces. The Government has the usual threefold basis—President, elected for eight years, a Senate of 60 members, and a House of Representatives, elected by universal suffrage. Each State elects two members to the Senate, and, as in the United States, has autonomous local government. All sects are tolerated in Mexico, and none is aided by the republic or allowed to acquire land. Primary education is provided, and is compulsory ; there are 10,000 schools.

Since 1859 the long, irregular isthmus connecting North and South America, and formerly constituting the Spanish colony or kingdom of Guatemala, has been divided into five independent republics, of which three—Costa Rica, Nicaragua, and Salvador—are governed in the normal manner, by a President, an Upper House and Lower House ; while the other two States, Guatemala and Honduras, present the anomalous *régime* of a President and Congress only.

The republic of Colombia, formerly known as the United States of New Granada, is chiefly noteworthy as being intersected by the ill-fated Panama Canal, *the dearest ditch ever delved*. The governing body consists of three orders—a President, elected for six years, a Senate of 27 members, and a House of Representatives of 66 members.

Venezuela has a similar constitution ; but Ecuador can hardly be said *to be governed*, as civil wars and revolutions are almost always in progress. Even its area is uncertain, as there are chronic boundary disputes between Ecuador and Peru ; but the size is about equal to that of the United Kingdom of England and Scotland. It contains the highest peaks in the Andes chain and the sources of the Amazon.

*Brazil*.—Nearly four years ago the bloodless revolution which drove the gentle, learned, and invertebrate Emperor Dom Pedro II. from his throne removed the last crowned monarch from the Americas, which now, with the exception of Canada and certain West India islands owning a certain measure of suzerainty to European powers, are under republican sway. Under the new *régime* Brazil is divided into immense provinces with few common interests, and separated by undeveloped regions. These provinces are each governed by a provincial assembly, and the several assemblies unite to elect a Chamber of Deputies, or Constituent Assembly, which has at its head a President elected for four years.

Ever since the old emperor was dethroned, Brazil has been in a seething state of disaffection and incipient revolt, due generally to the desire of the southern provinces to establish their independence. Just now this has

culminated in the throes of revolution, and will probably lead to the disruption of Brazil into several mutually antagonistic States. While the present outbreak is in progress no more detailed information transpires than that life, property, and funds are alike insecure, and that it would be unwise to choose Brazil as a field for emigration. The State has shaken off the established religion, which was Roman Catholic ; education has been secularized ; and only civil marriages are recognized. Brazil has the enormous area of 3,250,000 square miles—as large as all Europe, Russia excluded—and a population less than half that of England.

Peru has a constitution modelled on that of the United States ; but religious liberty is not permitted, only the Roman Catholics being allowed to hold their services publicly. Since the disastrous war with Chili the great encomiums formerly lavished upon its capabilities, mines, and climate have been discounted. The population is about the same as that of Scotland, but the area is equal to that of the United Kingdom, France, and the Spanish peninsula combined.

Chili is a long, narrow strip of land between the Andes and the South Pacific, divided into 21 provinces and three territories. These elect a Lower Chamber of Deputies of 109 members triennially, the electors being confined to men with a property qualification ; and an Upper House or Senate of 37 members, elected directly by the provinces every six years. The executive power is in the hands of a President, elected for five years. The Roman Catholic religion is the State religion, but all others are tolerated. Education is free, compulsory, and universal.

Bolivia, a sparsely peopled inland State, shut in by the Andes and the Cordilleras, in Central South America, is ruled by a President, with two legislative chambers, elected by universal suffrage. The bitter experience of the financial ruin and loss of territory which have followed wars with other States keeps Bolivia peaceful ; and the widely scattered populace seem satisfied with their powers and President. Consequently it is one of the few South American countries free from debt and possessing financial credit. Bolivia contains the silver mines of Potosi ; and though the population is smaller than that of Scotland, it covers an exceedingly fertile area of sixteen times the extent of that kingdom.

Paraguay, an inland territory, for which is claimed the title of “ Garden of South America,” has an area of one fifth of that of Great Britain, and a population smaller than Manchester. It is governed on the usual threefold plan. The State religion is Roman Catholic, but all others are tolerated. A metal currency has been introduced, and now that government is settled and territorial wars have ceased, the prospects are bright.

Uruguay is a small republic on the east coast of the La Plata River, with an area a little larger than that of England and Wales and a population equal to that of Glasgow. The government is of the normal order, modelled largely after the United States. Education is general and the State religion Roman Catholic, but all others are tolerated.

The Argentine Republic is a vast cave of Adullam, whither every one that is in debt and every one that is discontented have gathered themselves. It is a bankrupt republic, with which the British Government will not even exchange money orders, and which refuses to extradite fugitive thieves so long as their money is not all spent. At the present time of writing, this republic, having President, Senate, and House of Deputies, is in its chronic state of rebellion against its President, who was, according to government statements, crushing out the last embers of disaffection ; but, if we may believe the insurgents' statements, was deserted by all, and had abandoned the reins of power to his adversaries. Argentina has a population of 4,000,000, sprinkled over an area nine times as large as Great Britain.

The island of Hayti, the largest but one of those forming the West Indies, is divided into two republics—the Spanish mulatto one of San Domingo, and the negro one of Hayti. This island, which was the first European settlement in America, is the most fertile and the worst governed spot in the Caribbean Sea. San Domingo, the larger republic, is governed by a President and national Congress ; but in the smaller republic of Hayti, the government being military, the President has large sway. He is assisted by a Senate and House of Representatives. The debt is heavy and more or less repudiated. The currency is chiefly paper. Numerous revolutions have occurred, and the political barometer is set at *stormy*.

*Switzerland.*—The far-famed and historic republic of Switzerland has a parliament of two Chambers, the State Council and National Council, in which are vested the supreme legislative and executive authority. The first is composed of 44 members, chosen by the 22 cantons of the confederation, two for each canton. The second consists of 147 representatives, chosen in direct election, at the rate of one deputy for every 20,000 souls. A general election takes place every three years ; any voter, if not a clergyman, may be a deputy ; and every citizen has a vote who has attained the age of twenty years. The two chambers constitute the Federal Assembly, which elects a Federal Council of seven members, the President and the Vice-President of which are the first magistrates of the republic. In no country is the will of the people so directly felt and so emphatically law as in Switzerland. Frequently the first step to legislation is taken by the popular initiative ; and besides, the principle of what is called *referendum* is often acted upon, whereby on a petition from 50,000 citizens, or eight cantons, the measure passed at headquarters must be submitted to the direct vote of the nation.

The Orange Free State republic, in South Africa, has a President elected for five years, a small Executive Council, and a popular Assembly of 57 members. The right to vote is strictly fenced round, and is framed in the old patrician spirit. " Voters must be white burghers and owners of property of not less than £150, or lessees of real property of an annual

rental of £36, or have a yearly income of not less than £200, or be owners of personal property of the value of £300, and have been in the State for not less than three years."

The miniature republic of *Andorra*, in the Pyrenees, the entire population of which might be seated in the Metropolitan Tabernacle, London, is governed by a Council of 24, chosen by the inhabitants, a judge, and two priests. This republic is subject to France and Spain.

IV. *Protectorates and Dependencies*.—This paper has already run to such a length that we can only indicate in the briefest possible way what calls for special remark under our fourth head. Already we have noted to what an extraordinary extent, particularly in Africa, the absolute governments of to-day have come under the protection of foreign Powers. Some of these protectorates are lost in the haze of things as yet undeveloped, representing lines of influence of which the peoples concerned are as little conscious as they are of the plane of the ecliptic. Others concern fields whitening unto harvest. In certain cases, as in the connection of France with Madagascar, they wear a sinister aspect. Frequently the protectorates leave the existing administration unchanged, as, for instance, in Madagascar, notwithstanding the sinister aspect to which we have alluded, and in the French protectorate of Annam, the Italian protectorate of Abyssinia, etc. In other cases it means either the reduction of the country to the condition of a conquered province, as appears in the French occupation of Tunis, or the political elevation of the country to that of an integral part of the ruling power. Thus, Algeria is now viewed as simply a detached part of France, and, in a political relation, is treated accordingly. The British Government exercises protectorate sway for the most part in a broad and generous spirit, conceding where possible a basis of representation. Thus Cyprus and Malta, British Guiana and the Honduras, as well as Jamaica, have all a certain measure of representative government, as have the crown colonies generally; and where the protectorate means, as more or less it must mean, the subordination of the native to the foreign will, it does not follow that the course is not justified, or that the outcome is not beneficent. Egypt has unquestionably been largely advantaged by the British occupation; and that eye must be prejudiced indeed which refuses to admit the benefits accruing. On the whole, the protectorates established by the superior nations may be regarded as steps in the path of progress, a means of developing the commerce of the world, federating the nations, upraising the sunken, stopping internecine strife, and preparing a highway for the messengers of the cross.

We close this review of the governments of the world by a reference to the British East Indian Empire. Nowhere has the genius of the English race for organization been so conspicuous as in the government of their vast Indian dependency. The present-day testimony of a noted American missionary, Bishop Thoburn, may be quoted here: "They"—i.e., the English—"never tried to conquer India, but they found warring nations

and tribes, discordant elements of every kind, all India tossing like a troubled and stormy sea, and they proceeded to lay the hand of authority on one hostile power after another, until now at last all India rests in peace, and many millions of her middle-aged people have never seen a regiment of troops, or perhaps even a single soldier." And again, "When we take into account all the circumstances which surrounded the actors, whether foreigners or Indians, the marvel is that so little injustice has marked the growth and progress of this great Eastern empire."

The government of the Indian Empire has as its head a Viceroy, appointed by the Queen, who is assisted by a Council of six members. These members of Council are placed over the six departments of finance, public works, etc., and have each a secretary, who prepares all the business of the department for his chief, and who, though he may write an opinion, has himself no authority. The members of the Viceroy's Council are appointed by the crown for five years. Three of the six must have served in India at least ten years, and one of these must be a military officer.

In addition to this Executive Council there is what is called the Legislative Council of India, which includes the Executive Council, and not less than six or more than twelve additional members, nominated by the Viceroy. Of these, some are always natives of India. Practically the government of India proceeds on absolute principles, as in Ceylon, Hong Kong, the Straits settlements, and other Eastern dependencies; it is the rule of the strong hand, guided, amid human infirmity, by a clement heart, ready to welcome light, but not disposed to cede a jot of independent power.

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## CASTE WOMEN OF INDIA.

BY MRS. H. M. N. ARMSTRONG, BURMA.

We hear much of a Hindu woman's degradation and seclusion and ignorance; of her sufferings, her helplessness and hopelessness, and the half of it all is neither told nor known. Shut in from all the world, without books, without music, or even the knowledge of a song to sing; without needlework or fancy work of any kind, or any occupation or amusement whatever save what the naked little children make, how can she escape an almost vacant mind, if not hopeless imbecility? If she is a wife she may arrange her cloth and her jewels becomingly and contrive dainty dishes for her husband, of which she will partake when he is satisfied; but if the one to whom, probably, as a baby she was betrothed, happens to die, even these poor pleasures are denied her. She is a reproach, an outcast, accursed; in all God's heaven no star casts a ray of hope to her. What influence can such a one exert or what power can she wield?

A whole race of women have lived for generations under these conditions, and remain intelligent and lovable, with a native refinement marvel-

lous to see, and no women in the world exercise greater power. Perhaps you will be startled if I say that they hold the destiny of their country more completely in their hands than the women of any other land ; that they are the ruling power in India, although this power is exercised so quietly and out of sight. Repressed power is always the most dangerous. Women in Christian lands can participate in almost every amusement and every privilege open to the other sex, can have their women's aid societies in every philanthropic measure of the day ; and perhaps this very widening of her influence diverts time and thought from father and brother, husband and child. Certainly it gives us community of thought and action. Women are as much elevated by the mental and moral culture of the day as men are.

In India it is not so ; all the influx of civilization and religious light from the New World has fallen on the men alone. It has had no means of reaching the hidden retreats where the women dwell. The only rays of light that have penetrated there have been carried by the missionary women, sadly few in number, who have been able to reach their sisters in their seclusion, and tell from house to house the story of the cross. I believe this, above every other reason, is the cause of the slight hold Christianity has taken of the caste people of India. A caste woman has not even her father or brother to care for ; she was separated from them in early childhood. Her whole life has but one vent, one direction in which to grow, and that is out through her husband and her sons to the world beyond. To keep her husband and her sons loyal to her is her one ambition, and there is nothing too hard nor too high for her in her endeavor after it. Thousands fail and yet many succeed ; and when one fails it is generally because another *woman* has usurped the place. There is something very suggestive in the fact that the most beautiful and renowned building in India (the Taj Mahal) was built as the tribute of a devoted husband to his queen.

Again, every Hindu woman is bound to keep her husband and sons in the good old paths after the strictest sect of Hinduism. She generally cares far more for religion than her husband does—she is, if you please, more superstitious. Woe to the man who is recreant to her faith ! His wife may not say much, but his mother will ; there is neither peace nor rest for him henceforward.

When you urge a Hindu to give his reason for not accepting the Christ of whose claims he is intellectually convinced, he will be slow to give it ; but it is almost invariably one of three reasons : “ I cannot break my poor old mother's heart.” “ I am afraid of my mother's curse.” “ I cannot give up my wife and children.” *It is a woman's influence that holds him back.*

Many of these men love their wives and children—*more*, perhaps, love the tasty breakfasts and savory dinners that no one else will take the trouble to cook for them. For one reason or another, all find it incon-

venient, at least, to have no home, especially as hotel life and restaurants are incompatible with caste. Now, to have a home one must please the women who dwell there. If a man wishes to be a Christian, he has not merely his wife or wives to contend with ; his mother and grandmother, his brothers' wives, and all the women of the establishment (usually not a few) club together to bring him to his senses ; they will coax him first, but they have no end of devices for bringing him back to their faith if coaxing fails. Men know this, and the terror that hangs over the head of every one of them is, that if he persists in what the women of his household call evil courses, something will be mixed in the food which they cook which will conquer all his stubbornness and end his days.

The only thing a man can do, and what every caste man who has become a Christian has been obliged to do, is simply to leave them all—literally, to run away and leave with them his property, his house, his children, and everything he owns in the world. Bunyan's description of the pilgrim starting on his pilgrimage has been literally fulfilled in many a Hindu.

I remember a case in point—a wealthy and influential high-caste man, who, I have no doubt, is a converted man, and who was baptized by my husband some years ago. This man was remarkable for breadth and strength of character, a man of sterling worth and great independence. He was practically king in the district where he lived, and he thought he was able to be a Christian and make his household either submit or leave. He was wealthy, had two wives and a large " following."

When he came to the house of the native preacher to ask for baptism and to offer himself to the Church, a crowd of retainers came with him, among whom were his two wives, weeping and tearing their hair. One of these—one to whom he was strongly attached—beat her head against the wall of the house until they had to hold her to keep her from killing herself, while she declared she would kill herself rather than see her husband a Christian.

But none of these things moved him. He deferred his baptism for a while in consequence, but avowed constantly his faith in Christ, and his purpose to confess His name publicly in baptism. And he did so. He came and was baptized, but he held to his property and one wife. He had no children.

His friends found that they could do nothing with him, for he was too far above them to fear them. However, they were determined not to lose him. Finding that he had actually left them, they all rallied round him again. His wife said " he was wise and good, and she would cook his rice and be a Christian too." The rest of his household said that if he, in his wisdom, thought it best to be a Christian, they could not gainsay it ; he was greater than they ; they would be what he was. So they cooked his food, and ate with him as before, and treated him as well as they knew how. It was not in human nature not to feel flattered with all this deference to his opinion.

For about a year his conduct was exemplary ; but soon the heathen influence by which he was surrounded began to tell upon him. His wife and relatives made trouble when other Christians came to eat with him, and defiled the dishes. It was only a matter of eating and drinking, and he thought it hard not to conform a little to their wishes when they had borne so much for him. He was strongly attached to the wife who had remained with him, and her influence induced him to withdraw more and more from intercourse with other Christians. He said that he knew it was wrong, but he was really worried to death. After awhile his other wife came back to the house unbidden. Again and again he promised to break away from them all. He believed in Christ ; he worshipped Him only, and wanted to follow Him ; but he said he saw there was nothing for him to do but to build a small house for himself and live there alone—that he could not be a Christian and live in his heathen home. This man's case is a remarkable one, because he had sufficient authority, for a time at least, to compel his household to submit to him ; but they conquered in driving him out at last.

These women are standing right across the path of Christianity in Hindustan. The work of converting them, humanly considered, is restricted to the labors of Christian women among them. Sisters, here is a work peculiarly yours that no one else can do. How will you do it ? With lukewarm zeal, spasmodic efforts, and indifferent success ? Or, with all your hearts unflinchingly, till it is accomplished ?

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### THE ANNOTATED GOSPEL OF MARK IN CHINESE.\*

Born in the midst of Western civilization, with the rich inheritance in the knowledge of Jewish history and literature, it may be difficult for Christians in Europe and America to realize the difficulties which beset an Oriental mind in an attempt to understand the Scriptures. Both by nature and education the Chinese habits of thought are very different from ours, and this often makes it difficult for them to comprehend what would be to a Western mind almost self-evident. Besides this, as the late Dr. Williamson says, "there are hundreds of words in the original Scriptures which have *no equivalent* in the Chinese language, only approximation more or less akin, but often most insufficient ; . . . our most sacred terms are the least satisfactorily represented ; so that without notes we come far short of conveying revealed truth, and sometimes teach error." Take, for example, the first chapter of the Gospel which many prefer for its simplicity—the Gospel of Mark—and, as the President of the Shanghai Conference once pointed out, it is to the heathen reader simply a conglomeration of difficulties ; it reads thus : "God's Son, Je-su Ki-tuh, happy sound beginning ;" as Dr. Nevius went on to show, "every word is an enigma to the

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\* Based on an article by S. Frank Whitehouse, Ching Kiang, China.—D. L. P.

Chinaman ; and the whole sentence, if it is understood at all, suggests many perplexing questions, which the most intelligent Chinese scholar has no means of unravelling."

For this reason the missionaries of China have for many years urged the Bible societies in China to print the Scriptures in Chinese with short explanatory notes. At the Shanghai Conference of 1877 the following resolution was passed :

" Since in the opinion of the General Conference it is highly desirable that the Scriptures designed for circulation in China should be accompanied with a short preface, captions, and brief unsectarian notes, therefore we do most earnestly request the various Bible societies in Europe and America to secure, if possible, a change in their rules and constitution so as to permit these to be added to their future editions, subject to the supervision of their respective committees in China."

The General Conference of 1890 made a similar request.

There are three Bible societies at work in China—the American, the British and Foreign, and the Scotch. Each of these has a clause in its constitution to the effect that Scriptures are to be circulated " without note or comment." This clause each society disregards systematically at home in its marginal notes, the only justification being usage. In reply to the 1877 conference appeal, the societies either answered with silence or thought the change " inadmissible" or " inexpedient." The Scotch society did, however, as some one expressed it, " after a great deal of consideration, come to the conclusion that there might be maps, chapter headings, and tables of weights and measures, so that the Chinese might know the length of a cubit and the value of a shekel."

It may be well to touch briefly on the *pros* and *cons* of the question. Against the use of notes it has been urged that the Scriptures without notes can be brought home to the heart and conscience of the reader. In Christian lands, where the desired information is already well diffused, the opinion may hold good. Surely it is a different thing in a land like China. Rev. J. Hudson Taylor declares that " of all Christian effort, the putting of a whole Bible or Testament into the hands of an unconverted, uninstructed heathen, without note or comment, is the most unsuccessful and, so far as my experience goes, sometimes even hurtful."

It is said that cases have been found where the Gospel without note or comment has been the means of the conversion of a Chinaman. This may be true ; but, so far as statistics go, the occurrence is very rare, both because of the almost incredible difficulties, and because such cases are unknown until after the persons have been brought into contact with Christians. Curiosity may be aroused and a desire for further knowledge awakened, but it is only after much light and help that these result in a change of heart. We doubt if the missionaries of China would yield to any one in their faith in the power and sufficiency of the Holy Scriptures. The truth is that the missionaries only wish the means to convey the mind

of the Spirit in all its purity, and finding that they cannot convey a meaning of a large portion of the Gospels without short explanatory notes, they therefore desire them. Why not print, with the Gospels sold, notes which shall be at once more accurate, more helpful, and more abiding than those which a travelling preacher can probably give to a hundredth part of his purchasers.

After the appeal of the Conference of 1877 nothing was done for years in the way of supplying the desired notes. It looked as though the end had been reached when, in 1890, one of the Bible societies "so far burst the bands of a too rigid conservatism" as to print an annotated Gospel of Mark. This was only temporary, however, for, owing to doctrinal elements having crept into some of the notes, and other notes being too voluminous, the venture was vetoed by the home board. Later the Central China Tract Society printed an annotated copy of the same Gospel with a map. Finally, in November, 1892, after an abridgment of the notes and the appointment of two committees of investigation, the directors of the National Bible Society of Scotland unanimously adopted the following report of the joint committee :

1. The committee feel deeply the importance of the constitutional principle that the Bible must be issued by the society "without note or comment."

2. This has long been understood to permit the issue of marginal readings and marginal references in English Bibles, the object of which has been not comment, but explanation of the meaning of the words used.

3. The marginal readings and references demanded as indispensable by the missionaries in China can be issued by the society, only provided that they be confined to such explanations.

4. Without infringing the constitutional principle above referred to, such explanations may be somewhat fuller than those in the English Bible.

5. Such explanations must be prepared in China by those who shall fairly represent the mind of the missionaries on the subject, the society reserving its right to judge of such proposed issue, in translation, before committing itself to it.

Ultimately it was agreed, in view of the urgency of the case, that the society should immediately publish a tentative edition of St. Mark's Gospel with the annotations which had been already submitted to them, giving the Shanghai Conference Committee on Notes an opportunity of offering any suggestions they may think desirable in view of future editions. Consequently an annotated Gospel of Mark is now published (and sold at one half cent each) by this society, with an introduction, chapter headings, sufficient explanatory notes to aid the heathen mind, and with a tri-colored map of Palestine. The annotations are made with great caution and skill. They are placed in smaller characters in the body of the text, a method which is both Chinese and wise—Chinese, as the classics are thus annotated ; wise, for, if printed at the head of the page, the unaccustomed reader might puzzle himself considerably, as some have been known to do, by reading all the notes together and afterward the text.

We append a translation of the notes on the first chapter of Mark's Gospel as accepted by the National Bible Society of Scotland. This chapter will serve to illustrate the character of the information needed by the Chinese reader in order that he may to some extent understand what he reads. We omit the headings to the sections.

