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יצחק רבינוביץ

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# THE MISSIONARY REVIEW OF THE WORLD.

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## THE COLUMBIAN EXPOSITION AT CHICAGO.

BY THE EDITOR-IN-CHIEF.

At the World's Fair the seven wonders of the world met to hold high carnival. The metropolis of the great Northwest achieved a grand success. To describe the superb splendor, the vastness and variety, the architectural and æsthetic attractions, the overwhelming grandeur of this Exposition, is impossible. All adjectives fail, and even superlatives are weak. "Aladdin's lamp" may now be relegated to the oblivion into which the most gorgeous fancies retire when outdone by facts. The common verdict is, "The half was not told me."

Symmetry, in huge columnar and statuesque forms, here on every side saluted the beholder; and the combination of the colossal with the exquisitely delicate, of the original and the unique with the refined and poetic, left far in the distance any previous triumphs of human genius. When, at night, the electric lights illumined and glorified the massive structures and allegorical figures that surrounded and adorned the Court of Honor; when the golden statue of Liberty, in lustrous robes, confronted the Administration Building, with its garlands of light and its coronal of glory; when the electric fountains shot rainbows skyward, and all this unearthly beauty and radiance was reflected and repeated in the mirror of the lagoon, it seemed reverent to ask whether the dream of Paradise were not become a reality, and the "White City" were not at least the forecast of the "City of God."

Connected with this imperial display of the world's inventions, discoveries, achievements, and material civilization, there have been held several congresses, to three of which the pages of this REVIEW might properly advert: The Parliament of Religions, the Congress of Missions, and the World's Evangelical Alliance. The daily press and religious weeklies have so far dealt with details that at this distance of time nothing remains but a *re-view*, a backward glance which may serve to gather up and crystallize into permanence the impressions of the general character and results of these three conferences.

As to the Parliament of Religions—of which especially this paper treats—there was something thrilling about the conception of gathering into one fraternal assembly the representatives of the various religious faiths of mankind, and hushing all discordancies in one universal harmony. Charity seemed to have come down from heaven to sit upon her throne and sway all hearts ; and yet, as to the utility of such a parliament, there were in many minds grave doubts which events have not dissipated. Of course in an open field, with a fair showing, Christianity has nothing to fear from competition with any other so-called “ religions ;” but such a parliament leaves on the popular mind impressions which are misleading and mischievous. Superficial people naturally infer that, as all the great religious systems of the world claim to have their “ sacred books,” and “ sacred persons,” and most of them their “ incarnations,” it is simply a matter of comparison and competition whether or not Christianity shall, in the race for the prize, come out ahead ! There is, in the concession of a common platform—to which Brahmans and Buddhists, Confucianists and Taoists, Parsees and Shintoists, and representatives of every other type of religious doctrine and practice are admitted upon an equality—something which looks very like the virtual abandonment of the position held for centuries by the evangelical disciple, that there is but one divine religion, and that so unique as to defy all comparison or competition.

On the same platform, in the Hall of Columbus, were to be seen Christians of every name—Roman Catholic and Greek Church dignitaries, as well as leading Protestants of all denominations ; theosophists and materialists and deists, as well as theists ; followers of every creed, however sublime or absurd—a great throng all gathered in one hall and rejoicing in the unity of their diversity, and that all-embracing bond of “ charity.” It was pronounced a “ wonderful and impressive sight,” even by the unimpressible newspaper reporters ! Cardinal Gibbons delivered an invocatory prayer, and addresses followed from a Presbyterian “ president,” a Universalist female preacher, and a Roman Catholic archbishop ; and everybody was supposed to be happy because the millennium of “ peace on earth and good will among men” was at last inaugurated ! Here, for seventeen days, those who glory in the “ universal Fatherhood of God and the universal brotherhood of man,” and the universal affinity of all religious faiths and cults, sat down together at their banquet of love. According to the conditions of the Parliament, the principles of each faith were to be set forth by special advocates, without reply, rejoinder, controversy, comparison, or any form of counter attack, so that, as every mouth was muzzled, there was no room on that platform even for the exposure of error, sophistry, fallacy, or even falsehood. Such refutation must find its opportunity and facility outside the Parliament, if at all. No wonder if that competent and cultured Arabic scholar, Dr. George E. Post, of Syria, when he heard false statements made as to the teaching of the Koran, could not keep silence, but broke through restraint and started

for the platform, with an open copy of the Koran in hand, to refute the falsehood by reading from the book itself !

There is room for grave suspicion as to the final outcome of this Parliament. Many of the best men still question whether "charity" was not made to cover extremes of concession and unwarrantable fellowship ; whether such levelling of all landmarks between creeds and cults was not a dishonor to the Christian faith and the Christian's God ; whether the ban put upon all "controversy," and even rebutting testimony, did not leave error to run its race unhindered, and hamper truth in overtaking it, by compelling a resort to tardy and uncertain methods of exposure ; whether the ultimate result will not be to countenance an unwholesome tolerance of false teaching, and open the door—as in fact is already the case—to a new era of propagandism of Buddhist, Mohammedan and other "mysteries" even in Christian lands ; whether we are in no danger of misreading the motto, "Liberty, equality, fraternity" into "Laxity, apathy, and compromise."

"The *Moslem World* is a Mohammedan paper recently started in New York City, whose editor thinks the United States an excellent missionary field, and hopes to make many converts to the doctrine of Islam. He thinks the people here ripe for conversion, and that American women in particular will embrace the doctrine, because it makes woman free and independent. Islamism, the editor avers, will lessen licentiousness, purify the marriage relation, and banish adultery ! The morality of Mohammedanism will, he says, compare favorably with the morality of Christianity. He makes the Islam heaven appear very roseate. His paradise is beyond description, ineffable, iridescent and glorious. A Mohammedan may have as many wives as he *can provide for* : *no more*. That's good news. This prevents adultery, etc. With two hundred million Mohammedans already upon the face of the earth, what may we expect ?"

So says a contemporary journal. It is not strange if doubts of the expediency of such a Parliament will not "down at one's bidding." There is but one "religion" worthy of the name ; only one "Sacred Book," sealed with the "seven seals" of God : fulfilled prophecy, general accuracy, faultless morality, exalted spirituality, divine originality, consistent unity, and saving efficacy. No other "religion" gives man a Saviour, anointed of God, competent as prophet, priest, and king, the way of God to man, the way of man to God ; no other faith, however ancient, and boasting however many millions of adherents, can supply such a firm standing place for life, such a pillow for the dying head, as Spurgeon found in those "five words," which Paul would rather speak with the understanding than ten thousand words in an unknown tongue :

"CHRIST DIED FOR OUR SINS."

Bacon's maxim was, that it is not worth while to discuss a matter with any man who does not agree with you upon first principles. Was there no risk of an impression, even on those invited to present their "religion" in such a Parliament, that Christians do not regard their divergences from

themselves as radical or fundamental? And is this a true or tenable position? Is it possible for an idolater, a polygamist, a materialist, a deist, a pantheist, a theosophist, a worshipper of Brahm or Buddha, or of his own ancestors, to have real concord with one who holds all idol worship to be sin, polygamy to be a perversion of marriage and the panderer of an unhallowed lust, and that he who denies the Son of God denies the Father also?

Charity is not laxity. It covers a multitude of sins, but it is not to become a mantle of snow, concealing a fatal crevasse. Let us, as Augustine said, cultivate "unity in essentials, liberty in non-essentials, and in all things charity;" but, without unity on the essentials, liberty becomes lawlessness and looseness, and charity another name for the carelessness that compromises with error and is indifferent even to vital distinctions. John was the "apostle of love," yet his pen wrote: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of Antichrist" against which the New Testament thunders perpetual warning. Even the apostle of love would have made a poor president of such a "Parliament;" he was too intolerant; for he protests, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him 'Godspeed,' for he that biddeth him 'Godspeed' is partaker of his evil deeds" (1 John 4:3; 3 John 10).

It was that same Paul who drew that sublime portrait of charity that still stands unrivalled in God's gallery, who asks, "What concord hath Christ with Belial? what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" And this same Paul enjoins: "Be not ye unequally yoked together with unbelievers" (2 Cor. 6:14-16).

Forbearance with errorists and evil-doers must not degenerate into toleration of their error or evil-doing. With cordial concession of the poetic beauties, moral truths, and even lofty models found in the false "religions" of the world, we must still insist that the unique charm and claim of Christianity are found in this, that it gives us the only infallible *Book*; the only perfect *Personality*, and the only *Saving Bond* between the sinner and his Saviour. What is religion but, as the word hints, the *binding back* of the alienated soul to God; and what other religion ever wrought such reconciliation? and yet what is any religion without salvation? There may be room for comparison and competition among ethical systems and humanitarian theories; but there is "none other name given under heaven among men whereby we must be saved," but that of Jesus. And, as a fact, no other religion has ever yet answered the question, "What must I do to be saved?" This defect is so radical that to gloss it over is to daub a falling wall with untempered mortar.

It is vain to pretend that the divergences between Christianity and other faiths are not radical. Mrs. Besant's definition of theosophy makes

it " consist of three affirmations : 1. The universe is fundamentally spiritual, and matter is only an expression of spirit. 2. Law reigns everywhere, in morals as much as in physical nature—that is, every act and every thought produces its inevitable result, against which *no prayer and no vicarious atonement is of the least avail*. 3. The doctrine of reincarnation, declaring the persistence of intelligence which passes from life to life, thus gathering experience as it goes, and ever building up a higher type in man."

What signifies it, if with much of this teaching the Christian faith is not fundamentally at variance, since at some points the believer must part company with such teachers ! We believe the Creator still rules creation, and that physical laws are but His modes of working. Call nature " clock work" if you will ; but remember that an intelligent being may reverse the ordinary movement of the hand on the dial, apparently reversing also the law of the clock's uniform motion, and yet not damage or even interrupt its mechanism !

Without impugning the lofty motives of the projectors of this Parliament, one impression, already produced, especially upon those representatives of foreign faiths, is that Christians are *ready to concede that theirs may not be the only Divine religion*. Swami Vivakananda, in his orange robes, was emboldened to say :

" Much has been said of the common ground of religious unity. I am not going just now to venture my own theory. But if any one here hopes that this unity would come by the triumph of any one of these religions and the destruction of the others, to him I say : ' Brother, yours is an impossible hope.' Do I wish that the Christian would become Hindu ? God forbid. Do I wish that the Hindu or Buddhist would become Christian ? God forbid. If the Parliament of Religions has shown anything to the world it is this : It has proved to the world that holiness, purity, and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character. In the face of this evidence, if anybody dreams of the exclusive survival of his own and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion would soon be written, in spite of their resistance : ' Help and Not Fight,' ' Assimilation and not Destruction,' ' Harmony and Peace and not Dissension.' "

One of the last voices heard in the Parliament was that of Reuchi Shibata, of Japan, High Priest of the Zhekko sect of Shintoists. Here are his concluding words :

" What I wish to do is to assist you in carrying out the plan of forming the universal brotherhood under the one roof of truth. You know unity is power. I may help you in crowning that grand project with success. To come here I had many obstacles to overcome, many struggles to make. You must not think I represent all Shintoism. I only represent my own Shinto sect. But who dares to destroy universal fraternity ? So long as the sun and moon continue to shine, all friends of truth must be willing to fight courageously for this great principle. I do not know

as I shall ever see you again in this life, but our souls have been so pleasantly united here that I hope they may be again united in the life hereafter. Now I pray that *eight million deities protecting the beautiful cherry-tree country of Japan may protect you and your government forever*, and with this I bid you good-bye."

How will that do for a Parliament projected by Christian believers, one of whose first truths is, "There is but one God," and who hold that polytheism is therefore treason against Him?

Bishop Campbell, who attended the conference, expressed publicly his regret that he had been identified with such a gathering, and says that "the answer of the Archbishop of Canterbury to the invitation was the one which all Christian ministers should have made :

" 'The difficulties which I myself feel are not questions of distance and convenience, but rest on the fact that the Christian religion is the one religion. I do not understand how that religion can be regarded as a member of a Parliament of Religions without assuming the equality of the other intended members and the parity of their position and claims.' "

Bishop Campbell adds :

" Whatever profit may have been derived from the meeting, we have to face the fact that, by participating in it, Christians have stood upon a platform from which the Lord Jesus Christ as 'the truth,' 'the true light of the world,' and the only revelation of the Father, has been excluded. For the purposes of this gathering, followers of Jesus Christ as the only true God have practically admitted that Christianity is only one of many religious systems, and that Jesus was one of several religious teachers. The object of the Congress seems to have been to find common ground upon which the religions of the world can meet, and this I conceive to be an impossibility, so long as the inclusive and exclusive claims of Jesus are admitted. This meeting placed Christianity on a level with the heathen religions."

As Christians, how can we consistently recognize any man as on a common platform with us, religiously, who does not accept at least three basal truths : The Bible as the rule of faith ; the atoning work of Christ as the ground of salvation ; and the Holy Spirit as the author of the new nature ?

Christofora Jabara, of Antioch, urged the appointment of a committee to investigate the claims of all great religions and *formulate a creed* which shall embrace the truth in each and be acceptable to all. He particularly argued that the reconciliation of the Mohammedan and Christian religions is an easy matter. He maintained that the Koran is an inspired book, and that the Bible cannot be understood without it ; and that God has allowed Islamism to endure because it is destined to correct the errors of Christianity. A new idea certainly ! Hereafter we must have the Bible and the Koran printed on parallel columns, that each may be a commentary on the other ! It is as appropriate then to *invite* missionaries from Moslem soil as to *send* them to the followers of the Prophet of Mecca !

This is but one of many utterances at the Parliament openly advocat-

ing the "harmonizing of the great religions of the world upon the basis of common central truths," not only Buddhists and others who represented heathen faiths, but American clergymen pleading for such a broad platform! A new and universal creed, whose grand base blocks are to be the Fatherhood of God, the brotherhood of man. Professor W. C. Wilkinson, when discussing the "attitude of Christianity to other religions," said unpopular but true words:

"These erring religions the Bible nowhere represents as pathetic and partly successful gropings after God. They are one and all represented as *groping downward*, not *groping upward*. According to Christianity they hinder, they do not help. Their adherents' hold on them is like the blind grasp of drowning men on roots or rocks that only tend to keep them to the bottom of the river. The truth that is *in* the false religion may help, but it will be the truth, not the false religion. The attitude, therefore, of Christianity toward religions other than itself is an attitude of *universal, absolute, eternal, unappeasable hostility*, while toward all men everywhere, the adherents of false religions by no means excepted, its attitude is an attitude of *grace, mercy, peace, for whosoever will.*"

The suppression of truth and the repression of all contradiction and correction of falsehood are to some minds a fatal blemish and blotch upon the Parliament of Religions. The Pope's portrait over the platform and his letter of special blessing on the gathering, with the warning from His Eminence's emissary that no words must be uttered offensive to Catholics, served to put the Parliament well nigh into the hands of Romanism to begin with. And when the brilliant Japanese priest railed against the missionaries who, half a century since, incited his countrymen to rebellion and carnage, no voice was raised to protest that it was Jesuits and not Protestant missionaries who were referred to, and Romanists were more than content to have the obloquy rest on Protestant shoulders!

On the whole, Humanitarianism, Unitarianism, Universalism, and Romanism triumphed at the Parliament, or we do not read the signs of the times. The creed that emphasizes universal brotherhood, human charity, alms deeds and culture, passes by the atonement, and holds to an ultimate salvation by evolution, can of course clasp hands with heathen priests, rationalists, free thinkers, and idolaters. Why not? But such a creed means a surrender of every vital doctrine, or a vague, misty faith fit only for a new sect that might well be called, *Confusionists*.

Two remarks will close this already extended paper.

First, all religions are to be judged *practically*, not theoretically. Mr. Leightley ventures to say that "the attempts made to Christianize India are pure folly. The Hindu has as elevated and as noble a religion as Christianity, and he really assumes to know and understand more about the fundamental principles of religions than most Christians." It might be well to set opposite such estimates the remark of a very celebrated traveler, that "to discuss Buddhism ten thousand miles off, theoretically, in a Parliament of Religions, is one thing; but seen near by, it is the worst

compound of filth and fanaticism, idolatry and ignorance, superstition and sensuality I have found anywhere." An acute observer remarked that the sufficient answer to the Parliament of Religions was the "Midway Plaisance." There is a story of a priest who used a walnut as his object-lesson to show the vast superiority of his own church. He stripped off the tasteless, worthless shell—that was one nominal body of believers; then the skin, nauseous and disagreeable—that was another; and now for the real kernel, the very meat, his own church. He cracked the nut, and out fell a rotten, worm-eaten mass! A cough to cover his embarrassment and a hasty dismissal of the congregation concluded the object-lesson.

Our second remark is that such a Parliament of Religions puts new hindrances in the way of Christian missions. With what grace or consistency can we conduct a crusade for Christ against faiths whose followers we welcome to a common platform with us and salute as factors in the great "religious unities" and "seekers after a common goal"? A common platform must mean agreement on fundamental truths. Are we then henceforth to treat the distinction between evangelical Christians and esoteric Buddhists, Moslems, and fetich worshippers, as belonging to non-essentials? If these religions are fragments of one universal faith, or at least preparations for one ultimate faith; if the Shastras, Vedas, Zend-Avestas, Koran, are inspired of God, and Zoroaster, Confucius, and Gautama Buddha are apostles, and even incarnations of God, it is presumption if not insult to send missionaries to these peoples. But if Christianity is right in asserting a sublime monopoly; if Christ was true when He said, "I am the way, no man cometh unto the Father but by Me;" if these religions are only seductive theories, corrupted with gross error, and having no saving power; if even the truth they contain has never actually uplifted the peoples which tenaciously hold them; if we are to judge Mohammedanism and heathenism, not by essays in the Art Palace, but by the "Street in Cairo" and the "Dahomey Village," it may be our duty to wage uncompromising war against any religion that betrays men with false hopes of salvation.

One speaker thought he scored a victory because so few of his hearers were found to respond openly when he asked how many had read Buddha's life. No doubt many more had read it who did not choose to be put to a test which might prove the snare of a wily orator. But is it necessary always to read the lives of men in order to judge of the practical drift of their teachings and the actual influence of their systems? Zeno and Epicurus were both superior men, and their philosophies were in many respects lofty in moral tone; but the Epicureans and Stoics became awfully degenerate. Buddha was a heroic and unselfish Oriental saint, but when his personality was withdrawn his system sank to a very low level. It is the miracle and glory of Christianity that, when its Founder withdrew into heaven, there was and still is a Personal Presence whose influence is felt to the ends of the earth; and even the corruption of

human nature has not essentially depraved the religion He taught nearly two millenniums ago. Are we in no danger lest the new god of this age, *Civilization*, may be another colossal image of gold, which all men are now called upon to worship, and may not another firm protest be the duty of God's holy children?

This Parliament of Religions recalls a familiar incident in the reign of Solomon, which seems almost a parable of the present day. The faiths of the world are all confessedly dead—have no vitality or saving power. Into the court of human opinion the one living faith is brought; and there are those who would have it divided: they seem to think that, if the supernatural could be eliminated and the ethical left, if atonement by blood and regeneration by the Holy Spirit could be left out, the rest might stand. We could, perhaps, induce the world to accept one half of the body of Christian truth; but the true believer sees that this is like cutting in twain a living child—dissection is vivisection, division is death—and his heart yearns for the old faith as it is, and will not consent to any compromise with error or any surrender of the truth as revealed by God. With the utmost “charity toward all and malice toward none,” he still believes that nothing can be settled until it is settled aright; that all peace or fellowship that is not founded upon submission to God and acceptance of His dear Son, lacks firm foundation; and that partnership with those who teach error and practise idolatry is a sanction of what is wrong, and helps to blind their eyes to their sin and risk. It is not true that “it matters little or nothing what one believes, so long as he is sincere.” Never was a maxim more a devil's lie, gilded over with the charm of apparent charity. Were this proverb a right axiom, it would no more be worthwhile either to search diligently to find the truth, or to embrace and obey the truth when found. If God has given us the Truth, and Jesus is Truth incarnate, we who possess this truth and know this Jesus, are bound to go into all the world, face error in teaching and unrighteousness in living, and bring the works of darkness to the light, having no fellowship with them; and proclaiming to men everywhere that the wrong, however sincerely held, is degrading, depraving, damning; that in none other is there salvation save God's appointed Saviour. If this were not so, the Bible would not be God's Book, for it would become the father of falsehood; Jesus could not be God's Son and the world's Saviour, for He would be setting up a baseless claim; and Christian missions would be unsound, unpractical, and even impertinent, for they assume that all other “faiths” are false in essence and fatal in tendency.

Paul expresses the whole matter in a few words: “For though there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many; but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him” (1 Cor. 8 : 5, 6). These words were written calmly, but with no hesitating hand, with reference to forms

of religious faith prevailing in Paul's time, and substantially identical with those now claiming recognition ; and this inspired testimony may well be repeated by us with even increased emphasis. The tendencies of our times are toward a fellowship broader than the Word of God allows. Paul might have formed a parliament of religions on Mar's Hill, but he could not meet, without a courteous rebuke and firm remonstrance, the errors of Epicureans and Stoics ; and so the conference broke up speedily. He might have formed another parliament at Ephesus, but his uncompromising hostility to idolatry set the whole city in an uproar, and brought his own life into risk. James warns us that overtures for the friendship of the world may become hostile assaults on that relation of a believer with God which, like marriage, allows no allegiance to another, no division of devotion. John incarnated love, but boldly called him "liar" and "Antichrist" who denied the Father and the Son. It may be doubted whether "orange robes," or "priestly" dignity, or "Demosthenic" oratory, or courteous suavity, or even a hiding of error behind half truths, could have prevented the beloved apostle from calling things by their right names had he been present at the late "Parliament."

The convictions which find utterance in this paper we dare not keep back, for silence is sometimes treason and heresy. Edmund Burke, before the electors of Bristol, defending himself against the charge that he had pursued in Parliament a course opposed to the wishes of his constituency, nobly said : "I obeyed the instructions of nature and reason, of truth and conscience ; I maintained your *interests* as against your *convictions*." Intrepidity and independence demand in these days an unswerving witness to the old truths, which are in serious danger of being swept away before the advancing flood of a "new theology." In no age have the landmarks which inspired apostles set up, been more recklessly and rapidly removed. It seems to be taken for granted that whatever is new is true and whatever is old is false, or at least needs improvement ; and that the goal of the gospel itself is reached when all men are united in one religious faith, even though it be a Christless creed. With solemn but unalterable conviction we write it, as before God : The Captain of our salvation leads us on in a holy war, in which the Word of God is to be used as a sword, and love itself is armed for the fight and goes forth not for compromise, but conquest. The Stone, cut out without hands, that grows into a mountain and fills the whole earth, takes up into itself not even the best material of human systems, but alike disdains the iron and clay, and the silver and gold ; not assimilation, but comminution—all to be swept away together as chaff. There is to be no new and universal religion, an eclectic combination of what is best in all existing faiths. He who sublimely says, "I am the Way, the Truth, the Life," is the only Way, the perfect Truth, the sole Life ; and our mission is to tell men that any path that goes not by way of the Cross leads to darkness, danger, death—

VIA CRUCIS VIA LUCIS.

## THREE WEEKS WITH JOSEPH RABINOWITZ.

BY A. J. GORDON, D.D.

Perhaps there is no man living whom the writer has more earnestly desired to meet face to face than this Israelite of the New Covenant. Professor Delitzsch wrote several pamphlets and documents concerning him, evidently regarding him as possibly the most remarkable Jewish conversion to Christ since that of Saul of Tarsus. We have followed with the profoundest interest the reports of his work in Russia since his confession of Jesus as the Messiah; and we have read with no less interest his sermons and addresses which have appeared from time to time in print.

Going to Chicago in July last, for a month's service in connection with Mr. Moody's World's Fair Evangelistic Campaign, we found ourselves at our lodgings placed in the next room to a Russian guest whose name was not yet told us. Hearing in the evening the strains of subdued and fervent Hebrew chanting, we inquired who our neighbor might be, and learned that it was one Joseph Rabinowitz, of Russia; and thus to our surprise we found ourselves next neighbor to one whom we would have crossed the ocean to see, with only a sliding door now between us. Introduction followed, and then three weeks of study and communion together concerning the things of the kingdom, the memory of which will not soon depart.

Before we detail the story of our summer Hebrew school at the feet of this Christian Gamaliel, let us repeat the story of his conversion as we have read it before, and now heard it verified by the man himself.

Joseph Rabinowitz was a lawyer residing in Kischineff, Southern Russia, a man of very wide and commanding influence among his Hebrew brethren as a scholar, a philanthropist, and a lover of his nation. From a young man he had been a most diligent and painstaking student of the Hebrew Scriptures, of the Talmud, and of all related Jewish literature, so that at the age of forty, he says, "I was like a man living in a house furnished with every article of furniture which money could buy, and yet the shutters of that house closed and the curtains all drawn, so that I was in the dark, and knew not the meaning of my own learning till Jesus, the Light of the world, came in and illumined all as in a flash."