MARK'S GOSPEL.—*Mark*: the name of the writer of this book.

The book is called *Gospel* (lit. "happiness-sound") because it contains the story of the life of the Saviour.

Chapter 1 : 1.—*Shanti* (God) : the great Spirit, who is Creator and Preserver of heaven and earth, of all men and all things. *Son of God* means the Lord Jesus. *Jesus* : the name of the Saviour of the world. *Christ* : a foreign word meaning "anointed to bear office." *Gospel* : the books about Jesus are called Gospels because they tell of the heavenly love of God made known in Christ Jesus.

2. *Prophet* : men of old to whom God made known His will that they might proclaim it to others. *Isaiah* : the name of an ancient prophet. "*I*" (will send)—i.e., God. "*Thy*" (face)—i.e., of Jesus. *Messenger* means John (see verse 4).

3. *Lord*—i.e., Jesus.

4. *John* : name of a prophet sent by God to announce the coming of Jesus. *Baptize* means to perform the rite of baptism—a holy rite in which water is used.

5. *Judea* : name of a province (see map). *Jordan* : name of a river (see map). *Jerusalem* : name of the capital city of Judea (see map).

8. *Holy Ghost* : this Holy Spirit is also called God (see verse 1).

9. *Galilee* : name of a province (see map). *Nazareth* : name of a town in Galilee where Jesus was brought up as a child (see map).

13. *Satan* : name of the great evil spirit who tempts men to sin. *Angels* : good spirits in the service of God.

14. *Was put in prison* : John, a righteous man, rebuked the sin of the wicked King Herod, and was first put in prison and afterward beheaded by Herod (see chapter 6 : 17–29). *The Kingdom of God* : concerning this kingdom the Lord Jesus said : "My kingdom is not of this world" (see John 18 : 36).

16. *Sea of Galilee* is a lake which the Jews called a sea because of its size (see map). *Simon* : a man's name ; *Andrew* : name of his brother—both fishers.

19. *Zebedee* : name of a man. *James and John* : names of two men, sons of Zebedee ; they and their father were fishers. This John is not the same as John the Baptist.

21. *Capernaum* : a city of Galilee (see map). *Sabbath* : by command of God the Jews rested from labor one day in seven, and this day was called the Sabbath. *Synagogue* : a hall where the Jews met to read the Scriptures and to worship God.

22. *Scribes* : religious teachers among the Jews, who read and explained the Scriptures.

23. *Unclean spirit* : not the spirit of a dead man, but a wicked spirit which had taken possession of a living man and tormented him.

35. *Prayed*—i.e., prayed to God in heaven.

38. *Preach the Word* : The "Word" is the true Word of God, not the so-called "word" of the Taoists.

44. *Priest* : in ancient times men worshipped God by offering sacrifices. Those who were appointed to make these offerings for the people

were called priests. *Moses* : a holy man of old who proclaimed God's law to the Jews. He lived about 1500 B.C. *Things commanded* (lit. "ceremonial things")—i.e., things offered to God as a thank-offering by those who were cleansed.

## KHAMA, THE ENLIGHTENED AFRICAN CHIEF.

BY REV. JOSIAH TYLER, NATAL, SOUTH AFRICA.

While the career of African chiefs has generally been stained with vainglory, rapacity, and blood, it gives us pleasure to be able to point to one who is worthy of admiration for what he is as a man and for what he is doing for his people. I refer to Khama, ruler of the Bamangwato, in British Bechuanaland. His birthplace is a matter of uncertainty, but from incidents connected with his early history, I judge that it was somewhere near Kuruman, the mission station of the noted Robert Moffatt. He is about sixty years old, tall and thin, dresses in European fashion, and has a countenance expressive of great refinement and intelligence.

Shoshong, for many years the largest native town in South Africa, was his capital until lately. When young, he accompanied Gordon Cumming, the famous African Nimrod, on one of his lion hunts, and still retains a fondness for that sport. A Christian native first acquainted him with the great salvation. He was afterward taught by a Moravian missionary, baptized, and received to Church fellowship. But he is chiefly indebted to Revs. McKenzie and Hepburn, of the London Missionary Society, for thorough instruction and faithful watchfulness. It is the emphatic testimony of those brethren that Khama leads a consistent Christian life and is always ready to co-operate with them in their work. He loves Christ's servants without regard to denominational differences, especially those who make sacrifices for the good of his race.

When F. S. Arnot, the brave young Scotchman, reached Shoshong, *en route* to the Barotsi kingdom, he was nearly destitute of means, but he found a true friend in Khama, who placed at his service a wagon, guides, and carriers. Arnot gratefully alludes to this in his published journals.

The father of Khama lived and died a heathen. He wished his son to become like himself. Purchasing for him a second wife, he said : "Take that woman." The son replied : "I refuse, on account of the Word of God. Lay the hardest task upon me with reference to hunting elephants for ivory, or any service you can think of as a token of my obedience, but I cannot take the daughter of Pelutana to wife." How unlike other African chiefs ! Amid a political storm that occurred in which a succession to the chieftainship was involved, the father sought to slay his son ; but Khama behaved wisely and humanely. At one time it would have been as easy for him to put out of the way his paternal adversary as it was for David to kill Saul in the cave of En Gedi.

On the death of his father he was joyfully welcomed to the chieftainship, and then commenced that legislation which has given him the name

of "wise and brave Christian ruler." Trading and travelling on the Lord's Day were stopped. Natives were not obliged to attend divine service, but the chief showed by his example that he wished them to do so.

*Education* was attended to, schools were established throughout the country, and native teachers who were Christians were expected to conduct religious services in the schoolhouses.

But that which has distinguished Khama above all other rulers in South Africa is his *prohibitory* law. No ardent spirits are allowed within his jurisdiction. Unprincipled traders from without made one or two attempts to smuggle in rum, gin, and brandy, but were unsuccessful. Spies are stationed on the borders of the Bamangwato district, with orders to report at headquarters every attempt to evade the law. Here is "*prohibition that prohibits.*" Would that all rulers in Christian as well as heathen lands were disposed to imitate this noble chief, and thus prevent the spread of intemperance! Khama has gone even farther. He has put a stop to the manufacture of native beer. He assembled his people, and said to them: "You take the corn that God has given to us in answer to prayer and make stuff with it that causes mischief among you. Make beer no longer." This command excited considerable opposition at first, for beer is the national beverage; but, so far as I can learn, it is enforced.

The seat of government has lately been moved from Shoshong to Palapwe, in the northern part of Bechuanaland, a place rich in agricultural resources, well watered, and in all respects better adapted to the natives. One of the acts of the Bamangwato on reaching their new place was to build a sanctuary that will seat five thousand, at an expense of more than \$13,000, all contributed by themselves. This town bids fair to become a model African city, as its chief is a model chief.

British officials, especially Sir Sidney Shippard, Her Majesty's High Commissioner in Bechuanaland, have found Khama exceedingly helpful in their efforts to develop British South Africa, extend telegraphic wires, railroads, etc.

"Wise ruler," "perfect gentleman," "Christian and a hero," are expressions continually on the lips of traders, travellers, miners, and others who have formed Khama's acquaintance. The religious enthusiasm manifested at the new capital has called forth the following from a missionary visitor: "Here are hearts beating with divine life under black skins. The Bamangwato are in dead earnest. The attention at service, the absence of anything like *cant*, the four hours' prayer-meetings, and the general demeanor of chief and people assure one of this." What a beautiful illustration of the power of the Gospel to elevate and bless we have in the life of Khama! That he may continue "immovable, always abounding in the work of the Lord," is our earnest prayer.

Tidings have lately reached us that his wife, who aided him many years in Christian and philanthropic work, has died. I am sure that deep and genuine sympathy will be felt for him in this bereavement.

## CHRISTIAN WORK IN POLYNESIA.\*

BY THE LATE REV. ROBERT STEEL, D.D., SYDNEY, NEW SOUTH WALES.

Maritime discovery and terrestrial exploration have had a great influence on Christian work. During the past century Captain Cook's "Voyages" and Dr. Livingstone's "Travels" have done most to draw forth the energies of Christian people to extend the Gospel. Livingstone knew that his discoveries would do this. His expression has become a proverb: "The end of the geographical exploration is the beginning of the missionary enterprise." It was otherwise with Captain Cook. His first voyages to Polynesia, though not actually the first, awakened a great interest. After the publication of the account of his visit to Tahiti, the Viceroy of Peru instituted a mission under two Roman Catholic priests. A house was erected for them in Vaitapeha Bay, but they only remained ten months, and returned in the ships that took them. Captain Cook, when on his third voyage, in 1777, saw the house that had been erected for them, with a wooden cross standing before it, on which he read this inscription: "Christus vincit, et Carolus III. imperot. 1776." While referring to this effort to introduce Christianity in the islands, Captain Cook wrote in his journal: "It is very unlikely that any measure of this kind should ever be seriously thought of, as it can neither serve the purpose of public ambition nor private avarice; and without such inducements I may pronounce that it will never be undertaken." How much he was mistaken! How greatly had he miscalculated! There was a stronger motive than either "public ambition" or "private avarice" to induce Christian people to send the Gospel to the heathen. The love of Christ inspires missionary enterprise for fulfilling the Divine command, "Go ye into all the world, and preach the Gospel to every creature." But it was Cook's "Voyages" that awakened the interest and drew forth the new age of missions. WILLIAM CAREY read the "Voyages," and was fired with zeal to send the Gospel to the South Sea Islands. In his first pamphlet he specially refers to Cook, and he remarks that "Men can now sail with as much certainty through the great South Sea as they can through the Mediterranean or any lesser sea." It was his unanticipated meeting with Mr. Thomas that directed his mind to India, where he found his most appropriate sphere. The Rev. Dr. Hawies, rector of Aldwinkle, and chaplain to the Countess of Huntingdon, also read Cook's "Voyages," and pressed upon her ladyship the duty of sending missionaries to Tahiti. Though he succeeded with that devout and generous lady he could not get the missionaries to go. But he did not rest till, with like-minded friends, a missionary society was formed in 1795. It was resolved to send missionaries first to Tahiti. The South Sea Mission thus resulted from Cook's "Voyages." Captain Cook had described the natives of the South Seas in a very interesting and truthful way. He showed their savage and can-

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\* An address at the Melbourne Missionary Conference, 1893.

nibal propensities in some islands, their low morals and degrading superstitions in all, while he set forth such pleasing features of life and manner as were disclosed to him. His observations have stood the test of all subsequent investigations, and his mode of dealing with the natives prepared the way for others to follow. And when at last he became a victim of their savage fury, the zeal of his Christian countrymen resolved to send to them the Gospel. Even Cook had not sounded all the depths of Polynesian degradation. Missionaries had to learn it by painful experience of its evil deeds. Thirty missionaries, most of them artisans, left in the first ship, the *Duff*, in 1796, amid the many prayers and great enthusiasm of English Christians. The capture of the vessel on her second voyage by a French privateer intensified the trials of the missionaries on Tahiti and Tonga. The thievish and exacting conduct of the natives on Tahiti, the frequent wars among them, the difficulty of getting access to their souls on the part of the missionaries, and the long delay in receiving supplies and letters from England made the first twelve years a period of great disappointment and even of fear. Eleven of the missionaries left Tahiti in March, 1798. Some died, some fell into evil courses, and though a re-enforcement came in 1801, events occurred which led six, with their wives and children, to leave for Huahine, and all of them except two to sail for Australia in 1809.\* Mr. Nott alone remained on Tahiti. The mission was nearly broken up.

At length several returned. Teaching and preaching were resumed. In 1813 a Tahitian native was heard praying to the True God. Tears of joy filled the eyes of the brethren, and after sixteen years of toil, anxiety, and fear, they were rewarded—God had granted unto these benighted people “repentance unto life.” The idols were burned in 1815. Pomare triumphed over his enemies, destroyed their idols, and became a Christian inquirer. In 1817 the Rev. W. Ellis arrived with a printing-press, which did eminent service to the cause of the Christian religion at that critical time. The people became eager to learn to read and to get books. In 1819 Pomare and many others were baptized. A great change had been begun. The people, whose revolting depravity, thievish habits, savage warfare, degrading superstitions, and brutal licentiousness seemed so impervious to missionary endeavors, became new creatures in Christ Jesus. They passed through conviction of sin; they believed in the love of God as revealed in Christ, and started on a new life of moral propriety. New laws regulated the native kingdom, new arts were practised by the people. A marked devotion to God and an exemplary obedience to His will characterized the islanders. The churches were filled with reverent worshippers, the schools with diligent scholars, and in every native hut there was

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\* “Australia,” says a writer, “is a very large island, much bigger than England, and so near Tahiti that it can be reached in less than two months. It is inhabited by savages, but along the coasts the English have built many towns, in which people may safely reside. The captain proposed to take the missionaries to one of these towns, called Port Jackson, and which is very near Botany Bay” (“The Night of Toll,” by the author of “The Peep of Day,” third edition, 1849).

a family altar. Captains of trading ships and of ships-of-war, both of England and America—notably Captain Fitzroy, of H. M. S. *Beagle*—noticed the remarkable change in the manners and customs of the natives, and recorded this with admiring wonder in their journals.

Education made progress, and native teachers were trained to extend its influence, and also to preach the Gospel. The Scriptures at length were printed in the Tahitian language. In that year (1836) there were two thousand communicants, two thirds of the people could read, many could also write, and the Society Islands were added to the Church of Christ.

The advent of such men as WILLIAM ELLIS and JOHN WILLIAMS, not to speak of their colleagues and successors—all admirable missionaries—was an era in these missions to the South Seas. Mr. Ellis gave an immense impetus to inquiry and the missionary cause by the printing-press which he brought and used. He also aided the work in the Hawaiian Islands, whose language he mastered in two months. Though early removed from the South Seas, he became an important factor in missionary enterprise by the publication of his “Polynesian Researches,” by his foreign secretaryship to the London Missionary Society, and by his visits to Madagascar. Mr. Williams became the apostle of Polynesia, conducted enterprises, discovered islands, reaped conquests for Christianity, and extended the work of missions. His visit to England, his eloquent appeals, the publication of his “Missionary Enterprises,” which, as the Archbishop of Canterbury said, read like a “new chapter of the Acts of the Apostles,” excited immense interest in missions. His return to the islands and his martyrdom in the cause, in 1839, awakened marvellous sympathy and evoked new zeal for extending the Gospel.

The SAMOAN mission was founded by John Williams in his memorable vessel, *The Messenger of Peace*, built by himself in 1830. The people there showed superior intelligence, along with shocking moral degradation, but they received the Gospel with great interest. Deep convictions, even physical convulsions, marked their strong emotions, and they became genuine converts. They were good learners at school, and rewarded the labors of their early teachers and evangelists. They also developed a zeal for usefulness, and from the noble institution established at Malva fifty years ago by Messrs. Hardie and Turner, a succession of native pastors and teachers have been trained, more than one thousand in all. These even became faithful pastors of native congregations and heroic pioneers of the Gospel to heathen islands. At the present time twenty more are ready for work in New Guinea. The result has been that in Samoa the whole people were taught the Scriptures, and other books have been rendered into Samoan, and the islands were opened to commerce. There is now a Christian community of 30,000 people, of whom 7300 are communicants, with 169 native pastors, 216 preachers, 230 Sunday-schools, with 10,000 scholars. Besides supporting native pastors, they gave last year over £1000 to the London Missionary Society. The Malva institution is self-supporting

except the salaries of the tutors. Over a hundred students are resident. There are high schools both for boys and girls. The native population, though agitated by political troubles, have developed an excellent character, and are a noble testimony to the power of the Gospel of Christ. Many editions of the Scriptures in Samoan have been printed and sold.

The HERVEY group of islands presented similar scenes for Christian enterprise, drew forth similar energy, and illustrated similar success. When Mr. Williams found Raratonga in 1823, he said : " They were ignorant of the nature of Christian worship ; and when I left them, in 1836, I am not aware that there was a house in the island where family prayer was not observed night and morning." Eleven islands are embraced in the Christian Church, and the character of the converts has been adorned by the beauty of spiritual graces. The population, now much reduced, as elsewhere in Polynesia, shows " a higher degree of industry and a more ready adaptability to European manners and clothing than those of any of the group " visited by the Auckland commissioners of the Chamber of Commerce. Hundreds of native teachers have been trained, and many have gone to other islands.

Among the GILBERT Islands, the TOKELAN, and other groups, native evangelists spread the Gospel. Solitary islands like Niue, the savage island of Captain Cook, have yielded remarkable fruits, and the Loyalty Islands were won to the Gospel of Christ. Native teachers from Samoa and the Loyalty group pioneered the mission to New Guinea in 1870, and there are already 500 baptized, and 3000 are attending the schools. Over two hundred native pioneers have been engaged in the work, of whom more than a half died or were invalided. The Rev. Messrs. Murray and Macfarlane superintended the mission for a time ; but not to mention others, Mr. G. W. Lawes has gathered a church, and has for the most part translated the New Testament in the Motu language ; and the Rev. James Chalmers has won a renown second to that of Livingstone as a missionary explorer, and a pioneer who gained the confidence of the native tribes. Already 30 natives of New Guinea are Christian teachers, and in five other languages portions of Scripture have been translated. There are over eighty stations in New Guinea and the islands of Torres Straits.

The mission in TONGA started amid appalling difficulties in 1796, and a long and gloomy period of peril and disappointment followed before hope dawned. The most horrible cruelties were perpetrated, and the king, who lately died, after a Christian reign of more than half a century, led an attack on a French whaler in 1806, in which the crew were mercilessly massacred. After the Wesleyan Methodists took up this mission God blessed their labors with a remarkable religious awakening. King George became a convert in 1831, gave up his idols, liberated his slaves, built churches, and even preached the Gospel. Eager crowds gathered to hear the Word of God, the people were taught to read, and a printing-press supplied portions of Scriptures and other books. Christianity triumphed

in a signal manner. A self-supporting and a missionary church arose, with a college for native pastors, a translated Bible, and an increasing commerce. The Tongan pioneers were a great factor in evangelizing Fiji.

The FIJI group of islands was a hot-bed of savage cannibalism, of incessant internecine warfare, and of all the vices of a barbarous people. The early missionaries, Messrs. Cargill and Cross, went at the hazard of their lives, and had a painful struggle amid a people with such reckless disregard for human life and its tenderest ties, and with an appetite for human flesh never excelled even among the Maoris. The Gospel at length gained influence, natives were converted, and women were saved from strangling on the death of their husbands. In 1857 Makamborn, the great cannibal chief and conqueror, was baptized before a congregation many of whose wives he had dishonored, widows whose husbands he had eaten, women whose brothers he had murdered. He learned to read, he learned to rule, he protected the missionaries, he aided the advancing cause of Christianity, and when white settlers were pressing into the islands, he voluntarily offered them, with full consent of all the chiefs, to the Queen of Great Britain and Ireland. The Scriptures were translated partially at first in fifteen dialects, and finally in one, now known and read by all Fijians. Mr. Calvert, who went to Fiji in 1838, three years after the mission began, lived to see the glorious result in the jubilee of the Fijian Church in 1838. The Rev. John Watsford, his colleague, still alive in a green old age of faith and holiness, witnessed alike the horrors of heathenism, the strangling of widows, and the marvellous triumph of the Gospel of Christ in Fiji. In 1835 there was no Christian native there, and in 1885 there was not an avowed heathen Fijian in 80 inhabited islands. There are only 10 white missionaries, but there are 65 native ordained ministers, 41 catechists, 1016 head teachers and preachers, 1889 local preachers, 28,147 accredited communicants and 4112 on trial, 3206 class leaders, 1824 schools, with 40,000 pupils, and 106,000 people attending public worship. There is a college at Navuloa with 100 students in the higher departments of education. Governors, naval officers, travellers, and colonists have all testified to the thorough work of transformation wrought by means of the Wesleyan Methodist mission. Miss Gordon Cumming, after two years in Fiji, says: "You may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village in the 80 inhabited islands has built for itself a tidy church and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize," she asks, "that there are 900" (she might have said 1100) "Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended; that the first sound which greets your ear at dawn and the last at night is that of hymn-singing and the most fervent worship rising from each dwelling at the hour of family prayer?" Well may we ask, "What hath God wrought?" The

Scriptures in Fijian have been largely circulated—10,000 of the whole Bible and 50,000 of the New Testament. The "Pilgrim's Progress," Christian theology, catechisms, and hymns have been printed for the people. Many have been the triumphs of the Wesleyan Methodist missions, but Fiji is the gem of their crown. The sphere of missions has been extended thence to New Britain and New Guinea. To the former the Rev. George Brown, now D.D., led a band of self-denying native teachers among desperate cannibals. The wife of one of these teachers, when warned of the perils, said : " The outrigger must go with the canoe ; I go with my husband !" In the face of difficulties, bloodshed and trials, the missionaries persevered, and now there are in New Britain 3 European missionaries, 2 native ministers, 45 local preachers, 900 communicants, 1300 Sabbath scholars, and 6000 people worshipping in 41 churches they have built. In New Guinea, more recently commenced, there are 4 ordained missionaries, 1 lay and 1 lady missionary, 26 teachers, 44 communicants, 8 schools, 240 scholars, and 5790 attendants at public worship in 8 churches.

The NEW HEBRIDES group of islands had many scenes of cruelty and blood in the sandal-wood trade, in which, it is computed, that 300 white men lost their lives. This led John Williams to attempt to introduce the Gospel to Erromanga. He perished in the attempt in 1839. Other men at the hazard of their lives took up the fallen colors. Messrs. Nisbet and Turner had to escape from Tanna in 1842 ; the two brothers Gordon and the wife of one of them were killed on Erromanga in 1861 and 1872. Amid hardships and perils John Geddie persevered on Aneityum from 1848-72, and, assisted by John Inglis from 1852-77, won the whole island to Christ. John G. Paton, after great exposure on Tanna and final flight in 1861, returned to the group in 1866, and won the little island of Oniwa to the Gospel. Native teachers pioneered the way on other islands. There are now 18 missionaries on the group with 200 native teachers. On each of the 30 islands there are stations ; 12 islands are Christian. The whole Bible is printed in Aneityumese, the New Testament in Tannese and Efalese, the Gospels, Acts, and Genesis in Erromangan, and portions in eight other languages of these polyglot islanders. Through the life of Geddie and writings of Inglis and the autobiography of Paton this mission has sprung into fame as a witness for Christ.

The MELANESIAN MISSION was commenced in 1848 by the first Bishop of New Zealand, Dr. George Augustus Selwyn, a man of an apostolic spirit. He pioneered the work amid islands that had never seen a missionary or smoked tobacco ! He endeavored with rare tact to ingratiate himself with the islanders and got boys to go to Auckland to be educated and returned to their native islands. He induced the Rev. John Coleridge Patteson, M.A., to assist him, and afterward to become Bishop of Melanesia. Work was carried on in the Northern New Hebrides, the Banks, Torres, Solomon, and Santa Cruz groups. Many youths were

taught at Norfolk Island, which was made the headquarters, and a band of European missionaries was secured. One of these, Dr. Codrington, acquired some knowledge of about forty languages. Bishop Patteson could make some use of twenty. He fell a martyr to his zeal at Nukapu in 1872. Bishop John Selwyn succeeded, but lately had to retire on account of his health. The Rev. C. Bice, who has labored twenty-five years in this mission, says there are only 6 white missionaries, 9 native clergymen ("the white corks float the black nets," said Bishop Selwyn), 9000 Melanesian Christians, and between 4000 and 5000 pupils under teachers. A steam vessel serves the mission amid the islands. In New Guinea also an Anglican mission has been inaugurated and a vessel attached to the work.

The MAORIS of New Zealand, first made known by Captain Cook, early elicited the Christian philanthropy of the Rev. Samuel Marsden, chaplain at Parramatta, Australia, who had some living on his grounds. He persuaded the Church Missionary Society in 1807 to undertake missionary work among that cannibal people, and went himself several times to New Zealand. He inaugurated the work on a spot where once a horrible massacre had been perpetrated. Missionaries entered on this difficult sphere. There was no conversion for eleven years, but then a change began. Many were brought into the Christian fold. Troubles afterward arose and superstitions revived for a time, but there have been 48 Maori clergymen ordained. There are now 15 such at work. There are 38 stations in three dioceses with 300 lay helpers and 18,000 in fellowship with the Church.

The Wesleyan Methodist mission among the Maoris began in 1822. Progress was slow from wars and other difficulties, but converts were won, native preachers educated, and thousands brought to Christ. There are now 33 stations with 46 local preachers, 300 communicants and 3000 native attendants at worship. The whole Bible and the Book of Common Prayer and other books have been printed in Maori. This fine race is rapidly disappearing; they were estimated at 2,000,000, but are now reduced to 40,000, and scattered over a large area. Most are now under Christian instruction.

The Aborigines of Australia have been the most difficult of all tribes to evangelize. They are entirely nomadic, which makes it impossible for a missionary to be with them in their own way of living. The only means of reaching them has been by inducing some of them to settle on certain reserves. Again and again a forlorn hope has been cherished in all the colonies, and though not without some faint encouragements, has been on the whole very disappointing. Contact with Europeans has not been favorable. Even settled life has not been so. But in the more favorable settlements both education and religion have had occasional success in each of the colonies. The Rev. V. A. Nagenauer, who has devoted thirty-five years to Christian work among them in Victoria, does not despair of missionary success. The most promising efforts at present are those in Northern Australia, far away from white settlements; and it is to these that the

prayers and liberal gifts of all the Evangelical churches should be given, in the hope that even yet a proportion of the blacks of Australia may be gathered into the Christian Church before the race finally disappears. Self-denying missionaries have labored among them and have won converts to Christ. Small portions of the Gospels have been translated into different languages. The Lutherans have a mission in the east, and the Presbyterians on the Batavia River, in the Gulf of Carpentaria. Large reserves have been secured, and the government aids the secular part. The churches support the missionaries.

The Gospel in the Pacific embraces the Hawaiian Islands, where Christianity obtained a wonderful success under the American missionaries. The work was begun in 1820 by a few devoted laborers. Christian influences at length told, and the rulers were baptized. The young were taught, the Word of God was translated. Some remarkable awakenings occurred. In 1836-38 a notable accession to the Church took place. Immense assemblies gathered to hear the Gospel. Dr. Titus Coan alone baptized in one year 5000, and 1700 of them in one day! In all his career he baptized 13,000. A Christian nation arose with complete arrangements for education and for progress. A literature was created. The language had only twelve sounds, but as many more had to be added for the translation of the Scriptures. There, as among all nations, the translation of the Word of God into the language of the people enriched and purified thought and speech. Noble bands of able and self-denying missionaries succeeded each other in Hawaii, till at the jubilee of the mission in 1870 there remained only 16 American missionaries, all of whom had been resident from twenty-six to forty-seven years. No re-enforcement had been sent for twenty years. There were 39 native pastors and 5 licentiates. There were schools everywhere, and all the people could read and write. The Scriptures and 150 other books had been printed. There were newspapers in the native language. The people supported their own pastors. The islands had also been opened to trade and to foreign settlers. Yet the mission had only cost \$1,250,000 or £250,000. Honolulu has all the appearance of a civilized capital, with places of business, banks, and shipping, and is an important port in the great routes to Japan, China, Australia, and New Zealand.

The GILBERT Islands are for the most part under the American Board of Missions. In 1857 the Rev. Hiram Bingham, son of a missionary in Hawaii, went among them. He reduced their language to writing. In 1859 he began the translation of the Gospels, and in 1873 finished the New Testament. He did not begin the Old Testament till 1883, on account of the state of his health, but in 1893 he completed the printing in New York. Mr. Bingham and his faithful helpmeet, his wife, have many times gone over together every letter, every word, every point, in writing, transcribing, proof-reading, and it was a joyous occasion, on April 11th, 1893, to add the finishing touch to their labors. It is not often that one

man has done all in translating the Scriptures ; but in Mr. Bingham's case it has been accomplished. The chief evangelists in all Micronesia have been native missionaries from Hawaii. Nine ordained and seven licentiates labor from Hawaii to the Marquesas Islands, and the American and British missionaries meet each other.

One very pleasing feature has characterized missions in Polynesia. They have, with few exceptions, been free from sectarian strife. Very rarely have missionary societies overlapped each other in the Pacific Ocean. Roman Catholic missions have occasionally entered upon spheres where the natives had already become Christians ; but Protestant missions have each been left to the groups where they began the good work. Though Anglican bishops have taken a part in the work, they have, as a rule, not only refrained from interfering with others, but they have even retired farther on, as in the New Hebrides, as the settler missionaries of the Presbyterian Church advanced. The Hawaii Islands were Christianized by the American Missionaries ; the Society, Samoan, Hervey, and Loyalty groups by the London Missionary Society ; the Fiji and Tonga groups by Wesleyans, and the New Hebrides by Presbyterians.

Great hindrances to missionary work in the South Seas have arisen not merely from the degradation and vicious habits of a barbarous people, but also from these other causes :

1. The presence of vicious white men, some of them runaway convicts, some sailors, and others, a class called "beach combers," who had ingratiated themselves with the natives, and frequently plotted against the missionaries.
2. The unprincipled and immoral conduct of the crews of some ships.
3. The distribution of intoxicating liquors among the natives.
4. The immoral relations of some traders with the native women, and the opposition to the missionaries by these men.
5. The worldly influences introduced along with civilized life and commerce.
6. The exportation of natives to plantations in the colonies or on other islands.

There are not fewer than 350 islands of Polynesia more or less fully evangelized in this century. A fleet of five missionary vessels with auxiliary small craft have been occupied in this work till steamships in the trade have caused some to cease. The Word of God has been rendered into 50 languages in whole or in part. Half a million of converts have been gathered into the Church. Many faithful native pastors and teachers have been trained, and have illustrated the graces of Christian character and the works of faith and love. Some have, amid many dangers, pioneered the Gospel to savage islands, and have led the natives to Christ without European or American missionary aid. The whole expense has been about \$10,000,000, or £2,000,000 sterling money ! Has this not been a wonderfully economical enterprise to have produced such grand and permanent results ?

## RIOTS AND ORPHANAGES IN CHINA.

BY REV. JOHN ROSS, MOUKDEN, CHINA.

The Tientsin massacre, the most serious of this century in China, had its ostensible cause in the belief that the nuns who were conducting a large school were in the habit, either themselves or by means of others, of gouging out the eyes of their pupils to make expensive medicine. Not to mention other subsequent troubles, the widespread attack on foreigners in the Yangtze valley moved its unwieldy length along under the same stimulus. The belief that missionaries use the hearts and eyes of the young for medicine found its way all over China. Even throughout Manchuria it was published and believed that I was paying a shoe of silver for every child brought me. Now, if such an extraordinary belief, originating such disaster in the past and potential for further trouble in the future, exists so generally, and lives so persistently in the Chinese mind, it is the duty of every wise missionary to ascertain what he can do to destroy this dangerous and productive source of trouble. Especially is this duty borne in upon us when it is patent to every observer that the obstacle presented by this belief to the progress of Christianity is far more serious than by the known evils of opium.

How so practical a people as the Chinese came to regard this belief as a truism it is difficult to conceive. But that it is somehow connected with schools and especially with orphanages there can be little doubt. The inmates of orphanages are usually children who have been rescued from the most pitiless poverty, sometimes from famine, and whose constitutions are therefore greatly degenerated. They are more liable than ordinary children to disease, and the mortality is disproportionately larger. To the Chinese ignorant of the causes of this disease and mortality, the large number of deaths is suspicious.

The orphanages connected with Protestant missions are not, I suppose, very numerous. The Roman Catholics cultivate them assiduously as the principal recruiting ground of their Church. They receive as many orphans as can be brought to them; and are said to demand, with each, a deed from the nearest kin renouncing all claim to the orphan for the future. Not only so, but it is believed among the Chinese that they "buy" such children; which means that they give a small sum of money in return for which they receive a deed renouncing all claim on the child for the future. These children belong absolutely to the "Church." How much truth there is in these statements I neither know nor am concerned to know. Sufficient to me that whatever the worth or worthlessness of any theory to account for this wild and general belief, the belief itself exists and is associated mainly with orphanages.

To us the only problem worthy of serious consideration is how to eradicate this belief. It cannot be done by gunboats. The degradation of any

number of officials, however much merited, is worthless to this end. No amount of money paid in compensation for troubles arising out of this belief will have any other effect than that of increasing the hatred against the "money-loving" foreigner, who, because he is all-powerful in China, can make everything the occasion of what seems to the Chinese "extortion." None of these methods, nor appeals to any other "carnal weapon" will be effectual in undoing evil. It seems to me that only one method exists for destroying this ever-dangerous belief and that is the non-existence of orphanages. This course I strongly advocate. For whatever be the benefits bestowed by or derived from orphanages, they are far more than outweighed by the evil results in the serious barrier which this belief has raised against the missionary in China.

What of orphanages already established? The recent famine in Manchuria left a number of utterly destitute boys and girls on the hands of the missionaries. Orphanages were established as the only way of meeting the difficulty. Within a couple of years many relatives claimed some, others were apprenticed to trades, and most, if not all, the girls are betrothed; and the orphanages are now virtually closed.

Is the mission, because dreading the evil rumors which arise from the existence of orphanages, bound to turn a deaf ear to the cry of the orphan, and to leave the destitute children to die on the street? By no means. Christians with no family of their own adopt some, and others are boarded out in Christian families, where their education and interests can be attended to. I consider it in any circumstances an unwise policy to refuse to hand over one of these orphans to any near relative who has the right according to Chinese law and custom to the person of that orphan. Such refusal can only lead to injurious remarks by the general public.

To the large number of missionaries who are anxious to gain the goodwill and remove the prejudices of the Chinese, I commend some such mode of dealing with this subject. Recent history, however, shows that there are some missionaries who are bent on always appealing to "treaty rights," as Shylock to his bond. Whether or not their action is calculated to appease or to arouse the Chinese is of less importance to such men than the question as to whether or not the action is in itself right or wrong. Probably orphanages may come within this sphere of action. Would such men allow me, though assured of the utter unwisdom of their policy, to suggest one way of modifying the evils arising from orphanages? If they sent a courteous request to the *Hsien* of their location to visit and examine the orphanage at any time of any day and as often as he chose, it would prove to the magistrate and to the public that there was no underhand conduct connected with the school which dreaded the light. Rightly or wrongly Chinese will insist on believing that what is kept secret is what dare not see the light. While, therefore, orphanages exist and are not visited by the magistrate or a proper representative, the Chinese will consider them kept designedly secret; and if secret it is because of evil deeds

connected with them. To prevent such impressions no amount of caution should be deemed superfluous, nor any amount of self-denial too great a price to pay.—*North China News*.

[There would seem to be some way of reaching the evils to which Mr. Ross calls attention besides the entire abandonment of the orphanage system. Might not some well-known *Chinese women* be put into practical control of such institutions as matrons, thus securing public confidence? Are there no converted women who retain the public esteem and who can be induced to identify themselves with such institutions? The creation of a native ministry has removed many of the objections raised against the intrusion of a foreign preacher. May not the putting of native Christian women at the head of the orphanages both inspire confidence and correct false misrepresentations?—EDITOR.]

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## DISINTEGRATION OF MISSIONARY SOCIETIES.

BY REV. E. SNODGRASS, TOKYO, JAPAN.

In the REVIEW for March Dr. A. J. Gordon discusses a subject of more than passing importance, and of special interest to many missionaries. It is not my purpose to join issue with Dr. Gordon on any of the points he has touched upon in his admirable article on “The Overflow of Missions.” I wish to notice, along the same line of thought, some things which have for a long time been kept in mind, waiting an opportune time for speaking of them.

Though the least of all that are to be called missionaries, I trust the Lord may, to the end of my days on earth, give me a place among His servants in the foreign fields. I love the Master’s cause in these distant lands. Therefore what I say is said in the interest of His kingdom.

What Dr. Gordon styles “the overflow of missions” is nothing more than a protest against, and the disintegration of, the missionary society.

The Church in Jerusalem was dwelling in the midst of spiritual and intellectual luxury, so to speak; was settling down to contemplated stay-at-home. It was a hard experience through which the Church passed; but we now inherit the rich blessing flowing from the persecution.

The society has become rich, tyrannical, never was very spiritual, and was always unscriptural. The tendency it is vigorously illustrating is toward an ecclesiasticism within an ecclesiasticism, and toward aristocracy—to spend the largest reasonable amount of the Church’s gifts on the smallest reasonable amount of service done. The persecution which will no doubt arise about this thing will scatter abroad the society brethren, who will go everywhere preaching the Word. May the persecution come speedily!

Some years ago, in making an apology for “the scandal of a divided

Christendom," a writer in the REVIEW said that without denominations who would expect to find twenty-five societies at work in Africa, and even more at work in China. Well, that is logic. The same writer has, no doubt, time and again said before public audiences that "in union there is strength," that "united we stand, but divided we fall." It was ten times more difficult to do mission work in apostolic days than now. With becoming respect for those noble pioneers of modern days, how few are they who would now, or do now, go out as Paul went! We expect what is neither best nor right—a fast pledge for our support. There are brethren good and true to the cause of the Master, able and competent as any society missionary, who would by no means be acceptable to the society folk. Why? Simply because the society has a standard different from that of the Church. It has certain test questions which, if not directly put to the missionary, is answered by some inquisitor to the satisfaction of the society. Qualification in heart and head has little force here if one of the questions is not answered favorably. The society, therefore, is sectarian.

If that writer had said, "Do you think there would have been seven hundred or eight hundred missionaries in China if there had not been denominations and their societies?" there would have been some ground for consideration. That organization in these days which has most nearly approached the apostolic pattern gives the contradiction emphatically. We are learning the lesson of faith in the Lord's promises, but we are learning it slowly.

When Dr. Gordon says, "There are scores of agencies now in use for propagating the Gospel among the heathen, when there would have been but one if the condition of solid ecclesiastical unity had obtained," he cannot mean that the number of missionaries would have been less; for there are few who do not believe that if the Church had maintained the unity it anciently had there would have been more missionaries in foreign lands to-day. There is no such thing in the New Testament as a "solid ecclesiastical unity," if by that an organization other than the local congregation is meant. Where one congregation is not able alone to send out an evangelist (which is a missionary), a number of congregations can send their gifts to the same missionary. This is thoroughly apostolic, and more economical than any society's records have as yet shown. It takes not less than 7 or 8 per cent of the society receipts to manage the concern. Every church, or a number, which should engage in direct mission work would not consume the third of that amount. And besides, there is that touch of hand and heart in the work which cannot come through a society. My plea is for the congregation. Give it back the divinely appointed work which rightly belongs to it.

In addition to the fact that the societies are representing the various denominations among the unchristian nations, which is a great hindrance to the Gospel, the society in itself is an obstacle in the way of the spread of the kingdom. The native helpers and workers become dependent upon

the various societies. They look to the societies for money ; and the growth to self-support is made slow indeed. If the missionary came to the people unsalaried, and representing nothing but the cross of Christ, he could with more power and grace exhort the native believers to labor for themselves that they may be a burden to no man. And even if he had once in awhile to labor with his own hands for his own support, the time thus spent would teach a lesson never to be forgotten. Very few missionaries nowadays can explain with a clear countenance the passage in Paul's life where he says he worked with his own hands that he might not be a burden to his brethren. Don't be alarmed and endeavor to frighten the missionary by telling him he would starve to death if he attempted to go out as Paul ! A missionary who would listen to such imaginings then and there proves himself unfit for the mission field, be he sent by a wealthy society or by a congregation. The society is a positive hindrance to self-support among the native churches.

I admire the declaration of the Baptist Interior Mission, upon which Dr. Gordon comments. I should make some few changes in it. I would not call it " Baptist." But the tendency is back toward the good old apostolic days.

The society, by reason of its very existence, occasions faction, strife, and many kindred evils, which would never arise among workers, either at home or abroad, if the society did not in its own peculiar way bring uncongenial natures into society bounds. Some one may say that disagreement would arise among missionaries even without a society. They might arise, but they would neither be so many nor would they be so difficult to settle. Imagine Paul and Barnabas as society missionaries ! What a hubbub in the society their disagreement would have produced ! But the matter was speedily settled, and neither of them lost to the work. But this is not usually the result of disagreements among society missionaries to-day. One is usually lost to the work, though often he is as capable as the other.

The society stands in the way of the united efforts of the missionaries on the field, even missionaries having membership in the same church or denomination, but some working under the society and others supported by congregations. To explain : The society and non-society workers cannot unite even to build and run a chapel. They can have no conferences for the purpose of marking out the territory and locating the workers. Why ? Simply because the society's principle prohibits its workers from acting without orders from headquarters ; and a conference of society and non-society workers on the field which would in any way direct a society worker would be held as destructive of the rights and authority of the society. I know it to be a truth that society and non-society workers are not encouraged to join in any such co-operation. Were it not for the society in the foreign field the workers would soon come together and plan for the common good.

The religious press is full of what the *society* has done. The *churches* have done nothing. Which gets the honor and glory, the Church or the society ? In the *name* of which *ought* the work to be done ? I rejoice to see the churches coming to the front. It is their mission to give the Word of life to the perishing millions. This is the Church's glory, her crown.

I do not forget to make the distinction between the society and the society brethren. I can easily conceive how good brethren might be led away by the society, and by virtue of the relation they sustain to it fall into error and injustice to which they would not condescend, acting as individual brethren. This of itself exposes a danger not to be passed over lightly.

Some one may say that the Church itself cannot save us from the dangers pointed out. But the Church is divine ; the society is human. There is not a work done by the society which cannot be done by the Church as well, and without the society. Then where is the excuse for additional and human complications ?

Then let the disintegration go on. When the society disintegration shall have become complete, we shall have the congregation, the church. When the denomination disintegration shall have become complete, we shall again have the congregation, the church. When each individual congregation shall have become an independent denomination in the Scripture sense, then shall we have Christian union.

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### THE DIFFICULTIES OF A CHINESE CONVERT.

The London Missionary Society's missionary at Amoy was the means of bringing home the truth to a Chinaman belonging to a well-to-do middle-class family. He gave up every form of idolatry, became a constant follower of Jesus, made application for baptism, and would have been unanimously received by the Church but for one serious impediment—he possessed a slave woman who held the position of second wife in the family. He was told that before they could accept him to membership he must set her free, and arrange for her marriage with some respectable man. He at once agreed to do so, but when the question was proposed to the woman, she flatly refused to agree to it.

Matters thus came to a deadlock, for the Church refused to admit the man till this question was settled. Legally he had the power to make any arrangement for her that he liked without asking her consent, but, being a Christian, he felt himself bound by a higher law to treat her with great gentleness and forbearance : he could now only appeal to her reason and judgment in the matter. He pointed out to her all the advantages her new position would give her. She would no longer be a slave, and liable, should anything happen to him, to be sold to another. She would be married and mistress of her own home, and instead of the degrading title slave, she would then have the honorable one of wife.

The missionary's wife was requested to visit the woman and use her influence to get her to become a Christian. The woman was defiant. She would sit down, but continued on in the work in which she was engaged, making such a noise and clatter that she could not hear what was said.

After several weeks had passed by a difference began to appear in her. She caught herself listening, and would resume her work only again by and by to find herself engrossed in the story the missionary's wife was telling. The fact was, as she afterward confessed, she was deeply moved by the patience of the missionary's wife. She could not understand what was the secret that made her bear, without one word of reproach, the rudeness she had been subjected to for so long. Her heart had been reached. Patience and prayer at length prevailed.

The story of the woman of Samaria completely melted the woman's heart, and from that time she became a follower of Him who had shown compassion to a woman.

Thus ended what was about as dramatic and as terrible a struggle as any man may be called upon to pass through.

## II.—INTERNATIONAL DEPARTMENT.

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

### Some Missionary Treaty Rights.

[J. T. G.]

The fact that the cable just now brings the news that Mr. Bock, Consul-General of Sweden and Norway at Peking, has secured an indemnity from China of \$40,000 to the relatives of the Swedish missionaries, Wikholm and Johanssen, murdered at Sung-pu, July, 1893, recalls the homily this dignitary read to missionaries of his nationality not long since, telling them they must make no "demand" for the vindication of real or supposed rights, or appeal to consuls or to Chinese officials to procure the punishment of offenders against them or their interests. He said they might "ask" for protection in cases of emergency, but not demand it. The whole document was impertinent and incongruous, in so far as missionaries have any "rights" at all, as distinct from "privileges." Whether Mr. Bock's home government made him aware that missionaries had "rights," or the other ambassadors at Peking gave him to understand that he alone could not interpret the "rights," which they all had in common under treaties, or whether it became manifest to Mr. Bock himself that such an interpretation and pious homily as his, endangered every missionary in China, we know not; but we remark that the cable attributes to "Mr. Bock" the credit of obtaining this indemnity!