About ten years since Mr. Rabinowitz was selected, in connection with certain colonization efforts, to go to Palestine to secure land for planting Jewish emigrants, who desired to flee from Russian persecution. When fitting himself out with guide-books for his contemplated journey, he was advised to take a copy of the New Testament with him, as furnishing an admirable directory to the sacred places of Jerusalem and the vicinity. He did so, and while walking about Zion and gazing upon its historic sites, he carried in his pocket this yet unopened treasure. Going one day to the brow of the Mount of Olives, he sat down on that sacred hill and began contemplating the city as it lay at his feet. Then came a train of reflec-

tion and questioning : " Why this long desolation of the city of David ? Why this scattering of my people to the ends of the earth ? Why these fresh persecutions breaking forth against us in almost every country of Europe ?" While he pondered these sad questions he gazed toward the reputed Calvary, where that holy prophet of his nation had been crucified. As he did so his eyes were opened ; he looked upon Him whom his nation had pierced. In a flash the truth entered his heart : " We have rejected our Messiah ! hence our long casting off and dispersion by Jehovah !" He believed ; he cried out to Jesus, " My Lord and my God," and almost as suddenly as Saul of Tarsus Joseph Rabinowitz, from being a Hebrew of the Hebrews, had become an Israelite of the New Covenant, a disciple of Jesus of Nazareth. He took out his New Testament, a guide-book in a sense undreamed of, and read the first passage that fell under his eye : " I am the Vine, ye are the branches. . . . *Without Me ye can do nothing.*" " I saw it in the twinkling of an eye," said he ; " our Jewish bankers, with their millions of gold, can do nothing for us ; our scholars and statesmen, with all their wisdom, can do nothing for us ; our colonization societies, with all their influence and capital, can do nothing for us ; our only hope is in our brother Jesus, whom we crucified, and whom God raised up and set at His own right hand. *' Without Him we can do nothing.'*"

We may imagine the sensation which was caused in Russia when this eminent Hebrew returned home and boldly announced far and wide, publicly in the synagogue and openly in the columns of the press, his acceptance of Jesus Christ as his Saviour and Lord. Persecution and obloquy were poured upon him from every quarter, and they of his own household became his foes ; but he had counted the cost. He joyfully and boldly maintained his testimony, till little by little the enmity was softened. Now he rejoices that one after another of his own family have joined him in confessing Christ, and preaching Him to their neighbors. By permission of the government, surprisingly granted, he has built a synagogue, where he assembles a large congregation to listen to the Word of God from his lips ; and he says that his entire time is occupied from morning to night, week in and week out, in answering letters from Jews who are distressed in mind concerning this great question, and in meeting inquirers coming sometimes hundreds of miles to talk with him of Jesus of Nazareth. What wonder that such a conversion, attended with such results, should have led Professor Delitzsch to hail the event as " the first ripe fig" on the long barren tree of rejected Israel, and as a cheering sign that for that people " summer is nigh." We quote from this eminent Hebrew professor these strong words :

" The movement of Kischineff is certainly a prelude of the end. . . . No doubt the final conversion of the nation will be preceded by such testimony proceeding from individuals raised up by God and filled with His Spirit. Voices will be heard in Israel calling to repentance, to

a return to God and His Anointed (Hos. 6 : 1-3 ; 3 : 5) ; many shall awake to new life, and from that portion of Israel to which blindness is happened a Jewish-Christian congregation will be gathered. The religion of the Messiah will then prove the Divine power which penetrates the spiritual and social life of the nation. Joseph Rabinowitz is a star in the firmament of his people's history. God keep this star in the right path and continue its light in truth and brightness ! One thing is certain, the history of the Church cannot reach its consummation until the prophetic and apostolic Word, predicting the conversion of the remnant of Israel, is fulfilled, an event which will bring an abundance of spiritual powers and gifts for the revival of the whole world."

It seemed to us as we talked with this Israelite without guile day after day, and heard him pour out his soul in prayer, that we never before witnessed such ardor of affection for Jesus, and such absorbing devotion to His person and glory. We shall not soon forget the radiance that would come into his face as he expounded the Messianic Psalms at our morning and evening worship, and how as here and there he caught a glimpse of the suffering or the glorified Christ, he would suddenly lift his hands and his eyes to heaven, in a burst of admiration, exclaiming with Thomas, after he had seen the nail-prints, "My Lord and my God !" So saturated is he with the letter as well as the spirit of the Hebrew Scriptures, that to hear him talk one might imagine it was Isaiah or some other prophet of the old dispensation that was speaking. "What is your view of inspiration?" we asked him, in order to draw him out concerning certain much-mooted questions of our time. "My view is," he said, holding up his Hebrew Bible, "that this is the Word of God ; the Spirit of God dwells in it ; when I read it, I know that God is speaking to me ; and when I preach it, I say to the people, 'Be silent, and hear what Jehovah will say to you.'" "As for comparing the inspiration of Scripture with that of Homer or Shakespeare," he continued, "it is not a question of degree, but of kind. Electricity will pass through an iron bar, but it will not go through a rod of glass, however beautiful and transparent, because it has no affinity for it. So the Spirit of God dwells in the Word of God, the Holy Scriptures, because these are His proper medium, but not in Homer or Shakespeare, because He has no affinity with these writings." This sentence gives an instance of his vividness of illustration, of which he seems to be a natural master.

We spoke just above of his striking Hebrew diction, the lofty prophetic tone, tempered with exquisite pathos, with which he pleads with his people concerning the Messiahship of Jesus. The following, selected from one of his sermons, will illustrate our meaning :

"Lift up your eyes, my brethren, unto Mount Golgotha, and behold there the ransom which delivers our souls from the curse of God, pronounced on Mount Ebal, and which bestows upon us the blessing on Mount Gerizim. Only behold the Cross of the Messiah, and you will see clearly that here is the gate of Jehovah, into which the righteous shall enter ; the only access opened unto all men, be they Jews or Gentiles, that in one

Spirit they may draw near to our Father in heaven. Open your eyes and behold the Lord of glory, Jesus the crucified; how glorious is this High Priest, who Himself is the propitiation for our sins. How beautiful, how lovely is the Great Shepherd of the flock, who Himself is the Lamb of God, which beareth the sin of the world, and who comes as our Messiah, bringing peace to them that are afar off, and to them that are nigh.

“My brethren, if you esteem your souls precious, and if you desire to be citizens of the city, and to be numbered among the saints, and in the household of God, then bow this day your knees before the King of Glory, before Jesus, crowned for you with the crown of thorns; smite your breasts and confess your sins and the sins of your fathers, and the iniquity they have committed against the Son of God, Jesus the Messiah. Say then, O house of Israel, ‘Surely we all, like sheep, have gone astray, we have turned every one to his own way, but Jehovah laid on Him the iniquity of us all; for the iniquity of His people was He stricken. For only with Jesus, the Messiah, is redemption, and He shall deliver Israel from all his sins.’”

Some of Mr. Rabinowitz’s expositions and explanations of Scripture were exceedingly interesting. “Show me a photograph of Kischineff,” he said one day, “and I can tell instantly whether it is correct, for I have lived there all my life. So when I read the New Testament, how vivid are its pictures to one who has lived for years in Jewish history and traditions!” Opening to Rev. 16 he read: “Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.” “This admonition of the Lord affected me very deeply when I first read it,” he said, “for I knew at a glance its meaning. All night long the watchmen in the temple kept on duty. The overseer of the temple was always likely to appear at unexpected hours, to see if these were faithfully attending to their charge. If he came upon any watchman who had fallen asleep, he quietly drew his loose garments from him and bore them away as a witness against him when he should wake. My Lord is liable to come at any moment. He may come in the second watch or in the third watch, therefore I must be always ready, lest coming suddenly, He find me sleeping, and I be stripped of my garment.”

“Do you know what questioning and controversies the Jews have kept up over Zech. 12 : 10?” he asked one day. “‘They shall look upon Me — ~~me~~ — whom they pierced.’ They will not admit that it is Jehovah whom they pierced. Hence the dispute about the whom; but do you notice that this word is simply the first and last letters of the Hebrew alphabet, *Aleph Tav*? Do you wonder, then, that I was filled with awe and astonishment when I opened to Rev. 1 : 7, 8, and read these words of Zechariah now quoted by John: ‘Behold, He cometh with clouds; and every eye shall see Him, and they *also that pierced Him* ;’ and then heard the glorified Lord saying: ‘. . . I am the ALPHA AND OMEGA’? Jesus seemed to say to me, ‘Do you doubt who it is whom you pierced? I am the *Aleph Tav*, the Alpha Omega, Jehovah the Almighty.’”

Rabinowitz is as clear as is Paul in the eleventh of Romans as to the Divine order and plan for the bringing the nations to God. After the present Gentile election and outgathering he holds that the Jews are to be converted and restored to God's favor in connection with the second advent of our Lord, and that then will follow world-wide salvation and the universal ingathering of the Gentiles. He is very positive, therefore, as to the meaning of the passage in the fifteenth of Acts: "Simeon hath declared how God at the first did visit the Gentiles, *to take out of them a people for His name.*" "That is what is now going on," he says. "During Israel's rejection the elect Church is being gathered." "After this I will return and build again the tabernacle of David that is fallen down," etc. "This is very plainly the conversion and restoration of Israel," he says. And when I urged that many spiritualize the words and apply them to the Christian Church, he replied: "It will not be easy to make a Jew believe that, when the words in Amos which are here quoted plainly refer to the restoration of Israel; and especially since the Jews have been praying this prayer from time immemorial, always repeating it at their yearly feast of Tabernacles, '*O Thou Redeemer, prosper those who seek Thee at all times: raise up the tabernacle of David that is fallen, that it may no longer be degraded.*'"

"After the tabernacle of David shall be rebuilt and national Israel saved," he continues, "then and then only will come the times of refreshing from the presence of the Lord, in which all nations will be brought into obedience and subjection to Christ." Such is his strong conviction, and the reader may find that he appears to agree with Peter in Acts 3: 19, 20 and with Paul in Rom. 11.

Indeed this Hebrew prophet is proclaiming most solemnly the impending advent of our Lord. He contends that without a clear proclamation of the second advent Christians have no common ground on which to meet the Jews; that to spiritualize this doctrine as many do is fatal, since the predictions are so clear of a glorious and conquering Messiah as well as a suffering Messiah. If you spiritualize the second advent you must allow the Jew to spiritualize the first, as he is always ready to do, and you have no basis on which to reason with him. Mr. Rabinowitz's view on this point is shared by another remarkable Hebrew Christian preacher, Dr. Adolph Saphir, recently deceased. In his valuable book just published, "The Divine Unity of Scripture," he says:

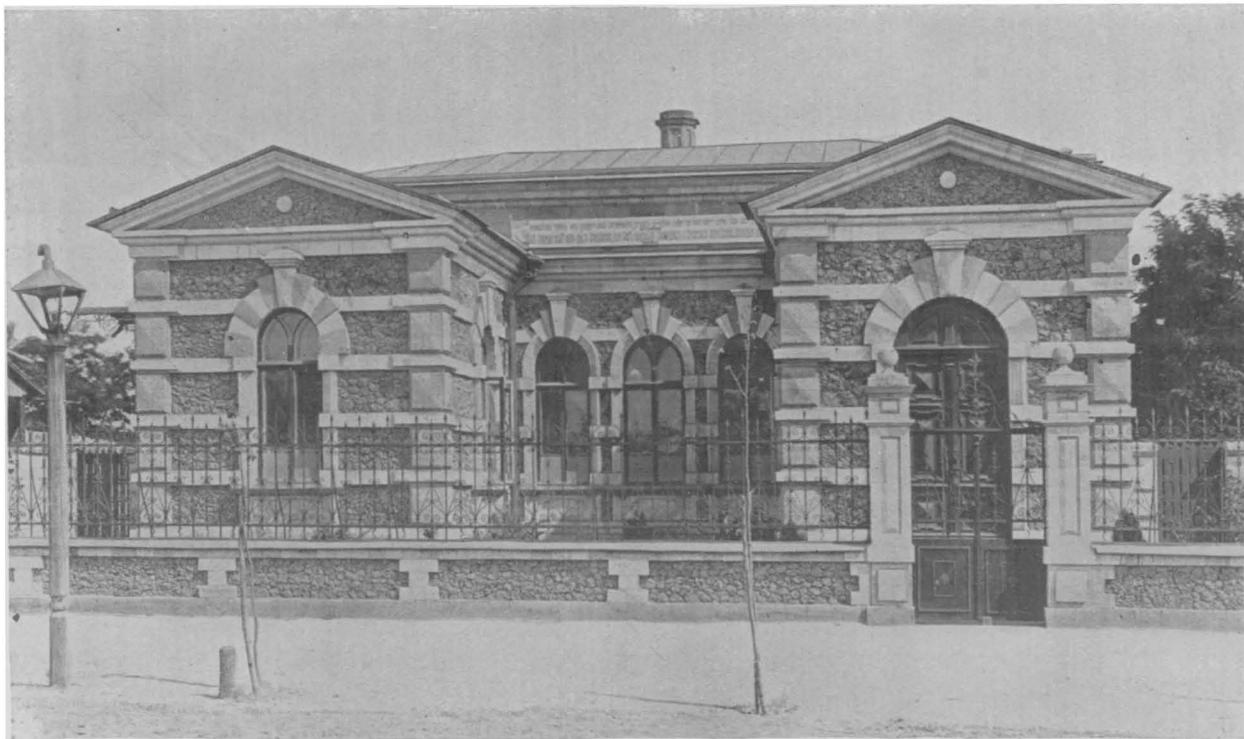
"I will speak freely on this subject. It is the second advent of our Lord, when He will return with His saints, and when He will make Himself manifest to Israel and to the whole world, not in order that the last judgment may be held, but that another historical period may be ushered in, when God's will shall be done upon this earth as it is in heaven, and when Jesus Christ and the transfigured saints shall come to be seen and acknowledged, and then there shall be fulfilled the promises which God has given from the beginning of the world. When He comes Israel will say, 'It is Jehovah, and it is His first advent.' The Church will say,

'It is Jesus, and His second advent.' Israel will say, 'He has come to take possession of the throne of David, and Jerusalem will be glorified and will be His nation.' And the Church will say, 'He is glorified in the saints and admired in all them that believe, and we whom He has redeemed with His blood shall reign with Him on the earth.' This is what all the apostles taught and taught constantly, 'Looking for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ.' It is Jehovah who will appear to Israel. It is Jesus who appears to His Church—the same thing—'the great God and our Saviour Jesus Christ.'

Nothing could be more thrilling and pathetic than to hear this latter-day prophet of Israel dilate on the blessedness and glory of his nation when it shall at last be brought back into favor and fellowship with God. "The Gentile nations cannot come to their highest blessing till then," he says, "nor can our rejected and crucified Messiah see of the travail of His sons and be satisfied till His kinsmen according to the flesh shall own Him and accept Him." Then, with a dramatic fervor and pathos impossible to describe, he said the following beautiful thing: "Jesus, the glorified Head of the Church, is making up His body now, my brother. Think you that my nation will have no place in that body? Yes; the last and most sacred place. When from India's and China's millions and from the innumerable multitudes of Africa and the islands of the sea the last Gentile shall have been brought in, and His body made complete, there will still be left a place for little Israel—she will fill up the hole in His side, that wound which can never be closed till the nation which made it is saved."

Many other sayings of this remarkable man might be quoted had we space to insert them. He declares most confidently that the Spirit is moving on his people as has not been the case since their dispersion. He is full of joy at the prospect of their speedy turning to the Lord. Emphatically he preaches that there is no hope but in the crucified Messiah. He must be received; His blood must cleanse; His mercy must be gained before the Jewish nation can ever have rest. In one of his sermons he compares Israel to a little ship which has witnessed the wreck of many a proud craft—Assyria, Babylon, Greece, and Rome—while this is the one nation that is never to perish, because of the unchangeable covenant of Jehovah. He says:

"Two centuries ago it was wrecked; broken were its masts, but up to the present day it sails among modern nations—a strange, weird-like ship. Its mariners are often in despair, when the waves seem to swallow up their fragile vessels; many from among Israel seek to join other ships and find a home there, and try to partake of the treasures of culture and modern development which adorn them. But soon the men of other nations rise against the mysterious strangers from the old Oriental ship, and not willing to tolerate them, fling them back into the waves, so that with difficulty and trepidation they return to the old wreck, on which the tears of their fathers have fallen abundantly. The storm rages, the clouds are dark, the hearts of the mariners fail them, they cry out, 'Lord, save us, we perish!' But the hour is coming when He who long ago rose in the



**SOMERVILLE MEMORIAL HALL.**

**THE HOUSE OF PRAYER. BETH-SHEM.**

**Synagogue of Congregation of Israelites of the New Covenant at Kischeneff, Bessarabia.**

little ship on the sea of Galilee shall rise in the midst of them ; He shall rebuke the wind and the waves—it will become perfectly still, and some shall sink down before His feet with the cry of Thomas : ‘ My Lord and my God ! ’ And immediately Israel will be in the Haven of Rest, which is still remaining for the chosen people of God.”

It would not be possible to put on paper Rabinowitz’s fervid and dramatic exposition of Christ’s farewell to the temple : “ Behold, your house is left unto you desolate ; and verily, verily I say unto you, Ye shall not see Me until the time come when you shall say, Blessed is He that cometh in the name of the Lord.” He pictured a Jew sitting in the door of his lonely house in the evening. Suddenly he catches sight of a beloved and long separated friend approaching. He rises up and shouts out his salutation to him : “ Blessed is He that cometh in the name of the Lord.” So shall Israel do when the Spirit of grace and of supplication has been poured out upon them ; and they shall see Him whom they pierced coming to them. As they once cried, “ Crucify Him ! Crucify ! ” now they will cry, “ Blessed is He that cometh in the name of the Lord.”

So when on parting I asked for his autograph, he wrote this in Hebrew as his farewell word, “ Blessed is He that cometh in the name of the Lord.”

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## THE GOVERNMENTS OF THE WORLD.—I.

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

In attempting a general survey of government as mirrored in the present condition of the nations of the world, it is needful, for the sake of perspective, to note certain broad lines of difference that distinguish the civilization of to-day from that of the old-world period. Beneath much that on the surface lies now politically apart, there is a kinship which shows a line of direction that is common, and a unity in spirit more significant by far than a unity in letter or name. The ideas at the base of modern polity are different in kind from those which were the recognized and controlling forces in the days when Sparta and Athens flourished. The political wheel rotates now in an opposite direction.

Broadly speaking, the individual is to-day a unit, whereas in ancient systems he was but a cypher. Leaving out socialism and other kindred movements which loom darkly on the horizon and constitute a menace of all government as at present in force, the trend of government, in all communities which are up to date, tends more and more to the recognition of the rights of the individual both as one who has person and property to be protected and a voice to be heard. It was not so in the old-world epochs ; no, not even where absolutism was set aside and monarchy deposed. Ancient republics did not turn on the pivot of the individual. Under them, hardly less than under absolutism itself, individual rights were ground down. The common weal, philosophically interpreted and

clothed with all-inclusive authority, was drawn, as a kind of Juggernaut, remorselessly over every form of individual right. The State in ancient days was not, as with us, a power that gives fixedness and protection to the complex organizations which modern civilization has engendered and is continually reforming ; but it was a unifying machine in which all individuality was sunk, and upon the shrine of which it was the citizen's honor to be sacrificed. The ancient republics, indeed, were patriarchal in spirit, only in their case it must be remembered that the *philosophers* were the patriarchs. Hence while intelligent moderns have come to regard with comparative indifference any variety of constitutional form that admits of equally broad individual rights, the ancients, attaching small importance to the individual, separately viewed, merged thought and feeling in the comparative estimate of their respective political systems as philosophically deduced and fitted to render the State cohesive alike to make or repel attack. It was for this reason the philosophers of Greece were accounted the rightful politicians, to whose enactments the citizens of the varied States, willingly conceding the authority of law, complied.

All this, time, or, as we venture to think, the insensible action of Christianity, has changed. A man is now a man. He is no longer to be spirited away or philosophized into a chattel or a thing. Whether a king reign or a president rule, the position of the individual calls for recognition and demands respect. That minute jurisdiction which the State exercised, even under the freest forms of ancient government, to the curtailing of the liberties of the citizens has passed from the scene. The like applies to State exclusiveness. In ancient times, it is true, patriotism was intense, on the principle that that for which a man sacrifices everything must be dear to him indeed ; but, on the other hand, such patriotism was extremely narrow and unjust. It acted as a grievous gag to commerce, and stifled all cosmopolitan feeling. There could be no fraternity on the basis of government as anciently conducted. There is not much of it in our own times ; but who can deny that along with the right of the individual to be considered, there has begun to dawn among the nations a sense of their community and common humanity ? These are aspects in the case which are like glimpses of azure in an otherwise murky sky. The governments of the world are very varied ; and some, though Christian in name, ignore the cry for liberty, or seek ruthlessly to stifle it ; still the record, on the whole, is one of surprising advance. What is tantamount to a revolution has taken place. Now, in contrast with early sentiment, it is generally held that there is a region of individuality, of subjective freedom, a wide circuit of opinion, action, and example over which the citizen should himself rule ; and that so far from civil restraints furthering man's development, and being the effective means of perfecting the body politic, these ends are best consulted where State interference is reduced to a minimum, and scope is given, consistently with conscience and morality, for the free play of individual powers.

Summed up in a word, the modern trend in government has underlying it the conviction that the citizen everywhere has in him what the Greeks would call the *δύναμις*, or *capability* of all positions. Such an idea was foreign to Aristotle, foreign to Plato, foreign to the schools. Christianity in its secret influence—and it is only as working in secret that Christianity retains its purest spirit—is to be credited with the find. As expounded by the philosopher, government was *caste*. The place of the many was to submit to the few. The masses were regarded as if they had no reason, no spirit; as if they were a compound of appetite only. Such an assumption Christianity, with its Gospel for all and its doctrine of “no difference,” insensibly but surely sapped. The philosopher is not all reason; nor are the common people—the *profanum vulgum*—all flesh and no spirit. Humanity is not to be classified by a psychological law into ruler, warrior, craftsman, answering to reason, will, and brute impulse. Humanity is of the same blend under all suns and under all conditions. Intelligence is not to be conceived as if dead in the many and only existent in the few; nor is executive force to be viewed as the monopoly of a class for the enslavement of the multitude and the carrying out of the behests of the few. No. The *dunamis* of all positions is common to the race; and the gatherer of sycamore fruit may, after all, be the man for the times, even as Amos was God’s prophet to the nation.

While writing the above we would not be understood to mean that there are no ominous signs in the political sky. There are. And were it our business to furnish a political horoscope, or to deal, either argumentatively or prophetically, with the schemes that would raze modern governments to their foundation, we should have something to say to those who dream dreams, who think to redress inequality of condition at the expense of manhood, who foment anarchy and imagine that government can serve in lieu of Christ, or that unrighteousness between man and man can be stamped out by governmental portents; but this is not our object. Rather it is to show what the governments of the world are to-day in their varied forms and in their superficial and more radical discrepancies.

I. The governments of the world may be classified broadly under four heads: Monarchies, absolute and constitutional; republics and protectorates, including dependencies. The absolute monarchies embrace many old-world forms, and are still represented in the councils of the leading nations.

In RUSSIA government is absolute. In the Czar all power, legislative, judicial, and executive, is vested. He is “the head of gold,” for his will alone is law. Beyond the fact that the Czar may not appoint his successor, the succession being determined by regular descent, with preference of male over female heirs, and the further fact that the reigning monarch must be a member of the Orthodox Greek Church, there are, theoretically, no limitations; the Czar reigns in his own right.

There are four boards for the assistance of the Emperor in the admin-

istration : the first, a Council of State, in which the princes of the imperial house have seats *ex officio*. The number of members in 1889 was sixty, who hold their seats by appointment of the Emperor. This council is divided into three departments—legislative, civil and ecclesiastical, and financial. Their functions, however, are consultative alone, and are confined to the examination of projects of laws, the discussion of the budget, and the arrangement of the expenditure.

The second board is the Ruling Senate, to whom belongs the right to promulgate laws. This board is divided into nine sections, and at the head of each is a lawyer of distinction, who represents the Emperor, and apart from whose signature no decision has force. The third board, called *the Holy Synod*, has charge of all the religious affairs of the empire, and consists of leading ecclesiastics alone ; but the Emperor's will is supreme, for all the decisions require the Emperor's sanction and go forth in his name. The fourth board is composed of a Committee of Ministers who are heads of departments and communicate directly with the sovereign.