There are some things that all consuls in China might as well know, among which are: 1. That whatever rights the treaties secure to missionaries were not placed there at the instance of missionaries. Originally it was the astute statecraft of Hon. William B. Reed, Plenipotentiary of the United States, that put missionary rights into the treaties of all foreign nations with China; 2. Governments have duties toward their citizens abroad

quite independent of what missionary meekness might dictate. It is not as missionary or merchant that any government protects its citizens. It does not discriminate for or against classes. It dare not discriminate, else it imperils the whole. Missionaries must be protected or merchants cannot be. No foreign people would apprehend the distinction. However a missionary might be disposed to take Mr. Bock's gratuitous advice about non-resistance to injury of person or property, his home government cannot admit that he shall suffer in either without investigation. The flag is the flag, and the citizen is the citizen. If we are not to give up governments altogether, we must recognize that they exist for this sort of thing.

But all this leads us to say that there is much popular misapprehension as to what is secured to missionaries in the several countries by the treaties, and that missionary home authorities ought to instruct their foreign agents in these items. Take China as an illustration. The treaties secure 1. The right to propagate Christianity throughout the empire; 2. The protection of the foreign traveller everywhere; 3. That his life and property shall not be at the mercy of a lawless mob. Different interpretations are put on other clauses of the treaties, but Rev. Timothy Richard, of China, who was of the committee of the Shanghai Conference on the relation of missions to the Chinese Government, and who has given large attention to this subject, has set forth that, whatever the treaties may or may not be interpreted to secure to the missionary, the Viceroy of the Emperor of China distinctly sets forth in his "Regulations": 1. That no land in the interior is to be sold to foreigners *as such* on any condition whatever; 2. That land can be sold for the use of the "Chinese Christian Church," but it must be dis-

tinctly so entered in the deed ; 3. That even this can be done only with the local magistrate's permission, the people of the place not objecting ; any party selling or renting in violation of these conditions and restrictions is to be seized and punished. The right of any foreign missionary, therefore, to reside in the interior of China depends on the good-will of the mandarins and people, and not on the treaties.

In Japan, missionaries nor any other foreigners have any right of residence in the interior secured in any way, nor any right of travel but on special limited permit. Missionaries temporarily away from home have found it greatly embarrassing to get back within the limits of a permit by reason of sickness or storm. The Japanese are exhibiting just now increased sensitiveness over the "mixed residence" question, and a "Great Japan Union," whose membership is distributed over every part of the empire, is studiously advancing the anti-foreign feeling.

The reference in the last message transmitted to Congress by President Cleveland to Caroline Islands' affairs, reminds us of what Dr. George Smith said when lecturing at Princeton, to the effect that the foreign politics of the United States are foreign missions. This is an international affair between two Christian nations, and there should be no need of delay in solving it. We hope Congress will accentuate the President's suggestion that Spain shall so adjust matters as to allow of the American missionaries' speedily returning to their work in these islands. It should be borne in mind that till the American missionaries went there in 1852, not only had no attempt been made to civilize or Christianize these savages, but neither the people nor the land were of enough worth to make any nation under the sun go to the trouble to make any outward manifestation of sovereignty or claim of any kind to them. It was only when American missionaries had reduced the native language to writing, introduced schools,

saved the people from decimation if not destruction from the pestilence of the small-pox, and built up a Christian community at a cost to American Christians of \$400,000, that the nations cared to inquire who had any political jurisdiction over these sea-islanders. These American churches had not only spent money, but had raised up a Christian community with 20 native pastors, 34 other preachers, 43 native teachers, 84 places of stated preaching, 2547 Sunday-school pupils, 54 churches, 5000 members, 3 theological schools with 46 students, 3 girls' boarding-schools with 74 pupils, 58 common schools with 2326 pupils.

It was only after all this was accomplished, that the German Government in 1885 sent a war ship to Ponape and hoisted the imperial standard. Suddenly Spain assumed to have jurisdiction over these islands, and as they were still not worth fighting about, the Pope was called in as referee to decide between the respective claims of these two powers to this part of the world, and he gave decision in favor of Spain.

The officious officials of Spain, instigated by Jesuitical diplomacy, soon found occasion to harass and injure this Protestant community and its patrons, the American missionaries, and to damage their property and destroy their work. The story is well enough known. Our Government has been demanding indemnity of Spain for the injuries done, but the President is quite right in pressing also the right of these missionaries to return under proper protection to their work in these islands.

Turkey and the Hawaiian Islands also just now illustrate that our "foreign politics are foreign missions ;" but we have no space left now to present the items. In the Hawaiian missionary complication "missionaries' sons" have been fulminated against as the "parties of the second part" in the overthrow of the queen. But American Christians, through these missionaries and "missionaries' sons," have spent a million and a half dollars in educating and

Christianizing Hawaiian people ; they organized the schools of the country, and have been a chief factor in the development of every interest of those islands. The press of the Congregational Church has had support from other leading religious journals in defending the character of the "missionaries' sons" who have taken part in the establishment of the Provisional Government, and there is but one testimony from those who know best as to the dissolute character of the deposed queen and the rottenness of her government. The Hawaiian Evangelical Society finds the present situation trying. "Political issues have bred partisan measures. To pray or not to pray for the restoration of the deposed queen has proved a test question in many a meeting of many a church." In some cases effort has been made to eject the pastor. But the danger to the Hawaiian churches they think is past. A new future is, they say, before the Church in these fair islands of the North Pacific.

### Education in Missions.

BY F. D. PHINNEY, BURMA.

When we speak of "missions," I take it for granted that we mean *missions*; that we do not mean broad and indiscriminate philanthropy, but that specific form of philanthropy commanded in the great commission (Matt. 28 : 19, 20), which, as found in the Revised Version, we tabulate as follows :

#### "GO YE THEREFORE,

- |                                    |   |  |
|------------------------------------|---|--|
| and                                | { | 1. Baptizing them into the name of the Father and of the Son and of the Holy Ghost : |
| Make disciples of all the nations, |   | 2. Teaching them to observe all things whatsoever I commanded you :                  |

and lo,

*I am with you always, even unto the end of the world."*

This is the missionary's charter, his royal warrant, his constitution. Whatever is in harmony with the constitution must be right. Whatever is contrary to the constitution must be wrong.

Whatever is simply more than the constitution may or may not be right. It is immaterial, it is a foreign matter, not warranted by this constitution, not a part of this commission. If it be a matter warranted by any other command of equal authority, well and good ; but it still remains a foreign matter, however good and however important it may be.

The great commission being our missionary constitution, the question of the moment is : Does any kind of educational work come under our constitution ? If not, why not ? If any educational work does come under the constitution, what kind is it, and what are its limitations ?

We look in vain to find in our constitution for any reference to culture *per se*, to civilization, to the elevation of the masses, to a host of kindly human actions which are covered by a mantle as broad as that of charity—that of philanthropy. If educational work is not the end *per se* in our commission, can it be that it comes in anywhere as a means to a greater end ? The commission prescribes only a specific duty or end to be accomplished, but places no limitations as to the means to be used. The duty is to "make disciples." How ? No way being prescribed, evidently any way in harmony with truth and righteousness must be a right way ; and that way, whatever it is, that makes the most in number and most obedient disciples must be the *best* way.

What ways, then, are good ways in which to make disciples from heathen nations ? (1) Bible translation and publishing ; (2) tract writing and distributing ; (3) preaching from house to house, to the women in their zenanas, to crowds on the streets, in fairs and festivals, to those hardened in unbelief ; (4) educational work in institutions, teaching secular studies only ; (5) secular and religious education combined—which shall it be ? How shall we decide ? Can we lay down any rules to govern all ? Is there only one way, or are there more ways than one ? Taking up the different ways just mentioned, we

see very quickly that (1) Bible work has Scripture sanction ; (2) the writing of tracts is but (3) preaching in another form ; and we will accept these, with all other ways of preaching, whether to children or men or women, to individuals or to masses, I have unquestionable warrant. But what shall determine the style and amount of tract work and the especial method of preaching and itinerant work ? Evidently the social and religious status and habits of the people will determine the best manner of work, and each workman will apply his common sense and select methods which in his hands produce the best results. Fruit is wanted, not theories.

1. Is education, pure and simple, a good means of making disciples ? Looking back over at least a half century of non-religious educational work on the part of the Government of India, we fail to find a percentage of converts *so gained* sufficient to save Sodom. We turn to the so-called Christian colleges of Madras and Calcutta, in which, if we are rightly informed, the Bible for a decade has not been made a subject of daily study, and the fruits are sadly meagre ; conversions are so few that we fail to justify their existence as a means for making disciples. Their justification must be sought on other grounds.

2. Will any combination of secular and religious education show better fruit for the Master and vindicate its right to stand with Bible work and preaching as a means to an end—that of making disciples ? Are all alleged “mission” schools really *missionary* ? Do any or all help in any way in making disciples of Christ ? This is the question in a nutshell so far as the first part of the missionary constitution is concerned.

We turn our attention to the second part of the constitution : “Teaching them to observe all things whatsoever I commanded you.” We believe that this part is just as imperative as the other part. How shall it be obeyed ?

1. Do Bible work and Bible circulation teach obedience ? Evidently so, if there be sufficient knowledge on the part of the convert to read and profit thereby. 2. Does tract distribution teach obedience ? Partly it may, and by so much it will obey this part of the command. 3. Does the man who preaches salvation from sin through Christ to motley crowds of Hindus, Mohammedans, Buddhists, and demon-worshippers obey this part of the command ? Hardly so, for he has not got so far along in his work. There is an immense deal of false knowledge, false fear, false honor, the power of which must be broken before obedience can be taught to those who have been made disciples. 4. Does secular education alone predispose the student to obey Christ ? Does it make him a better Christian if already one, or when later he may turn to Christ ? These questions admit of various answers ; but while they may be somewhat favorable, we think that we must admit that the fruits are not such as to warrant the putting of *mission* funds into such work. If among any people in any country these questions can be answered with a strong affirmative, there will such work be justified as mission work.

5. Do mission schools of high or low degree, in which the Bible is made the subject of daily study under consecrated teachers in connection with secular studies, aid in teaching obedience to Christ’s commands ? Do they tend to make better Christians, more faithful, intelligent, obedient Christians, able and willing to obey even this last command ?

Let us sum up the question of educational work as a part of mission work in this wise : Does the combination of secular and religious education carried on by missionaries to heathen people, and supported by “missionary contributions,” lead (1) to the conversion of the heathen from their heathenism to Christianity, and (2) assist in building up a strong, faithful, intelligent, obedient body of Christians among such peoples ?

If so, what proportion of the whole possible effort is warrantably spent in such educational work? These questions are easier asked than answered, since we must observe results for at least two generations before a definite and final reply may be expected, and indeed we find that this final reply is only now being demanded after three generations of mission effort.

The argument from antecedent probability is in favor of work for the children. It is to be expected that better results will follow wisely directed effort, if expended upon a child before his mind and heart have become filled and hardened with the abominations of heathenism, than will be the case if the child is allowed to mature in heathenism and ripen in sin.

If we give up mission schools, shall we give up all our denominational high schools and colleges in America? If mission schools are of no use in the Master's service, of what possible use can they be in Northfield? Do they not all stand or fall together?

Is it to be expected that either heathen children or heathen grown people will in any considerable numbers accept Christ on first presentation? If it takes much work, much knowledge of the way, and much personal influence and many prayers and entreaties to lead souls to Christ here in America, will the time needed to impart a knowledge of Christ to the heathen, and for personal influence, work, prayers, and entreaties on the part of the missionary, be a matter of no consideration in heathen lands? The missionary who preaches Christ to a constantly changing crowd of busy men at a heathen fair or festival seldom welcomes a satisfactory convert who never before heard and understood the message of Christ's salvation. At such a time the missionary cannot expect to reap, he is only scattering the seed; and how much of it falls on anything but good soil let such preachers tell. How much would such a preacher gain if he could have the same attention an hour a day, five, six, or

seven days in a week from these same persons, and step by step unfold the good news until their minds and hearts have taken it in? But with men this is seldom possible. Yet with multitudes of children it is possible if they are gathered into schools teaching secular studies, for day-school children can be gathered into the school on Sunday in the great majority of cases, and so a full week of Christ can be rounded out, with greatly diminished opportunity for heathen instructors to crowd out the truth. Can this opportunity for continued teaching and for the exercise of personal influence be obtained in any other way? Can we get this opportunity or get its results in any cheaper way? It need not be expected that heathen parents will send their children to the missionary on week days to learn nothing but the Bible, or that they will send them on Sunday only for the same purpose, or that the missionary can teach more of Christ on one day in a short session than the children will learn of heathenism during the week. Let it be remembered that the heathen school that does not teach heathenism is a curiosity. Years of experience have proved that heathen children cannot be got hold of by any means six days in the week, except by means of schools, and that these must be as good and as cheap as any in the neighborhood; and that they cannot be got in any large numbers on Sundays if not on the week days; and that such teaching only one day in the week is of little avail against the influences of the six days that intervene. It seems to be a reasonable expectation and a fact, that happy results—a full harvest—must follow if heathen peoples are taken while young and easily influenced, and gathered into schools where consecrated teachers teach the Bible as much as anything else five or six days in the week and again alone on Sunday.

Now let us turn to observed results for further answer to our question, and see if school work and Bible instruction combined have proved their mission di-

vine by their fruits. Have they shown sufficient conversions to warrant their existence? Have they so aided the instruction of converts that they have been better able to obey Christ's commands than they would have been without this school life? Let us not be hasty. We do not condemn Dr. Judson and many others who have waited seven years for the firstfruits of the "foolishness of preaching." And in observing schools we may wait till our pupils have grown up and become heads of families before we can compare them with those converted late in life; and then we may further observe the effects on following generations. But as to conversions due directly to school life, the writer recalls that within three years past a certain pastor of an English-speaking church in the Indian Empire in a single year baptized more pupils of a single boys' school, who were converted under the influence of the lady missionary in charge, than he did of those converted under his ministry by all other influences. And as we have been made to sorrow by the lack of fruit for the Master in those schools which may be called Christian, but in which the Bible is never taught, so, on the other hand, do we rejoice at the fruits in another kind of mission college. We know of one in which the Bible has been the subject of one recitation a day from every pupil for the past twenty-one years, and in which, although with comparatively small numbers, and many Christian boys in the school, twelve were baptized in one term a year ago; and where, with increased numbers, twenty rose from prayers lately in one evening in a "Christian Endeavor" meeting, desiring to become Christians, and where baptisms are even now taking place. The history of this school has been the same in varying degree since it was started, and it is the history of many other schools in the same region managed in the same way, where secular studies are taught to meet government standards and the Bible as well; where

conversions are hoped for, worked for, and prayed for, expected and granted, and where the daily influence exerted over all the pupils is constantly toward a high standard of Christian living. The students here do not hinder street preaching, but are taken out as assistants by their missionary instructor. Follow such pupils as they become heads of families, as the boys become men and take their places as preachers, teachers, and as Christian layman in the various positions open to them, and the comparison of the life and work of such men as a body with that of those converted late in life is all in the favor of the former. And then the second generation starts right, which is not the case generally when heads of families are converted late in life; and we recall a family of young men whose grandfather was a convert from Buddhism. All have been educated more or less in mission schools. Two are now in responsible positions as mission-school teachers, and both are or have been Sunday-school superintendents, while a third is a business man in good position and an efficient Sunday-school teacher; the younger ones are still to be heard from. These older ones are now heads of families with their little ones growing up about them, who will be no more touched by heathenism than will the children of the missionaries themselves.

But we may look at the effects of Christian education on masses of degraded heathen, and of no such education, or of very little such education, on other masses no more degraded and of equal mental endowments. From many examples, let us take two missions of the same society in which there have been large gatherings, but handled in somewhat different ways. The Karens of Burma, when discovered by the American Baptist missionaries, were about as abject specimens of humanity as could well be found, driven back to the hills and kept in cowed subjection by the domineering Burmans, being only a little better off than

a nation of slaves. They had no written language, and hence neither a literature nor schools. They began to accept the Gospel, and then an alphabet was demanded, and the Bible and schools for all, old and young, and the mission work for the Karens has been both Christian school work and evangelistic work hand in hand ever since. The Christian Karens to-day form a body of whom American Christians may be proud. They have their Home Mission Societies, and their Foreign Mission Society, and district associations, and what corresponds somewhat to our State conventions is in Burma very largely operated by the Karens, sharing this work with the Burmans. They have their Women's Mission Circles, and their Young People's Society of Christian Endeavor organizations, and the latest movement is to employ Karen preachers as evangelists for the heathen Burmans, once their masters. A great amount of American money has from first to last gone into Karen schools, but they have now made many of their schools entirely self-supporting, and of the larger and higher institutions, they assume the entire support even of the boarding departments, the salaries of the lady missionary teachers alone being paid from America.

The statement cannot be gainsaid, that if the policy of the American missionaries had been one hostile to school work, and if little or no American money had been spent on Karen schools from the start, the Karens to-day would be still a feeble Christian body, still held down by their old superstitions, and in mortal dread of the more self-reliant and domineering Burmans.

The great body of the Telugus of Southern India are low-caste people, degraded, kept down by those of higher caste, followers of the debasing Hindu religion. They have since the famine of 1877 accepted Christ in such large numbers that the missionaries have not been able to look after all their converts with any approach to thorough-

ness. The Telugus have an old literature, and so have been able to read the Bible—as many of them as could read at all. There has been no such demand on their part for schools as on the part of the Karens, and the missionaries have had too much other work to provide them, unasked, to equal the Karen schools, and so, little has been done for them in this way until very recently; and while there is a marked elevation of the Christian communities, it is not at all comparable with that of the Karens. Defections from Christianity to heathenism are far more frequent than among the Karens. This is the verdict of every Telugu missionary who visits Burma and sees the independent church life of the Karens, and they return to their own country and field expressing the wish, if it were possible, to see the same grade of Christian life developed among the low-caste Telugu Christians, for we all grant equal mental endowments in each people, and believe that equal opportunities will produce equal results.

The comparison of results obtained by bodies of missionaries using true mission-school methods in connection with evangelistic methods, with those obtained by other bodies using only the recognized evangelistic methods, might be carried to an indefinite extent, but we believe that the result of the comparison will in the end be found to favor those who use both methods, and against those who do not use true mission-school methods. If all that is desired is the enrolment of converts, without reference to their spiritual character, to what else they may believe, to how they live and what becomes of them and of their families, why, then, the old Jesuit method is a good pattern to follow—corral the herd and sprinkle the converts and let them run. But, on the other hand, if the great commission means not only the saving of men's souls, but their development into the image of Christ, then the missionary's duty is not done till he has done all in his power, both before and after con-

version, to aid both child and adult whom he may bring under his influence to lay aside or escape in some degree the weights and sins that so fearfully beset the converts from heathenism, that they may indeed *run* the race set before all followers of Christ, and so live that an "entrance may be ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

The proportion of effort to be expended in school work must be determined for each field upon principles which we cannot enter upon here.

To sum up, we believe that missions are founded in the second commandment, and are specifically commanded in the great commission; and, with reference to the subject in hand, we believe that in mission fields the work in schools in which the Bible is made the subject of daily study aids economically and efficiently in (1) making disciples, and (2) in the most satisfactory way prepares converts, by the mental training and education afforded and by the shutting out of a vast mass of false ideas which would otherwise have great influence over them, to appreciate the great truths of God and so the better to "observe all things whatsoever I commanded you."

### Missions in the South Pacific.

BY REV. ROBERT STEEL, D.D., SYDNEY.\*

1. THE NEW HEBRIDES (*Presbyterian*).—A very severe hurricane having occurred in one part of the northern isles of this group, whereby the mission premises of the Rev. Dr. Lamb, at Amboyna, as well as the native food were destroyed, relief has been sent per the schooner *Lark*, which sailed from Sydney on May 2d. The Rev. Messrs. Annand, Gillan, Fraser, and Macdonald returned to their spheres, after a

furlough in Australia, by the steamer a week before the schooner sailed. Mrs. Robertson and family arrived from Eromanga for their health.

A very interesting book has been published by the Rev. Oscar Michelsen, of Tongoo, in the same group. He went to this island in the end of 1878, a solitary white man, a Christian missionary among eleven hundred heathen cannibals. He had severe trials, many dangers even of his life, but God blessed his labors, and when he left on furlough to visit his native country of Norway, in 1891, the whole island was Christian! There were 32 villages with a population of 2070, most of whom could read and many could write. About two hundred were communicants. There are Christian teachers in the villages. There is in every family the worship of God, where hymns are sung and prayers offered. The Word of God, the New Testament as now printed, is read every day in the schools. Churches and schools have been erected. Roads have been made across the whole island. Several have gone to other islands, taking their lives in their hands, to make known Christ as the Saviour of men.

Mr. Michelsen's narrative, if not so thrilling in accounts of personal peril as that of Dr. Paton's, excels it in the record of success. It has been published, under the title "*Cannibals Won for Christ*," by Messrs. Morgan and Scott, of London.

Mr. Michelsen's wife died in London in the end of December, 1892. He returns to his work in the islands. In the year 1880, when I published my work on "*The New Hebrides and Christian Missions*," there were no converts in this small group, called by Captain Cook the Shepherd Isles. Mr. Michelsen had just been settled. The hope was then expressed in the lines of one of the late Dr. H. Bonar's hymns:

\* A pathetic interest attaches to these notes, as the author, since writing them, has gone to "stand on the sea of glass" which is "before the throne."—J. T. G.

"Good Shepherd, hasten Thou that glorious day  
When they shall all in one fold abide with Thee for aye."

How abundantly has this been fulfilled!

2. SAMOA (*London Missionary Society*).—The Rev. J. G. Newell, after his busy furlough in England, has returned to his post as one of the tutors in the Institution for Training Native Pastors at Molua. He carried several school books through the press in London. He had a very intelligent Christian student with him named Saanga, who made a good impression everywhere by his consistent piety, modesty, and demeanor. There are over one hundred students in the institution, which has sent forth one thousand since it was commenced fifty years ago. The Rev. A. E. Claxton, who had been appointed Natives' Advocate before the Samoan Land Commission, arrived in Sydney in April, 1893, *en route* for England. Captain Turpie, of the missionary bark *John Williams*, has also gone to England on the invitation of the directors of the London Missionary Society, to consult with them regarding the steamer they are getting for the mission at a cost of £16,000. This new departure is wanted, as the mission stations extend so far throughout the South Pacific. It will require £6000 a year for maintenance.

3. THE MELANESIAN MISSION (*Episcopal*).—The annual report states that the bishopric is still vacant. Bishop Selwyn, who had to resign on account of his health, has been laboring in England on behalf of the mission. The Rev. R. H. Codrington, D.D., who for twenty years wrought in the mission, and has now retired, paid a visit to Norfolk Island in 1892. He published, a few years ago, a very able work on the Melanesian languages, giving some vocabularies and grammars of nearly forty of them. He has lately added another on their "Folk Lore." He is now in a college living in England.