The Government of TURKEY is likewise autocratic, only on a more modified scale. The Sultan of Turkey is more conditioned, both by usage and religion, than is the autocrat of Russia. The probability, however, is that he realizes himself more in his limit than does his more powerful rival. For one so conservative in type and stereotyped in faith as Mohammedans usually are, it will doubtless be a small hardship to be bound by the accepted truths of the Mohammedan religion, or to govern in accordance with the " Multeka," a code of laws based on the supposed sayings and opinions of the false prophet. The Sultan's Government has been somewhat disturbed by the attempted introduction of late years of forms of government after the model of Western Europe, but the results of the experiment have not been encouraging. The patch of new cloth on the old garment has rather made the rent worse. If the old spirit remain, experiments in government are worse than useless. There is no means of rejuvenating the old man politically or carnally. He must die to live.

Under the Sultan's direction the legislative and executive authority is exercised by the Grand Vizier, the head of the temporal department, and the Sheik-ul-Islam, the head of the church. The former is assisted by a Privy Council consisting of ministers of departments ; and the empire is divided into vilayets or governments, subdivided into provinces and districts, and further parcelled out into sub-districts and communities.

In CHINA an old-world form of absolutism, based on the government of the family, is maintained. The Emperor's person is sacred, and well-nigh invisible. He appoints his successor, and has full control. There are seven boards : The Board of Civil Appointments, the Board of Revenues, the Board of Rites and Ceremonies, the Military Board, the Board of Public Works, the High Tribunal of Criminal Jurisdiction, and the Admiralty Board. Over these boards is the Grand Council, in whom the supreme direction of the empire is vested, while the administration is

under the direction of the Neiko or Cabinet, comprising four members—two of Manchu and two of Chinese origin—besides two assistants from the Hanlin or Great College, who have to see that nothing is done contrary to the civil and religious laws of the empire.

A feature of the times is the rapidly growing extent to which the absolute monarchies of to-day are being conditioned from without. The fate of AFRICA supplies the most notable instance. In that great continent there are still a few independent States of note that pursue their career untrammelled by European intervention. Bornu, for example, the most populous Mohammedan State in Central Soudan, is governed by a Sultan under the official title of Mai, commonly spoken of as the Sheik, who is in principle an absolute monarch, and is assisted in the administration by a council of military chiefs together with members of the reigning family. The like applies to the Sultanate of Wadai, which is the most powerful of the Central Soudan States. This Sultan has a council of administration and also a college of Ulemas, by whom the Koran or Law is interpreted. The army is employed, in times of peace, as sheriff officers, to levy tribute in kind from the provinces and vassal States ; but for the most part Africa is now partitioned into protectorates which have been ratified by treaty between the powers concerned and the varied Sultans, and made accessible to the civilizing, commercial, and evangelizing influences of European nations. Great Britain, Germany, France, Belgium, Italy, and Portugal have not only their colonies and possessions in the Dark Continent, but for the most part their Hinterlands also and vested rights in regions where their actual influence is as yet but distantly felt. When we speak of Africa's absolutism, we must remember the countercheck that is thus supplied. In what we see to-day there is the dawning promise and potency of Africa's political redemption. Zanzibar, for example, while retaining its Sultan has now, by arrangement with England, under whose protectorate it has been placed, a regular government, consisting of a president and a responsible head for each department. On the mainland the Sultan's authority is virtually in the hands of England and Germany, who utilize it in his interests and their own, and make their power felt far into the interior, acknowledging, indeed, no limitation save that of similar appropriations. The change of government which all this bespeaks is not seen so much in name as in spirit. The government is despotic still, but the spirit of it is progressive and the ends contemplated remedial.

Thus throughout the extensive possessions of the Imperial British East Africa Company, ceded by the Sultan of Zanzibar for an annual monetary consideration, slavery is being gradually abolished, while the chiefs and people are settling down to husbandry and to the recognition of the company as their rightful rulers. It cannot be doubted that similar results will accrue from Germany's protectorate. Abyssinia and Shoa, the political institutions of which were of a feudal character analogous to those of mediæval Europe, are now under the protectorate of Italy, as are likewise

the Sultanates of Abbia and of Mijertain Somalis. The Congo Free State is rapidly being modernized. Nominally ruled by the King of Belgium, this State has a central government at Brussels, consisting of the king and three heads of departments, and a local government consisting of a governor-general, a vice-governor-general, a State inspector, a general secretary, director of justice, director of finance, and commander of the forces. The governor is further aided by white subordinates, who as chiefs of provinces administer affairs. There is also a native army officered by whites, besides a flotilla of row and sailing boats.

The colony of Mozambique, including the province of Lourenço Marques, is progressing toward self-government. Though as yet under the crown of Portugal, and administered by a royal commissioner appointed for three years and residing in the capitals of the provinces alternately, it was constituted as the Free State of East Africa on September 30th, 1891, and it is hoped that, with the development of the country, the basis of self-government may be laid.

Morocco may still be regarded as a monarchy, both free and absolute, though within the recognized range of French influence. This empire, which is ruled by a Sultan, has three capitals, and is the westernmost and largest of the Barbary States. The Sultan's rule is absolute, but the tribes south of the mountains are semi-independent, and, indeed, scarcely acknowledge his authority, being governed each by their own chief. The Sultan has six ministers, by whom he carries on executive duties. These are (1) the vizier, (2) secretary for foreign affairs, (3) home secretary, (4) chamberlain, (5) chief treasurer, and (6) administrator of customs. There is a disciplined standing army of cavalry and foot soldiers, besides militia and regular forces.

The Government of PERSIA has features similar to those of Turkey. The Shah ranks as vicegerent of the prophet, and on this high ground he exacts submission. Of late years the method of administration has been somewhat modernized. Instead of the Grand Vizier and the lord treasurer, by whom the executive government was formerly carried on, there is now a ministry consisting of nineteen members, eleven with and eight without portfolios, over whom the Minister of Posts presides. There are also governors-general set over the twenty-two large and ten small provinces into which the country is divided; and under them as required, and at their appointment, are lieutenant-governors, who are immediately answerable to the central government.

The kingdom of SIAM, now being shadowed by the power of France, partakes of absolute features. The influence of Western ideas, however, is becoming yearly more marked, and "centralization is being largely introduced."

In AFGHANISTAN the government, while absolute, is unstable, and depends greatly on the executive force of the hereditary prince. Of foreign powers England has now the leading sway in the councils of this kingdom.

Looking at absolutism generally, it is evident that its run is rapidly sinking in the political heavens. Absolutism has no footing in the great continents of America, and with the exception of Russia and Turkey is banished from the Continent of Europe, while in the great continents of Asia and Africa its power is being more and more conditioned from without, modified by Western ideas, and put under tribute to governments that breathe a freer atmosphere. Notwithstanding, absolute monarchies have their clearly defined place in the governments of the world. They meet the felt need as regards barbarism, with all its chaos and consequent individual weakness. They are the first step in the ladder of civilization ; hence the universality of absolutism among all peoples that are but one remove from the bottom of the scale. There is another ground that explains the befittingness of this government under suitable conditions, and that is its ideal character. Hence in the Book of Daniel the most precious metal is taken to denote it, the reason being that this kind of rule gives a scope to kingly display and prerogative such as is found nowhere else. It is as King Absolute the desire of nations shall come.

But, further, for the very reason that absolutism has this ideal character, it eminently suits all nations, such as China, which are non-progressive in type, and which look upon the foreigner in the light of an inferior creation. Accordingly, for absolutism to be at all settled as society now is, the scale of civilization must be either very low, as in Africa, or stereotyped and non-progressive, as in China ; for either this form of government represents escape from chaos, or it answers to the natural conceit that imagines that the kingdom of heaven is set up within its borders. History, ancient and modern, bears witness to this. In order to the security of absolute government, one of two things must exist—either human thought is rudimentary or non-critical. This explains why Russian absolutism has such a stern warfare to wage. Criticism has awakened in the Czar's dominions, and refuses to give up the ghost ; hence, though the crown of gold be still worn, uneasy is the head that wears it.

The same law applies to the Mohammedan power all over the world. The influence of Mohammedanism lies outside the pale of progressive ideas, for there is nothing in the Koran to stimulate the intellect, but everything to palsy its powers and, by its philosophy of fate, to induce somnolence and decay.

*(To be concluded.)*

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Of the 1,500,000,000 of the earth's inhabitants, the Emperor of China holds sway over 405,000,000 ; the Queen of England rules or protects 380,000,000 ; the Czar of Russia is dictator to 115,000,000 ; France, in the republic, dependencies and spheres of influence, has 70,000,000 subjects ; the Emperor of Germany, 55,000,000 ; the Sultan of Turkey, 40,000,000 ; the Emperor of Japan, 40,000,000, and the King of Spain, 27,000,000—two thirds of the population of the globe under the government of five rulers.

THE MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS AT WORCESTER, MASS., OCTOBER 10-13, 1893.

BY REV. C. M. SOUTHGATE, WORCESTER.

Three times before this, its eighty-fourth annual meeting, the Board has met in Worcester. A simple mention of the dates suggests striking contrasts. In 1864, instead of a world thronging to celebrate the discovery of America in an international exposition, the nations were watching the strife which was to determine whether there should be a United States. A resolution on the state of the country aroused great enthusiasm, the whole body rising and bursting into "My country, 'tis of thee." 1844 carries us back to the year of the first electric telegraph and the annexation of Texas, when the railroad was a curiosity to the great majority. At this meeting three petitions were presented on the matter of slavery. But most impressive was the gathering in 1811. The Worcester of to-day, with its more than 90,000 inhabitants, was a village of 2500. It was the year after the organization of the Board. A single boarding-house entertained all attending, and its parlor sufficed for their deliberations. Here were examined and approved its first missionaries, Judson, Newell, Nott, and Hall. Famous fathers of famous sons are named—Jeremiah Evarts, father of William M. Evarts, Senator and Secretary of State; Dr. Jedidiah Morse, father of the inventor of the electric telegraph. One of the two pastors of the town was Dr. Aaron Bancroft, whose son George was to become the nation's greatest historian. An item of business was the appropriation of \$100 toward the education of Eleazer Williams as a missionary to the Coghawaga Indians, which was intrusted to Rev. Joseph Lyman, D.D., of Hadley, and Dr. Richard S. Storrs: the one represented here eighty-two years later by the eloquent preacher of the annual sermon, Dr. A. J. Lyman, of Brooklyn; the other, grandfather of the Board's honored president, who is the third of that name to render it distinguished service. This Eleazer Williams never went on the mission proposed, but became noted by his claim to be Louis XVII., the lost Dauphin of France. Many will recall the magazine article concerning him entitled "Have we a Bourbon among Us?" Note a Christian name prominent in these beginnings. Three of the five students who gave themselves to this work under the famous haystack at Williamstown in 1806 were Samuel J. Mills, Samuel Nott, Jr., Samuel Newell. The two divines who, in 1810, driving from Andover to Bradford, after consulting with the four students wishing to go as missionaries, formed the scheme of the A. B. C. F. M. and secured its adoption by the Massachusetts Association of Congregational Ministers, were Samuel Spring and Samuel Worcester. The striking coincidence is but an illustration of the historical fact that modern missions had their origin in a pouring out of the Spirit upon godly parents. The lesson has meaning for to-day.

Mechanics Hall welcomed the multitudes this year, its 2000 sittings being none too many. Even an outline of the four days shows the meeting to be memorable. The treasurer's report gave receipts, including balance from last year, as \$680,014.92, of which \$205,683 came from the three Woman's Boards, and \$14,000 from Societies of Christian Endeavor. For twenty years the average cost of administration has been but six and one tenth per cent—more than 93 cents in every dollar given going directly into the work. Expenditures of \$768,333.66 left a debt of \$88,318.74, chargeable, not to the falling off in regular donations, which was only about \$2000, while those from the Woman's Boards were \$8000 in advance, but to the variable element of legacies, which were less than last year's by \$103,000. But painful retrenchment has been necessary, and the Prudential Committee call for \$250,000 beyond last year's gifts. A most pathetic document, entitled "The Cry from the Missions," presented the protests and appeals from men in the fields that their work might be not crippled, but advanced.

The report of the Home Department makes mention of campaigns among the churches to carry information and inspiration; the preparation of lantern slides for illustrated missionary lectures, and helpful material to meet the growing demand of Christian Endeavor Societies and others for monthly concerts. The Eastern Secretary, Dr. Creegan, also arranged for sixty-two addresses by Dr. John G. Paton, which secured to him \$7500 for his work in the New Hebrides. "The Y. P. S. C. E. is doing a most important work in the way of educating the young people in the principles and facts of missions." Gifts from these societies and the Sunday-schools have more than doubled during the year. Seven new ordained missionaries, one of them a physician, with twenty-nine assistant missionaries, have gone out since the last annual meeting, and thirty-six more have returned to their fields after periods of rest in this country. The annual survey by the foreign secretaries, Drs. N. G. Clark and Judson Smith, shows that the Board has under its care more than 1200 strategic points, amid a population of not less than 100,000,000 souls; engaging the efforts of 557 missionaries and 2738 native helpers; including 442 churches with 41,566 members, of whom 3570 have been received in the year; 48,585 pupils in schools of all grades, from kindergarten up through high school and college to the theological seminary; medical relief administered to 120,000 patients; the Bible and Christian literature distributed by millions of pages. The native contributions reported amount to \$112,507, most of it given out of deep poverty.

The three secretaries presented, as usual, papers from the Prudential Committee. That of Dr. Alden was upon "The Personal Factor in the Missionary Problem"—the Personal Leader, the enthroned Lord; the Personal Messenger, the individual men and women who have each received a personal call from the personal Lord, and who have been by Him trained by special providence and grace, each for his particular service; the Per-

sonal Recipient of the Message, the salvation of the individual soul being the one definite thing for which the messenger is sent ; the Personal Source of Supply, which is to provide and support the messengers. And especially "we want not only auxiliary societies, associations, conferences, churches, to be brought into direct fellowship with the administration of this trust, but more than all else, and practically including all else, every individual believer." Dr. Clark considered "Two Unsolved Mission Problems." First, Industrial Education, as supplementary to the spiritual work. "More important than any result achieved in the lines proposed has been the lesson learned that civilization in any form does not precede but follows the Gospel." But this has been of great service in developing the native converts, whether as pastors or as business laymen in their communities. "Let education, including industrial education, keep even pace with the preaching of the Word, and a Christian civilization will mark the progress of the Gospel." "A possible unity in the presentation of the Gospel to the unevangelized world by so many denominations and schools of theology," was the second problem discussed. Christ crucified is the one message to which all else must be subordinated. "Let the life that is in Christ have its free development and take on a form for itself, according to the characteristics and intellectual endowment of each separate people. Let there be no more jealous rivalry of denominational interest, no more waste of men or means in building up separate sects, but one Gospel, one Christian life, one united movement on the part of all evangelical denominations. Then would the Church be one in her mission enterprise ; then would she arise and shine, the glory of the Lord being risen upon her." The impressive utterance gains redoubled force when we remember that it is from one who for long years has watched the working and progress of missions with a statesmanlike sagacity and apostolic devotion. The paper of Dr. Judson Smith took up the work of the American Board in Africa, showing how inevitable and how successful has been the share of this organization in one of the most fascinating chapters of modern history. "Amid all the stir and activity, in politics and commerce, in exploration and occupation, by which the leading powers of the world are vying with one another to cover and appropriate to themselves the resources and power of Africa, this aggressive advance of evangelizing forces is the supreme movement of the times, and holds in its plastic hands the long and growing future of the nations that one day are to fill and adorn these lands with a varied and progressive life and with a Christian civilization."

The Woman's Boards crowded a great church with enthusiastic auditors of the story of efforts and achievements. Their specific work dates from 1868, when the Board at Boston and that of the Interior at Chicago were organized, followed five years later by that of the Pacific. Their present annual receipts are over \$200,000, and their total contributions more than \$2,000,000. It has been already noted that their gifts for the

last year, instead of falling off, have increased by \$8000, so that no retrenchment has been necessary in the work under their charge. It is not strange that the Board voted to grant unmarried lady missionaries an equal voice and vote with men in affairs of their missions, and that the Prudential Committee was instructed to inquire what changes in the constitution were needed to make women eligible on that body of central control.

The intimate relation of missionary work to international problems appeared in the vigorous discussion of complications with foreign nations, such as the unwarranted attack upon missionaries in Turkey and the burning of college buildings; a strong resolution of protest to our Government against the Geary act; and an appeal for annexation of the Sandwich Islands, which the work of our missionaries lifted from barbarism to become the most productive spot of land in the reach of commerce. Men whose lives have been wrought into these achievements were present to discuss the questions with knowledge from the inside.

The greatest immediate interest and excitement gathered about "the Noyes case." It is now eleven years since, at the Portland meeting, the Andover Seminary teaching of a possible future probation for the heathen was denounced as being unsound and tending to "cut the nerve of missions." The first great discussion took place at Des Moines in 1886, leading to the adoption of a resolution condemning the doctrine as "divisive and perverse and dangerous to the churches at home and abroad," supporting the action of the Prudential Committee in carefully guarding the Board from any approval of that doctrine by appointing those holding it, and advising the continuance of that caution. At Springfield the next year, after a determined struggle by the liberal party, this position was reaffirmed by a vote of 95 to 43. The meetings at New York in 1889 and Chicago in 1892, while abounding in warm discussion, made no distinctive change in this position, although at the latter the Prudential Committee was requested to interpret the position in a liberal spirit, and to reopen the case of Mr. Noyes. This gentleman, while a student at Andover, had applied for appointment, but been rejected on the ground of statements concerning probation which were held unsound. Four years ago a council called by the Berkeley Temple Church, Boston, ordained him, and he was sent out as an independent missionary to Japan, where he has since then been supported by the church. A year ago the missionaries of the Board in Japan requested that Mr. Noyes receive appointment from the Board, affirming the value of his work, his earnest Christian spirit, and that if he held any peculiarities of doctrine, they had never appeared in his work or utterances. After correspondence with him, this appointment was voted by the Prudential Committee, accompanied with a minute stating that they understood him to withdraw from the position previously objectionable. Mr. Noyes replied that he chose not to withdraw that statement, but that he felt it had been interpreted more unfavorably than was warranted. Upon this the Committee withdrew its appointment, holding

itself bound by the statement already upon its minutes. His own words before the Berkeley Council should be given :

“ Of the intermediate state I hold no positive doctrine. I do not know what effect physical death will have upon character. What I dread for my fellow-men is *spiritual* death. I am confronted with the tremendous fact that without the Gospel they are dying. Character tends to fixity. The Spirit of God will not strive with men forever. Then woe is me if I preach not the Gospel at once ! With the Gospel message I believe there comes the decisive opportunity and obligation to repent. God help me so to present this message that men shall be saved by it and not lost !

“ Those who do not hear the message in this life I trustfully leave to God. I do not claim to know God’s method of dealing with them. But I do not refuse to think about them. I entertain in their behalf what I conceive to be a reasonable hope that somehow, before their destinies are fixed, there shall be revealed to them the love of God in Christ Jesus. In this, as in every question to which God has given no distinct answer, I merely claim the liberty of the Gospel.”

In a letter to the Prudential Committee of the American Board under date of June 10th, 1893, Mr. Noyes writes :

“ In regard to my general theological position, I suppose the vote appointing me was taken on the basis of my statement of belief made to the Council which ordained me. This is quite satisfactory, for that statement essentially represents my present position.”

With all the documents before them, the opinion had spread widely among the churches that, although the Prudential Committee might have acted consistently with its records and instructions, it was entirely competent for the Board to make this appointment upon the present aspect of the case. At the first session memorials from local and State bodies came in requesting such action. A special committee of fifteen was formed, to which all such matters were to be referred without debate. On this were placed men of differing views and most positive convictions. Should they come to an agreement, it was felt that all could agree, but few counted it practicable. They were in session continuously for fifteen hours, considering all memorials and hearing all parties who wished to appear, finally bringing in a unanimous report, with this as the crucial resolution : “ that this Board, in response to the expressed wish of its missionaries in Japan, and in recognition of the successful labors of the Rev. William H. Noyes in that empire, requests the Prudential Committee to offer to him an appointment as a missionary of the Board. The Board declares that this action is not to be understood as in any way modifying its former utterances on the subject of future probation.”

The session of Thursday morning was devoted to the report and discussion, and the resolution was finally adopted by a vote of 106 to 24. Some who had signed a conservative protest voted for the resolution, and others since then have recognized in it a safe ground for union. Within

the last months a party of moderation has come to the front, composed of men wholly evangelical in faith, liberal in spirit, and wofully tired of a struggle so plainly disastrous, and, in their view, needless. Upon the declaration of the vote, a feeling of intense relief and profound gratitude to God for the manifest guidance of His Spirit was apparent. Eager declarations of loyalty to the Board came from all quarters, an earnest of which appeared in five subscriptions of \$1000 each toward the special needs of the treasury. A solemn sense of responsibility and a prevailing conviction of spiritual brotherhood were apparent. No partisan victory was sought or gained. The votes of the strong conservative majority alone made the action possible. It is felt that the Lord Christ Himself has led this Board, with its glorious history and unmeasured opportunity, through a place where two seas met, and that its best years are now to come.

The report included a resolution that the Prudential Committee be increased to fifteen, to be elected in three classes for three years each, nine years being the limit of continuous service. A vote taken at another time was in the same direction of keeping the Board in close touch with the churches, by providing that the number of corporate members be increased from 250 to 350, nominations being made in part by State bodies.

Not wholly disconnected with the decision in the Noyes case was the resignation of the Home Secretary and two members of the Prudential Committee. Secretary E. K. Alden has given nearly a quarter of a century to the Board, carrying into it the supreme devotion which marked him as a missionary pastor in his important church in Boston. Dr. A. C. Thompson, late Chairman of the Prudential Committee, has the perhaps unprecedented record of forty-four years' official service. His wide journeys, always at his own expense, covering not only this land but foreign fields, and his remarkable command of its general history and minute events, coupled with unswerving loyalty to his convictions, have given him great influence. Mr. Elbridge Torrey has illustrated for seventeen years the value of a Christian layman in such a position, sacrificing the interests of a large business to bring to the committee the practical sagacity so essential. The hearty testimonials and strong resolutions which recognized the power of these services indicate in part how noble are the gifts of life and spirit devoted to this work of missions, the quintessence of Christianity.

Mention should be made of the prayer without ceasing which anticipated this gathering, and was evident in prayer-meetings and devotional exercises ; of the communion services ; of the stately sweep of song in the great congregation ; of the high intellectual order of addresses, from the opening sermon to the closing words of the president ; of the impressive words of missionaries ; of the pervading sense, usually apparent, of acting as under the Master's eye. Fitly chosen was the closing hymn,

“ We are living, we are dwelling,  
In a grand, an awful time ;  
In an age on ages telling,  
To be living is sublime.”

The closing prayer by Dr. Goodwin carried souls direct to the throne, and the benediction of peace pronounced by the president has its echo in thousands of grateful hearts.

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## AUSTRALASIA'S CONTRIBUTION TO CHRIST'S CAUSE IN FOREIGN MISSIONS.\*

BY REV. ANDREW HARDIE, RICHMOND, VICTORIA.

How far has Australia obeyed the last command of Christ? (Matt. 28 : 18-20).

Australian Christianity has, from the beginning of colonization, endeavored to keep in touch with the grand missionary movements of our age. The early settlers kept up their connection with missionary societies in the home land till the colonial churches felt themselves strong enough to take up fields of their own. Whether their efforts have been as earnest, enlightened, and enthusiastic as they ought to have been, we can only decide when we know what has been done. We had hoped to be able to give a complete and accurate answer to the question, but have not quite succeeded. For as you cannot realize how great Australasia is till you have travelled from Melbourne to Cape York, from Sydney to Perth, and then taken the round trip, visiting Tasmania and New Zealand, so you can have no idea how numerous are the agencies for foreign missions now existing in Australasia till you have tried to get into touch with all. We can only present the information obtained and make an approximate estimate from the known to the unknown in order to furnish a reasonable reply.

In the fulfilment of Christ's last command, the Wesleyan Conference takes a first place among Australian churches, if not in date of start, yet both in money spent and results seen. Her mission work was begun by the British Conference of 1815, and was largely sustained and entirely directed by that body till 1855, when the Australian Conference took full responsibility and control. Besides assisting in the evangelization of the aborigines and Chinese resident in the various colonies, the Conference spread her wings and carried the glorious Gospel to the cannibal islanders of the South Seas. Employing 22 European missionaries, 95 native ministers, and a host of lay preachers and other workers in her mission churches, her expenditure last year came close on £16,000. Results of the most gratifying character prove that the Lord is with her in the work. In 6 Chinese stations she has 150 members and upward of 400 adherents. In her latest enterprise (British New Guinea) she is aided by 20 native teachers drawn from Tonga, Samoa, and Fiji. In New Britain, New Ireland, and Duke of

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\* A paper read at the United Missionary Conference, held in Melbourne, Australia, June, 1893.