The Bishop of Tasmania paid an official visit to the islands where the mission operates, in 1892, and confirmed 216 Melanesians and ordained one native. At Norfolk Island, the head-

quarters of the mission, there were 145 males and 41 females in the schools from 21 islands. In the Banks group there are 41 schools, 1038 scholars. During the year 65 adults and 115 infants were baptized, 128 confirmed, and 18 Christian couples married. In the Torres Islands 18 adult natives were baptized, the firstfruits of the group. The people here built a substantial church.

In Florida there are 25 schools, 76 teachers, 1253 scholars, and there were 306 baptisms. In Guadalcanar little improvement has taken place, but in San Cristoval there are 5 schools with 110 scholars. In Ysabel there is much progress. The baptisms at Bugoto have been for the year 136 adults and 29 infants, making a population of 686 baptized persons and 31 confirmed. There are 14 teachers there. In the Santa Cruz group, where Bishop Patteson was killed in 1871 and other tragedies have taken place, there are 4 schools with 207 scholars; 15 adults were baptized and 3 confirmed. There are 18 scholars from these islands at Norfolk Island. The expenditure of the mission for 1892 was £6266. The income was short of the expenditure, and there remained a balance of £593 due to the treasurer. There are more black clergy than white in this mission. As Bishop Selwyn said long ago, "The white corks support the black nets." The Bishop of Tasmania's report of his island voyage is appended. He writes in approbation of the system pursued, but he advocates the addition of four or five more white missionaries. He also suggests that the Anglican mission in New Guinea should be joined to that of Melanesia, and be alike under the new bishop and visited by the mission steamer. He urges Australia and New Zealand to do more for this interesting mission among so many isles of the sea. There are only six European clergymen in the mission, and there are nine ordained natives. One of the clergy is a qualified medical practitioner. The Ven. Archdeacon Williams

again gave £500 and Bishop Selwyn £200 as special aid to the funds, which need more regular support.

From the "Education Society's Steam Press, Bombay," we have received the two bound volumes which make the "Report of the Third Decennial Missionary Conference, held at Bombay, 1892-93," 854 pp. They are as satisfactory as such reports can well be, but we confess to great disappointment that the statistical returns collected in connection with this gathering, or in anticipation of it, should not have found place in these covers. This is a repetition of the same unaccountable omission of the Report of 1882. Why these good editors could not have given tables similar to those of the Allahabad Conference is unknown, and perhaps "unknowable" to us. But we value what we have, and wish every student of missions and every theological and college library in the country could be possessed of these books for reference. They are among the abiding things of missionary literature.

DR. NEVIUS. — Although editorial mention of the death of Dr. Nevius will be made elsewhere, we cannot forbear saying how much the International Missionary Union held him in regard, and what a high estimate they placed upon his attendance on two of its sessions while he was at home the last time. The *Chinese Recorder* comes to our desk just now with a pathetic account of how, after making a note of what he needed for a six days' journey, he expected to begin the next day: "After a very little conversation Dr. Nevius put his hand on his desk, which was covered with books used in his Bible translations, smiled, and was about to speak when his head fell forward, and his next words were spoken to his Saviour, for his heart stopped suddenly, causing instant death." Rev. Arthur H. Smith, of the American Board Mission of North China, in a private note

just at hand, speaks of "our beloved leader, Dr. Nevius, the nearest approach to the 'model missionary' I have ever known. Other men there are in abundance—his place will never be filled."

The Second International Convention of the Student Volunteer Movement in Detroit, Mich., appointed for February 28th to March 4th, 1894, will have convened before a large part of our readers will receive this number of the *REVIEW*, and yet we write necessarily by anticipation about it. Over five hundred student delegates from about two hundred colleges, theological seminaries, and medical schools from all parts of the United States and Canada are already appointed. Nearly all of the regular missionary societies of these two countries have been invited to send secretaries, and every invitation was accepted to the time of our advices. More societies will be represented, it is thought, than at any previous gathering in America. Missionaries of eminence have also been invited who are likely to stamp themselves and their experiences most helpfully on the volunteers. The afternoons will be devoted to section meetings on (1) Plans of Missionary Work; (2) Fields; (3) Denominations, etc.

The *Bible Society's Record* is always full of good things. A very suggestive item in it from one of its agents in Japan (Rev. Mr. Loomis), who has been a contributor to our pages as well, is as follows:

"The anti-mixed-residence agitation is growing rapidly. A society has just been formed in Tokyo called the 'Great Japan Union,' with a membership extending over the whole country, and with the sole object of securing the exclusion of foreigners from the country. At a meeting held in Tokyo on the 2d instant there was an audience of about two thousand persons. Among the leaders in this movement are several members of the diet. The former president of the Imperial University is identified with it. Another advocate of exclusion is Professor Inouye, of the same institution, who has recently published an article in which he claims that the Japanese are an inferior race, and therefore unable to compete with foreigners. He is also using his pen and influence in opposition to Christianity in writings which have large circulation."

### III.—FIELD OF MONTHLY SURVEY.

China,\* Thibet,† Confucianism,‡ Etc.

CHINA AND THE CHINESE.

BY THE EDITOR-IN-CHIEF.

Peking is the head of the nation and a great city, though not the largest in China. It is really four cities in one, with populous suburbs and a wall twenty miles long. It embraces the Chinese city, the Manchu or Tartar city, the Imperial city, more secluded and exclusive, and within this still the actual city of the Emperor, and to which only officials have access. In Peking are the Lama Temple, Confucian Temple, and Temple of Heaven, Protestant missions, and four Romish cathedrals in the Manchu quarter. The Temple of Heaven has an altar of white marble, and represents the highest form of worship known in China, and some think the closest approximation to the primitive Christian faith. The Lama Temple has an image of the coming Buddha 70 feet high. The leading Confucian shrine has about it tablets of all literary graduates of the third degree for five hundred years past, and memorials of a history five times as long.

Beside this capital city are the provincial capitals, circuit cities, prefectural cities, and district cities. Between Peking and the great wall is a large monument in honor of a Lama priest, carved with scenes from his life. Farther on a huge bell, five hundred years old, 14 feet high and 34 around, graven within and without with selections from Chinese classics. Not far off the tombs and worship halls of thirteen emperors of the Ming Dynasty, one hall being 250 feet long, with pillars of wood 12 feet around.

China's chief port is Shanghai, consisting of the Chinese city proper, with about 400,000, and the English and

\* Compare Dr. James S. Dennis's "Peeps into China" and Doolittle's "Social Life of the Chinese." See also pp. 56, 78 (January); 102, 117, 148 (present issue).

† See p. 35 (January).

‡ See pp. 81, 86 (present issue).

French "concessions," with half a million Chinese and 5000 foreigners—Shanghai within and without the wall. Here are the largest Sunday-schools in China, and the largest mission press of the world. In the latter are seven hand-presses and two machine presses. The demand for type made a type foundry necessary. There are fonts for English, Greek, Korean, Japanese; the literary, Mandarin, and Mongolian dialects, and five local dialects. Electrotyping and stereotyping are done, and over 35,000,000 pages are issued annually, nearly three times the issue of the mission press of Beirut. In 1880 there was a net gain of £800, or nearly \$4000, from this Chinese mission press.

Ningpo is another of the "five ports" opened in 1842, and as Shanghai is famous for its foreign bustle, Ningpo is known for its native activity, populous and prosperous before "foreign devils" found their way there. It has about 300,000 population, with a wall about six miles around, 15 feet broad by 25 high. Thick walls also divide the city into sections.

Here are famous Buddhist and Confucian temples. At the doorway of the Buddhist fane are ten monolithic pillars, each about 15 feet high, elaborately carved with dragons, etc. Hundreds of lanterns are swung from the ceiling, and incense altars and hideous idols fill the interior. Hundreds come here to knock their heads on the ground in adoration, hoping to propitiate the deity.

The Confucian Temple, which consists of several structures covering acres of territory, is walled in; the central building has large wooden pillars, and the wood is frescoed. The only worshippers here are the officials and literati. The Confucian shrine at the birth-place of the great teacher in Shantung

eclipses this in beauty, but few others do. In this temple there are no images, but tablets only; and over the main shrine a golden motto, "Heaven and earth are harmonized by his virtue." Four characters are here represented: Faith, Fidelity, Friendship, and Filial Piety.

At Ningpo are the mission premises of the American Presbyterians, and the Church of England has a growing college with a theological department and some forty students. The Methodists and Baptists have also flourishing missions here.

Chefoo has some 30,000 to 40,000, and is growing constantly. Têngchow, fifty miles off, was chosen by treaty as one of the open ports, and Chefoo owes its increase to its proximity and to the fact that it is a health resort—China's sanatorium. Here Dr. Nevius lived and Dr. Corbett, also of the American Presbyterian Church, resides, as also Dr. Alexander Williamson and colleagues of the Scotch United Presbyterian Mission. Here are Church of England and China Inland Mission premises.

*Government.*—The three latest dynasties of the twenty-five are those of the last six hundred years, the *Yuen*, *Ming*, and *Ching*, or Mongolian, native, and Manchu dynasties. To the first belong less than one hundred years, to the second nearly three hundred, and to the last, two hundred and fifty. The plaited *queue* was a mark of subjection forced upon the people by the Manchu conquerors, who also attempted to abolish the custom of binding the feet. The sixty-one years' reign of K'ang-tsi were very prosperous, encouraging intellectual and ethical culture, and uplifting his people. He encouraged Roman Catholicism, until collision with the Pope brought a sudden close to Rome's apparent triumphs.

China has one of the three leading statesmen of the world, for Li Hung Chang stands alongside of such as Gladstone and Bismarck.

The GREAT WALL is one of the

wonders of the world. It was built over two thousand years ago, is fifteen hundred miles long, 15 feet wide, from 18 to 30 ft. high, with towers from 15 to 40 feet high, and took ten years to construct. Out of the material here used a wall 2 feet in thickness and 6 feet high could be built twice around the earth at the equator! It far surpasses the Pyramids as a work of colossal magnitude.

*Marriage.*—Missionaries have girls under charge, and a part of their duty is to see that they get good husbands. The bride and groom kneel and knock their heads on the floor. After the ceremony they are borne in sedan chairs to a bridal chamber, where the bride takes her seat on the *kong* or brick-made bed. No word is spoken, but the pair eat together; and after being left alone the first word is spoken between them. The marriage feast comes a day later, men and women eating in different rooms.

*Chinese Characteristics.*—Wonderful memory! Pupils in mission schools can often recite chapter after chapter, and some of them most of the New Testament. Politeness consists in the imitation of others. Exclusivism is stamped on all China. "Foreign devil" has for the last twenty-five years been a common name for outsiders, though Rev. Gilbert Reid thinks it may mean no more than a foreign *spirit* (*kuei* means either). A foreigner was addressed on one occasion as "Your honor, the foreign devil."

Chinese *New Year's Day* comes generally in our month of February, and great preparations are made. The festival holds for a week or two. It is a time of recreation and rest, a national holiday, like our "Fourth of July," when firecrackers are in order, to keep away evil spirits. It is a day of worship as well as rest, like our Sunday. In the open court worship is performed to heaven and earth, and to the family gods and deceased ancestors, with presentation of gifts; then in the temple, where incense is burned and

idols are adored, amid the sound of bell and gong and drum and song of chanting priests. New Year's Day is also pay day, when old debts must be settled or creditors may exact payment. It is a kind of birthday, for a child born even shortly before New Year opens is reckoned as two years of age, having seen a portion of both years. It is spent in meditation over family bereavements as a day of memorial. It is also a wash-day, when everybody bathes, once a year at least, and puts on the best clothes that one can buy or borrow, and goes forth to call. It is a day of general hilarity and amusement. Gambling, drinking, and smoking are in order, and street theatricals are common.

The *Feast of Lanterns* is universally kept. Large and small lanterns are to be seen of every shape and grade of elegance, made of paper or silk, plain or painted, more or less elaborately, with patriotic, serious, or ludicrous images and scenes. The riches of a shop-keeper is to be gauged by his lanterns. Unusual freedom is allowed to women, who are to be found in throngs in the streets, with painted faces and elaborate dresses, merry as a marriage bell.

*Progress.*—1887 marks a year of advance in the direction of Western civilization, and introduction of various improvements designed to put China at the head of the nations. Since then the Imperial College began under lead of Dr. W. P. Martin; but there is still great jealousy of foreign influence. China wants simply to keep what she imagines she has always had—the pre-eminence. These last sixteen years are the era of the steamship company, under the supervision of Li Hung Chang; of the telegraph company (1880), with only Chinese shareholders. The late Mandarin, General Tso, in 1883 was led to try the telegraph for his business, and having an answer from the distant north within thirty-six hours, he was so shaken out of his conservatism that he actually built a short line from Nanking to Soochow at his own expense!

In a few years all the ports and capitals will be united with Peking by the mystic wire, which is to the Chinese such a marvel. The railway is an innovation more difficult to introduce, because it is considered a menace to the prosperity of the empire in its violation of the sacredness of cemeteries, and so of ancestral worship; but to prevent its introduction is as hopeless as to sweep back ocean waves. Li Hung Chang has memorialized the throne for lines of railway to link the great cities together.

*Religions.*—First, *Taoism*, founded upon teachings of Lao-tse, a reformer of the seventh century before Christ. His teachings have been corrupted, like Buddhism, with magic, astrology, and various superstitions and divinities—a “motley chaps.”

Next, *Confucianism*, a system of ethics and political science, traced to Confucius in the sixth century before Christ. He visited Lao-tse, and sought to combine all that he could learn from those before him with the best results of his own study. This moral system has likewise received many additions from other religions.

*Judaism*, some hundred or more years before Christ, found its way into China, and lodged in the province of Honan. These Jews, hostile to foreigners and ignorant of Messiah's advent and the destruction of Jerusalem, destroyed their synagogue to supply other wants; and ignorant of sacred books and rites, and without scribe or priest, have become assimilated to the Chinese and Moslem elements about them.

*Buddhism* came in from India a little before the siege of Jerusalem under Titus. However pure it was at the outset, it has become awfully corrupt, and has now so far lost all distinctiveness or exclusiveness that the same worshipper may bow before the tablets of Confucius and the Taoist altars, as well as the Buddhist shrines.

*Nestorianism* dates back to the sixth century of the Christian era. Its missionaries were successful during the

Middle Ages, as shown by a tablet discovered in 1625.

*Mohammedanism* came in the eighth or ninth centuries, and to-day has over 30,000,000 adherents, especially in the Western provinces. This is a modified form of Moslem faith, largely accommodated to the surroundings, and has little influence on the idolatry or morality of the nation.

*Romanism* found entrance in the thirteenth century; had success for a hundred years, then fell into decline for two centuries, reviving in the latter part of the seventeenth, under Father Ricci. From the middle of the last century until the epoch of modern treaties it had to work in secret.

*Protestantism* began with Morrison in the first decade of this century. He gave the Bible to the Chinese, and since his day converts, schools, churches, native preachers have multiplied. A notable era was that when the China Inland Mission began its work, specifically aiming to reach the inland parts with the Gospel. It has now over three hundred and fifty missionaries, and occupies eleven of the hitherto destitute provinces. The English Baptists are doing noble work likewise in the interior, and their missionaries, like the China Inland, wear the native dress.

T'ai-shan, "the great mountain," is one of five, deemed sacred, and associated with imperial worship. Four thousand years ago, and antedating the worship at Sinai, Shuin, a predecessor of Confucius, came here and sacrificed. On the summit, 4000 feet high, is the leading temple, with an image representing the spirit of the mountain, before which the worshippers fling their money in expectation of every blessing. For the first four months of each year hosts of pilgrims come to this shrine; and here beggars are found infesting the holes in the rocks, and emerging with cries of "cash."

Less than fifty years since there were but 6 native converts; now there are nearly 60,000; and if increase goes on in like ratio, fifty years more would give us

about 200,000,000. About 40 societies are represented, with 500 male missionaries, over 200 unmarried women missionaries, and nearly as many native ministers, with many more native helpers.

But what are these among so many? Outside of the nineteen provinces of China proper, with 386,000,000, are *Manchuria*, with 18,000,000; *Mongolia*, with 2,000,000; *Thibet*, with 6,000,000; *Ili*, with 2,000,000, and the islands of *Formosa* and *Hainan*. *Manchuria* has three mission stations belonging to the Scotch United Presbyterians and Irish Presbyterians. *Mongolia* has had only one missionary, the lamented Gilmour, whose life reads like an apostle's. *Thibet* and *Ili* are both shut against missionaries, scarce one Christian man or woman ever having been there except in disguise. *Formosa* has a wonderful missionary history, to which a separate treatment needs to be given.

Of the nineteen provinces of China proper, only *Hunan* and *Kwang-se* have permanent mission stations! And yet *Hunan* has 20,000,000 and *Kwang-se* more than one third as many. Traveling missionaries may go where resident missionariless cannot stay, and in this is found perhaps a providential sign that the work of itinerant evangelism is the work for this day.

*Itineration* is a favorite and fruitful method of mission work in China. Missionaries go on tours of from a week to nine months, preaching from place to place, gathering converts into churches, and sending them out to tell the Gospel story to their neighbors. As they sojourn in the towns and villages for a season they meet the Christians for worship, administer sacraments, teach classes, hold conferences with workers and conversations with inquirers, and then go on, leaving the little church to bear its witness and extend the Gospel message. Humble witnesses for Christ are found willing for a bare support, which costs perhaps \$5 a month, and sometimes without even that help, to go about as simple evangelists. Dr.

Corbett and Dr. Nevius were wont thus to go on tours, and gathered on an average about one new convert a day for a period of perhaps ten years. No method of work could be more primitive and apostolic.

Famine has been God's evangelist in China. When relief has been rendered by the foreign devils, while even home friends were apathetic, the effect has been very marked, and periods of general revival and large ingathering have always followed famine relief.

Dr. Dennis describes a representative Chinese village of some nine families among the mountains, not walled in as usual, but scattered like a western hamlet, and needing no defence because too poor to offer a prize to robbers. Three families were Christian, each family including all its living descendants. Twenty-three communicants and several bright children gathered on a weekday morning to be taught by the pastor. One boy had memorized all of Matthew and started on the Acts. Even the old woman of seventy had her word of witness, her verse to recite, and her prayer to repeat. In the afternoon all came together to keep the Lord's Supper. It was very primitive and apostolic.

Out of every hundred converts in China, ninety, perhaps, are country folk, and of these sixty belong to the agricultural class. Instead of depending on foreign help, these humble people are trained to *give*, and the poorest are not exempt from this duty.

Some idea of the difficulty besetting a convert may be seen in the story of *Sen*, one of Dr. Nevius's converts. He belonged to a family of wealth and standing, and was well educated. But for his conversion he might have belonged to the *literati*, and risen to distinction. His examination of the New Testament begat fears and disquiet, and at last he resolved to be baptized and face the persecution he knew was inevitable. At his own request he was baptized at home, that he might bear witness among his kindred where three

generations were represented. After the ceremony the patriarch of the family, his grandfather, rushed upon him, and seizing him by the queue, bound his hands, slapped his face, fastened him to a beam, and taunted him with being a deserter of his family faith, an apostate, an innovator. He was bound thus for eight hours, and then, being loosed, ran to Dr. Nevius for a refuge. He was compelled to leave his own home forever, his name being struck off from the list of the family, and his property forfeited.

*Gospel work in the cities* is greatly needed. The rural class, representing the working class, has been mostly the object of labor. The upper and literary classes have been almost totally neglected, and these can be reached only by the evangelization of the cities. We must have the best and foremost men and women that Christian lands can afford to command the respect and audience of the cultured classes, and when these are reached they command the empire.

The "Statesman's Year Book for 1893" gives the following statistics for China:

	Area.	Population.
China Proper.....	1,336,841 sq. m.	386,000,000
Manchuria.....	362,310 " "	7,500,000
Mongolia.....	1,288,000 " "	2,000,000
Thibet.....	651,500 " "	6,000,000
Jungaria.....	147,950 " "	600,000
E. Turkestan.....	431,800 " "	580,000
	4,218,401 sq. m.	402,680,000

China proper is divided into nineteen provinces.

Most Chinese are Buddhists and Confucianists at the same time; many of them are also Taoists. There are about 30,000,000 Mohammedans in China, chiefly found in the northeast and southwest. Roman Catholics number about 1,000,000. Most of the aboriginal hill tribes are still nature-worshippers. Protestant adherents number 60,000. According to Vahl's estimates, there are 66 societies at work in China. There are 12 tract and educational societies, and 6 ladies' societies support workers. Of the other 48 societies, 18 are British, 13 are continental, and 17 American. These societies support about 1500 missionaries, including wives. There are over 100 medical missionaries and 105 hospitals and dispensaries. Native helpers number over 20,000, and native churches 525. There were over half a million copies of the Bible, in whole or in part, distributed in 1893.

#### IV.—EDITORIAL DEPARTMENT.

Three deaths have lately occurred, in widely separated districts, which have an important bearing on the work of Christ at home and abroad.

Rev. Charles F. Deems, pastor of the "Church of the Strangers," in New York, died universally lamented. As a preacher, an author, a man of affairs, he will be missed not only in that city, but wherever honest, earnest work for God is done. He was a many-sided man, evangelical in spirit, wise in counsel, charitable and magnanimous in sympathy. His dying words were, "My faith holds out."

Rev. Dr. Robert Steel, of Sydney, one of our editorial correspondents, died October 9th, having for eight weeks suffered from an affection of the liver, though not in pain. He was buried October 11th at the Necropolis, in Sydney, a vast concourse of all classes of people evincing their sorrow and respect; and largely attended memorial services were held October 15th. In the October issue of this REVIEW Dr. Gracey made mention of Dr. Steel (p. 768), little knowing that in the same month his career was to close. Dr. Steel's influence was felt throughout the Southeastern Pacific as the indefatigable worker for the spread of Christian missions, and his works will long follow him. For thirty years he had been the foremost representative of the Presbyterian Church in "the Australian world," in the pastorate of St. Stephen's Church, and he held to the last his position as leader. Instructive as a preacher, faithful as a pastor, attractive as a man, aggressive as a worker, he made his church a rallying point and a radiating point. But he was much more than a Presbyterian. His catholic spirit overflowed in work for the kingdom of God at large. As President of the Faculty of St. Andrew's College, for twenty-eight years he taught the theological students. Every honor the Church could give was gratefully ac-

corded him, and he led the way in promoting world-wide missions as well as home evangelization. A great gap is left by his death, and the whole work of God feels his loss.