York islands churches are established, schools well attended, and over 500 are communicants. New Zealand gave golden harvests among the Maoris ; but it is in the Friendly Islands and Fiji that the most conspicuous triumphs have been obtained. There the entire communities have been Christianized, settled governments established, and Fiji has become a British colony. In less than fifty years 100,000 savages, who found their highest joys in horrors of which we dare hardly think, have been made to sit at Jesus' feet ; have exchanged the club, spear, and feast of human flesh for the tools, trade, and social joys of civilized life ; and many of them stand ready to brave danger and death in carrying the standard of the cross to other islands. Well may this awaken new songs of praise, new hopes of victory for our glorious King all the world over !

Almost contemporary with the Wesleyan Conference stands the London Missionary Society. Through the Rev. S. Marsden, Church of England Chaplain, as agent in New South Wales, help began to be given to this noble, God-honored society about 1816. Since then contributions have steadily increased. In 1885 the Australian auxiliaries obtained the privilege of recommending candidates for service, and have sent 8 missionaries from the colonies. At a cost of over £5000 a year they support 20 missionaries, who labor in Shanghai and Peking, China ; Salem, India ; Rarotonga and New Guinea, and " make their influence felt not only in the mission field, but in the life of the churches sustaining them."

The British and Foreign Bible Society appears third in the race, so far as our information goes. From the diary of Rev. William Waterfield, first pastor of Collins Street Independent Church, Melbourne, and first secretary of the Victorian auxiliary, we learn that this society was formed in the Scots Church school-room, July 14th, 1840, Mr. Latrobe presiding. Rev. James Clow (Presbyterian) moved the first resolution, a committee was formed, and £16 collected. Since then £15,540 have been sent home as free contributions and £31,081 paid for Bibles. Auxiliaries exist in each colony, and together raise some £5000 per annum ; 170,000 jubilee Testaments and large grants of Bibles have been distributed. Several translations of the New Testament into the languages of the New Hebrideans have been carried through the press by this society in Sydney and Melbourne.

The Church of England occupies the next position in chronological order of organized work, although she doubtless helped in mission work from the beginning of her history. Having no federal union, and apparently no central board of missions in each colony, it is difficult to ascertain all that she is doing. We have only secured returns from 8 missions—5 Victorian, 1 New South Wales, 2 general. Her great Melanesian mission is supported partly by England and partly by Australasia. There are 6 white clergymen, 9 native ordained clergy, and 93 native teachers at present engaged. At the college on Norfolk Island 29 students are supported by New Zealand, which contributes some £1500 a year to the mission. England gave last year £1897, while the colonies raised £3763. There is

an endowment of £35,000, to which the martyr Bishop Pattison left £13,350, so that the expenditure of £6266 for last year, though exceeding the contributions, is provided for. Good work is done at the training college; the workers are very devoted, and a goodly number of the islanders are walking in the light of life. In 1853 Victoria established 2 mission stations for the aborigines at Lake Condah and Lake Tyers. These have been carried on with satisfactory results, at a cost of about £550 a year. Two years later she started her mission to the Chinese, which has now 7 stations, 5 missionaries, and costs £744 per annum; 350 converts have been received into church-fellowship, most of whom stand fast in the Lord, some 8 of them being now ordained clergy or catechists laboring in China.

For the last fourteen years New South Wales has had a mission to the Chinese in Sydney and suburbs which employs 3 missionaries and spends £400 a year. Of 68 converts, 40 have been confirmed and 25 are now communicants. A Chinese has been ordained to the ministry. 1891 saw a united effort made to start a mission in New Guinea; 3 missionaries and several native teachers are now at work there, but find the diversity of dialects a hindrance to rapid progress. Victoria has contributed £2000 to this enterprise.

In 1892 a Victorian zenana mission was formed to work among the women of India and China, and 10 lady missionaries with 37 Bible women are now supported by it, at a cost of £1227 last year.

Mr. Eugene Stock this same year was instrumental in forming an association to work in fellowship with the Church Missionary Society, training and sending forth colonial missionaries to India. Victoria has spent £100 on the training of 4 men. New South Wales has also a similar association.

Probably the greater portion of the Church of England missionary effort still goes privately to help the Church Missionary Society; and all know that for many years the Rev. H. B. Macartney has shown what one earnest worker can do in this communion for Christian missions. To support native teachers, schools, and other agencies in India, China, and Ceylon, our brother raised last year £1259. Combining these missions, we reckon that over 200 paid agents are employed, at an annual outlay of under £11,000.

The Presbyterian churches have also about 200 agents, costing nearly £12,000 a year. On April 8th, 1859, the various sections of the Presbyterian Church in Victoria were happily united. Their first act was to appoint a committee for Sabbath-schools, their next a board of missions. Attention was first directed to the Chinese, for whom there are now a fully organized church at Ballarat, of which the Rev. James Cline, a Chinese convert, is pastor, and 7 mission stations at Little Bendigo, Beaufort, Ararat, Beechworth, Bairnsdale, Warrambool, and Coburg, with trained catechists in charge. A goodly number of adherents has been gathered, and many communicants show by their godly life that true converts make

splendid Christians. For the aborigines, who were next taken up, the services of that able and zealous Moravian missionary, Rev. F. A. Hagenauer, now inspector-general for all the aborigines of Victoria, were fortunately secured. His mission station at Ramahynch, Gippsland, is a pleasing picture, well worth seeing, and the history of the mission has been full of interest—an interest, however, tinged with sadness, for the aborigines are a doomed race and are fast disappearing. But many of them die “in the Lord” and in great peace and joy. After these missions, the New Hebrides were adopted as a third field, and one of its missionaries, the now world-renowned Dr. J. G. Paton, has proved a mighty power for good. His thrilling adventures on Tanna, his successful evangelization of Anihoa, and his untiring advocacy of this field in all the colonies, the homeland and America, have greatly helped the growth of the missionary spirit. The Rev. D. Macdonald, at Havannah Harbor, Efate, has added hundreds of converts to the Church and trained some noble teachers, and at 5 different stations other men have done good work. But diversity of languages, races, and customs, entire absence of unity of a political kind and other causes have hindered the speedy conquest of these islands for Christ.

Aided by her Young People's Fellowship Union, the Church has begun a mission in Corea. Her first missionary, Rev. J. H. Davies, lies buried in Fusan, but his monument is the mission house erected there, and now occupied by Rev. I. H. Mackay, M.A. There the Presbyterian Women's Missionary Union placed 4 workers, who are succeeding beyond expectation in winning the women and acquiring the language. This society has also 2 ladies at work in India and 2 among the Chinese women and children of Melbourne, and though only in their third year, are spending about £700 a year.

When the Presbyterian churches of Australia and Tasmania were federated about three years ago, the memorial erected was a new mission to the aborigines of North Queensland. For this 2 Moravian missionaries (Revs. J. G. Ward and N. Hey) were obtained from home, and have made an excellent start at Cullen Point, Batavia River, York Peninsula, among a very destitute and degraded people. As yet only ordained ministers and trained catechists have been employed, but medical missionaries and lay agents will be engaged as opportunity is found; 20 missionaries and 40 teachers are maintained at about £5000 a year.

New South Wales joined in the New Hebrides Mission in 1869, taking a station on Malo. In 1873 she opened a mission to the Chinese in Sydney and suburbs, and for five years has carried on another to the same nationality at Newcastle. She also helps in the Federal Assembly's mission, and raises about £1300 annually.

From 1854 Otago and Southland Presbyterians in New Zealand sent help to the Free Church of Scotland foreign missions, till in 1869 they began work among the Maoris. Having tasted the blessedness of direct

effort, they took up both the Chinese and New Hebrides, and now support 5 missionaries and 70 native teachers, at a cost of £2000 a year. Their work has been abundantly successful.

North New Zealand Presbyterians have taken up the same three fields, and last year spent £200 more in the work than their brethren in the south. Tasmania and South Australia each began work in the New Hebrides in 1882. Their fields are a great contrast in results. South Australia has reaped but little fruit on Tanna. On Epi, Tasmania has sent 2000 gathered into the fold ; they each spend about £350 per annum. South Australia also works in India, and both help in the Federal Assembly's mission.

Queensland only took up mission work as a church in 1888, with one mission to the aborigines and another to the Kanakas, adding recently the Federal Assembly mission. But individual congregations were working among the aborigines at an earlier date. Especially among the Kanakas good fruit has been plentiful, and the interest in the work has been extended by the pleadings of the Ormond College Missionary Society. This church raises about £400 a year.

Among the Baptist churches the Rev. J. Price claims for South Australia and Tasmania the honor of being the parents of all the colonial Baptist missionary societies—"the Furreedpore Mission, East Bengal, having for twenty-eight years been supported by the prayers and offerings of the colonies." Whether this claim is admitted we do not know ; it is certain, however, that Victoria was then, if not earlier, sending help through the home society for native teachers in East Bengal. In 1885 she sent out 2 zenana missionaries, and in the following year organized her own society. She now employs 6 missionaries and 9 native teachers. Some 80 converts have been admitted to church-fellowship, and the work in the girls' school is most hopeful. Annual expenditure for this and Furreedpore £1200 each. New South Wales took up the same field in 1887, and spends £500 in supporting 3 zenana missionaries, 1 Bible woman, and an evangelist. Queensland followed in 1888, and has 2 missionaries, 1 native preacher, and 2 teachers, with an organized church. She raises £250 a year. Total, 40 agents ; cost, £3150 a year. 1890 brought to our shores the Rev. J. Hudson Taylor, of China. His wonderful work of faith and love in the China Inland Mission awoke deep responses in the colonies, and led to the formation of councils with many branches. The centre is in Melbourne ; 35 missionaries have already gone from Australia, and the society is spending £3000 a year. At one place in China a church of 120 members has already been gathered, and the grace resting on this work gives bright hopes of glorious harvests of souls.

Yet another new organization has found a home here—the East African Industrial Mission. Its special aim is to teach the arts of useful industry. This is well worth Christian attention, and has been too long overlooked for some fields, though there are others where it is unnecessary.

Thus far we have presented facts—giving an aggregate of some 650 paid agents and an expenditure of £53,000. But remembering the many denominations not noticed and societies not reached—*e. g.*, Church of England work among the Kanakas of Queensland; independent missions to the same people; the missions of the minor Methodist bodies; Bible Christians; Salvation Army, etc.—we may safely reckon that Australasia employs some 800 missionaries and teachers in the foreign field, and raises every year some £70,000 in response to her Lord's last command. In itself this is a gratifying and gladdening fact. But is this all that Australia could and therefore should do? Only consider the gloom of the heathen, the good of the Church, and the glory of Christ, and surely you will say, "Forward," "Amplius." Think of the aborigines! Tens of thousands in North and Western Australia are still uncared for. Ought not their present misery and prospective doom to urge us to do more, and that speedily, for those whose goodly heritage has become our own? Think of the 30,000 Chinese living among us—strangers set free from the pressure of ancestral traditions, with the heart hungering for sympathy, and readily responsive to kindness. Why let slip the opportunity of winning these for Christ? Think of India's child widows, of a million a month dying unsaved in China, and say, "Have we done enough?"

Then recall the results of mission work. What heroic characters it has developed in Carey and Livingstone, Judson and Moffat, and thousands more! What blessings it brings to the churches supporting the workers! Would it not be well worth a greater effort to get more of this benefit?

Above all, remember Christ, His great love, His magnificent self-sacrifice, His earnest longing to fold humanity in the embrace of everlasting forgiveness and fellowship. Remember He has trusted us to place Him on the throne. The King cannot come again till we prepare the way before Him. Oh, if Australia transferred to her Lord her enthusiasm for sports, the millions she spends on strong drink, the love she has for gold, how soon she would become "the King's daughter, all glorious within, her garments of wrought gold," her attendant maidens, the converts of the missions, waiting with her, ready to enter into the King's palace and be forever the beloved of the Lord! May He grant her yet this glory!

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## A MISSIONARY HEROINE.

BY MARIA A. WEST, NEW YORK CITY.

There is a missionary lady whose story of entrance into Thibet and months of sojourn in that hitherto closed country thrilled every Christian heart that heard it, while she tarried a few days in New York, on her way to England, having come directly from Thibet and China.

Miss Annie Taylor was born and reared in London. The child of

wealthy yet worldly parents, and without any special religious training in early life, she was led of God to turn away from earthly aims and pleasures and choose His service when but fourteen years of age. At that time she united with a Congregational church, but later with the Presbyterian Church, under the ministry of Dr. Sinclair Patterson. After some years spent at school in Germany, and in Italy, where she gave herself to painting, she began a systematic round of Christian work in district visitation among the poor, for the Master's call continually sounded in her ears. This was also connected with medical study and attendance upon a hospital, when her rich clothing was gladly laid aside for the garb of a nurse. All this was not pleasing to the parents, who sought in vain to turn her heart back to the joys and pleasures of this world. But God was preparing His "chosen vessel" to bear His name far hence to a people sitting in the densest darkness. Miss Taylor received her diploma for midwifery, and studied dentistry enough to aid in her future work. In God's own time the door was opened for her into a foreign land. Her parents, finding it useless to oppose her, gave a reluctant consent, and the joy of her soul was well expressed by a member of the council of the China Inland Mission: "It is like a burst of sunshine when she comes into the room."

Miss Taylor went to China, donned the dress of the people, learned their language, and then, led by the Spirit of God, settled alone in one of the villages on the Thibetan border, and began the study of that language, with the view to labor in that land. This step was not approved by her missionary associates, who deemed the undertaking rash and presumptuous, especially for a woman. Having means of her own, she was, in a sense, independent; and believing that God had called her to this work, she went forward in the face of dangers and trials that might well have appalled the strongest man.

After some time spent at Kansuh, in 1886-7, she went to a Thibetan monastery at Kumbum, and mingled with the Thibetans living there, wearing the dress of that people and studying them as well as their tongue. While there her health failed, and she visited Australia, where she met her mother, who was but recently converted. On her recovery, Miss Taylor was providentially led to Darjeeling, on the Thibetan border, in India, and there continued her study with a native teacher.

Visiting England for a few months, she returned to Darjeeling, in the hill country of India, and lived alone in a Thibetan village for five months, going later with six or eight Thibetan coolies, horses, tents, and provisions to Sikkim, a part of Thibet not yet made over to the English. She was taken prisoner by the government officials and most of her supplies seized, leaving her destitute and alone in that strange land. They tried in vain to turn her back, but nothing would induce her to retrace her steps. The hill men who came with her built a hut of green bamboo for her shelter, and then went on their way. Finding that she could not be persuaded to return, the chiefs endeavored to poison her, and almost succeeded several

times. Finally she said she would go, but by another route, which took her through a wide portion of the country ; and most of that fearful journey, sometimes in the rain or snow, and often intense cold, especially at night, was made on foot, twenty and even thirty miles a day, without a fire at night to dry the wet clothing or warm the chilled frame, sleeping in a *hole dug in the ground* (sometimes with a layer of frozen water underneath), and often without food at the close of a long day's tramp. Yet He who feeds the sparrows never failed to send something sooner or later to His child when she cried to Him. Her breath was one continual prayer going up to heaven ; every place upon which the sole of her foot trod she *claimed for God* in Thibet ! She was within three days of Gaza, the capital at one time. Being a *woman*, her life was spared—for *womanhood* is revered in Thibet—and her medical skill served her for many a good turn. Sometimes the women would secretly bring her a little food hidden in their garments, when the chiefs had forbidden any one to sell it to her. Sometimes their popped corn would be strewn by the wayside, and she would pick it up like the birds of the air, thanking God for the timely supply.

And amid a people notoriously immoral, when she had no earthly protection by day or by night, God shielded His dear handmaiden from insult or harm. Day by day she was attended by an invisible guard, and the arrows of the Evil One were turned back by His shield ! Unscathed by the enemy, she came out of that dark, *dark* country, having sown in some hearts the precious seed of the kingdom,\* and bringing with her the "first fruits" in a converted young Thibetan, whose feet she had washed and bound up when he was suffering from a long journey, having fled from his chief ; a native of Lhasa, where the people are higher in civilization, and where life is far more endurable, so that it can be made a centre for missionary operations in the future when the door is widely opened.

After this entrance on the side of India, Miss Taylor went in on the Chinese side, and met with similar experiences. I may have confused the two, but it matters not. She will doubtless give the world her own story in due time ; and this, which is by her permission, will only serve to whet the appetite of God's children for the full narration. I will add that Miss Taylor goes to England to secure at least ten or twelve men to go out and learn the Thibetan language at Darjeeling, India, so as to be in readiness for the work when the door of Thibet is opened to their entrance, as it must be soon. Rome is making preparation for its occupation ; and why should the Christian Church be behind in obedience to its "marching orders" from the Commander-in-Chief ? God hasten the day !

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\* The Moravians had prepared the New Testament and part of the Old in Thibetan ; also a good dictionary. Blessed pioneers in making ready the way of the Lord are these Moravians !

## THE RESPONSIBILITY OF YOUNG PEOPLE AND THEIR SOCIETIES FOR MISSIONS.\*

BY REV. FRANCIS E. CLARK, D.D.

One of the most hopeful signs of the present day is the wonderful quickening of interest on the part of young people in the work of foreign missions. Mission work is no longer a novelty. The rosy light of romance has been largely stripped from the squalid wretchedness of heathenism. It is understood that missionary life involves not so much of adventurous incident as of hardship. The days when Sabbath-school children dreamed of the missionary as sitting under a fruitful cocoanut-tree while the eager natives pressed around him to hear the Word of Life, while his own existence was a kind of happy combination of the life of Robinson Crusoe and the exemplary parent in the "Swiss Family Robinson," have largely disappeared.

Even the boys and girls have come to know that missionary work in foreign lands is very much like Christian work in any land so far as the spirit, and purpose, and determination, and grinding attention to details is concerned. It is frequently a life work in the slums, plus the deprivation of friends and pleasant neighbors and the joys of patriotic citizenship, plus isolation and loneliness.

The idea of physical hardships and romantic sufferings which used to inhere in the thought of mission life has also largely disappeared; there has taken the place of these romantic hardships the far truer idea of steady, constant, monotonous work among degraded classes, with the awful and appalling inertia of heathenism as a constant and discouraging background to all efforts.

Yet in spite of all this the tide of enthusiasm among young people for mission work has been steadily growing. This is indicated by the remarkable Students Volunteer Movement, which has spread into England as well as swept over America, and which enrolls upon its lists thousands of those who are desirous, God willing, to carry the Gospel to other lands.

Moreover, this rising tide of enthusiasm is very plainly indicated at the conventions of young people which have been such a remarkable feature of the religious life of the last decade. It has been noted over and over again, at the huge international conventions of the Society of Christian Endeavor, that the most interesting sessions are those which are devoted to mission work; that the stirring missionary addresses called forth the largest enthusiasm, and that the eyes of the young disciples who represent this army, which is now nearly a million and three quarters strong, are fixed not only upon their own prayer-meeting, on their own consecration service, and their own committee work, but look out with an intense long-

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\* Read at the Congress of Missions, Chicago, October 2d, 1898.

ing upon the uttermost parts of the earth with the hope and prayer that He whose right it is may reign.

But this most gratifying enthusiasm should not surprise us if we study the trend of the times. It is the natural and normal expression of the religious life. We *ought* to be surprised if we find any other spirit manifested by these devoted young hearts who, in the freshness of their youthful zeal, by the hundred thousand every month renew their dedication to Christ.

The responsibility for missions of these young people and their societies rests upon several natural reasons. First, they, in common with all the world, have received the great commission; they too are under marching orders; to them as well as to the oldest veteran were the words written, "Go ye into all the world." They cannot escape if they would from Christ's command, "Disciple all the nations." But a peculiar responsibility rests upon them because they are young. This is pre-eminently the mission century. More than all the sixty that have gone before it, is it the age in which Christ's command has been heard by all the world.

Uttered though it was eighteen hundred years ago, by some modern spiritual audiphone the command has been repeated, and emphasized, and broadened and thundered out, and heard and heeded as never before.

The young people who have been born in the latter half of this nineteenth century could not help hearing this command as their fathers never heard it. They have been actually enveloped in the sound waves of this mighty audiphone. Their responsibility is greater than the responsibility of their fathers, on the principle that to him that "knoweth to do good, and doeth it not, to him it is sin."

"We are," says Dr. Josiah Strong, "it seems to me, even more favored than those who are to follow us. Some one has said that he would rather be his own grandson than his own grandfather, and so would I; but I would rather be myself than my latest descendant, because I would rather have part in the glorious work of creating the Christian civilization of the people than to bask in the full radiance of its glory."

The millionaire has more responsibilities than the pauper. Every dollar is an added means of doing good, and for every dollar he must give account. All the light which has broken in upon this wonderful century adds to the responsibility of every man and woman whose birthday falls within it, and the responsibility is an increasing one as these birthdays draw near to the closing decade.

Again the responsibility of these young people's societies is indicated by the very nature of these modern organizations. The Society of Christian Endeavor may, without presumption, I suppose, be taken as the type of the modern young people's religious organization. Born but little more than twelve years ago, it has now spread throughout the world, has nearly twenty-eight thousand branches and an actual membership of not far from one million seven hundred thousand. Formed with no wisdom of man,

but by the purpose of God, its scope and real mission are becoming more and more plain every day.

Its fundamental principles are CONSECRATION, LOYALTY, FELLOWSHIP. Its consecration is expressed in the weekly pledged prayer-meeting and in the monthly consecration service. Its loyalty is indicated by the fact that the societies are always under the control of their own churches, and that the purpose of every committee is to do just what its own church and pastor desire to have done. Its interdenominational fellowship is exemplified by the vast union gatherings which bring so many of them together in loving accord upon the broad platform of service for the one Lord.

But all this consecration, loyalty, and fellowship must mean and does mean missionary zeal unless the very purpose and spirit of the movement is strangely perverted. The consecration of these young disciples means that they will go where Christ would have them go, that they will do what He will have them do, that they will be only and altogether what He would have them be. The true missionary spirit cannot be divorced from the true spirit of devotion. Their loyalty to Christ means the same thing. It is a mere empty profession if they do not hear His command to "disciple the nations."

Their loyalty is not only to Christ, but to the Church, their own Church and denomination, and part of the work of every church is the mission work. All worthy denominational activity is expended at home and abroad in furthering the kingdom. Loyalty to these interests inheres in the very nature and constitution of a modern young people's movement.

Loyalty to the Church involves loyalty to the denominational missionary treasuries. Not merely a passive wish that they may be full, but an active effort to fill their coffers. It is hoped and expected that during the coming year the Christian Endeavor Society will make a thank offering of not less than a quarter of a million of dollars for missionary purposes. This money will go through the regular church channels into the denominational treasuries, to be used as their own boards see fit. It will be a tangible expression of the genuine zeal which fires these youthful hearts.

Moreover, the world-wide fellowship promotes this same spirit. These societies are not confined to the narrow limits of one denomination or hemmed in by the boundaries of a single nation, but their line has gone out into all the earth. Eleven evangelical denominations in America have adopted or endorsed the Christian Endeavor Society. Four in England have done the same thing, and as many more in Australia and in Canada, and it is largely found in all the denominations in all these countries which have not formally endorsed it. A United Society of Christian Endeavor with many branches exists in China, still another in Japan, with its monthly periodical and its useful literature. In India the work is progressing with equal rapidity; and into Tamil and Telugu, Hindi and Bengali, Marathi and Hindustani and Oordu the constitution has been translated, and the society is making its way. Into the Sandwich Islands and Samoa, Madagascar

and South Africa, Burma and Siam, Persia and Syria has the society spread. The cruel tyranny of the Sultan is not sufficient to crush it out of the Ottoman Empire, while in France and Spain and the nations of modern Europe it has been found to be, so far as it has extended, help and inspiration for young people.

In England and Australia the society is moving on with the same rapid increase as in the land of its birth. This broad and ever broadening fellowship must have its effect upon the hearts of the members of this organization in increasing their brotherly love not only for their fellow-members, whom they have seen, but for those of different climes and different complexions, whom they will never see.

In the blessed interdenominational and international fellowship of this movement is found one of its chief incentives to missionary enthusiasm, for its members feel their peculiar kinship with Endeavorers everywhere. The motto which is engraved, not only on the banners and the badges of this youthful host, but upon their hearts as well, "For Christ and the Church," really means, "For Christ and the Church and the world," for the Church is for the world, and the world is destined to be for the Church.

It is worth noting in this connection that the origin of the first Society of Christian Endeavor was closely linked with mission work. The organization which preceded the first society, and which was to an extent merged into it, was a mission circle, and the mission idea has never been foreign to the Endeavor idea.

Another point of contact between young people and missionary work is found in the innate heroism of their youthful natures. Every generous boy is an incipient hero. Every pure young girl is a heroine in embryo. The sordid world often makes sad havoc with these early aspirations, but with rare exceptions among those who are rightly trained they are sure to be present.

The ideal heroes and heroines for which their minds blindly grope, as the morning-glory turns toward the rising sun, are found to-day very largely upon the mission field. The Moffats and the Livingstones, the McKays and the Patons and the Morrisons are the real knights of the nineteenth century. If in these piping times of peace stories of valor in a righteous cause can anywhere be found, they will be found in these lands to which our brave missionaries have gone.

All this is felt by the young disciples whose lives are dedicated so completely to the Master's service. As the camel's foot is fitted to the desert's sand, as the bird's wing is adapted to cut the air, so the hearts of the young people of the present day, stimulated and stirred as they have never been before, are adapted to the heroic service for Christ, which in its highest manifestations is found to-day in mission lands.

Again, their responsibility for missions is indicated by the fact that their own spiritual life can flourish only in the atmosphere which is created by the enthusiasm for the salvation of the world. It has been truly

said, "An enthusiasm for humanity is what we most need, not only that the world may be saved, but that we ourselves may not miss our salvation. Civilization is compelling an interest in others for our own sakes. Christ inculcated an interest in others for their sakes. Christian brotherhood springs from something higher than common interest. In an ocean steamship the steerage and the cabin passengers have a vast deal in common during the voyage. If the steerage goes to the bottom, so does the cabin. If a deadly pestilence breaks out in the former, the latter is immensely concerned; but all this may be without one brotherly heart-beat between the two. Modern civilization is fast getting us all into one boat, and we are beginning to learn how much we are concerned with the concerns of others. But the higher social organization of the future must have some higher and nobler bond than an enlightened selfishness. Even such a love for one's neighbor as will fulfil the second great law of Christ."

This "enthusiasm for humanity," of which Dr. Strong so eloquently speaks, which is but another and broader name for enthusiasm for missionary work, is necessary to the continual life and growth of these disciples who are banded together in these young people's societies. The spiritual law of self-preservation must compel their interest in these large concerns of the kingdom.

A few years ago the Christian people of Australia felt that their religious life as a nation was at a low ebb. The affairs of the kingdom languished within their borders. The demands made upon them to subdue and civilize and people a vast island continent occupied all their energies, and spiritual matters seemed to drop out of sight. Leaders of religious life were alarmed, I am told; but just then came the thought, not, "We must spend all our energies upon ourselves," not, "We must evangelize our own broad domains first," but, "We must do something for the nations beyond, for these vast heathen islands which lie around us, which are sunk to the lowest depths of superstition and cannibal ferocity." "We owe something to them as well as to ourselves."

So the island of New Guinea was partitioned between three or four of the evangelical denominations, and recruits were called for to carry the Gospel thither. It was known that going meant hardship and privation, and very likely death; that the missionaries would find no honored graves even, but, in all likelihood, would be served up at cannibal feasts.

It was known that a shipload of Chinamen, who had been wrecked on the coast for which this mission was bound only a year before, had all been killed and eaten; and yet, when the call came for volunteers, not only the four white men who were first asked for came to the front, but five times as many; not only the forty natives of the South Seas who were immediately desired heard the call, but four times forty.

Those who were chosen were esteemed the fortunate ones, and the tears and the sorrow were all expended upon those who could not go, but were obliged to stay in their comfortable homes.

From that time I have been assured more than once in many sections of Australia the work of many churches revived, the spiritual life of the people was quickened, and those who were willing to lose their own lives not only found them, but a great people renewed their spiritual zeal and lighted once more their torches at the altar where this missionary fire of devoted consecration had been kindled.

So it will ever be in America, as in Australia, among the young and the old. Those who would *have* life must give life. Those who would gain inspiration for larger service must be willing to expend all they have on present duties. Those who would fit themselves for larger things—yes, those who would escape spiritual atrophy and death must continually kindle anew their enthusiasm for humanity, their love for the world for which Christ died.

It is becoming more and more evident, I believe, to all these young people in societies of Christian Endeavor that they must “go or send;” that there is no compromising with Christ; that His command cannot be trifled with, and that if for good and sufficient reasons they cannot dedicate themselves to this service, they must remember their responsibility for sending some one who can go. They have all been drafted into this war, and if they cannot personally fight the battle in other lands, they must fight at home and send their substitutes across the sea.

This sense of responsibility directly affects their pocketbook, and makes the matter of proportionate and systematic giving a very real and vital thing. When this sense of responsibility touches the pocketbooks of men, when every dollar that a Christian earns he feels is mortgaged for the advancement of the kingdom, then will come the glad day when “holiness to the Lord” will be written on the bells of the horses, and when the smallest things will be dedicated to Jehovah.

That glad day is coming, I believe. We can already see its early dawn in the East. One of these days there will be a vast revival in giving. The purse strings of the world will be unloosed. God grant that the young people who are banded together in common forms of service may feel this quickening touch, may realize their responsibility more and more, and may know that upon them depends the fulfilment of Christ’s prayer, “Thy kingdom come, Thy will be done.”

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The progress of the Christian Endeavor movement has been remarkable in its extent and rapidity. In 1881 there was one society and 48 members. Six years later, in 1887, there were 2314 societies and 140,000 members, and in 1892, 21,080 societies and 1,370,200 members. The progress will be much greater in 1893 than in any previous year, as a result of Dr. Clark’s tour around the world. It is estimated that there will be about 30,000 societies and 1,700,000 members reported at home and abroad.

## II.—INTERNATIONAL DEPARTMENT.

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

David Zeisberger, the Friend of the  
American Indians.

BY ARTHUR C. KEMPTON, ROCHESTER,  
N. Y.

Let us leave the present and look upon America as it was two hundred years ago.

### I. *A Land of Darkness.*

What we now know as Chicago, the Queen of the West, was then a trackless swamp; New York was only a small town; and no white man had yet seen the land of the Golden Gate. The "settlements" scattered here and there along the coast consisted merely of a few log huts in the midst of a small clearing which bore a scanty crop of potatoes and Indian corn. The interior was a great Unknown.

Coming apparently from the west, the red man had spread himself over the country, until the whole continent was sprinkled with the ashes of his campfires. Numerous tribes were engaged in unceasing warfare. The war-path was the Indian's delight, and in cruelty he found his greatest pleasure.

Such was the country which David Zeisberger saw from the deck of the ship which had brought him from Holland, and such were the people among whom he was to spend his life. He was now only seventeen years of age, and was fresh from the Moravian schools of Germany and Holland, where his parents, who had crossed the ocean twelve years before, had left him to be educated. But God was leading this young man, for though he was not yet converted, it was in these forests of America and among degraded tribes that he was to accomplish a work for Christ that has seldom been surpassed in the history of missions, and rarely been paralleled by Christian work among the Indians.

Zeisberger was delighted with his home in the new world. He loved to

fish and hunt, and found pleasure in the hardy life of the pioneer. Near the Forks of the Delaware in Pennsylvania a site was selected, and here they erected the first log-cabin of what has since been known as Bethlehem, the centre of Moravian influence in America. It was in this place, with its strong religious sentiment, that Zeisberger was converted. His friends were one day singing a hymn, when Zeisberger surprised them by bursting into tears and leaving the room. In the shadows of the forest he struggled with the angel until he received the blessing, and in the very hour of his conversion he resolved to consecrate his life to the cause of missions among the Indians.

### II. *The Dawning of the Day.*

In the following year he and another young man left their homes to live among a friendly tribe of Indians in the Valley of the Mohawk, so that they might learn their language. As a rule missionaries are more hindered by their own countrymen than by the heathen themselves, and this is certainly true in the life of Zeisberger. These young men had only entered upon their noble work when they were taken prisoners by the authorities of New York, who pretended to believe that they were French spies, but who in reality were moved by their hatred for missionaries. But their hearts were not daunted. Like Paul and Silas, they made the jail ring with songs of praise and the voice of prayer, and covered the whitewashed walls with verses from their hymn-book, as an expression of their faith in God. After a period of two months they were released and returned to Bethlehem.

It was several years before another effort of this kind could be made. Zeisberger entered heartily into the work around Bethlehem, but he longed to be among the Indians of the Six Nations. At the first opportunity he

again set out with the avowed purpose of living among the Indians until he had mastered their language and become familiar with their customs. He thus lived for five years [1750-55 near Cayuga Lake] in one of the huts of an Indian village in Western New York. At first he met with considerable prejudice, and was exposed to constant danger. A drunken Indian is a fiend incarnate, and these Indians were drunk a great part of the time. Frequently Zeisberger and his comrade left their hut and fled to the forest, hiding sometimes for days before they dare return. On one occasion the drunken savages burst into their lodge, and when the young missionaries fled the Indians followed with wild war-whoops, sending bullets whistling just over the head first of one, then of the other. This cruel sport continued for a mile or two before the savages returned.

At another time, while on a preaching tour, they came to a town (now Geneseo) in which the entire population was intoxicated. Two hundred men and women in a frenzy of drunkenness seized them with dark looks that boded no good for the missionaries. At last they tore themselves away from their tormentors, and hid in the loft of one of the huts. Here, almost suffocated with heat and burning with fever, they spent the night. In the town cask after cask of rum was drained, devilish laughter and yells filled the air, and all the abominations of heathenism made that summer night hideous. When at last the morning came Zeisberger's companion was in a raging fever. His thirst became so agonizing that Zeisberger resolved to risk every danger to relieve his sufferings. The nearest spring was half a mile away. He stole out, reached the spring in safety, and was returning with the needed water, when suddenly he was set upon by a troop of naked savages. Doubling his fists, and dealing blows to the right hand and the left, he drove the squaws aside, and ran for the hut. The whole party followed, their long hair streaming in the wind, their

lips swelled with unearthly shrieks, and their hands clutching the empty air. As Zeisberger rushed up the ladder they tore it from under his feet, but he grasped one of the cross-poles of the roof and swung himself into his retreat. Here the missionaries stayed till the mad revelry was over; then they escaped, while the exhausted savages were lost in drunken sleep.

These are but instances of the dangers to which they were constantly exposed, yet they refused to give up their work, and we see them kneeling together in the shadows of the forest and vowing to be faithful even unto death.

So month after month passed by. At last the barriers of heathen prejudice were broken down. Zeisberger became as familiar with the Indian languages and customs as were they themselves, and they esteemed him as a brother. They showed their confidence in him by making him keeper of the belt and wampum which comprised the entire archives of the Grand Council. His influence in the nation was great, and it seemed as though success was near; but it was further from them than they thought. An Indian war broke out, and Zeisberger was compelled to return to Bethlehem (June, 1755). Thus ended his work in New York State. For five long years he had labored and not a single soul had been converted, but in those years he had gained an experience and knowledge that fitted him for future trials and for future victories.

### III. *Clouds give place to Sunshine.*

During his absence in New York his fellow-missionaries in Pennsylvania had founded several Christian villages among the Indians in the vicinity of Bethlehem. Into this work Zeisberger entered with zeal, and soon the clouds are broken and dispersed by the bright sunshine. Having heard of a distant Indian village that desired to hear the Gospel, we see him with a single Indian companion tramping through tangled forests and pathless swamps, until at last they reached the town. Here they found no time for rest. The Indians

flocked together to hear the Gospel. Day after day was spent in telling of the love of Christ, and in teaching the natives to sing Christian hymns in their own language. A deep impression was made. Tears rolled down the cheeks of dusky warriors as for the first time they heard of a Saviour's love. Amid the shadows of the forest, where the trees spread out their branches and breathed gentle benedictions, Zeisberger baptized his first converts, and rejoiced more over them than if he had inherited a kingdom.

But at the very time these Indians were shedding tears of penitence and blessing the white man who had brought to them the Gospel, the hatchets of other fierce warriors were reeking with the blood of palefaces. As the Indians watched the white men pushing steadily westward, clearing plantations and building cabins until the wilderness was dotted with flourishing settlements, they feared that all their hunting grounds would be taken from them, and now tribe after tribe had joined in a mighty effort to exterminate these invaders.

They were terribly in earnest. Numerous scalping parties attacked the frontier settlements. Farms were laid waste, homesteads burned, defenceless women and children butchered, and all the horrors of Indian warfare practised. It was contrary to the Moravian principles to fight, and the Christian Indians were threatened with extermination, for by their neutrality they won the enmity of both Indians and settlers. One night a band of hostile Indians attacked one of the villages, brutally murdered ten of the Moravians, and, leaving the town in flames, went off with the bloody scalps as trophies of their deed. Again several *Christian* Indians were treacherously murdered by the enraged "settlers," who accused them of being in league with the other Indians. At last Zeisberger appealed to the government for protection, and his Indians were taken to Philadelphia. Here they were crowded into the barracks, and small-pox broke out among

them. Zeisberger watched over them with loving care, but during that sad winter over half of their number were buried in the Potter's Field. With heavy hearts those who yet remained started for their forest homes as soon as peace had been declared. It was an awful journey. They were so wasted by disease that many were scarcely able to walk. Their food-supply became exhausted, and the heart of the poor missionary was rent with the cries of famishing women and children. At another time they were almost consumed by a forest fire; but at last they reached the blackened ruins of their villages, and at once laid out another town. Again in their forest homes, the converts were filled with gratitude and joy. The new town which sprang into existence rang with the melody of praise, and was named "The Tents of Peace." Soon the first baptism took place, and this was but the beginning of a great revival. From far and near the Indians came to hear the word of salvation, and went their way to scatter the seeds of truth in their own tribe. Hundreds listened as Zeisberger stood in some forest sanctuary beneath the shade of the arching trees, and proclaimed the Saviour of the world. Many a poor wigwam thus became a home of peace, and many a dying hour was cheered by the Christian's hope. Some of these fierce warriors, whose belts had frequently been hung with scalps, were now seen weeping silent tears. These were happy days for Zeisberger. Many were baptized, and the town continued to prosper until it excited the admiration of every visitor. It was a wonderful instance of the civilizing power of Christianity. Comfortable houses were surrounded by gardens and orchards stocked with vegetables and fruit-trees. Stretching down the river valley lay two hundred and fifty acres of plantations and meadows, in whose grassy pastures were seen large herds of cattle.

This peaceful town was now left in the care of another missionary while

Zeisberger went to win new victories for Christ in more perilous places. When his friends told him of the desperate character of the tribe to which he was going, and plead with him to remain with them, he replied: "No harm can befall me if my God does not permit it. Are the Indians very wicked? That is just the reason why I ought to go and preach to them." Having arrived at the village, he sent his two companions to announce a religious service for the evening. An immense crowd gathered round the camp-fire, and as Zeisberger arose every eye was fixed upon him. Some most desperate characters were there, ruffians and murderers, noted even among the Indians for their wickedness; but no one knew better than he how to speak to savages. He told of the Saviour's love with such power that his hearers did not dare to oppose him. Some of their faces showed the subduing power of the Gospel, while some grew black as with the darkness of hell.

On the following morning the inhabitants of three villages crowded into the council-house, and Zeisberger and his companions preached from dawn of day till midnight. His life was completely in the hands of the villainous crowd, and a score of times did they threaten to murder him, yet he continued fearlessly to condemn their sin. Plot after plot was formed against his life, but God protected him. When his enemies were most violent and death seemed near, he calmly wrote: "They will certainly not succeed, for He that is with us is stronger than they." His faith was victorious. The opposition was gradually overcome, and six families took their stand in favor of the Gospel. One of the Christian Indians, called Anthony, became so zealous a worker among his friends, that Zeisberger said of him that he "was as eager to bring souls to Christ as a hunter's hound is eager to chase the deer."

So was the power of heathenism broken, and a mission established in this seat of Satan. Inquiry meetings

often lasted until midnight. Many came as champions of heathenism and went away as humble servants of Jesus Christ. Old and young were converted and baptized, until the mission numbered one hundred persons. This was the second triumph that had crowned the effort of this master missionary.

#### IV. *Great Victories and Great Defeats.*

This completed Zeisberger's work in Pennsylvania. A messenger had come from the Indians of *Ohio* asking for a teacher, and he resolved to go. Accompanied by sixteen canoes full of Christian Indians he started on his journey still farther west, April 17th, 1770. They paddled along the streams and rivers until they reached their destination in Central Ohio. It was the valley of the Tuscarawas, the place which was to be the scene of their greatest victories and their severest trials. They laid out their town in the form of a cross, and called it "Beautiful Spring." While building it many Indians visited the place, and here Zeisberger preached the first Protestant sermon ever preached in the State of Ohio. He was so eager to instruct them that he frequently laid aside his axe, sat down upon the tree that he had felled, and told them of the Redeemer of the world. Two towns arose amid the prayers of the people, and the Spirit of the Lord God came upon both places. Zeisberger's plans for the future challenge our admiration. He aimed at nothing short of a *Christian Indian State*. He would establish a centre of religion and civilization whose benign influences would stream forth and enlighten the whole land. He would build for the Gospel a stronghold from which it could not be driven. He would have all the tribes acknowledge that a people of the living God had arisen among them.

An old Indian chief named White Eyes was his chief supporter. With tears running down his cheeks this man of war and blood plead with his people to accept the Word of God. "We will never be happy," said he, "until we are Christians."

A season of unparalleled prosperity now dawned upon the mission. The Grand Council of the Delawares decreed religious liberty. The Gospel had free course, and was glorified. Upon this outward prosperity the consistent life of the converts set a crown as fragrant as the evergreens of their valley. Indian visitors flocked to their town from all the surrounding country. The chapel at Beautiful Spring would hold five hundred persons, and yet it was often too small to accommodate the worshippers. These Christian settlements were famed throughout the entire West. Their plantations covered hundreds of acres along the rich bottoms of the valley, and herds more numerous than ever roamed through the forests or were pastured in their meadows. Men coming from the Eastern colonies were filled with astonishment when they beheld Indians not only civilized, but growing rich. But forces were at work which combined to crush this noble enterprise. The rumblings of the American Revolution had been heard for some time, and now the storm-clouds burst in all their fury. Their neutrality placed the missionaries in great danger, but in the face of almost certain death they resolved not to desert the converts. Their towns were continually filled with painted warriors, and their escapes were simply miraculous. Once the savages had cocked their rifles and were on the point of shooting down the missionaries, when their chief was seized with an unaccountable impulse of mercy, and persuaded his men to spare their lives.

Even the settlers accused Zeisberger of being an accomplice with the Indians, and sent out a party of desperadoes with the express purpose of killing him. They met him all alone in the open forest. "That's the man," cried their leader, pointing to Zeisberger; "now do what you have been told to do." He heard the clicking of their rifles and commended his spirit to God, when suddenly some Christian Indians burst through the bushes, placed themselves

in front of him, and saved his life at the peril of their own. At another time an Indian entered Zeisberger's house with salutations of friendship, but suddenly he drew his tomahawk, and crying, "You are about to see your grandfathers," was in the act of striking the fatal blow, when one of the converts sprang forward and wrenched the weapon from his hand. Then Zeisberger sat down by his would-be assassin and spoke to him with such tenderness and love that he was convicted of his sin and accepted Christ as his Saviour.

The converts also bore these trying circumstances with great fortitude. One day a savage attacked one of them, and, aiming his rifle at him, cried, "Now I'll shoot you, for you speak of nothing but Jesus!" But the convert stood firm and replied, "If Jesus does not permit you, you cannot shoot me." The man dropped his gun and turned away in silence.

Zeisberger now found himself between two great powers, the British and the American, each of which considered him an enemy. The British fitted out an expedition from Detroit, which was commissioned to utterly destroy the Christian villages and to take the missionaries prisoners or to bring back their scalps. This expedition was placed in charge of two noted villains, and soon reached the villages. They pretended to be friends, and were hospitably received; but their true purpose soon became apparent. Encouraged by their leaders, the savages filled the towns with drunkenness and ruin, running around with terrific war-whoops, dancing and singing, and shooting down the cattle for mere sport. The next morning was resolved upon for the destruction of the towns and the massacre of the inmates. Death seemed certain, but Zeisberger did not waver. "I care not for myself," he cried, "but oh, my poor Indians!" As the appointed morning dawned, he ordered the chapel bell to be rung for the usual early service. Its clear notes sounded far out

into the surrounding forest. The distant scouts guarding the trails heard them, and wondered if that morning's prayer would be the last the missionaries would ever offer; converts and warriors heard them, and bent their steps toward the sanctuary. When Zeisberger entered the church it was filled to overflowing. The converts sat with solemn faces; the warriors looked grave and sullen. Deep silence pervaded the entire assembly, but when Zeisberger announced the hymn there followed such a burst of song as never before had been heard within those walls. All were conscious that heaven was near. Taking Divine Love for his theme, Zeisberger then preached a wonderful discourse. The Spirit of the Lord God was upon him. Surrounded by his enemies, he fearlessly condemned their sin, and lovingly pointed them to the Saviour of the world. Then, turning to the converts, he urged them to place all their trust in God, and He would not forsake them. Deep feeling agitated the entire congregation. Tears of joyful trust in the Lord were shed upon every side; even the savages bowed their heads in shame. The meeting closed with a fervent prayer, in which missionaries and converts were commended to the protecting care of their Heavenly Father, and His benediction invoked upon their enemies. God heard that prayer, and saved the lives of His children. The hearts of the savages had been so touched, that though their officers both bribed and threatened them, they could not be persuaded to stain their hands in the blood of these servants of God. Thus thwarted in the plans, the hatred of the officers found vent in taking the missionaries and the converts prisoners. For eight years they had labored in this valley, and the towns which they were forced to leave have rarely been equalled in the history of the Indians. As they were marched away they looked back and saw their homes in flames. Five thousand bushels of unharvested corn were standing in the fields; hundreds

of cattle were in the woods; their gardens were loaded down with fruit, yet they were mercilessly dragged away and left without food or homes in the midst of the forest at the approach of winter, and this by order of the British authorities! The winter was the most severe that had been known for years, and their sufferings were terrible. Scores of them perished from starvation and cold. Corn was so scarce that it sold for \$8 a bushel, and through lack of food the missionaries were reduced to mere skeletons. At last their cruel captors showed some signs of mercy, and one hundred and fifty of the converts were permitted to return to their deserted villages, that they might gather the corn which had been left in the fields.

And now we have to relate the most heart-rending incident of this sad history. The Indians had reached their towns and were busily gathering the corn that they might bring it to their starving families and teachers, when the Americans heard of their arrival, and, with unreasoning hatred, sent out a body of militia under Colonel Williamson with the avowed purpose of utterly destroying these Christian settlements. They were only too successful in their work. They told the Indians that they had been sent to help them in their trouble, and that they would conduct them to a place of safety, where they should have plenty of food and clothing. The Indians, thrown completely off their guard, placed themselves entirely in the hands of the soldiers, even surrendering their weapons. The soldiers professed to be Christians, and the Indians gave them a Christian's welcome. That night murderers and victims slept side by side like brothers, the one dreaming of scalps and bloodshed, the others of new and happy homes. In the early morning, at a given signal, these fiends arose and seized their helpless victims. Taken wholly by surprise, they were crowded into two houses and strictly guarded, while the soldiers hesitated as to the

mode of execution. Some wished to set fire to the houses in which they were imprisoned, and burn them alive; others desired to tomahawk and scalp them, so that they might have trophies of the campaign. It was finally put to vote, and scalping was decided upon.

No protests of innocence, no appeal to their friendly services in the past availed the helpless prisoners. They were allowed until the next day to prepare for execution. Shut up in their prisons, they began to sing and pray and to comfort one another. At the first dawn of morning their eager enemies asked if they would soon be ready. "We are ready now," was the answer; "we have committed our souls to God, who has given us the assurance that He will receive them." And now converted heathens taught their Christian slayers what it means to die triumphant in their Saviour. They were tied together two and two, dragged to the place of execution, slaughtered and scalped. One man felled fourteen to the floor with a cooper's mallet, which he then passed to another ruffian with a brutal laugh, saying: "My arm is tired! Go on in the same way! I think I have done pretty well!"

Tomahawk and war-club, spear and scalping-knife did their awful work till the bleeding bodies of ninety-six Indians were piled in heaps upon the floors. Of these twenty-seven were women and thirty-four children, twelve of the latter being infants. Two lads alone escaped, one of them being scalped and left for dead; the other hiding in the cellar of the house where the blood of his parents streamed through the floor upon him. Search the annals of history and you will find no more hellish deed than this massacre at Beautiful Spring, yet it was carried on under the stamp and seal of a "religious nation."

#### V. *Sunset and Evening Star.*

Neither Zeisberger nor the mission ever recovered from this blow. He was now an old man, and his closing years were years of sorrow. Driven hither and thither by his enemies, his

love for the Indians grew only the greater as his sufferings and disappointments increased, and shone brightest when the end was near. A few years more the devoted missionary struggled on, and then he was called to enter into rest. As he lay upon his bed the Indians gathered around his couch and sang in their own language, which had grown so sweet to him, songs of the Redeemer, and of heaven until he fell asleep in Jesus, and then they sobbed aloud.

In an old, forgotten cemetery in Pennsylvania you will find his grave, marked by a single marble slab as simple as was his life; but underneath that stone there lies the dust of one who was far more a hero than many whose names are more familiar upon the lips of men. And when the nations shall be gathered from north, and south, and east, and west before the Great White Throne, among them will be hundreds who were led toward heaven by him; and in that city where all sorrow shall be turned to joy few shall wear a brighter crown than David Zeisberger, the friend of the American Indians.