And now comes a startling news that Rev. John L. Nevius, D.D., of Chefoo, China, another of our editorial correspondents, also passed away about October 26th, after nearly forty years of consecrated service. He landed in China in 1854, and six months more would have completed his forty years. With his wife, he began work at Ningpo, and after acquiring some knowledge of the language, went to Hangchow, the capital of the province, some hundred miles off, and there began a new station, lodging in the houses of the natives and preaching to people who then for the first time heard of Jesus. The disturbance of peaceful relations between China and England drove him back to Ningpo; and when, in 1860, new treaties opened new ports and furnished new facilities, he was among the first to remove to Chefoo, and in the Shantung Province spent the rest of his useful life.

He ventured upon a novel method of procedure. Having no native helpers as yet, he made itinerating tours, preaching and talking with the people as he went, and often travelling in a wheelbarrow drawn by a horse or donkey; afterward adapting the native vehicle to carry his bed, books for distribution, and supplies. His tours were repeated, going over the same ground, and thus following up previous impressions, gathering converts into churches, and sending them out as native evangelists to spread good tidings. When famine threatened the people with starvation, he devised with statesman-like wisdom means of relief, and himself went with wheelbarrow loads of "cash" to distribute it in person. Thus by Christian love he won the hearts of the starving people, and turned famine itself into an

evangelist. He proved himself a sort of missionary general and statesman, and, like Dr. Corbett, raised up an army of converted natives who "went everywhere preaching the Word."

His visits to America have been an inspiration and an impulse to the churches, colleges, and theological seminaries he visited. From his last visit in 1890-91 he had recently returned to China, to give his matured powers to aid in the revision of the Bible translations into Chinese. But his heart was enfeebled by long labor and much exposure, and he suddenly passed away, leaving a memory that will stand like a monument beside that of Morrison and others in the noble apostolic succession.

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Books desired to be examined and reviewed should be sent to the editor *direct*, at 2320 Spruce Street, Philadelphia, or to such of the editorial staff as the author wishes to receive them personally. In the immense mass of exchanges and similar matter going to the *publishers*, a book is always liable to be lost sight of, or unwrapped before its real destination is noted, or transferred to the editors of *THE HOMILETIC REVIEW* as meant for them. If authors and publishers who publish works bearing upon missions and who wish the *REVIEW* to notice their issues, would send to the editor-in-chief personally, he would either review them himself, or assign such task to other competent hands.

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The eighth convention of "Christian Workers" assembled, November 9th-15th, in Atlanta, Ga., and in interest seems to have reached another stage of advance. President Torrey and Secretary Collins proved as usual equal to the occasion. Stebbins and Lamb helped in song, and the lengthy programme was successfully managed. Every phase of holy work was presented, and the various forms of effort in behalf of the rescue of the lost, whether among young or old, white or

black, rich or poor, were presented and compared. Those who could not go will have opportunity to read a full report soon to be published. We have watched this young organization from its birth, and rejoiced in its constant and healthy growth. It is seeking to solve the problem of "Applied Christianity," and we believe the time is approaching when it will become an international convention, meeting occasionally beyond the sea and promoting fellowship between all true Christian workers.

Side by side with this notice we may place a record of the twenty-first anniversary of the founding of the "Jerry McAuley Mission," 316 Water Street, in New York, celebrated lately. Mr. Cutting presided, and Dr. Burrell made the main address at the afternoon session, and President Huyler was in the chair in the evening, and Colonel Ketchum and ex-Governor Lounsbury were speakers. More than forty witnesses spoke of their own conversion before a crowd that thronged the mission rooms; in fact, half the audience was made up of the outcast classes, whose special rescue the McAuley work aims to secure. During the last year Colonel Hadley, Superintendent, has had 40,000 men at these meetings, and about \$6000 have been raised. It is no depreciation of any other agencies for benevolent work to say that no ten churches in the city, combined, have effected as much for the reclamation of drunkards, thieves, criminals, and outcasts as this wonderful mission; and no one can understand it without both reading Jerry McAuley's life and going in person to see how Colonel Hadley, his fit successor, carries on the work. Such a reading and such a seeing will convert the most apathetic soul.

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The Church Missionary Society has had a communication from one of the clergy of the Established Church, to the effect that twenty-seven of his own parish—all of them of the working class save one, a Cambridge student—

had "simultaneously and spontaneously offered themselves for the foreign field!" That shows what one missionary-spirited man can do!

Judge Terrell, the United States Minister at the Sublime Porte, has induced the Turkish authorities to *permit women to practise medicine* within the Sultan's territory; and to Dr. Mary P. Eddy, daughter of that forty years' missionary of the Presbyterian Board, Rev. Dr. W. W. Eddy, the honor belongs of achieving this victory and overcoming the long-built barriers to woman's medical mission work. Miss Eddy, recently graduated from the Woman's Medical College, New York, was bent on making a final test as to whether a woman, armed with a medical diploma, could penetrate this wall of exclusion; and she has done it. A new era thus opens for *Turkey* and for *woman*.

Among the books which deserve notice we must mention the Memoir of Adolph Saphir, that marvellous example of a converted Jew, and his great book on the "Divine Unity of Scripture," which is, perhaps, without any superior as an unfolding of the riches of the Word of God. Dr. Saphir was a seer. He had an insight into the Scriptures that was Johannian for subtlety and Pauline for clearness. These are not distinctively missionary books, but they form a grand contribution to missionary literature, for at every point they touch the work of the kingdom; and especially do they lend a mighty impulse to the work of witness among the *Jews*. The life of Saphir shows the possibilities wrapped up in one Hebrew convert. The work on the Scripture, which was his last and best, reveals the thread of God's purpose concerning His people running through both Testaments, and binding prophecy and history together.

These books are both published by Fleming H. Revell Company, 112 Fifth Avenue, New York, as also is that great

work of Dr. George Smith, the Memoir of Henry Martyn, heretofore referred to in these pages as the latest and maturest product of that accomplished author and missionary biographer. This work on Martyn is the fullest and completest we have ever seen. It leaves nothing more to be added, and is indispensable to every complete missionary library. It is graphic, vivid, pictorial. It is not a description, it is a portrait. Dr. Smith has spared no pains, and the intelligent reader will accord him the laurels his labor demands.

Of all books on missions which we have read of late, none deserves warmer tribute than another, likewise published by F. H. Revell Company, viz., "The Holy Spirit in Missions," the course of lectures delivered in April, 1892, on the Graves' Foundation, at New Brunswick, before the Theological Seminary of the Reformed Church, by our esteemed co-editor, Rev. A. J. Gordon, D.D. The volume treats of the subject under six heads: The Holy Spirit's Programme, Preparation and Administration and Fruits in Missions; and then the Spirit's Prophecies as to Missions and Help in Missions. Throughout the Spirit of God is honored and exalted, and if this book does not call attention to the one sovereign remedy for all failures, both in our methods and motives, our work and our spirit, we know not where such remedy is to be found. Every reader ought to read and study this grand series of lectures.

#### Dr. McAll's Successor Coming to America.

Friends of the McAll Mission will be pleased to learn of the visit to America of Mr. Greig, since Dr. McAll's death the executive head of the mission in France. He is expected to remain until February 24th. He comes that he may be brought into closer relations with his American constituency, and give to it the benefit of his personal knowledge, and to stimulate the American McAll

Association in its efforts to further the cause which lies so close to the hearts of all who desire the coming of God's kingdom in France.

Mr. Greig is a man of intense personality and great executive ability. He has an unaffected but telling way of stating facts, and believes profoundly in the power of those facts.

The Board will try to arrange his route so as to give as many as possible of the auxiliaries and the friends of the mission in the towns and cities where the auxiliaries are found, an opportunity to meet him and to hear him speak.

N. B. PARKHURST,  
*President of the American McAll Association.*

### Missionary Conference.

At a gathering of the secretaries of fifteen foreign missionary societies in New York in May last, the following resolutions were unanimously adopted :

1. The importance of the examples and deeds of the apostles, who were divinely commissioned to plant the Christian Church in so many parts of the Roman Empire, is to be heartily recognized, and, so far as a change of circumstances will admit, the methods of evangelistic work in New Testament days are to be taken as instruction and guide to the missionary work of to day.

2. The Conference, recognizing the desire of some of the more able and promising native converts in many fields to visit America and enjoy the advantages of the schools and Christian life of this country, is at the same time agreed in the conviction, warranted by the expressed judgment of the missionaries on the field and the experience of past years, that native converts should be discouraged from coming to Europe and America for education ; that the Conference is unanimously of the opinion that such natives educated in America should not be commissioned on the ordinary missionary basis.

3. The Conference desires to express its conviction of the importance of a

careful and economical administration of missionary funds ; and, while satisfied that in no part of church affairs is so great economy shown as in the collection and distribution of funds for foreign missionary work, it would emphasize the importance of still further effort being made to perfect and simplify the financial business of these boards. To this end it adopts the following resolution :

That the Conference urge upon the boards of foreign missions the careful consideration of plans for analyzing appropriations and expenditures, with a view to securing, if possible, some uniformity in this respect which will make the study of different forms of work more practical.

4. The Conference deeply feels the importance of developing spiritual power and stimulating missionary effort in the native churches, and desires to express its unanimous and emphatic conviction that this interest rightly takes the first place in the thought, both of missionary boards at home and of missionary laborers in the field. It would call the especial attention of missionary laborers to the importance of this part of their work, and would urge, as an indispensable condition to success in this effort, a deepened tone of personal Christian life.

5. The Conference is agreed that the direct preaching of the Gospel should have precedence in all missionary effort. Other forms of work—educational, literary, and medical—are important, but they should be subsidiary to the prime matter of giving the Gospel for the salvation and edification of the people.

6. In awakening the churches on the subject of the world's evangelization, the main instrumentality is a faithful ministry giving regular instruction on the essential obligation of giving the Gospel to mankind and the progress of mission work. The success of all other agencies will largely depend on the enthusiasm of pastors in preaching the Gospel of missions.

7. The Conference heartily rejoices

in the growing interest of the young people of our churches in this great work of evangelizing the world, and recognizes in these youth the promise and strength of the church of the future. It earnestly recommends that in every possible way this interest be so recognized and guided as to secure both an increasing number of volunteers for the foreign field and enlarged gifts to our mission treasuries, and the enthusiastic devotion of our youth to this supreme movement of the age.

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*The Way Germany Looks at Us.*—Dr. Stückenberg, of Berlin, writes :

"The religious life of the United States is continually denounced in Europe as superficial, hypocritical, puritanical—a mere Sunday formality or luxury. Its real power is estimated by the corruption in official life ; by the fearful record of crime and laxity of justice ; by the management of large cities, as reported by our own papers ; by the character of a large part of the press admitted into families, with all the disgusting and polluting details of crime ; by the prevailing worldliness, which has even crept into churches ; by appalling statistics of intemperance ; by Mormonism, spiritualism, and similar excrescences. These are regarded as particularly American, and as striking evidence of our real godlessness in spite of all our professions."

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Miss Annie R. Taylor, of whose journey into Thibet we spoke in our January issue, has collected a party of five who will accompany her back to Thibet early this year. They go forth relying on God for funds and for the opening of closed doors. Some contributions have already been made to the work, but £600 or £700 (\$3000—\$3500) are needed further. Contributions may be sent to William Sharp, 13 Walbrook, London, E. C. The prayers of God's people are especially desired for this work,

Dr. James I. Good calls attention to a misstatement on p. 860 of the November, 1893, REVIEW, where the statement is made, "Two hundred and eighty-one years followed, during which no voice was uplifted for Jesus." He says the Dutch Reformed Church had missionaries in Brazil in the seventeenth century.

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The interest in foreign missions has been much increased by two *rallies for foreign missions* in the Presbytery of New Brunswick, N. J. One series of meetings was held among the churches, in which G. W. Knox, D.D., of Japan, and others spoke, and another rally among the young people's societies, at which Rev. Gilbert Reid, of China, Rev. F. G. Coan, of Persia, and others described the needs and work in the fields which they represent. Both series of meetings were held under the direction of the Presbyterian Committee of New Brunswick. It would without doubt be most helpful if this example were widely followed in other sections of the country.

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*A Classified Digest of the Records of the Society for the Propagation of the Gospel in Foreign Parts (1701-1892)* has been published at the Society's office in London, and is a voluminous work of nearly 1000 pages. It is edited by Mr. Pascoe, and does credit to his industry, for it occupied all his leisure for five years. It presents the vast field of the Society's work in over eighty fields, extending over ninety years, with unusually comprehensive indices of contents, making it a sort of encyclopædia of the S. P. G. It may be of interest to note the fact that the English bishop (Exeter) is giving the North American portion of the book as the subject-matter upon which his examinations will be conducted next Trinity.

A. T. P.

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

### Extracts and Translations from Foreign Periodicals.

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

#### CHINA.

—Manchuria, it is known, is the northern province of the Mantchu Tartars, to which the present reigning family belongs. The United Presbyterian *Missionary Record* remarks: "There is, so far as I know, no mission in China which has gained so many converts during its earlier years as the United Presbyterian Mission in Manchuria. It is only seventeen years since the first missionary entered Mookden, and the number of members on the roll, including Tieling, Kaiyuen, Maimaigai, and other places worked from that centre is above 1100. In other cities there are over 450 members. The Irish Presbyterian membership is nearly 500. Thus the total number of converts gathered into the Presbyterian Church of Manchuria within twenty years is upward of 2000. To this have to be added those who have been baptized, but who have since died or have left the province. The Scottish and Irish missions work together. Last year a united presbytery was formed, the aim of the missionaries and the Boards being to build up a strong, united native church,—who shall know nothing of the differences which separate the various sections of the Church at home. The annual meetings of the presbytery were held when we"—delegates from home—"were in Newchwang. Mr. Carson, of the Irish Mission, was chosen Moderator, but it was understood that next year a native elder would be appointed to that office. At the meetings of committees and conferences between the missionaries English was spoken, but the proceedings of the presbytery were conducted in Chinese. The native elders took the most prominent part in

the debates, and an earnest desire was shown to make the Church a pure Church, free from reproach, sound in doctrine, and vigorous in life."

—"It is a great satisfaction to the committee [of the Church Missionary Society] that Bishop Moule, to whom the offer of a home sphere was recently made, has elected to continue for the present his onerous labors as a missionary bishop in China. The anti-foreign prejudices of many of the literary and official classes in that land show little signs of abatement. At the interior stations in the northwest of Fuh-Kien attacks were made of a peculiarly violent and offensive kind on Dr. Rigg and the Rev. S. H. Phillips in May and October last, but through God's great goodness neither of them was permanently injured, and both hope to be permitted to continue their labors in that district. Persecution has also been rife in some localities against the native Christians for non-compliance with idolatrous customs. That opposition to Christianity is not general, however, among the people, is proved by the large increase in the number of adherents. In Fuh Kien there are more by 840 than in 1891, and in the T'ai Chow district of Cheh-Kiang 98 were baptized during the year. Dr. Duncan Main says: 'The doors open to the medical missionary are legion. The difficulty is not to find them, but to find time to enter them. We are the centre of gravity, and they gravitate to us without difficulty.' It is manifest that a wide door is open for itinerant missionaries almost throughout China. The provinces of Kwang Si and of Kiang Si were visited during the year by Dr. Colbourne and Mr. Phillips respectively; and the far more distant province of Sz-Chuen has been safely reached by Mr. and Mrs. Horsburgh and their party of nine, and he believes

their lives are as safe there as in England. The society is greatly indebted to the China Inland Mission for constant help and counsel to this party, both at the court and in Sz-Chuen."

—Professor EICHLER, reported in the *Chronicle*, remarks, in speaking of the fondness of the Chinese for tracts: "It is a remarkable fact that the majority of the authors of these tracts, even the Confucianists, seek to give weight and importance to their moral teaching by the authority of the gods, representing them as Divine revelations and inspirations. Of some of those tracts not only the contents but the whole book are said to be inspired; it is pretended that cover and everything else have been received from a god or genius. This is, for instance, the case with the 'Divine Panorama,' and appears from one of its pictures. This shows that religion is in China, as everywhere, the backbone of morals. Considered from a broad Christian point of view, these tracts contain many good words, even some deep truths. But by the side of these we notice sayings and exhortations which sound to our ear most ridiculous and childish, and doctrines that are obviously false and erroneous. Frequently detailed descriptions of vices are given, which remind one of the sermons preached by the capuchins in mediæval times, or of our modern sensational novels and newspaper accounts of criminal cases. It is questionable if men are made better by any of these."

—It would be interesting to know, from competent observers, how far the crime of female infanticide is reduced by the zealous and noble warfare which we understand that Buddhism wages against it.

—"Natural depravity. How may this be brought forward as a fundamental point in our Christian teaching? There is a general acknowledgment of it in China, though not, of course, to the same extent as we are called to en-

force it. Still it is possible for us largely to quote from the ordinary confession of one and all that the good are few and the bad are many. Their moral teachings, their common proverbs, the general conversation and practice of the people, the records of history, and the sentiments of their current literature may well be taken in evidence of the depravity of human nature, that however originally formed for good it has grievously degenerated and turned to evil. But more than this, we are led to the plain and positive teaching of the Bible on the subject, and in confirmation of it we have the Ten Commandments on which to insist in thought and feeling, in word and deed, as possessed of Divine authority, and having the sanction of every man's conscience, which in the Chinese view is equivalent to the decrees of heaven. They are all-powerful in this respect. Only a few months ago I was urging their claims and requirements on a large audience of some three hundred Chinese, and at the close one rose up and in a most excited manner declared in the presence of the whole assembly that he had broken every one of these commandments, and felt himself to be a grievous sinner. He is now a candidate for baptism. What is wanted is to deepen the conviction of inward and total depravity, and this, we believe, can most effectually be done by enforcing the claims of the Divine law. It has been given for the purpose, and the more clearly it is understood and felt, so much better are we prepared for apprehending and appreciating the rich provisions of the Gospel of grace."—Rev. W. MUIRHEAD, in *Chinese Observer*.

—"I came not to call the righteous, but sinners, to repentance." The National Bible Society of Scotland has published in Chinese "The Gospel of Mark, with Explanations." Both the plan and the execution are highly commended by Dr. Griffith John, of the London Missionary Society; Dr. W. S.

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Swanson, Presbyterian Church of England; Rev. J. Hudson Taylor, China Inland Mission; Rev. J. W. Stevenson, General Secretary Shanghai Missionary Conference; Rev. William Muirhead, London Missionary Society; Archdeacon Wolfe, and others.

—"As false coin does not cease to be false coin because it has a few grains of silver in it, so neither does false religion cease to be false religion because it has some grains of truth in it. Joe Smith's Mormonism has some grains of truth in it, and some passages stolen out of the Bible; so also has Mohammedanism. Do they, on that account, cease to be false religions? It is a wonder how sane and sensible men, who would scrutinize a ten-cent piece if they suspected it to be short of silver, will pass such monstrous counterfeits when it comes to the subject of religion."—*Chinese Recorder*.

—Under the impulse proceeding from William Burns, there are now little groups of Mantchu Christians from the borders of Mongolia on the west to beyond the borders of Corea on the east, and on the boundaries of Eastern Siberia. Each convert is an humble but effective apostle, as Professor Krüger remarks. The hard-headed Scotch, it is remarked, insist on a thoroughly founded rather than on a rapidly spreading work. Both seem to be vouchsafed to them.

—"We have three camps in the Protestant missions in China—camps not separated because of religious ceremonies and practices, but because of *three different names for the same God*. It is almost incredible, but the facts not only speak, they cry out with emphasis. Even the harmony which prevails elsewhere among the different churches (with all their other differences) concerning the *Word of God* in the Bible and *devotional literature*, tracts and hymn-books, has been torn asunder in China. Each of the three camps has its own Bible, etc. This is sad, in-

deed; yet what avail all regrets!"—Dr. FABER, *quoted in Indian Witness*.

—Dr. Ashmore, in the *Chinese Recorder*, is of opinion that as devotion to a vagabond is a poor exhibition of fidelity, especially in a wife who forsakes her husband for the vagabond's sake, so reverence for a monkey or a snake is a poor exhibition of faith in those who are bound to worship the Most High God. As Dr. Arnold remarks, kindness, even to an animal, is always praiseworthy (provided, of course, it is proportional), but veneration is honorable only when shown to that which is venerable. Then it elevates; otherwise it degrades.

—"In the town of Tshin-shiu a Chinese banker lately applied to Missionary Grant with the request that he would recommend to him ten or more native Christians, to be employed in his business. He remarked that he had found that the Christians were the only people in the place that could be trusted. A similar request had been previously addressed to the same missionary by another business man."—*Monatsblätter* (Calw.).

—This does not agree very well with the accusation that Chinese converts have lost Confucian virtues, without having gained Christian virtues. There is no spiritual shock in turning from Confucianism to the Gospel, for Confucianism is little more than a system of external ethics, mostly good as far as it goes, and deepened rather than contradicted by Christ.

—June 9th, 1892, a young married woman died in Jushan, Kiangsi, the only Christian in the place. As the fruit of her triumphant death-bed twenty-four were baptized on the 2d of the following August. This was by no means the only influence, but seems to have been the crowning one.

—A Christian baker in Shangshan has inscribed on his bread-baskets: "Jesus Christ appeared in the world

1892 years ago." This often, on inquiry made, serves him as a text for a testimony.

—"China needs knowledge. What a parody on the name of education is the system now in vogue in China! A young man, having spent fifteen or twenty years in hard study, reaches the goal of his ambition and becomes a Siu Ts'ai, or it may be a Kū Jen, and what is the net result of his attainments in knowledge and mental training? He has simply learned how to read and write; he has obtained a knowledge of some of the ancient history of his own country; and he has learned those precepts about personal conduct, family government, and political economy which make up the sum of the moral teachings of the Four Books and Five Classics. He has learned nothing of nature or of nature's God; no geography of his own or other countries, no history of other nations, no science, no mathematics, no astronomy, etc. He knows nothing, in short, of those most common facts concerning the world about him that a ten-year-old boy in Christian lands has long since learned at his mother's knee.

"The Chinese need improved educational methods. Their system, while it develops the memory in a wonderful manner, and indeed leaves nothing to be desired in the mere power of retaining words, yet it dwarfs the other powers of the mind, ruins the reasoning faculty, destroys the imagination, prevents independence of thought, checks original investigation, and is altogether vicious and totally inadequate to develop the God-given powers of the human mind."—Rev. A. P. PARKER, Methodist Episcopal (South) Mission, Soochow, in *Chinese Recorder*.