#### Mass Movements in India.

BY REV. GEORGE W. JACKSON, WEL-  
LAND, ONTARIO, CANADA.

That large numbers of the people of India, chiefly from among the poor, have become enrolled among the followers of Christ, is not only a matter for rejoicing; it is more: it is a fruitful subject by which we may discover the methods to be employed, the principles involved, and the dangers to be avoided in this great work of conquest for Christ, so much of which remains to be done. And just in passing let me note the similarity which seems to exist between the silent, secret, and rapid spread of the information and plans which led to that almost universal and simultaneous rising of the native army and people at the time of the Indian Mutiny, and the present apparently uni-

versal interest of the poor of India in the Christian religion. Somehow, and no one seems to know just exactly in what way, the same class of people in all parts appear to begin to listen earnestly, to receive favorably, and to obey more readily than formerly the Gospel of Christ. Is there some secret means of communication by which word is passed from one people to another? Or is it rather because the missionaries in all places, after long years of patient toil among others more difficult to reach, have only now begun work among the poor?

It seems necessary to remark that those who have never had the honor of taking part in the work under review—I mean that of actually accepting for baptism large numbers of people from among the heathen—should be careful not to hazard opinions or offer criticisms unkind or adverse. Putting ourselves for a moment in the place of those who have had the above-named honor, we shall feel that only on the spot and during the occasion for action could all the circumstances be taken into account. The public know afterward how great actions should have been fought better than the men who did the fighting, or at least they think they do. The public can teach diplomats the right home or foreign policy which should have been pursued in given cases, and this under the guidance of newspaper editors; and such opinions change with each additional item of information received, and would, no doubt, be radically altered were all the circumstances fully disclosed. We, then, looking at these marked events in the India mission-field, should seek to learn rather than criticise.

These movements seem to be capable of a kind of classification: (1) There were the earlier movements, resulting, partly at least, from famine relief and its accompanying work, in Krishnagar, Bengal; in the Madras Presidency; and in the Mysore. (2) Next to these may be named the now famous results

of concentrated evangelistic work in connection with the London and Church of England Mission stations in Tinnevely and Travancore, and in the German mission of Chota Nagpore. And (3) the more recent and similarly large gatherings, as the result of previous hard and comparatively fruitless toil, in the Baptist Mission of Ongole among the Telugus, and the Methodist and Presbyterian Missions in North-western India. Other cases which might be named would probably fall under one of these three divisions.

In cases of famine and distress nothing seems more Christian and therefore more natural under the circumstances than that missionaries should hasten to assist in supplying relief to the perishing, and provide for the maintenance and education of the children thus left orphans. This was more especially true in earlier times, when the Government of India was not so fully prepared as it now is to deal with the flood and famine. Such evils as have arisen out of these forms of missionary effort, and caused both distress to the workers immediately concerned and occasion for complaint to those who are only too eager for such occasion, are no doubt common to the work at home as well as to the work abroad. We, therefore, propose to pass over this first class of movements with the remark that the next generation will be in a better position to appreciate all the results and fruits of that devotion to the training of orphans which has marked the lives of not a few of the best Christian workers in India.

Passing on to the second class of movements—viz., those resulting from a definite and continuous evangelization of a particular tribe or tribes within a given area, as in the aforementioned missions, the following remarks from Bishop Caldwell's "Lectures on the Tinnevely Missions," pp. 166, 167, should have full weight as proceeding from one who was a most active worker in the field under review: "Wherever we have gone we have preached to the

people the Gospel of Christ, in accordance with Christ's own command ; we have known nothing among them save Christ and Him crucified, and it is unquestionable that the Gospel, without the help of any extraneous influences, has again and again proved itself mighty through God to the pulling down of strongholds. Still it is equally true that in the greater number of instances the conversions that have taken place have been the result, not of spiritual motives alone, but of a combination of motives, partly spiritual and partly secular, the spiritual motives predominating in some instances over the secular, in others the secular predominating over the spiritual ; and this holds true not only with respect to Tinnevely and the missions of the Church of England, but with respect to every rural mission in India, with whatever society it may be connected, and whatever may be the idea of its condition which is commonly entertained. May I not add that this has held good of every conversion of tribes and nations, as distinguished from the conversion of isolated individuals, which the history of the Church has recorded ?”

Coming now to the third and last class of movements mentioned, we have under consideration one of the most recent developments of modern missions. Longer periods of regular organized work of every variety preceded these movements than any of the former. Schools, orphanages, bazaar preaching, and evangelistic tours, combined with tract distribution, medical work, and personal effort, were sustained year after year with patient persistence, and now the natural results appear in large numbers of accessions. It remains to bring out the reasons why similar results have not followed in some other missions—for instance, the English Baptist Missions along the Ganges Valley. I will only venture to express the opinion that direction needs to be added to the methods employed in order to insure success. In bazaars or business streets, there is always a mixed multitude ; in

mohallahs or districts, a special caste. In rural evangelistic work results seldom follow the general proclamation to the assembled populace ; but when, whether in a city mohallah or village *pára*, we address a distinct caste, our aim being directed toward definite results as to that caste in particular, success more surely follows. Definite direction in methods of work leads to contact with the poverty and oppressed condition of the poor, and the most vexed problems in this connection seem to be : (1) How can missionaries fulfil the demands of philanthropy in cases of oppression and injustice, and at the same time keep strictly to the principle of not holding out any temporal inducements to the acceptance of the religion they preach ? And (2) how can they avoid repelling sincere inquirers, who profess good motives, while seeking not to encourage those whose motives appear to be purely worldly ?

“Rhenius,” says Dr. Murdoch, in his “Indian Missionary Manual,” p. 289, “employed a native lawyer to plead the cause of the oppressed converts. This, with the favor for a time of one or two of the European officers of Tinnevely, had a powerful influence in inducing people to place themselves under Christian instruction.” And again : “In the early stages of the Travancore Mission the secular element was largely present. One of the missionaries, till it was disallowed by the home society, acted as a judge ; slaves who became Christians were not compelled to work on Sundays.” This practical philanthropy on the part of the earlier missionaries, resulting as it did in large numbers of baptisms, is at the opposite extreme from the carefulness of those who would repel all who need temporal assistance, which action may account for the apparent sterility of some missions.

Having thus glanced at some of these mass movements, and suggested some of the methods, in conclusion I ask, Does the missionary experience of the past warrant any society in expecting a

large and healthy and rapid growth of the Church apart from previous pioneer work, which has been so faithfully performed in the missions now so blessed with success? We know that some have done the pioneer work without reaping its results; but may new missions fearlessly look for immediate results from virgin soil in which heathenism has remained hitherto undisturbed? or do the facts of recorded experience indicate that ploughing must precede sowing and reaping in spiritual husbandry?

### Book Mention.

—Rev. I. G. John, D.D., Secretary of the Board of Missions of the Southern Methodist Episcopal Church has prepared a valuable *Handbook of Methodist Missions*. It is published by the Board of Missions of the Methodist Episcopal Church, South, Nashville, Tenn. Bishop Hendrix in the introduction quotes Emerson's saying, "Coal is portable climate," and he adds, "a handbook like this is portable zeal." It summarizes English Methodist missions, those of the Methodist Episcopal Church and of other Methodist bodies, but gives over 500 pages besides to the missions of the Methodist Episcopal Church, South. This book will be a *vade mecum* of value far beyond Methodist lines.

—*An Autobiography. The Story of the Lord's dealing with Mrs. Amanda Smith, the Colored Evangelist* (Meyer & Brothers, Chicago), contains an account of this ex slave's life-work of faith, her travels in America, Great Britain and Ireland, India and Africa. Bishop Thoburn says he has learned more from Amanda Smith that has been of actual value to him as a preacher of Christian truth than from any other one person he has ever met. He also says that during seventeen years in Calcutta he had known many famous strangers to visit that city who attracted large audiences, but he never knew any one who could draw and hold so large an audience as this devout and spiritual-minded negro woman. The strange extremes in her fortune remind one of those of Bishop Crowther; her hold on God by earnest prayer and faith is a spiritual tonic. We do not believe anybody can read this story, told in her untutored style, without spiritual help. Her in-

sight of men and her judgment of affairs only illustrate what an endowment of common sense can come from unmixed religious consecration and spiritual "high-living."

—*Stories from Indian Wigwams and Northern Camp-fires* is a second volume of experiences and observations among the Indians of far Northwest America, by Rev. Egerton R. Young. His "Canoe and Dog Train" at once made a reputation for Mr. Young as one of the most fascinating story-tellers, and this volume is so much a continuation of the same sort, that all who know the first volume will wish to read this. The greatest audiences of Exeter Hall and Chautauqua have been charmed by Mr. Young's narratives. It is profusely illustrated. (Hunt & Eaton, New York; Charles Kelley, London; William Briggs, Toronto.)

—*Answered Prayer*, published by the Fleming H. Revell Company, New York and Chicago, is a suggestive and helpful blank form prepared by Dr. Arthur T. Pierson, with columns for "Date of Prayer Begun," "Particular Prayer asked of God," "Particular Promises Pleaded," and "Date and Circumstances of Answer." It will be a revelation to many devout people if they will procure one of these booklets and keep the memorandum and mark the results when they find prayer rising to the plane of power.

—*Foreign Missions After a Century*, by Rev. James S. Dennis, D.D., of Beirut, Syria (Fleming H. Revell Company, New York and Chicago), is a volume of lectures delivered at Princeton Theological Seminary, 1893, on the basis of the students' lectureship on missions. They are remarkable for their order of thought, clearness of style, and the freshness of facts stated.

—*Hindu Literature, or the Ancient Books of India, and Persian Literature, Ancient and Modern*. Both these volumes are by Elizabeth A. Reed, and published by S. C. Griggs & Co., Chicago. These present popular and readable accounts of these literatures. The guarantee of their accuracy is that they have had the revision of eminent specialists like Max Müller. The ablest reviews have not hesitated to speak of them as fascinating presentations and strong analyses. For those who cannot make original research they cannot fail to be helpful and entertaining.

### III.—FIELD OF MONTHLY SURVEY.

#### Topics for 1894.

- January—The World.  
 February—Chinese Empire, Confucianism.  
 March—Mexico, Central America, West Indies, City Missions.  
 April—India and Burma, Hinduism.  
 May—Siam and Malaysia, Unoccupied Fields, Buddhism.  
 June—Africa, Freedmen.  
 July—Islands of the Sea, Arctic Missions, North American Indians.  
 August—Papal Europe, Romanism.  
 September—Japan, Korea, Shintoism, Medical Missions, Chinese and Japanese in the United States.  
 October—Greek Europe, Moslem Lands.  
 November—South America, Frontier Missions in the United States.  
 December—Syria, The Jews, Educational Work.

#### Facts and Figures from Many Lands.

BY THE MANAGING EDITOR.

*One thousand million souls*, two-thirds of the human race—heathens, pagan, Moslem—most of them have yet to see a Bible or hear the Gospel message.

As to religion, the world's population is divided about as follows :

Protestants*	120-150,000,000
Roman Catholics	175-210,000,000
Eastern Church (mostly Greek)	84-99,000,000
Jews	7-10,000,000
Mohammedans	160-200,000,000
Confucianist†	80,000,000
Buddhists	340-400,000,000
Hindus	175-220,000,000
Shintoos	14,000,000
Pagans	200-250,000,000

To the thousand millions of non-Christian peoples less than 10,000 Prot-

\* These numbers probably more correctly represent those living in Protestant countries and not otherwise designated. There are only about 40,000,000 Protestant communicants.

† There are probably 400,000,000 of the Chinese and Koreans who accept Confucian ethics, but many of them are also Buddhists and Taoists.

estant missionaries, men and women all included, are now sent out by the churches of Christendom. In England alone, with a population of 27,000,000, and in the Established Church alone there are *two and a half times* as many clergymen. The Moravian Church sends out into the foreign field one in 60 of its members, while other Protestant bodies in general give only one in 5000.

*As to destitution.*—Thibet, almost all of Central Asia, Afghanistan, Beloochistan, nearly all of Arabia, the greater portion of the Soudan, Abyssinia, and the Phillipine Islands are still without a missionary. Besides this large districts of Western China and Eastern and Central Congo Free State, large portions of South America, and many of the islands of the sea are almost or altogether unoccupied.

China's population is variously estimated at from 350,000,000 to 500,000,000, and counting women, there are about 1100 missionaries from Protestant churches. Should the missionaries there bear the same proportion to population as in London, there would be more than *fifty times* the present force.

In India there are more objects of idolatry and false worship than there are inhabitants.

In Japan, for every Christian disciple there are two *Buddhist priests* and six *Shinto temples*, and 10,000 more head priests of Buddha than the entire number of followers of Christ.

Africa is not only the Dark Continent still, but perhaps, on the whole, most destitute of all the continents in religious teaching. On the West African coast the habitations of cruelty still abound. Near Lagos 200 human beings were lately offered in sacrifice! Christendom has introduced 70,000 gallons of rum to every missionary. In the great Congo Free State there are 100 drunkards to one convert. Under the maddening influence of intoxicating

drink sent from New England 200 Congoans in one day slaughtered each other. One gallon of rum caused a fight in which 50 were slain.

*Medical missions* are found especially helpful in China, Korea, Persia, Syria, India, and Africa, where native physicians are unskilled and often barbarous in their treatment of even the simplest cases. Many of the acts perpetrated by "medicine men" among the heathen are in themselves piteous appeals to us. In Africa children are scored with a sharp knife from head to foot to cure them of a slight illness. In the Friendly Islands delirious patients were buried alive, and in other parts of the South Pacific incisions with a knife are made to let out pain.

More than one half of those who die in Calcutta have no medical attendance whatever, and not more than one fourth have attendance of physicians who deserve the name. If the supply of physicians in India were in proportion to that of England there would be a medical force over 190,000 strong—at present there are less than 150 foreign and Eurasian doctors.

Taking the non-Christian countries as a whole, there is but one medical missionary to a population as large as New York City, while the heathen are dying at the rate of 40,000,000 a year.

In the Report of the General Missionary Conference at Allahabad twenty years ago, it is stated that a "grave theological professor considered it necessary to enter his protest against the corrupt and immoral system, which had for its object the bribing of the heathen and Mohammedans of India into becoming Christians by means of a dose of castor oil and epsom salts." In India to-day to be able to add *medical* to *missionary* is like placing a cipher after another figure—it increases the value tenfold. Upward of 200,000 patients are annually treated in mission hospitals and dispensaries.

*Bible translation* and distribution has been wonderfully increased of late years. From 100 to 1500 A.D. there

was but one new translation for every sixty-six years, while from 1880 to 1890 the average was *five in one year* by the British and Foreign Bible Society alone, and in 1892 nine new translations were begun.

At the beginning of the century the Bible was within the reach of only one fifth of mankind; now it is accessible, as far as translation into native tongues and dialects is concerned, to nine tenths of the earth's inhabitants.

During this century over 160,000,000 copies of the Word of God have been printed in over 350 different languages and dialects. No very important tongue of the earth is now unrepresented.

In 1892 there were distributed, at home and abroad, by the American, British, and Scotch Bible societies 6,000,000 copies of the Bible in whole or in part—*more than there were in existence* one hundred years ago.

Dr. David Abeel said, forty years ago and more, that wherever he went, in China or in Java, in Siam or anywhere else on heathen ground, he met always one missionary, who was neither Presbyterian, Congregationalist, Methodist, nor Episcopalian, but who combined the excellencies of all; always ready to speak, and to speak for God; never doubtful in the utterance of truth; never offensive, but always ready to be silent if those around preferred, but who was always ready to witness for the Divine Master and for the heavenly kingdom; in which missionary he had more satisfaction, on the whole, than in any and all the others he had met; and that one missionary *was the Bible!*"

*Educational work* is found especially useful in Turkey, South America, Africa, and India, and has played a very important part in Japan.

There were in 1892 over 700,000 scholars in 17,500 schools, carried on by the missionaries of America and Europe.

*Contributions* to all benevolent purposes by Protestant Christians of the United States amount to about \$85,000,000 annually. Only one seventeenth of

this is given to foreign missions. If the gifts in proportion to income of church-members equalled that of the Japanese converts, the contributions would be increased at least *tenfold*.

The Japanese workmen average less than 12 cents a day wages, yet the contributions last year from converted natives aggregated over \$100,000.

The training of a *native ministry* is everywhere the most important work of the missionary.

Within half a century mission stations have multiplied more than *tenfold*; ordained missionaries with same ratio, but native laborers and assistants have increased *thirtyfold*.

If the last eighteen years be divided into three periods of eight years each, the Baptists during the first sent out 67 missionaries; during the second, 70; and during the third, 175, or 150 per cent advance. In other denominations there has been similar increase, and it is probably owing largely to the Student Volunteer Movement. Six hundred and thirty volunteers have already gone out, and 100 are under appointment.

*Africa* has an area of over 11,000,000 square miles and a population estimated between 150,000,000 and 200,000,000. If the present missionary force were equally distributed throughout the continent, each ordained missionary, native and foreign, would have a parish as large as the State of Connecticut.

As late as 1851 the President of the Royal Geographical Society said: "All beyond the coast of Central and South Africa is still a blank on our maps." Twenty years ago the Congo natives had never seen a steamer; now a fleet of twenty ply the waters of the Upper Congo. Railroads are being built from south and east toward the centre; a telegraph line from Cairo to the Cape; steamers ply the waters of many of its rivers and lakes.

A chain of mission stations reaches from the mouth of the Congo to the Equator, and Africa is beginning to surpass many other countries in her

rapid emergence out of centuries of midnight darkness. Thirty thousand children are gathered into Sabbath-schools. There are about forty societies at work with over 7000 ordained missionaries. In 1868 the number of communicants was 20,000; last year the number of converts added was over 20,000.

The question has been raised by some as to whether the Africans can be really Christianized. Bishop Crowther, a native African, was sold as a slave and afterward emancipated, converted, educated, and has been a most successful bishop of the Church of England in Western Africa.

Professor Smith says that the 80,000,000 natives of Central Africa are "as good stuff to make men of as were the ancient Britons of England." The transformation that has taken place among many of the Zulus and Hottentots has been marvellous.

In *China* has begun a new era of the railway, telegraph, and scientific advance. Before modern civilization idolatry and superstition must gradually recede as darkness before light. Some time ago the natives in Central China objected to the building of a railway, on the ground that the laying of the railroad ties would disturb the graves of their ancestors and anger the guardian dragon which surrounded their city. They were obliged to yield, however, before the authority of the governor of the province. Science may destroy idols and dispel superstition and breed scepticism as to non-Christian creeds, but it cannot in itself reveal God nor create faith in Christ. This only the Bible can do.

In 1842 the number of communicants of Protestant churches in China was 6; in 1865, 2000; and in 1892, 50,000.

It is estimated that the Chinese spent every year \$130,000,000 in ancestral worship, and the Protestant church-members of the United States spent but \$85,000,000 for benevolent purposes of the church.

In Foochow alone 800 opium smokers

knelt in a place of worship and prayed God for deliverance from the chains of this soul-enslaving habit. There are 150,000,000 opium smokers in China.

*India* has a population of 288,000,000, and an area of 1,554,000 miles (one half as large as the United States). There are still thousands of towns with populations of 5000 and upward which have not a single missionary.

When Carey landed in India Protestant Christianity was represented by one feeble mission in the south with a few thousand converts. In 1851 there were 91,000 converts. Now there are 40 societies represented which support 1000 ordained, 71 medical missionaries, and 753 women. The communicants number 250,000, and the adherents about 1,000,000. The number of converts last year was 24,000. There has been a gain of *one hundred and forty per cent* in the last ten years.

A Sunday-school procession numbering over 30,000 children, all either of Hindu or Moslem parents, recently marched in Lucknow, the scene of the awful Sepoy massacre in 1857. India has eight Christian colleges and 26,000 schools and 3,000,000 pupils.

There are 18,000,000 girls of school age, and only one in 60 attends school. This leaves 17,700,000 to grow up in ignorance.

The Hindu Vivekananda asked at the Parliament of Religions why those who were so fond of sending missionaries to save the souls of heathen did not do something for their starving bodies. The *Western Recorder* replies, that Christians have contributed \$40,000,000 to famine relief funds, besides establishing in India hundreds of hospitals and asylums, whereas the heathen have never established one of either. Only 6 per cent of the people of India can read or write, and that percentage includes all English residents.

There is a great awakening of the mental and moral forces, and it rests with the Christians of England and America to prevent this from developing into agnosticism. Thirty years ago

the total tract circulation was only half a million; now one society alone circulates more than 12,000,000. By the action of the government education is spreading among the masses, and it is of vital importance to social and religious life that the appetite thus created should have healthy food.

The Christian Vernacular Educational Society distributed over 1,000,000 books and tracts last year.

India has 21,000,000 widows and 50,000,000 zenana prisoners. No wonder that a society of native women in Bombay has for its motto, "The world was made for women too."

An educated Hindu was lately asked what in modern missionary effort made him fear most for the stability of his own religion. He replied: "We do not greatly fear your schools; we need not send our children. We do not fear your books; we need not read them. We do not much fear your preaching; we need not listen. But we dread your *women*, and we dread your *doctors*; for your doctors are winning our hearts, and your women are winning our homes; and when our hearts and our homes are won, what is there left us?"

*Japan* has an area of 147,655 square miles, and consists of nearly 4000 islands. The population numbers 40,072,000.

Twenty-nine societies are represented with 604 missionaries. The adult membership of the 365 native churches is 35,534. In 1892 there were 3731 converts added.

It is said a larger proportion of the people can read than in any other country in the world. There are 28,000 schools with 72,000 teachers and 3,410,000 scholars. Besides this there are 607 Protestant Sunday-schools with 22,777 scholars. The theological schools number 16, and the students 542.

*Korea* has but one missionary to every 800,000 people. There are three societies there and 177 communicants.

*Turkey* in Asia has an area of 509,239 square miles and a population of 15,608,055. There are 230 missionaries

(including women) and 13,513 communicants.

Pliny Fisk went to Syria in 1818. He died in 1820, and by his grave in Beirut was planted a little cypress-tree. Now this tree, planted in the suburbs of a town of a population of 8000, has grown to be a stately cypress in the very centre of a city of 90,000 people. Overlooking it, says Dr. Jessup, is a female seminary, a large church edifice, a Sunday-school hall, a printing house which sends out more than 20,000,000 pages annually, and contains 30,000 electrotype plates of Arabic Scriptures. Within a radius of four miles are 4 Christian colleges, 7 female seminaries, 60 boys' day schools, 31 girls' schools, 17 printing-presses, and 4 large hospitals.

The great triumphs of the Gospel in Turkey are the gaining of religious toleration, the elevation of woman and the family, educational advancement, and the progress in Bible translation and distribution.

In the Ottoman Empire are 892 Protestant schools with 43,027 pupils.

Sixty thousand copies of the Bible are sold annually in the Turkish Empire.

Difficulties in mission work arise chiefly from the opposition of the government, whose policy is "Turkey for the Turks." They are hostile to the Protestant schools, and large numbers of converts emigrate to America and elsewhere, thereby causing a loss of teachers and pastors. The boycotting of native converts makes self-support in the churches extremely difficult. In spite of these difficulties, however, the success of Protestant missions is secured by the Protestant educational institutions, wide distribution of Bibles and other Christian literature, and the deep-rooted faith of the native converts. Protestantism as a principle is steadily growing in the land.

*South America* is called the "neglected continent." With an area of 7,000,000 square miles and a population

of over 34,000,000, there are but 325 Protestant missionaries from 17 societies. The number of communicants is about 15,000. One half of the population is not within reach of the pure Gospel. There are no missions in Bolivia, Ecuador or Venezuela. Romanism in its worst form—only a step removed from heathenism—prevails there. The educated classes are in a transition state from Romanism to scepticism.

As to negro instruction in the *United States*, where only twenty-seven years ago no colored child was legally permitted to read, there are now 25,530 schools in which 2,250,000 have learned to read, and most of them to write. In the colored schools there are 238,000 pupils and 20,000 colored teachers. There are 150 schools for advanced education, and 7 colleges administered by colored presidents and faculties; and of the presidents three were formerly slaves. It is also noted that there are 154 colored editors, 250 lawyers, and 740 physicians, and that there are 247 colored students now educating themselves in European universities.

In the *Islands of the Sea* there are 211 stations occupied by 190 missionaries. Twelve societies are represented. The converts number 100,000.

A little over one hundred years ago the population of the Sandwich Islands numbered 400,000. Through what we call "civilization" there remain now hardly 30,000, and instead of the fine physical specimens of manhood, with their extensive tracts of valuable land, there is hardly a *wealthy native left*. Their lands have been seized by the adventurer and the speculator.

"General" Booth says, with more severity than exaggeration, that "the day has gone by when the priest and the levite are content simply to pass by the wounded man. Some of them must needs turn back and punch the head of any good Samaritan that ventures to come to the rescue of the man they neglect."

## IV.—EDITORIAL DEPARTMENT.

The leading editorial article, in the November issue—"Thy Kingdom Come"—was the outcome of personal and prolonged studies of the Word of God; and if the views therein expressed may at first have struck any reader as extreme or unwarranted, the editor hopes that judgment may not be pronounced hastily, but only after such careful examination as the writer himself has given the subject. The paper was prepared, in substantially its present form, for the Mildmay Conference in London in June last; then, with some modifications, it was given at the Congress of Missions in Chicago in October. Partly because of its historical interest, as connected with these two great gatherings, it was thought best to give it a place in this REVIEW; but, while the views therein expressed bind no one, even of the editorial staff, but are purely those of the editor-in-chief and, he may add, of his beloved colleague, Rev. A. J. Gordon, D.D., there is no hesitation in affirming that these are substantially the views of the majority of workers on the foreign field, as actual extensive correspondence with missionaries shows; as Mr. W. E. Blackstone, of Oak Park, whose acquaintance with missionaries is as wide as that of any man in America, asserts. The whole question is, however, one not of previous bias or personal notions, of tradition or philosophy, but ultimately a question of *what the Word of God teaches*. The article is meant to be purely expository, and must be met and answered on a biblical basis.

Some of our contemporary journals affirm, as was anticipated, that the views therein expressed "cut the nerve of missions." Well, it is very strange that so many men, most devoted to missions, such as Hudson Taylor, Spencer Walton, A. J. Gordon, C. H. Spurgeon, Dean Alford, S. H. Kellogg, W. G. Morehead, E. P. Goodwin, D. L. Moody, D. W. Whittle, J. H. Brookes,

T. C. Horton, H. N. Frost, James E. Mathieson, Bishop Baldwin, H. M. Parsons, Robert E. Speer, Robert P. Wilder, Sir Arthur Blackwood, F. S. Curtis, A. B. Simpson, George Müller, and James Wright, Andrew and Horatius Bonar, George E. Pentecost, Henry Varley, Lord Radstock, F. B. Meyer, and hosts besides, have held, in substance, the same opinions which this obnoxious paper upholds; and not only so, but the writer has himself heard most of them affirm that their zeal in missions *dates from their acceptance of these often ridiculed views*. This is something at least to think of. May not the common views of the kingdom be largely traditional and historical, rather than scriptural and spiritual?

The author of this paper confesses that these were not the sentiments of his earlier ministry, but these views came purely through biblical studies, correcting previous opinions by scriptural standards. Hence he holds these views not as tentative nor theoretical, but as final, and unassailable on scriptural grounds. He therefore once more affectionately commends this discussion to those who love the Word of God and wait for the kingdom of God.

He felt constrained to give his testimony concerning the "Parliament of Religions." But before he ventured to put this paper in its final form on the pages of this REVIEW, he submitted it to the judgment of some of the best and wisest men of his acquaintance. From one of these—a man who for wise judgment, apostolic charity, and general beauty of character has, among all his wide acquaintance, no superior—he received the following:

"Your article in full on Parliament of Religions was received. I am greatly pleased with it. It is strong and righteous, yet sufficiently tempered. The more I see of the fruits of that blasphemous love-feast, the more I am convinced that it was really originated and managed by the prince of 'the

power of the air, the spirit that now worketh in the children of disobedience.”

Rev. C. C. Starbuck has sent to the editor some excerpts on the Parliament of Religions, translated by him, as follows :

“The Parliament of Religions at Chicago opened its sittings at the appointed date, September 11th. It is known that the idea of thus confronting with each other the representatives of all religions, in order to bring to view the points which these men may have in common and the differences which separate them, has not met with universal approbation.

“The *Kirchenfreund* feels bound to call it ‘an empty and stupid comedy.’ The Archbishop of Canterbury has refused to take part in the sessions ; the English branch of the Evangelical Alliance has abstained from appearing. The Sultan, acting as Commander of the Faithful, has even forbidden the Moslems to attend the gathering, and has addressed the same prohibition to the Christian church dignitaries of his empire.

“The promoters of this aspiring (grandiose) enterprise, however, were animated by the best intentions. Their circulars assign, as the purport of their enterprise, the desire to develop the spirit of human brotherhood among religious men of the various cults ; to bring into clearer public consciousness the distinctive doctrines of each religion ; to bring into recognition that theism has inextinguishable foundations, and that man has serious grounds for believing in immortality ; to reinvigorate the forces which are striving against materialism ; to demand of each religion the light which it is capable of furnishing to the others ; to make out exactly the present situation of each religion ; and finally to persuade all the peoples of the earth that they ought to have more friendly relations with each other.

“Beyond doubt, if our missionaries and those whom they evangelize were always animated by the largeness of temper breathing in this programme, the labor of the former would be facilitated in many cases. But in order to put these principles in practice, it would have been necessary that the representatives of the various Asiatic religions which figured at the Congress should have held personal conference with the representatives of the various missionary societies laboring in the midst of their coreligionists, in order to arrive at

an understanding as to the means of publishing reciprocally the dogmas of the different religious beliefs. An understanding of this kind, it is true, would have implied the right of propagating the Asiatic religions in our Christian communities ; but this right already exists, at least in our Western countries, and we should have no occasion for uneasiness if it were put in practice.

“For instance, Fung Quang-ju, Secretary of the Chinese Legation at Washington, officially delegated, as appears, by his government, presented an essay on ‘Reciprocity’ according to Confucius. This virtue consists in not doing to others what we would not have others do to us. What an excellent opportunity this would have been to come to an understanding with him as to the measures tending to obviate the incessant and often bloody collisions of the Confucianists with the messengers of the Gospel ; as to the means of bringing into agreement the declarations of religious tolerance emanating from the throne, and the vexatious measures of the provincial authorities, which render these futile !

“But in place of taking pains to turn these religious assemblies to account in such ways, it seems to have been thought enough, as in similar assemblies previously, to exchange compliments and felicitations, and to applaud one another beyond measure. It would, however, have been better to make rejoinder to a certain Buddhist priest, named G. H. Dharmapala, who proposed this question to the assembly, ‘How many of you have read the life of Buddha ?’ and who, when only five hands were raised (which does not absolutely prove that these were the only readers of this biography present), exclaimed, with an accent of profound disdain : ‘Only five ! Four hundred and seventy-five millions of human beings profess our religion of hope [of despair would have been more exact] and of love ; you, who call yourselves a great nation, you do not even know the history of the founder of this religion, and you pretend to judge us !’ No one seems to have taken pains (perhaps the rules were against it) to contradict the eloquent advocate of Buddhism, and to bring him to note that he obtains his formidable number of Buddha’s adherents only by including the Chinese among them, something which he has not the least right in the world to do ; that the countries where Buddhism is the dominant religion, like Siam, Burma, Thibet, are the most degenerate of all Asia, vegetating in a

dreary marasmus; that if they seem to be at present reviving, it is because Christian civilization is beginning to infuse into them a new life; and that if the island of Ceylon makes an exception, it is only because it is subject to a Christian government.

"These observations have been suggested to us by reading the report of the opening session of these remarkable assemblies; but we do not believe that the subsequent sittings are likely to bring any modification of our judgment. The 'Parliament of Religions' will have no practical result; it will be, to the very end, merely a simple curiosity, like so many others which are airing themselves at the Chicago Exposition."—*Revue des Missions Contemporaines* (Basel).

Again, and in an unselfish spirit, the editor appeals to the benevolence of his readers for help in the gratuitous circulation of this REVIEW among students for the ministry and especially volunteers for the field, whose poverty and self-denial make it impracticable to pay the price of the REVIEW. These are the men of all men who need the stimulus, the information and inspiration it affords. This "volunteer fund" has fallen of late into neglect. It is a long time since any considerable amount has been paid into its "treasury." The editor gratefully acknowledges the following donations:

Mrs. McEwen, of Italy.....	\$25.00
Mrs. Grace Passmore Greenwood, of London.....	15.00
Benjamin I. Greenwood, Esq., of London.....	33.00
	<hr/>
	\$73.00

The fund still is overdrawn some \$262.44. Would not some whose hearts are stirred in behalf of these poor young men, who are devoting their lives to missions, take up this ministry to saints? and is there not some one person who will send direct to the editor a check for this deficiency?

The following is the important portion of the action of the American Board, by which the revolution in its constitution and policy was effected:

A. That the Prudential Committee be increased at once to fifteen members (including the President and Vice-President).

B. That, beginning at the annual meeting of 1894, the members of the Prudential Committee shall be elected in three classes, one class to serve three years, one class two years, one class one year; that at the expiration of these terms members shall be chosen in classes for terms of three years each. It is further recommended that no member who has served three full successive terms shall be eligible for re-election till after a year has passed.

C. Authorizes means to secure legal authority for this "change in the charter."

D. Resolved, That this Board, in response to the expressed wish of its missionaries in Japan, and in recognition of the successful labors of the Rev. William H. Noyes in that empire, requests the Prudential Committee to offer to him an appointment as a missionary of the Board. The Board declares that this action is not to be understood as in any way modifying its former utterance on the subject of future probation.

A, B, and C were carried unanimously, and the vote on D was 106 to 24.

The editor has hitherto sedulously refrained from any utterance on matters of the A. B. C. F. M., fearing further to embarrass its action when already complicated with many difficulties; but it seems to us that in this its final issue there has been a distinct concession in favor of the broad and loose theology of the time.

There is no use of denying that there is a drift within the evangelical church in exactly opposite directions. There are conservatives who hold to the old theology, and cannot and will not give up the full inspiration and inerrancy of the Word of God, and the doctrine of future retribution as therein set forth. Others are advocating the views of higher criticism and a modified view of future punishment, with the "eternal hope" theory of Archdeacon Farrar.

This REVIEW has made its choice, and stands upon the old platform. As to the future state, if there be any essential change in the soul's condition after death, *it is not revealed*. If any man will indulge a hope unwarranted by

Scripture, why not at least *keep it to himself*, and preach only what is clearly authorized in the Word of God? It is one of the worst evils of our day that men, and even preachers, seem to consider it duty to give utterance to their doubts, theories, and speculations. Why not confine our testimony to certainties and verities, and convictions based on a plain declaration—a thus saith the Lord! Then if a man hold any view or have any notion, not in accord with Scripture or justified by its direct teaching, it works little harm beyond himself at most. There is no power in any preaching as such which goes beyond the *limits of instructions*; ambassadors must keep within the bounds of the Divine message or they lose all authority.

We cannot but think that a separation is finally inevitable if the present divergence of opinions continues and increases. Already fellowship is questionable both as to its expediency and even possibility. The A. B. C. F. M. is a venerable and beloved institution, and this division in its ranks is doubly disastrous; but any unanimity which is at expense of principles involved is a greater disaster still.

Dr. J. G. Paton tells an affecting story of a visit to a neglected island in the Pacific, where he found to his amazement, though no missionary was there or had been sent there, there was a sort of Sabbath keeping. Two old men, who had a very little knowledge of the truths of the Gospel, were keeping track of the days, and on the first day of each week they laid ordinary work aside, put on a calico shirt kept for the purpose, and sat down to talk to those whom they could call about them, and in a simple way recited the outlines of a wonderful story they had once heard about one Jesus. Dr. Paton inquired where they had learned this truth, and they answered that long before a missionary had visited the island for a week or two, and had given them

each a shirt, and told them something of this story of Jesus. He asked if they could remember the name, and they said, "Yes, it was Paton." Thirty-three years before he had in his evangelist tours stopped at this island for a few days; and here, so long after, was the fruit. The calico shirts had been worn but once a week, carefully preserved for the Lord's Day, and the only way to keep the day which they knew was to meet others and tell what they could remember of the wonderful story! What shall Christian disciples say at the great day with regard to the shameful neglect of perishing millions?

When Hudson Taylor first went out to China it was in a sailing-vessel. Very close to the shores of a cannibal island the ship was becalmed, and it was slowly drifting shoreward, unable to tack about, and the savages were eagerly anticipating a feast. The captain came to Mr. Taylor and besought him to pray for the help of God. "I will," said Taylor, "provided you set your sails to catch the breeze." The captain declined to make himself a laughing stock by unfurling sails in a dead calm. Taylor said, "I will not undertake to pray for the vessel unless you will prepare the sails," and it was done. While engaged in prayer there was a knock at the door of his stateroom. "Who is there?" The captain's voice responded, "Are you still praying for wind?" "Yes." "Well," said the captain, "you'd better stop praying, for we have now more wind than we can well manage." And, sure enough, when but a hundred yards from shore a strong wind had struck the sails and changed the course of the boat, so that the cannibals were cheated of their human prey.

Was it not Augustine who said, "I need a whole Christ for my salvation, a whole Bible for my study, a whole church for my fellowship, a whole world for my parish, that I may be a true Catholic and not a sectarian"?

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

### Extracts and Translations from Foreign Periodicals.

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

#### AFRICA.

—"When, in the year 1853, the second twelve pupils entered the Hermannsburg mission house, there was found among them a prosperous young farmer, already married, who made over to the mission his whole farm, comprising three hundred morgen of land, with all its appurtenances, and then, with wife and child, entered the mission house as a simple pupil. That raised a great uproar at the time; the young farmer was declared to be out of his head; and Lewis Harms, who had accepted his high-minded donation, was denounced as a fortune-hunter. This farmer is now the senior missionary of Bethany, in South Africa—Herr Behrens. He has never repented of having in earlier times forsaken everything and followed Jesus, becoming His servant in the foreign missionary service; his Lord has rendered him, therefore, a rich requital of blessing."—*Allgemeine Missions-Zeitschrift*.

—The Presbyterian Church at Blantyre has been described as "a genuine Central African cathedral." *Life and Work* (printed at Blantyre) gives some interesting particulars of the interior furnishings. "An oak prayer desk, a gift to the church from Mr. Patrick Playfair, minister of Glencairn, has arrived. It is carved by himself, and is a beautiful piece of work. We value it highly." "The communion table is very light in structure, of oak, with thistle-leaf ornaments. The design is taken from an old table in Holyrood. The window-sills and heads of doors are carved in native wood by the boys from designs by ourselves." "A standard lamp, the gift of Mrs. Playfair, whose

husband, the late minister of Abercorn, was one of the first to take an interest in the founding of the Blantyre Mission, has arrived, and now graces the apse. It is well colored, and the corona of seven lights adds to the beauty of the church. It is pleasant to record that twelve years ago Mr. Playfair made a valuable gift to the mission of meteorological instruments." "We have now hung the central lamp, the gift of the laundry workers. A central chain is suspended from iron cross-beams, which in light scroll work stretch from four faces of the octagonal drum of the dome. This supports a cluster of twelve lamps from a height of thirty-six feet. The lightness of the grouping of the lamps in black iron scroll-work is the most marked feature in the structure."

—"With a civil service for Africa; a hall of learning at Blantyre; ecclesiastical, civil, naval, military, and geographical degrees, we shall soon be a community of kings and knights and professors, with not one among us who does not boast a spur, or a hood, or some other peaceful weapon of inspiring awe. And it is quite as it ought to be. We need kings for Africa, and any kings going a-begging may apply—only we need real kings."

—"The King of Mukori, in West Africa, was present at the baptism of four converts. He afterward told the missionary 'his whole desire was to obtain everlasting life,' and that he had prayed to God for grace to renounce polygamy. He has since made this renunciation openly before his people, summoned for the occasion, and has placed himself under instruction."—*Awake* (C. M. S.).

—"The last half-yearly report of Captain Lugard, recently made public by the I. B. E. A. Company, though it does not add much of special note to

our knowledge of events in Uganda, is a document of extreme interest and importance. It sweeps away the last vestige of foundation for the reports circulated by the French missionaries, and puts the recent tangled events in clear and simple sequence. But most of all does it tend to show how closely national interests and national honor are implicated in the present crisis. Captain Lugard has found within the sphere of British influence fresh articles of commerce and further facilities for transit. He also emphasizes the state of districts where the people, trembling before the devastations of the Mohammedan Kaburega, who ravaged their land and enslaved them, had gladly hailed his advent, and had accepted with joy his assurances that the new power had come to stay. They see no distinction, he tells us, between the British power and the Company, and have regarded him throughout as the direct representative of the Queen. This hopeless confusion in the minds of the Waganda and neighboring peoples, not only of the Company with the Government, but of the English missionaries with both, has added much to the perplexity of the situation. If all outward manifestations of British power, having once been given, are withdrawn, Uganda will be left no longer a fairly concrete native kingdom, but one rent asunder by internal political strife, fostered all too clearly, alas! by those who should always 'make for peace.' Uganda will speedily fall a prey to encircling enemies, and the English missionaries and Protestant converts, looked on as the weak remainder of a withdrawing power, will, humanly speaking, inevitably be assailed. It is not a question whether our brethren there are willing to remain at the risk of their lives, or whether the committee are prepared to expend funds in a region without British protection—these questions have been unmistakably answered in the past history of Uganda. We have put our hands to the plough, and dare not look back. But it is a question of the flooding into a

kingdom, now winning its way slowly through sore struggle and conflict toward Christianity and civilization, of forces that will paralyze all further development and destroy existing work."—*Church Missionary Gleaner*.

#### MISCELLANEOUS.

"Dr. Rigg, President of the Wesleyan Methodist Conference, England, preaching recently at Truro, remarked upon the definite Christian character of leading English statesmen of the present day, and the lack of Christian faith among many of the great statesmen at the beginning of the century. Both Mr. Gladstone and Lord Salisbury are decidedly religious men. Dr. Rigg also pointed out that the last five Lord Chancellors of England, the present Chancellor included, were all not only professors of religion, but earnest, practical Christian men."—*Indian Witness*.

How will it be when Mr. John Morley comes to the throne?

—"If we are looking for the conversion of the world before the return of Christ, we shall hear with joy of thousands of baptisms and try to think that if they are not all born again of the Holy Spirit now, many of them will be after further teaching, and that their children will be true Christians. If, on the other hand, we understand the Scriptures to teach that the Lord is now gathering out of the nations a 'people for His name' (Acts 15:14; Rev. 7:9), and that at His coming nations will be brought in instead of individual conversions, as now, we shall be earnestly desiring that better day, and shall rejoice as we 'see these things come to pass' by which we 'know that the kingdom of God is nigh at hand' (Luke 21:31). Those who look for the Lord's coming are not pessimist missionaries, as some suppose, but optimists: the outlook is full of hope for the Church and for the world, when the King comes to establish His kingdom. Until He comes the evangelization of the world is *the work* of the Church, and 'the King's business

requireth haste.' Prophecy shows the *urgency of missions*: "SO MUCH THE MORE AS YE SEE THE DAY APPROACHING."—H. DE ST. DALMAS, in *Indian Evangelical Review*.

—Eleven years ago the Jesuit Father Colberg, quoted in the *Allgemeine Missions-Zeitschrift* for November, 1892, writes of the people of Ecuador: "The simplest teachings of our religion are to them unknown things. What shall we say of the parish priests who take up their quarters in Quito or other cities the whole year through, remote from their congregations, and merely ride out to them once or twice, when the time comes to gather in their church dues, and who only at such times, as it were, by the way, administer the holy sacraments? The moral state, up to the most recent period, has been the worst in Quito itself. What astonishes me is that the faith has not utterly perished. A terrible responsibility rests on the ministers of the Church, and, above all, on the once so numerous monks. And in the remaining republics, from Mexico to Peru and Bolivia, matters are a good deal worse."

Surely it is time that *somebody* carried them the Gospel.

—Mr. Justice Hodges, of Melbourne, does not give a very flattering account of the way in which Australians, at all events Victorians, live. Speaking as chairman at a pleasant Sunday afternoon meeting in Prahnan, his honor declared that he had lived thirty-eight years in Victoria, that he had not been more than a few weeks out of the colony all that time, and that he has been compelled to conclude that the great majority of the people lived for two objects chiefly—viz., 'gain, and wild, exciting pleasures.' Mr. Justice Hodges despises neither wealth nor pleasure, but he properly thinks that they are not the be-all and end-all of life. And this mad love of gain and of pleasure is, he remarks, common to all ranks. His honor pleads for a higher life, for the culture of man's spiritual

nature, and he carefully points out that nations lose their name and their place in the world if they begin to live only for these lower ends. This is 'sound teaching,' really wise and healthy counsel, and we commend it to all our readers. Wealth has its place and power; pleasure, too, has its functions; but nations that try to live by and for these things alone will not make very fruitful history; or, if they make fruitful history, it will only be by way of fearful warning rather than of noble and inspiring example."—*Australian Christian World*.

—"We which are alive and remain" till the coming of the Lord. With this hope did Saul of Tarsus go forth to accomplish, within the compass of a human life, his work of bringing every knee, in the name of Jesus, to bow to the honor of God the Father. The hope of the great decision as very near did not cause him or primitive Christendom to esteem the work of missions superfluous. Such a position, it is true, does not rest upon a shrewd computation of feasibility. It is the love of Christ which gives the impulse and the consciousness of having become, through saving grace, a debtor to all men. The world being crucified to Him and He to the world, this may no longer interpose itself between Him and any man. It is not only the lust of conquest or of gain which makes the world appear small, and will let no corner of it seem too remote or uncouth to abide in. To whomsoever the horizon of eternity has disclosed itself, to him all this is yet far more certain, and for him the measures of time also shrivel up. All policy, even church policy, even mission policy, can but calculate and strive after the attainable. The love that proceeds from Christ is governed by another law; it takes hold of those small details of labor, evidently of themselves of slight account, believing the seed corns of the kingdom of God to have a vital energy which cannot be suppressed, and to which no limits of

earthly chronology are appointed. Whenever and wherever Christendom and Christians, in firm confidence of the eternal goal, renounce the thought of being at home in this world and of converting this world into a home, then and there stirs and develops itself their world-conquering power, a power to be displayed, not for themselves, but for Him who was not of this world."—Dr. MARTIN KÜHLER, in *Allgemeine Missions-Zeitschrift*.

—The Moravian brethren, in their reports of the Labrador Mission, make mention of the visit of the agents of the Chicago Exposition, to secure the visit of a company of Eskimos to the Fair, which we know was accomplished. The brethren acknowledge that these gentlemen gave them earnest assurances that they would do all in their power to secure the best good of the Eskimos in every way. Indeed, they strongly urged that a missionary should accompany them, which, however, the brethren declined. Being convinced that the dangers, both to health and to the moral and spiritual life, of so long a continuance among the mixed throngs of such a show, were much greater than any possible benefit, they strongly discouraged the project, so that the Eskimos who actually went we may assume to be those who were least under missionary influence.

—"One good missionary is worth ten indifferent missionaries. You must remember that the personal characteristics of men who have to deal with natives, and especially with ignorant natives who are plunged in the depths of superstition, not only influence the people among whom their lot is cast for the time being, but they leave traces behind them that may continue for years; so that, while a good man may leave his memory green to blossom for years, an indifferent man, or one who does not understand the natives, or who rouses the prejudices of the natives, may hinder for years the progress of that enterprise to which I am sure all here are so

entirely devoted."—Sir C. EWEN SMITH, in *Church Missionary Intelligencer*.

—"The logic of faith. In the summer of 1892 there occurred a violent earthquake in one of the West Indian islands, arousing universal terror, especially among the colored population, who completely lost their heads. There was, however, one old negress who distinguished herself nobly from her countrymen. The visitation, which shook the faith of others in shaking their homes, only confirmed her faith. One of our missionaries, visiting her soon after, asked the devout old woman, whom infirmity had fettered to her ruinous hut during the earthquake, whether she had not been greatly alarmed. Half wonderingly, half reproachfully she replied: 'I terrified! How could I be, when I have a God strong enough to shake the earth?'"—*Missions-Blatt aus der Brüdergemeine*.

—It appears that it is not the body of the Hanover and Hermannsberg Free Church that has separated from the Hermannsberg Mission, as was at first supposed, but only a fraction of it, which, we are sorry to see, has also opened opposing missions in Africa and New Zealand. The temper of these devout but extremist Lutherans seems to be singularly like that of the extremist Presbyterians of Scotland in the seventeenth century, in exaggerating into the first importance points which appear to most Christians of little significance. The Covenanter disputes, however, were distinctly intelligible, while, according to Dr. Warneck, even Lutherans find it hard to make out what these ultra-Lutherans are contending about.

—It appears that the British Government—"thereby acknowledging that the 'anti-opium fanatics' were right after all"—has decided to prohibit the possession or use of opium in any form by the Burmans. It grounds this prohibition on the law of Buddhism, thereby showing, as the *Church Missionary Intelligencer* remarks, a regard to the precepts of Buddhism which is rarely

shown to those of Christianity. In this case, however, as it remarks, the good is a matter of joy, whatever the ground.

—"George Fox said to Friends in America in 1679: 'If you are Christians you must preach the Gospel to Indians, negroes, and all others. Christ commands it.'—*The Missionary*.