—"My study of the past history and present condition of the Chinese leads me to believe that they reached their highest stage of civilization in the Sung Dynasty, and that the Mongolian invasion was the turning-point, the period of that arrest of progress which is so

apparent. The Mings did but little to recover the glory of the empire or restore it to its wonted vigor. The Manchus have produced two illustrious rulers, who did much for their country in their long and prosperous reigns. I refer, of course, to the reigns of K'ang-hsi and K'ien-lung; but they did not succeed in checking the downward tendency of the country, or restore the courage, the buoyancy, the vigor that characterized the glorious period of the Sung.

"The country does not contain within itself the elements for its own recuperation. New life is needed from some external source, and we cannot doubt that in the providence of God this great country is now being brought into vital contact with the Christian civilization of the West, in order to start again on the path of progress."—*Ibid*.

### English Notes.

BY JAMES DOUGLAS, LONDON.

*The Missionary Penny*.—A Missionary Pence Association is now associated with the Aldersgate Street branch of the Young Men's Christian Association, London. During the past year all the leading societies as well as many smaller missions have received tangible help, on the principle that "mony a mickle maks a muckle." Every penny subscribed goes to the society named by the donor, without any deduction for working expenses. Hitherto the penny has been weekly, but a section is now added for those disposed to join the penny-per-day class.

*Central Soudan Mission*.—This is a new scheme originated, under God, by Mr. Hermann Harris, who during the past four months has been at work in England stirring up interest in the Soudan. Nine fresh workers have been secured, some of whom are on their way to their destination, and the others are speedily to follow. The intention is ultimately to occupy the Central Soudan and the countries lying round

Lake Chad. How this region is to be occupied is not a matter of sight. The scheme is launched in faith. Some knowledge of the needs, however, is possessed, and a translation of the Hausa Scriptures, the common language of the region, is in course. The methods to be employed are the same as those already in use in their North African work in Tripoli, which combines medical mission work with active evangelization and the distribution of Scripture portions. A council of six members has been constituted, of which for the present Mr. R. Caldwell, of St. Martin's House, Gresham Street, London, E. C., is the secretary and treasurer.

*Dr. J. G. Paton.*—This renowned missionary from the New Hebrides has the ear at present, as far as the inevitable limitations of time and space admit, of our great metropolis. Exeter Hall was much too small for the eager crowds that sought admission. No reception could have been more cordial and enthusiastic; and what seldom happens, even the suburban meetings now in course show the like popular eagerness and interest. Dr. Paton tells an unvarnished tale, with much simplicity of spirit and practical address, pointing the moral as he proceeds, and ever and anon pleading out of a full heart that his Master may receive His own. We have seldom seen the sunshiny character of Christian service better embodied and expressed. It was better than any amount of optimism, for it was the realism of Christ's own felt presence, and of the faith that can tread the stormy sea.

Dr. Paton appeals for five more missionaries and the means to support them, and believes that the missionary staff thus reinforced would be adequate to the conquest of all the islands in the Hebrides' group.

*Evangelical Continental Society.*—*The Christian* has recently drawn attention to this society, which has, during the past fifty years, done excellent work in

a modest and unobtrusive way. "The story of this work has only to be simply told in order to awaken the sympathies of such as break the silence of each new-born day with the prayer, 'Thy kingdom come.'" We hope next month to supply some details respecting a society of which next to nothing has been known, but which seems to have been no mean auxiliary of "the kingdom of God, which cometh not with observation."

*Spiritual Destitution of the Soudan.*—Bishop Hall, who leaves shortly for the Niger, is also, like Mr. Hermann Harris, to whom I have referred, seeking to awaken missionary interest in behalf of the Soudan, and is being supported in his appeals by Bishop Oluwole, a native of Abeokuta, whose parents were heathen. Bishop Hall, however, would only have those to come forth as helpers who have placed themselves unreservedly under the control of God the Holy Ghost. In his view Africa is a demonized land, where temptations "strong and deep" assail the laborers, and where the men, giving themselves up to demons, become demons. The bishop's words recall to us the darkest chapter in John Newton's biography, and the significant phrase, then frequently used in those parts of Africa, "that such a white man is grown black;" the reference being not a change in complexion, but disposition, arising from the positive power exercised by demoniac influences. At present there are 60,000,000 in the Soudan without a missionary.

Bishop Oluwole spoke of work done, and also of the special difficulties that beset their labors. The church at Lagos was pervaded, he said, by a missionary spirit. They had trained workers and eleven mission stations in touch with the church at Lagos, which, though not all self-supporting, had nearly reached that point. The main difficulty was the question of polygamy, which was one of the hardest customs to break down; and another stumbling-

block was the importation of ardent spirits of the worst description. To these were to be added the low tone of European traders.

*Cheering Tidings from Uganda.*—Mr. Arthur B. Fisher, a member of the Church Missionary Society Mission in Uganda, forwards interesting particulars of the work there. At Mingo a large church, holding some 5000 people has been built by the natives, and is filled on Sundays, while there are daily classes and morning worship attended by 600 people. The Baruma tribe, of which Stanley has written much, has become interested in the Word of God, and Buganda Christians have gone to their islands to teach them to read. Copies of Holy Scripture are eagerly bought throughout the whole region.

In Singo 2000 books were sold, and in five days a church and house for the missionaries were built. The church holds 600 people, and on the first Sunday 400 were present. This number has gone on to increase. Mr. Fisher says, "God has planted in the hearts of this people a longing after Himself."

After telling of the driving out of the Mohammedans, who made a wild rush upon the Protestants to their own confusion, and who have robbed every missionary from time to time, Mr. Fisher adds: "Before Bishop Tucker left us he ordained six natives, all good, tried, and true men, full of love for souls. These, together with numbers of other Christians, will branch out into the country, and, we trust, gather in precious souls who are waiting to hear the truth. The work here is delightful. Who would not spend and be spent here among this loving and grateful people? Oh, that hundreds of our young men would lift up their eyes and look on this field—not as those interested, but as those responsible for the gathering in of the precious sheaves!"

### THE KINGDOM.

—Missionary sentiment is valuable only when it is properly combined with

missionary sense, and cents.—*Cumberland Presbyterian.*

—Professor Everett, of Harvard University, is credited with saying that "not until rich men come to understand that they do not own their wealth, but owe it, will the curse be taken off riches."

—A recent writer, who to all appearance knows whereof he speaks, makes bold to affirm that neither Hindus nor Mohammedans minister to the poor from sympathy, or from any spirit of philanthropy, but out of pure selfishness, to gain merit for themselves, to offset their sin and guilt.

—A Mohammedan in Malacca urged this objection against the Bible: "It is too holy; if we took it up we could not cheat, nor lie, nor get on in business."

—After listening to his accusers for some years, it is no more than fair to allow him to speak for himself. Sir Edwin Arnold is reported to have said: "I have been criticised for an implied comparison between Buddhism and Christianity in regard to doctrines derived from them and principles contained in them respectively. No such object was in my mind. For me, Christianity, rightly viewed, is the crowned queen of religion, immensely superior to every other; and, though I am so great an admirer of much that is great in Hindu philosophy and religion, I would not give one verse of the Sermon on the Mount away for twenty epic poems like the Mahabharata, nor exchange the Golden Rule for twenty new Upanashads."—*Canadian Church Magazine.*

—Said the dying Pestalozzi: "I have lived like a beggar that beggars might learn to live like men."

—"I don't want any one to pity me. I am going to the tip-top field of the world," said Rev. Daniel Lindley, of the early Zulu mission, at a meeting of the American Board, when a natural

strain of sadness had characterized the farewell messages of missionaries about to return to their stations.

—A farmer in Dakota was asked how they came to feel that they could afford to build a church so soon after a crop failure, and he replied: "When we lack a plough or a reaper we say we *must* have one, and go to town and buy it. We had no suitable place for meeting, and felt that we *must have one*. It was a *necessity*. And so we built it." Would that all felt the imperative necessity of preaching the Gospel to every creature!

—He may have the number somewhat too large, but in his "Foreign Missions after a Century" Dr. J. S. Dennis suggests: "We are fully justified in estimating that there were slightly over 100,000 conversions in the foreign mission fields of all evangelical churches during the year 1892. This you will notice is an average of fully 2000 per week. Think of it, my friends! As you gathered together in the house of God from Sabbath to Sabbath during the past year, to render your thanks to your Heavenly Father for His blessings and His bounties and His benefits to you and yours, you might have added another note of thanksgiving for more than 2000 souls—a number that would pack our largest churches to their very doors, gathering together, every Sabbath of the year, literally out of every tribe, and tongue, and people, and nation, to sit down together for the first time to partake of the communion of the Lord's Supper."

—The belief in the efficacy of human flesh for medicinal purposes, still prevalent in China, lingers also in Japan, where a man who killed his wife in order to serve up her liver to his aged mother was sentenced quite recently to nine years' hard labor.—R. S. GUNDRY, in *Fortnightly Review*.

—The slaughter-houses of Chicago called out a fierce denunciation from a representative of the Hindu religion at the Parliament of Religions. He de-

clared that India did not want a Christianity which tolerated such atrocities.

Yes, yes, yes, alas! But then, *per contra*, "While the Hindu is shocked at the killing of a cow for food, and the Buddhist carefully avoids killing any animal, neither finds special occasion for concern in the death of a man. India in the past has been one vast slaughter-house of humanity, under the sanctions of Hinduism. Men have been flayed alive, mangled under the wheels of idol cars, drowned in the Ganges, 'the sacred river.' Women have been cursed, crushed, burned on funeral piles, and subjected to every form of shame. Even to-day harlots form a part of the sacred service of the Hindu temples." As an indignant sister exclaims: "And the representative of this horrible, obscene, and filthy religion is invited to Christian America to lecture us on the evils of canned meat! Why could he not find time to answer Mrs. Palmer's question on what Hinduism had done for women?"

—The *Agaan* has the following account of a "feeling after" God in the case of a Kafir woman: "Even when I was a young girl, and before ever the Gospel had been brought into this land, I felt a trouble of heart. On a certain day, while working in the field, I was all at once drawn to thinking about the great God. I looked up to heaven, fell upon my knees, but could say nothing, for I only felt how bad my heart was. I went home and related what had befallen me to my parents, who assured me that the bird which makes the thunder had caused that feeling in me; I must fetch and burn a bunch of long grass and thorns, and rub the ashes vigorously into my skin, and then I might expect to feel better. Of course I did so, but it was of no use. I remained wretched until a missionary came here. People told me about him. I lost no time in going with my husband to see and hear him, and we resolved to settle in the dwelling-place of the Christians."

## WOMAN'S WORK.

—Say not that the days of miracles are over, for in this, the last decade of the nineteenth century, it has come to pass that, after repeated efforts, backed by abundant political pressure from foreign ambassadors, and after long waiting and wriggling, the Sultan has actually given authorization to Miss Mary P. Eddy, M.D., an American girl, to practise her profession within the bounds of his dominions !

—Nineteen years ago two graduates of Mt. Holyoke founded the Huguenot Seminary in Wellington, Cape Colony, after receiving most urgent appeals to establish an institution which would give the daughters of South Africa some of the educational and religious advantages of their more favored American sisters. The faculty now numbers 20, and more than 1000 young women, descendants of the Dutch, French, and English settlers, have been students. The standard of education has been gradually raised, until now the pupils compete successfully at the government and university examinations at Cape Town. The school is self-supporting, and also supports some missionaries at the front whom it has trained.

—Of the various enterprises maintained by American missionaries, probably none is more conspicuous for practical value in the field of benevolence than the Training School for Nurses in Kyoto, Japan. The seventh annual report has appeared. The school is in charge of the venerable medical missionary and student of Buddhism, John C. Berry ; the practical training of the Japanese women is conducted by Miss Eliza Talcott, under whose direction instruction is given in hygiene, practical nursing in the home, temperance, etc. Up to the present time the school has graduated 36, of whom some have married, some died, and 26 are still active nurses, unable to supply the demand for their services. Twenty more are now in the classes.

—Who can measure the benefit to the world of Pastor Fliedner's Kaiserswerth institution for the training of deaconesses, from which nearly 3000 have gone out, and to all parts of the world, without taking vows, with nothing of the mediæval or sepulchral in their look or demeanor ; in the Master's name and in His spirit to go gladly wherever called, to live or to die, if only they can minister as angels of mercy and peace.

—The College Women's Settlements, to be found in New York, Philadelphia, Boston, etc., are among the new things which, when in fit hands, are also among the good things for use in the degraded portions of our great cities.

—The sphere of woman is a narrow one in all heathen lands. In India she "can grind, spin cotton, sometimes pull punkahs, and carry mortar, and no other way of supporting herself is open." To be a washer-woman, a cook, a housemaid, a dressmaker, or anything else of that kind, is out of the question. Such is public sentiment, and because there are no teachers. Zenana missionaries are endeavoring to work a revolution at this point, and to open up various honorable ways for their sex to earn a livelihood. Industrial schools are likely to multiply in the near future.

—The National Woman's Christian Temperance Union reports 7864 unions, with a membership of 154,213 ; Y. Unions, 757, with a membership of 15,363 ; Loyal Legions, 2887 ; membership, 159,299 ; coffee-houses, 283 ; Schools of Methods, 142 ; money raised by local unions, \$336,744 ; money raised by State unions, \$123,879 ; total receipts of the National Union from States, \$22,243 ; for Temple Fund, \$23,509 ; expenses, \$26,731 ; number of pages printed, 135,000,000.

—The Congregational women raised for missions last year (the Eastern Board reporting only for ten months) \$175,190, quite a falling off from the sum secured the year preceding ; but

the task is taken up with vigor to make up the deficiency, and to move on to a larger figure.

—The receipts of the society through which the Methodist women of Canada carry on their work for 1893 reported an income of \$37,974, an increase of \$2184. Work is done in China and Japan, and in behalf of the French and the Chinese at home.

### OUR YOUNG PEOPLE.

—Here is the longest name for a society, and so the longest set of initials to be found outside of Great Britain—D. L. W. R. R. Y. M. C. A., and the nine letters stand for the Young Men's Christian Association of the Delaware, Lackawanna, and Western Railroad. Nor is the name a mixing of things secular and sacred, for this is a corporation, if not with a soul, at least with a conscience, since it starts no trains between sun and sun on the Lord's day. A conductor of twenty-eight years' standing has never had to work on the Sabbath, and besides the company supplies buildings for the Young Men's Christian Associations at Elmira, Great Bend, Scranton, and Hoboken. At Elmira it has built an edifice expressly for the uses of the association, and in the other places has repaired or constructed rooms. In some of those places it pays the entire salary of the secretary, and the other expenses. At Hoboken it pays the larger part of the salary.

—The Christian Endeavor Missionary Institute represents a new departure in missionary work in the West, and from the success already crowning its efforts in many directions is destined to be a permanent and valuable institution. Working in conjunction with the mission boards of the different denominations, it secures for its Missionary Extension Course of six lectures the ablest speakers on the missionary platform. This course has been inaugurated in college towns and at other strategic points throughout the West.

—Presbyterian Endeavor societies are asked by the Home Missionary Society to give \$2000 to the Asheville Farm School for boys, among the mountain whites of the South; \$2000 more to Salt Lake City Collegiate Institute; \$1200 more for mission work in Alaska, which has already been assumed by New York Endeavorers; \$2800 for the training school among the Pima and Papago Indians at Tucson, and \$2000 for a school at Las Vegas—\$10,000 in all.

—The Endeavorers of the German Reformed churches are to support an additional missionary in Japan.

—And Japan is giving back in kind, for the Christian Endeavor Society in Mr. Ishii's orphanage at Okayama has sent a contribution to the Hampton Institute in Virginia.

—The Malua institute, in the Samoan Islands, will soon send out 10 couples to serve as missionaries in New Guinea. And all of them either have been or are now Christian Endeavorers.

—The Baptist Missionary Union has entered into an arrangement with the Woman's Auxiliary, by which the contributions of the Young People's Societies as such are to be made directly to the Union. Check-books, outline of studies and tracts have already been sent to the societies in several States.

—The Christmas number of the *Epworth Herald* bore a quasi-missionary character in a pleasant way by giving letters from Rome, Norway, Mexico, Uruguay, Singapore, Foochow, Peking, Japan, and Korea, telling how Christmas is kept in those regions, some of them far to the south of the equator, where at that season midsummer reigns.

—An Epworth League in one month paid a widow's rent, provided her with provisions, employed a nurse for a sick woman, and fitted up a room in the deaconess' home.

## THE UNITED STATES.

—The first call to prayer by the Muezzin of the first society of the Mohammedans sounded out from the window of Union Square Hall, in New York, December 10th. Emin L. Vabokoff, wearing a fez, leaned far out of the second story window, which sufficed for a minaret, and placing his thumbs behind the lobes of his ears, with the palms of his hands turned forward, he called out the formal summons to prayer. The words were in Arabic. On the sidewalk below were ranged a few of the faithful, being Mussulmans from the World's Fair. They drew themselves up in a straight line, elbow touching elbow, facing toward Mecca.

—Waldenses to the number of 64 families—about 300 persons—have immigrated to Western North Carolina recently, where for their use, and for others to follow, 20,000 acres of land have been purchased.

—A recent issue of *The Pacific* contained a long narrative by Jee Gam, the best known of Christian Chinamen in this country, entitled "How God has Led Me these Thirty Years," and telling of the strange providence which led him to leave his native land, and how he was induced to cast away his idols and choose Christ. The story should be printed in the form of a leaflet, and be widely scattered.

—A Methodist church in Montclair, N. J., supports a missionary among the Navajo Indians, educates a boy and a girl in China, and has assumed the support of Rev. G. J. Schilling and wife, who have just sailed for Rangoon.

—The Children's Aid Society is one of the very best of all our charitable organizations, and whether as to its special object or the wisdom of its administration. During the last year 12,516 boys and girls were registered in the various schools, the six lodging-houses sheltered 6277, or a nightly average of 464, while during the last forty

years 99,768 children have been removed to the country and provided with good homes.

—The Illinois Humane Society reports work done since its organization as follows: Complaints investigated, 25,534; children rescued, 14,413; children placed in charitable institutions, 3866; horses rescued by reprimand of drivers, 9076; horses laid up from work, 1678; horses removed by ambulance, 1216; disabled animals shot, 2218; prosecutions for cruelty to animals, 1185; prosecutions for cruelty to children, 387.

—The Ramabai Association, established in Boston and designed to aid in the rescue of child-widows in India from the unspeakable wretchedness and misery to which they are doomed, reports an income of \$61,784.

—The American Tract Society was awarded a gold medal by the Columbian Exposition for "religious books and tracts" exhibited. Or, more specifically, for excellence in the adaptation of its publications for giving the doctrines of the Bible, as held in common by the evangelical churches, to all classes; its finely bound Bibles, helps to Bible study, devotional books, Sunday-school libraries, books at low prices for the homes of the needy, wall rolls for hospitals and the sick-room, and tracts and cards for everybody.

—*The Sailors' Magazine and Seamen's Friend* for December contains letters from Sweden, Norway, Denmark, Argentine Republic, Brazil, Madeira, New York, Virginia, Georgia, Alabama, Louisiana, and Washington, and making mention of quite a general religious interest among the men of the sea, with conversions not a few.

—The Freedmen's Aid and Southern Education Society of the Methodist Episcopal Church, North, expended in the South during 1892 the sum of \$363,763. Among the Freedmen were sustained 23 schools with 229 teachers and 5808 pupils, and among the whites

23 schools with 116 teachers and 3227 pupils ; or a total of 46 schools with 345 teachers and 9065 students. The school property is valued at \$1,808,000.

—Twenty-five turkeys, 85 chickens, half-a-dozen hams, 6 barrels of flour, a barrel of molasses, apples, hickory nuts, walnuts, oranges, and \$800 in cash—this is only a partial list of the good things showered upon the children in the Baptist Orphan's Home in Louisville, during Thanksgiving. Besides these were the annual contributions of various congregations in the city.

—Through the Baptist Missionary Union work is done in 19 countries, the Gospel is preached in more than 30 languages, and at an average cost of \$60,000 a month, or \$2000 a day.

—The Prudential Committee of the American Board has voted to recommend to Secretary Gresham that he accept the sum which Spain offers in settlement of the action of the Spanish troops in destroying the mission property of the Board at Ponape, Caroline Islands, four years ago. This sum covers amply the actual value of the property destroyed, but nothing more.

—About 500 Lutheran (General Synod) Sunday-schools celebrated Luther Day, and brought in about \$10,000 as an offering to the Lord for home missions.

—The Methodist Missionary Committee appropriates for 1894 to Africa, \$5700 ; to South America, \$51,671 ; to China, \$118,711 ; to India, \$117,537 ; Malaysia, \$8889 ; Bulgaria, \$18,250 ; Italy, \$42,500 ; Mexico, \$53,378 ; Japan, \$54,408, and Korea, \$15,967. In addition, \$45,373 was set apart for Scandinavia, \$27,707 for Germany, and \$7900 for Switzerland. In 1893 the receipts for missions, home and foreign, were \$1,679,345.

### EUROPE.

**Great Britain.**—The veteran Wesleyan missionary in China, Rev. David Hill, whose family in the old cathedral

city of York have done so much for missions, has made a stirring appeal to young Wesleyan ministers in Great Britain to volunteer to go to China for a term of six years as unmarried men for pioneer work, and toward their expenses he generously offers to be personally responsible for \$250 annually for each man going out.

—Mr. J. Cowasjee Jehanghir, of Malabar Hill, Bombay, has presented 200,000 rupees—about \$65,000—to the Imperial Institute in London, on condition that the sum shall be applied to the special benefit of India. The governing body of the Institute has accepted the gift, and proposes to devote it to the construction of an Indian conference-room, and the building of a great hall in which lectures will be delivered on Indian and colonial mercantile subjects.

—The will of the late Sir William Mackinnon assigns \$50,000 to missions in India, and \$100,000 for annuities for aged or invalid missionaries of the Free Church of Scotland.

—It is said that the Countess of Aberdeen will have \$100,000 to use for her benevolent work in promoting Irish domestic industry, as a result of establishing the Irish Village at the Chicago Fair.

—Canon Scott Robertson's twenty-second annual summary of British contributions for the propagation of the Gospel in foreign parts shows that for the financial year 1892 the total sum voluntarily contributed to the numerous missionary societies in the British Isles was £1,363,153. The channels selected by the donors are thus classified : Church of England societies, £584,615 ; joint societies of Churchmen and Nonconformists, £204,655 ; Nonconformist societies in England and Wales, £354,396 ; Presbyterian societies in Scotland and Ireland, £207,327 ; Roman Catholic societies, £12,160.

—The scope of the Aged Pilgrims' Friend Society is co-extensive with the

[THESE statistics are designed to include only Missions among either non-Christian or non-ed. Accuracy has been sought, but also completeness, and hence conservative estimates have been space afforded by two pages of this Magazine, a large number of the smaller and special organiza-

NAMES OF SOCIETIES.	Date of Organization.	Home Income.	Income from the Field.	Ordained Missionaries.	Laymen.	Wives.	Unmarried Women.	Ordained Natives.
1 Baptist.....	1792	\$567,500	\$40,900	189 ...	120	60	55	
2 Strict Baptist.....	1861	4,405	259	4 ...	4	1	4	
3 London (L. M. S.).....	1795	699,555	100,445	187 ...	150	61	1794	
4 Church (C. M. S.).....	1799	1,414,025	71,782	331 69	250	134	303	
5 Propagation (S. P. G.).....	1701	635,745	.....	225 30	197	12	170	
6 Universities' Mission.....	1860	107,810	.....	28 35	.....	29	5	
7 The Friends'.....	1867	60,135	.....	21 ...	14	16	.....	
8 Wesleyan Methodist.....	1816	635,395	19,460	137 35	108	41	175	
9 Methodist New Connection.....	1859	23,510	.....	8 ...	7	1	.....	
10 Primitive Methodist.....	1869	18,890	490	8 ...	6	.....	3	
11 United Methodist Free Churches.....	1837	53,785	3,790	65 ...	60	.....	5	
12 Welsh Calvinistic.....	1841	29,590	17,110	18 2	7	5	3	
13 Presbyterian Church of England.....	1847	121,655	2,745	20 12	25	16	10	
14 Presbyterian Church of Ireland.....	1840	84,930	9,000	15 3	12	10	8	
15 China Inland.....	1865	167,864	48,300	77 130	155	190	14	
16 Church of Scotland.....	1829	172,495	55,030	24 13	24	3	4	
17 Free Church.....	1843	540,025	181,145	57 25	60	44	12	
18 United Presbyterian.....	1847	179,250	46,975	63 19	75	28	20	
19 Reformed Presbyterian.....	1842	4,005	.....	1 ...	1	1	.....	
20 Twenty-five other British Societies.....	.....	1,340,405	.....	141 ...	98	548	30	
21 Paris Society.....	1822	69,142	10,239	35 4	26	7	21	
22 Basle Society.....	1815	266,742	32,500	139 ...	97	4	34	
23 Berlin Society.....	1824	65,847	36,504	64 10	61	6	4	
24 Breklum Society.....	1877	13,013	.....	11 ...	7	.....	.....	
25 Gossner's Society.....	1836	24,886	1,847	25 ...	23	.....	16	
26 Hermannsburg.....	1849	56,608	6,950	58 3	55	.....	.....	
27 Leipsic Society.....	1836	64,586	1,416	29 2	20	2	17	
28 Moravian Church.....	1734	124,345	238,690	157 10	141	19	24	
29 North German Society.....	1836	22,124	600	15 3	6	7	1	
30 Rhenish Society.....	1829	97,582	14,322	85 3	81	5	16	
31 Eight other German Societies.....	.....	50,450	.....	23 ...	18	88	1	
32 Twelve Netherlands' Societies.....	.....	156,548	.....	48 ...	40	.....	31	
33 Fifteen Scandinavian Societies.....	.....	213,282	.....	86 ...	75	37	27	
34 Various Societies in Asia, Africa, etc.....	.....	538,236	.....	567 ...	480	51	315	
Totals for Europe, Asia, etc.....	.....	\$8,624,225	\$939,801	2,906 408	2,448	1,426	3,062	
Totals for United States and Canada.....	.....	\$6,089,402	\$544,734	1,448 471	1,193	1,050	1,156	
Totals for Christendom.....	.....	\$14,713,627	\$1,484,535	4,354 879	3,641	2,576	4,218	

Protestant peoples, and hence the figures of certain societies doing colonial work have been reduced concerning certain items omitted from some reports. Mainly in order to keep within the tions have been grouped together.]

Unordained.	Total Missionary Force.	Stations and Out- Stations.	Communicants.	Added Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.	
785	1,159	601	51,682	3,401	135,000	850	32,167	India, China, Palestine, Africa, West Indies.	1
38	51	24	532	.....	1,300	24	737	India (Madras, Ceylon).	2
6,446	8,578	1,940	96,118	5,657	417,916	1,971	123,009	China, India, Africa, Madagascar, Polynesia.	3
4,934	6,021	402	52,898	3,316	189,815	1,971	81,236	Persia, China, Japan, India, Africa, North America, etc.	4
1,650	2,296	475	47,000	2,966	117,500	850	40,600	India, China, Japan, Malaysia, Africa, West Indies, etc.	5
99	196	27	1,274	.....	3,501	36	2,106	Africa (Zanzibar, Lake Nyassa).	6
470	521	150	3,198	212	14,532	160	11,660	India, China, Madagascar.	7
2295	2,791	2,050	87,466	4,606	90,000	820	49,000	India, China, Africa, West Indies.	8
64	80	85	1,480	190	3,000	22	328	China (Shantung, Tien-tsin).	9
39	56	21	829	69	2,100	9	245	Africa (Fernando Po, Zambesi).	10
420	545	64	7,350	226	17,000	127	6,280	China, Africa, Australia.	11
404	434	226	2,199	277	10,500	143	4,729	N. E. India, France (Brittany).	12
110	193	138	3,944	157	9,800	57	2,603	India, China, Malaysia (Singapore).	13
127	175	24	690	25	1,500	52	3,704	China, India (Kathiawar).	14
322	888	207	3,706	673	10,000	33	433	China (Fourteen Provinces).	15
213	281	261	1,472	825	5,663	107	8,300	India, China, East Africa.	16
615	813	230	7,097	1,002	13,272	355	21,957	India, South and East Africa, Turkey, New Hebrides.	17
642	851	271	17,414	885	42,000	269	17,695	India, China, Japan, Africa, West Indies.	18
7	10	3	45	7	150	3	164	Syria (Antioch, etc.).	19
2,505	3,337	.....	6,005	.....	.....	775	32,000		20
241	334	275	9,861	627	15,000	120	9,019	Africa (S. and Senegal), Tahiti.	21
668	942	224	13,157	856	26,435	330	12,432	South India, China, West Africa.	22
150	295	166	11,979	2,193	24,754	105	4,483	East and South Africa, China.	23
18	36	6	86	41	153	7	115	India (Telugus).	24
398	462	15	11,472	1,208	34,578	80	1,700	India (Chota Nagpore).	25
250	363	59	10,837	1,712	21,500	55	3,440	India, South Africa, New Zealand.	26
556	636	179	6,916	167	14,509	238	4,817	South India, Burmah.	27
1,778	2,129	149	31,653	1,625	91,844	247	22,129	South Africa, Australia, South America, West Indies, Eskimo.	28
36	68	22	618	185	1,082	18	501	West Africa, New Zealand.	29
200	390	196	14,295	680	47,436	130	4,023	Africa, East Indies, New Guinea, China.	30
75	205	30	667	.....	1,500	23	700		31
104	223	125	49,073	.....	147,162	200	7,000		32
1,301	1,528	427	25,802	.....	64,000	395	31,750		33
5,511	6,874	1577	275,946	1,984	525,000	3,215	101,743		34
33,471	43,759	10,853	804,681	33,772	2,099,502	13,832	642,802		
9,793	14,389	5,749	277,027	23,783	645,452	4,867	146,052		
43,264	58,148	16,602	1,081,708	57,555	2,744,954	18,699	789,454		

United Kingdom, 663 pensioners living in the metropolis and 625 in other parts of England, Scotland, Ireland, and Wales. In 1807, its birth year, the Society had three pensioners; the roll has steadily increased, and now numbers 5760, of whom 1288 are still living. Upward of £230,000 have been expended in pensions alone. The annual sum expended in pensions is upward of £8000. In four homes 180 are cared for, but the bulk of the aid is given to assist in paying rent, procuring food, clothing, etc.

—Miss Annie R. Taylor has organized the Thibetan Pioneer Mission, after the pattern of the China Inland Mission, and the plan is to send at once 12 men or more to Darjeeling, in the Himalayas, and near the borders of the forbidden land, first to learn the language, and then persistently to seek an entrance. And who will not give them a hearty God-speed?

**The Continent.**—Statistics of Protestant churches in France have recently been gathered, from which it appears that there are Protestant houses of worship in 781 localities, 887 Reformed pastors in charge of congregations, and 12 Reformed chaplains in the army. The Lutheran clergy number only 90, the Free Evangelical Church has 47, and the other Protestant denominations have 72. Then there are 5 Bible societies, 19 Protestant societies for home missions, 6 for foreign missions, 44 orphans' homes, 47 refugee houses, 60 hospitals, and 118 periodicals.

—Medical missions are securing a higher place than hitherto in the continental societies. Especially is this true of the Basel Society. Besides Dr. Fisch, of the Gold Coast, and Dr. Liebendoefer, of Calicut, in India, a new appointment has just been made in the person of Dr. Wittenberg, who is about to join the Hak-ka Mission in South China, and to settle, if possible, in the important centre of Kia-ying-chiu. There are also 5 students going forward

with their studies, and hoping ere long to enter the mission field as fully qualified medical men.

—The Gossner missionaries in India baptized 1403 heathens last year. The total number of their converts amounts to 34,578. The Bremen Society employs 93 missionaries, who have 47,436 converts in charge; 3000 converts on the island of Sumatra were baptized last year. The Hermannsburg Society operates in South Africa, India, Australia, and New Zealand, with 61 missionaries at 57 stations, and 21,500 converts.

—The Rauhe Haus at Horn, near Hamburg, founded by Wichern, has celebrated its sixtieth anniversary. It has educated more than 2000 children and trained more than 700 Christian lay workers, many of whom are to-day laboring among the masses in the cities of Germany.

—Nearly 100 missionaries were sent to China last year by the Lutheran Church in Sweden.

## ASIA.

**Islam.**—There are 6 American colleges in the Turkish Empire, with 1200 students, and 70 students are in training for the ministry. The mission presses in the empire print about 40,000,000 pages annually, and over one half of these are pages of God's Word.

—At an out-station in the Western Turkey Mission has recently been built a new church edifice, which reflects much credit upon the little Greek community of Zinzir Derré. More than a year ago an application was made to the government for an official permit to build, and to the surprise of every one it was granted with no pecuniary cost, and now the pretty stone building has been dedicated, a throng of people being present at the exercises. An adjoining residence has been purchased for a parsonage. The chief architect, who received five Turkish pounds for his services, gave six in aid of the build-

ing. Other Greek friends have shown a like generosity, and a contribution taken up at the dedication exercises cancels nearly the whole remaining debt.

—At length the Dead Sea is to be navigated, and two sailing boats, one rather large and heavy, for freight, and the other smaller and neater, for passengers, have just been conveyed from Jaffa to Jerusalem by rail, and thence onward by road. The boats belong to the Sultan, as does also the Dead Sea, which forms part of the crown property, and it is his intention to turn to good account the salt, bitumen, and sulphur which abound in its waters and upon the shores.

—September 26th a large company of missionaries, teachers, students, and friends gathered for the ceremony of laying the cornerstone of the new building for the Marsovan Girls' Boarding School, probably the first exercise of the kind ever witnessed by most who were present. This building succeeds the one that was burnt by incendiaries, when in an unfurnished condition, last February, an indemnity of 500 Turkish pounds having been paid by the Ottoman Government. The present building is to be larger and more commodious than the other would have been. It can accommodate nearly or quite 100 boarders, about double the capacity of the old building.

—September 14th the Broussa Orphanage commenced its nineteenth year with 109 persons, boarders, day-scholars, and teachers. Over 60 must be fed daily, of whom 50 are orphans, who have to be cared for entirely. The other scholars pay nothing, or only a trifle, and therefore need help.

**India.**—In this utilitarian age the Roman alphabet is bound to prevail in India. The involved compounds of some Indian languages, that are called letters but are really words, must disappear along with the village blast furnace, the loom, and the palanquin. With telegraphs and telephones in uni-

versal use, sesquipedalian names of men or things will be too expensive for every-day use.—*Indian Witness.*

—Another severe trial has befallen the Moravian Himalaya Mission. Mr. L. Bourquin, on his way to Leh, was taken so seriously ill, that he was compelled to discontinue his journey, and to go to the hospital at Alexandria. He had been suffering for some days from pain in the head, and then was suddenly seized with violent convulsions, which were twice repeated on the following day. Upon the recommendation of two physicians he was ordered to return to Germany. Miss Kant was left to continue the journey alone, her travelling companions consisting of a party of Jesuits and a nun, who immediately began to seek her "conversion."

—A missionary writes: "The town of Pooree, in Orissa, where the great Temple of Jaganath stands, contains a large number of monasteries, presided over by monks devoted to the worship of this god. These monks, or pundas, send out from Pooree *annually* 7000 missionaries throughout the length and breadth of India to proclaim the name and glory of Jaganath. I stood this year by the great cars of Jaganath, Bolaram, and Shubhadri (Jaganath's brother and sister), surrounded by at least 100,000 pilgrims, who had come from all parts of India to see the "lord of the world" (jagat = world, nath = lord). I was profoundly impressed with the spectacle. This, I thought, is the result of the self-denying enthusiasm of these missionaries."

—A well-to-do Burmese Christian woman, named Mah Hnin Aye, gave a few years ago Rs. 3000 to the Judson chapel in Mandalay, and Rs. 500 each to the Burmese and Karen work in Tavoy, the interest only to be used. She now offers to give Rs. 5000 more to be invested, and the interest used for Burmese work in Tavoy.

—The Misses Mary and Margaret Leitch write: "We have the oversight

of a district called Chavakachcheri, in North Ceylon, which contains 100 square miles and a population of 40,000 people, among whom we are the only resident missionaries. We have about 20 native helpers as catechists, preachers, and Bible-women. There are 38 teachers and 1137 children in village schools. Jaffna College, 18 miles distant, has an able staff of professors and teachers, and is now in a very flourishing condition, having between 300 and 400 students in the high school, and 143 in the college proper. This college is now affiliated with the Calcutta University up to B.A., and at the last examination, of the 28 presented for the entrance examination, 26 passed. Rev. T. B. Scott, M.D., and Mrs. Scott, M.D., who came out with us to take charge of the general medical mission for men at Manipalay are now hard at work. They have on Tuesdays and Fridays as many as 125 present at the dispensary."

—Upon whom, and upon what, can the Boston *Watchman* have its eye when it says: "The increase of the Christian population of British India, during the twenty years from 1872 to 1891, exceeded 66 per cent and 45 per cent for all India. But it is a singular circumstance that the native Christians have not received any substantial measure of local self-government from the European or American religious bodies to which they belong. The British Government has moved in advance of the Christian churches in granting a degree of political enfranchisement and a measure of local self-government to the Indian people as a whole."

**China.**—The case of women is sufficiently forlorn in the Celestial Empire at the best, but notwithstanding is better there than in most Oriental lands; and even in Christendom there is no phrase to match the elegant Chinese expression for daughter, which signifies "thousands of gold."

—It is strange that here, as in Japan and some other countries, men are

found more ready than women to turn away from false gods, but it is much more out of all analogy that so many aged persons embrace the Gospel. The China Inland Mission finds that "a large proportion of the converts are over 60, not a few are over 70, and a good many are past 80."

—Rev. John Ross, the veteran missionary of Manchuria, has reached this conviction: "China will never be won to the Gospel by our appeals to the secular power to intervene in every little trouble we may experience. This appeal to 'Cæsar' or the 'British gun-boat' simply deepens in the mind of patriotic Chinese the belief that the missionary is a political agent—a belief that hinders Christianity more than every other cause combined."

—The Chinese land-telegraph system has been joined to the Russian system, and messages can now be sent to any part of the world from any station in China, at the rate of \$2 per word, the cost of transmission across the ocean being added. The only Chinese province which cannot be reached by telegraph is Hunan, which still remains opposed to all foreign innovations.

—At a recent conference at Hung-t'ung, where 66 were baptized, as another part of the service offerings were presented, partly in money and partly in kind, and they amounted altogether to the value of about \$151. The money contributions were 81,970 cash; besides which pastor Hsi contributed 35 taels of silver, elder Shih gave 5500 cash worth of wheat, and pastor Hsi 1100 cash worth of wheat. As compared with the value of money in China, these gifts were equivalent to at least the contribution of £150 in England—that is, of \$750 in America.

—The Presbyterian Church, South, has 50 missionaries in the land of Sinim, a threefold increase in five years.

—In Shanghai, a city of 400,000, not less than 1000 Chinese are found in the churches of the 12 missions, "but a far larger number, converted here, have

returned to distant homes to be each one a centre of light."

**Japan.**—Says Mrs. Sakurai, an educated Japanese woman now in this country: "We have 26,000 public schools taught by 36,000 men and 3000 women. Those who take charge of them are Buddhists. I think they do not believe the Buddhist doctrines heartily, but they were brought up with such teaching, and dislike Christianity without knowing what it is. If a teacher begins to be interested in Christianity and attends church every Sunday, he is dismissed, some other reason being given. So, though some teachers want to hear of Christ, they do not come to church openly, because they are afraid of losing their positions."

—*The Japan Weekly Mail* (non-religious) sets forth as follows: "Some time ago there was much talk of Japanese philosophers who proposed to reconstruct Christianity, to make a Christianity for Japan. Happily we hear nothing now of that quaint misconception. A church they may build after their own models and according to their own fancy; but the materials, the Christian creed, as the Occident has cherished it for two thousand years, is immutable. It is the creed that 'elevates the individual by its doctrine of the fatherhood of God and the common brotherhood of man; that raises childhood; that protects and elevates woman; that sanctifies marriage; that rescues the unfortunate; that emancipates the slave; that limits the horrors of war.' There may be something better in another planet, but not in the genius of Japan, we opine."

—Japan is, for obvious reasons, futureless. It does not even know the cradle. As Diogenes made a cup of his hollowed hand, so the Japanese mother makes a cradle of the back of another child—an ambulating, delightful cradle, where it stays from morning to night, and is unrhhythmically rocked

according to the chances and sports which the day offers to its patient and loving victim.—A. S. ASHMEAD, M.D., in *Science*.

—According to this bit of missionary experience, the Sunrise Kingdom must be inhabited by a people possessed of infinite leisure, as well as of patience and powers of endurance. Arriving in a small village, "he is told of a preaching service arranged for the evening. Half-past seven comes, eight, half-past eight, and still there is no move toward the preaching-place. Finally about nine o'clock the pastor, with some reference to the fact that the people are slow in coming together in such hot weather, leads the way to the meeting. But few people are gathered; but our presence is the signal for the coming of a good number, and by a quarter past nine, when the meeting really begins, the house is fairly well filled with people squatting on their heels on the straw mats, and an equal number at least standing outside in front of the open house. A young physician of the village presides and makes an opening address of half an hour, the evangelist follows with a somewhat longer speech, and he in turn is followed by the pastor in a stirring address of nearly an hour! It is therefore considerably after eleven before the missionary begins to speak."

#### AFRICA.

—The Congo Railway was opened to the public in November to Maya Mankenga, a point 30 miles beyond Matadi. The distributing point for goods for the upper country will now be at Maya Mankenga instead of Matadi. These first 30 miles are past the most difficult part of the transport route to Stanley Pool, so that the carriage of goods will become much easier. For the same reason the construction of the railroad will be less difficult in the future, as the hills and ravines of the river valley have been overcome, and the remainder of the route is over the high land.

—Bishop Taylor is the apostle of self-supporting missions. He told a friend recently of the remarkable provision made for such work in Central Africa. Each tribe has a portion of fertile land set apart for the stranger. It is sowed by the wives and eared by the queen's maids. The product is stored in a hut held sacred to the well-behaved newcomer. The king welcomes him. The queen cooks and serves his food three times a day. That explains how it was that Livingstone could go anywhere in Africa without armies, while Stanley must mow his way with lead.

—The West Africa Mission of the American Board is opening a third station still farther inland from Benguela; a few miles farther to the east is found the first of Mr. Arnot's stations, which is succeeded by others all the way to Garenganze; and this is not so very far from the Paris Society's Mission among the Basuto and in the Barotse country, which is also neighbor to several in Matabeleland and Mashonaland; with yet another upon the coast of the Indian Ocean at Inhambane, in the hands of the English Primitive Methodists; and so a chain of missions extends from side to side of the Dark Continent.

—For thirty-three years missionaries have labored among the Matabele, and can point to only 5 converts. The people are described as a race of splendid animals, atheists, false to the core, and wholly given up to self-conceit.

—The Matabele, like many other African tribes, have their place in the version list of the British and Foreign Bible Society. More than sixty years ago Dr. Moffat began his Sechuana Bible, and this book, which is intended for the use of the Bechuana and the Matabele people, has been subjected since then to frequent and most careful revision. So lately as 1892 an edition of the New Testament, in pocket size, was carried through the press, and an edition of the complete Bible, to be reproduced by the photo process, was au-

thorized. The Bible Society now supplies more than 60 versions of the Scriptures, in whole or part, for Africa alone.

—King Khama, chief of the Bamangwato tribes, is pronounced by the *Review of Reviews* to be "the most distinguished trophy of Christian missions in Africa." What white man could improve his setting forth of the evils flowing from strong drink when he wrote, in 1888: "Lobengula never gives me a sleepless night, but to fight against drink is to fight against demons, not against men. I dread the white man's drink more than all the assegais of the Matabele, which kill men's bodies and it is quickly over; but drink puts devils into men, and destroys both bodies and souls forever. Its wounds never heal." The London Society has a mission among his people, who have built and paid for a brick church with a roof of corrugated iron, which cost \$15,000.

—Bishop Hornby, of the Universities' Mission on Lake Nyassa, on a recent tour confirmed 130 natives.

—Well may the *Missionary Herald* say: "A remarkable piece of news has arrived from Uganda. Bishop Hirth, of the Roman Catholic mission, writes as follows: 'After much hesitation I have concluded that it is necessary for us also to print the New Testament, which the Protestants are spreading everywhere. The chief reason is that we cannot prevent our people from reading it—everybody wishes to know how to read for baptism—except women and old men. We are therefore preparing an edition, with notes drawn from the Holy Fathers.'"

—The Wesleyan South African Conference was formed of native and colonial churches ten years ago, and now contains 5099 English and 31,268 African members, 72 native ministers, and 103 native evangelists, while last year the native contributions amounted to £3051 (\$15,255).