### British Notes.

BY REV. JAMES DOUGLAS.

*The Fifty-fifth Report of the Evangelical Society of the Christian Missionary Church of Belgium* is now before us, from which we translate a few items. It comprises 29 churches and stations. In 99 localities the Gospel is regularly preached, and occasionally in 56 others. Colportage is carried on in 325 communes. At Amoy, in the middle of Huy, colportage has led on to prayer-meetings. "Our friends had heard several speak of prayer-meetings which evangelical Christians hold. 'We should like, we also, to learn to pray,' said they to the reader, 'and to have gatherings like those.' A first attempt was made, when several ventured with subdued and timid voice to give thanks to God for the work done among them. These gatherings are continued weekly;" and the need of instruction also becoming felt, a service of teaching has been organized.

In the province of Namur, the movement which began at Morville fifteen years ago for long hung fire. No progress was perceptible, and the meeting-house was almost empty. Lately this work, so long struggling, has taken on an aspect quite new. The constancy of the little band and the perseverance of their prayers have prevailed, and today their wishes are realized. They have now a worker staying in their midst, and the meeting-house is lined with hearers. The Gospel seems likely to extend its conquests among the neighboring villages. The work in Brussels itself is sadly hindered by the

clergy, who use every effort, it is said, to prevent the people from going to hear evangelical preaching. Still there is sign of power in the movement. "If I go to your assemblies," said a man, "it is not that I am against the priests, against the Church—it is because there they preach the truth." A poor widow, a devout Catholic, said, "I do not find peace for my soul in my own religion. I go to your meetings; that so goes to my heart that I cannot desist." One of the ladies who befriended her threatened to throw her off altogether if she persisted. "Madame," answered she, "there they preach the Gospel, and that is of far more moment."

*The German Baptist Mission in the Cameroons*.—This mission, to which we referred recently, has lately sustained a great loss in the *exodus* of Pastor A. Steffens. A young man, he went out with his wife a few years ago to carry on the good work which the English Baptists were obliged to relinquish. His record is that of a missionary afire with God; and in his brief career he has succeeded in gathering many precious sheaves. In 1892 the Lord granted a rich increase to the church of 376; and in June of the present year Mr. Steffens wrote rejoicingly "that the work of the Lord is progressing steadily, baptisms taking place nearly every Sunday, more than 200 having already been added in the current year." On the morning of July 4th, at nine o'clock, his earthly course was run. In his last letter, which he dictated the night previous, he says, "The Cameroons Mission and the native people I have loved with all my heart." His poor young widow has elected to remain and carry on the work they began together.

*Progress of the Gospel in Ireland*.—The work of Mr. Connellan, formerly a Roman Catholic priest, is making its mark on his fellow-countrymen; and so serious is the defection from Rome that the Roman Catholic bishops have been consulting as to the best method of stemming the tide. Evidently Mr.

Connellan has been raised up of God, endued with wisdom and courage, to do a great work in Ireland. He has all the *verve* of a born leader of men; and being an Irishman to the core, and versed in the system from which through grace he has found deliverance, he knows how to insinuate his way into the hearts of the people, and to turn the flank of the enemy. His method is constructive mainly. Where a hearing can be obtained, nothing is so effectual as to give the pith of the Gospel. If Jesus Christ Himself be received, believed in, and known, the cerements of superstition must soon fall off. The central light will banish the darkness. There are, however, many cases where Bible statements will not be listened to, where the Bible is not regarded as the rule of faith; and in such cases it is necessary to undermine their boasted refuge by shaking their faith in the Romish Church. The Protestant outlook in Ireland is brightening, and despite terrorizing, hundreds of ex-Roman Catholic men are to be met with in Dublin and elsewhere who glory in their secession.

*Rev. W. Holman Bentley of the Congo.*—This Baptist missionary has of late done a most valuable piece of work. In May last he completed the translation of the New Testament which has been printed by the British and Foreign Bible Society. In the future Mr. Bentley hopes to work at a translation of the Old Testament. His wife is an efficient helpmeet. She has translated "More about Jesus," of which the Religious Tract Society has printed 500 copies, and are now bringing out a revised edition of 2000 copies. The same society has also issued a translation of "Peep of Day," the work of a native assistant. Mr. Bentley says, "It is our great desire to see an earnest, aggressive native Church. The handful of missionaries can do little toward the evangelizing of so great a country. We must look to the natives to do this; and it is our aim to do all we can to stimu-

late them to take up the work they are already beginning."

*Baptist Missionary Meetings at Reading.*—Four new missionaries have been appointed for service in India. Mr. J. J. Hasler, B.A. (London), is designated for educational work in connection with the native Christian training institution in the great mogul city of Delhi. Mr. A. E. Collier goes forth to work, as soon as his probationary course in Delhi is finished, in the densely populated district between Agra and Delhi. Mr. F. W. Hale is to be associated, as companion in labor, with the Rev. J. G. Potter, of Agra; and D. Laurie Donald, a Scotchman, is designated for Bengal, and will serve, during his probationary course, with the Rev. W. R. James, of Madaripore.

The valedictory address to missionaries, new and returning, was given by the Rev. W. Medley, M.A., classical tutor of Rawdon College, Yorkshire. Space may be found for a brief paragraph: "Whatever may lie before us hidden and veiled, there is one thing that lies here before our eyes and hearts unveiled, a certainty; clear, bright, and absolute is this: *God is redeeming the world by Jesus Christ.* Yes, He, not we; but a share in this redemptive work is offered now to us—to you; as large a share as our hearts have room for, for it is here that lies the true measure of our opportunity; not so much in our poor estimates of time, or space, or area, be they long or short, large or small; of gifts, be they more or fewer, of lengthened or of shortened life, of counted items of things achieved, but as old à Kempis says, 'God weigheth more with how much love a man worketh than how much he doeth.' 'He doeth much that loveth much.'"

*Touring among Telugus.*—Mr. W. G. Scott, writing from India, gives an interesting account of an evangelistic tour among the Telugus. Hundreds of miles were covered and the Gospel preached in 250 towns and villages. A spirit of

hearing prevailed, and thousands of tracts, books, and Scripture portions were sold. Many confessed the sinfulness of idolatry, and said, "We have forsaken the true God of whom you have told us. We want the love and favor of God, and to dwell with Him forever." Mr. Scott believes that there are thousands who, though they have made no profession of faith in baptism, have lost all confidence in idol worship. The fields in that land are white already unto harvest.

### THE KINGDOM.

—"The idea that all dark skins are of a race innately "lower," in the sense of being unfit for progress and civilization, is an idea born of imperial insolence, an inhuman religion, and a narrow conception of human progress."—*Frederic Harrison, in the Fortnightly Review.*

—"The world will never become wholly Greek, nor wholly Roman, nor wholly Protestant, but it will become wholly Christian, and will include every type and every aspect, every virtue and every grace of Christianity—an endless variety in harmonious unity, Christ being all in all."—*Philip Schaff.*

—And such is poor human nature! "My hand was nearly shaken off and my hair nearly shorn off for mementoes by those who willingly let missions die!"—*Judson.*

—We must not pervert Scripture precedents. The story is that a man called upon a rich friend for some charity. "Yes, I must give you my mite," said he. "Do you mean the widow's mite?" asked the solicitor. "Certainly," was the answer. "I shall be satisfied with half as much as she gave," said his friend. "How much are you worth?" "Seventy thousand dollars." "Give me, then, your check for \$35,000; that will be half as much as she gave; for she, you know, gave her all."

—"Personal consecration should be written purse-and-all-consecration."

—Eugene Stock, of the English Church Society, based a recent missionary address on the two words *not* and *but* occurring ten times in the second chapter of First Corinthians, and with the following heads: "1. *Not* the society, *but* the Lord. 2. *Not* a pet mission, *but* the world. 3. *Not* money, *but* men and women. 4. (For the past) '*Not* unto us, O Lord, *not* unto us, *but* unto thy name give praise.' 5. (For the present and the future) '*Not* by might, nor by power, *but* by my Spirit, saith the Lord.'"

—At the Missionary Congress in Chicago a committee of ten was appointed to prepare a memorial and address to all missionaries with the view of calling together an international congress of missions for the purpose of reorganizing the missionary forces of all lands. The especial object in mind is the prevention of the waste of funds in mission fields by different societies overlapping each other. If at this point thorough and universal reform could be had, and also in respect to the unseemly strifes in the foreign field between Christians of different names, the good cause would go forward with rapid strides.

—Locate the statement in any other land and it is just as true. A missionary in Japan writes that the hindrances to mission work come from natural depravity, religious training, practical moral difficulties, and unconverted church-members. In reference to the effect of religious training he says: "We speak of *God*, and the Japanese mind is filled with idols. We mention *sin*, and he thinks of eating flesh or the killing of insects. The word *holiness* reminds him of crowds of pilgrims flocking to some famous shrine, or of some anchorite sitting lost in religious abstraction till his legs rot off. He has much error to unlearn before he can take in the truth."

—An Egyptian native deacon (Copt), at a village sixty miles south of Cairo, suspended ten of his members for such

things as bad dispositions, vanity, stinginess, and not allowing their wives to go to weekly prayer-meetings. Whereupon the *Lutheran Observer* is moved to exclaim, "What a thinning out there would be if such things were permitted to have weight in the United States!"

—Shall we hope or fear, rejoice or lament? We have read much of late concerning the desire and determination of the Japanese Christians to think and act for themselves, and their restiveness under any attempts at control on the part of the missionaries or societies. And now a similar state of things is reported from the Presbyterian Mission in Brazil. No doubt great peril is involved in all attempts to break leading strings, but (1) anything is better than a perfect willingness to be guided and carried forevermore; (2) independence must come some time, or the native church will never do its work; and (3) neither missionaries nor secretaries are infallible, nor do they always know just what is for the best. On the whole, let us give hearty thanks while we pray for wisdom.

—'Tis a consummation devoutly to be wished that all missionary societies would make haste to codify and unify their very diverse systems of gathering and reporting statistics, and also to adopt a common nomenclature, so that word would have the same meaning with all. A half dozen or half score of items might be agreed upon which all would set forth. And what is meant by "foreign missions," and by "missionaries," and by "churches" (is it buildings or organizations?), or "members" (is it communicants, or what?), and by "scholars" (does it include those in Sunday-schools?), etc.?

—The *Review of Reviews* bears this testimony to the civilizing power of missions: "It is our brave contingent of missionary teachers, and not the present greedy squads of German and Spanish traders and officials, who have

annexed the islands of the Pacific to civilization. Many of them have been completely transformed by the missionaries, whose labors alone have given them commercial importance." And General Lew Wallace this to the men themselves: "I have often been asked, 'What of the missionaries of the East, are they true, and do they serve their Master?' And I have always been a swift witness to say, and I say it solemnly and emphatically, that if anywhere on the face of the earth there exists a band of devout Christian men and women, it is these. They live and die in their work. Their work is of that kind which will be productive of the greatest good."

—Maharajah Dhuleep Singh, son of Runjeet Singh, born heir to the great kingdom of the Sikhs and to the matchless Kohinoor, died in Paris, October 23d, of paralysis, aged 55 years. In early life he exchanged his throne in the Punjab for a pension of \$250,000, rank among the highest nobility of England, and two large landed estates; became thoroughly English in tastes and habits; united with the Church and long honored his profession; married a most gifted and devoted Christian Egyptian girl in a Cairo mission school, and made annual gifts to that mission, amounting in all to \$100,000. Sad to relate, in later days he lapsed into evil habits and sold himself to treasonable undertakings in behalf of Russia, and seemed to make general shipwreck of faith and virtue. At many points in his life truth is far stranger than the wildest fiction.

—Perhaps the most famous distributor of Bibles in the world was Deacon William Brown of New Hampshire. He began the work in 1849, and kept it up until his death last year at the age of 76. During that time no less than 120,000 copies of the Scriptures were given out by him, and in 2 years preceding his death he canvassed 239 towns and visited over 80,000 families.

## WOMAN'S WORK.

—"Let the beauty of the Lord our God be upon us" was the motto of the last year's graduating class at the Tripoli, Syria, girls' school.

—Women are displaying a remarkable capacity for organized philanthropy. Their recent Congress brought together a large number and an infinite variety of societies. It is estimated that there are some 20,000 women receiving salaries in England as officers of benevolent organizations and 500,000 giving themselves in a semi-professional and continuous way to such work.

—The Rev. Sumantrao V. Karmarkar, of Bombay, writes in the *Missionary Herald* (American Board), "The home of the missionary has done more to forward the progress of the Gospel in India than any other agency. To see a woman, intelligent yet womanly, presiding at the table, voicing her opinions and ideas freely, assisting her husband in his noble work, managing diligently her own household, and conducting faithfully her special work among women, is a novel and most interesting sight to a Hindu. The æsthetic and Christian environments of such a home have so impressed the minds of our people that they are endeavoring to adopt this ideal home life as far as practicable."

—A deaf and dumb woman in Manchuria, having applied for baptism, made her confession of faith in this fashion: She drew on a scrap of paper a crooked line, and pointing first to herself and then downward, indicated what her past evil course had been. Then, drawing a straight line, and pointing to her heart and looking upward, described the highway on which she was now travelling

—*Children's Work for Children* (Presbyterian) is to be enlarged from 16 pages to 24, is to contain news from the home and the foreign fields, and is to

have a new name—to wit, *Over Sea and Land*. Thus its nineteenth birthday is to be celebrated.

—The Methodist women continue to push the Lord's work. During 24 years about \$3,000,000 have been gathered, and during the year ending October 1st the income was \$277,290, an increase of \$11,948. The number of missionaries supported is 145. The society has 4533 auxiliaries, 723 young women's societies, and 713 children's bands, with a total membership of 150,738.

—The agitation of the rights of women, and most properly too, has reached the missionary societies where, from the beginning, the brethren have had things all their own way. The wives of missionaries have for the most part been too little accounted of; have often been omitted in the reckoning. And woman's worth as a money-gatherer was long unsuspected. The latest case of becoming feminine self-assertion is seen in the recent request of the Congregational Woman's Board that, since almost half of the contributions are derived from its efforts, a fitting proportion of its members may be possessed of voting powers in the American Board.

—The New York State Branch of this same Woman's Board has commenced the publication of *The Messenger*, a quarterly, with Patchogue, L. I., as headquarters, and Mrs. C. S. Colton, editor.

—The Scottish United Presbyterians have on hand a most importunate call for several women to go at once to Manchuria, where upward of 1000 women are literally famishing for the truth, with none to minister to them.

## OUR YOUNG PEOPLE.

—First, all the giving for missions was wholly by the churches as such, and through the annual collection. Next, the women organized by themselves and sought pledges of definite sums. Now, it looks as though the process of differ-

entiation was to be carried another step, and the boys and girls, the young men and maidens, were to be banded together to work, in a sense by themselves, and in their own way. And certainly somehow from early childhood onward there should be steady and persistent training in the grace of giving, and toil for the advance of the kingdom. There is a serious defect if only the fathers, or the elders of Israel, bear the burdens. Almost from the cradle let the pennies be saved and consecrated.

—These three sentences set forth the fundamental ideas and principles of the Epworth League, the Methodist counterpart of the interdenominational Society of Christian Endeavor: Motto: "Look up. Lift up." "I desire a league, offensive and defensive, with every soldier of Jesus Christ."—*Wesley*. "We live to make our own Church a power in the land, while we live to love every other Church that exalts our Christ."—*Simpson*.

—"One cent per day for missions from each member of our church," says the *Epworth Herald*, "would give us more than \$7,000,000 annually." One cent per day from each of the members of the Presbyterian church would give more than \$3,000,000, or three times as much as was contributed to missions during the past year.

—Six societies of Christian Endeavor, whose members gave each two cents a week, reached last year 15,000 persons in Southern China with the Gospel, 2000 of them with medical aid.

—An Australian "sunshine committee" has bought an invalid's chair which it loans to the sick. It was used for the first time by an old gentleman who had not been out for six years.

—"I thank God for the Christian Endeavor Society," says a Methodist Endeavorer in an Australian Methodist journal, "for through it I found my way into the class meeting."

## THE UNITED STATES.

—Every Sabbath the members of the Church of Christ Endeavor Society of Elyria, O., visit the jail to hold a prayer-meeting, and the good-literature and flower committees carry reading and flowers to the prisoners.

—The college secretary of the International Committee of the Y. M. C. A. publishes a valuable table of statistics relating to the religious condition of the colleges of North America for the college year 1892-93, and not including young women or students in professional schools. It appears that 147 colleges have the English Bible in their curriculum, of which 68 are in the Western States and 31 in the South: Number of associations, 441; active members, 20,856; young men, 70,419; Christians, 33,327; non-Christians, 32,092; conversions, 2850; studying for ministry, 4892; studying for foreign missions, 1115.

—Charles Bathgate Beck, after various bequests to persons, leaves \$10,000 to Columbia College; \$10,000 to the Home for Incurables in the city of New York; \$10,000 to the Society for the Prevention of Cruelty to Animals; \$10,000 to the Society for the Prevention of Cruelty to Children; and \$5000 to the Peabody Home for Indigent Women, and directs that all the rest of his estate shall be given in equal proportions to Columbia College, the Board of Home Missions of the Presbyterian Church, the Presbyterian Hospital, the Society for the Prevention of Crime, and the New York Hospital. This residue will give them \$900,000 each, as the estate is not expected to fall below \$5,000,000.

—In spite of eminent poetical authority to the contrary, the good that men do lives after them. Take this capital case as an example: The Peabody gift of \$2,100,000 for the purpose of promoting education in the South was made

in 1866, and in 1869 the donation was increased to \$3,500,000. Mr. Peabody's previous donation to the cause of education amounted to \$1,250,000.

—More than 60 graduates or students of the Ohio Wesleyan university are now in foreign missionary service. Nine members of the last graduating class are candidates for the foreign field. The university has now some 25 students who are preparing for missionary work. A good record, and one which it is said no other Methodist college can match.

—Home missions find no mean field in Chicago, according to the figures relating to its population. The latest returns give these nationalities: American, 292,463; German, 384,958; Irish, 215,534; Bohemian, 54,209; Polish, 52,756; Swedish, 45,877; Norwegian, 44,615; English, 33,785; French, 12,968; Scotch, 11,927; Welsh, 2966; Russian, 9977; Danes, 9891; Italians, 5000; Hollanders, 4912; Hungarians, 4827; Swiss, 2735; Roumanians, 4350; Canadians, 6989; Belgians, 682; Chinese, 1217; Greeks, 698; Spanish, 297; Portuguese, 34; East Indians, 28; West Indians, 37; Sandwich Islands, 31. Total, 1,248,763.

—How much shall the negro be educated? Three answers are given to this question in the South. The first is that he should not be educated at all, for it would lift him above his station. The second is that he should have education enough to make him a better servant, laborer, or mechanic. The third, held by the few more liberal-minded Southern people, is that he should be educated as the white man is, for he *is* a man, and must be prepared for all his duties and responsibilities to his country, the world, and to God. And somehow the last reply seems to be most benevolent, most Christian, and most truly American.

—The Indian Industrial School at

Carlisle, Pa., has ended the fourteenth year of its existence, during which time 2361 students were admitted, of whom 1483 were boys and 878 girls. These came from 59 different tribes; 1597 have left, of whom only 60 graduated, all since 1889; 131 died at the school, and 633 still remain.

—Out of 50,000 Sioux, over 4000 are now members of Episcopal, Presbyterian, or Congregational churches. Many, if not most, of these have become citizens. The contributions of those connected with the Episcopalians amounted to \$4100 last year, while the women raised \$2210.

—The Free Baptists have recently sent a reinforcement of 7 missionaries to India, and they sailed in one party from Boston.

—Secretary Coit states that the French-Canadians constitute fully one twelfth of the population of Massachusetts, and that in Worcester County there are 9 towns with a population of 41,895, of which these immigrants from Quebec furnish 20,642. The Congregationalists have 8 churches among them, 4 missions, a weekly newspaper, and a French Protestant college.

—The Lutheran General Council has a mission in Eastern India with a force consisting of 4 men with their wives, 2 zenana workers, 2 native pastors, and 96 evangelists, catechists, teachers, etc. The Gospel is preached in 146 villages. The number of communicants is 1141, and of pupils 1608. The number of baptisms was 600 last year.

—*Zion's Herald* (Boston) is publishing a series of exceedingly interesting letters from Rev. William Butler, the founder of Methodist missions in the Northwest Provinces of India, who went out in 1856, and reached Bareilly just in time to taste the horrors of the Mutiny, barely escaping with his life.

## Statistics of the Missionary Societies of the

[THESE tables include only Missions to non-Christian and non-Protestant peoples, and so they omit in the United States. The figures are derived almost wholly from annual reports, and relate in the main to possible blanks, and hence where official figures were not at hand, conservative estimates have been

NAMES OF SOCIETIES.	Date of Organization.	Missionary Income.		Missionaries.				Native Helpers.	
		At Home.	From the Field.	Ordained.	Laymen.	Wives.	Unmarried Women.	Ordained.	Unordained
1 American Board.....	1810	\$679,286	\$112,507	183	18	185	171	218	2,519
2 Baptist Missionary Union.....	1814	990,341	179,250	161	18	140	102	246	1,273
3 Southern Baptist Convention.....	1845	154,086	5,368	39	..	35	18	21	57
4 Free Baptists.....	1836	34,913	387	6	2	8	8	5	13
5 Seventh-Day Baptists.....	1847	6,610	.....	3	.....	3	.....	1	8
6 Christian (Disciples).....	1875	69,355	225	19	3	16	12	3	44
7 American Christian Convention....	1886	3,160	105	2	.....	1	1	1	12
8 Lutheran, General Synod.....	1837	59,200	1,625	8	.....	6	2	5	182
9 Lutheran, General Council.....	1869	16,474	50	4	.....	4	2	2	89
10 Methodist Episcopal.....	1832	993,592	104,088	235	80	184	100	214	1,971
11 Bishop Taylor's Missions.....	1885	36,961	.....	51	.....	30	12	37	51
12 Methodist Episcopal, South.....	1846	227,027	12,700	46	181	37	6	20	105
13 African Methodist Episcopal.....	1876	5,300	1,640	9	9	12	3	.....	7
14 Protestant Methodist.....	1882	14,711	290	5	4	3	3	4	5
15 Wesleyan Methodist.....	1887	3,000	200	2	.....	2	3	.....	10
16 Protestant Episcopal.....	1835	282,499	8,288	94	.....	53	33	47	251
17 Presbyterian.....	1837	1,014,504	42,347	214	42	230	137	187	1,460
18 Presbyterian, South.....	1861	127,812	6,306	48	13	37	25	32	91
19 United Presbyterian.....	1859	115,893	11,418	28	3	25	26	24	496
20 Reformed Presb. (Covenanter).....	1856	20,839	700	4	3	6	7	.....	56
21 Ref. Presb., General Synod.....	1836	6,000	40	5	.....	5	2	.....	28
22 Associate Reformed, South.....	1879	4,182	261	2	.....	2	2	3	5
23 Cumberland Presbyterian.....	1820	36,568	1,386	6	.....	6	9	2	8
24 Reformed (Dutch).....	1836	136,688	9,034	24	3	26	14	36	356
25 Reformed (German).....	1878	25,015	3,047	4	.....	4	2	9	22
26 Evangelical Association.....	1876	14,889	1,127	7	.....	7	.....	5	24
27 German Evangelical Synod.....	1883	16,484	275	6	.....	.....	.....	.....	28
28 United Brethren in Christ.....	1853	25,000	1,111	5	.....	5	5	.....	44
29 Friends.....	1871	8,303	.....	13	.....	7	12	.....	22
30 Canada Baptist.....	1873	43,345	1,039	18	.....	12	9	15	160
31 Canada Congregationalist.....	1881	2,487	.....	2	.....	1	2	.....	2
32 Canada Methodist.....	1873	122,010	4,559	77	.....	60	.....	16	40
33 Canada Presbyterian.....	1844	134,291	2,719	31	8	30	27	2	100
34 Twelve other Societies.....	.....	585,877	32,672	87	84	7	293	1	254
Totals.....	.....	\$6,089,402	\$544,734	1,448	471	1,193	1,050	1,156	9,793

## United States and Canada for 1892-93.

work done in non-Catholic Europe, while covering that in behalf of Indians, Chinese, and Japanese to 1893, though sometimes the year includes a part of 1892. The aim has been to leave the fewest made.

Total Missionary Force.	Stations and Out-Stations.	Churches (Organizations).	Communicants.	Added During Last Year.	Adherents (Native Christians)	Schools.	Scholars.	Countries in which Missions are Sustained.	
3,295	1,324	442	41,566	3,750	135,000	1,147	48,585	Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria.	1
1,929	1,061	770	102,455	7,560	220,800	1,213	24,688	Africa (Congo), India, Burmah, Assam, China, Japan, France, Russia, etc.	2
170	185	75	2,923	395	7,300	16	598	China, Japan, Africa, Italy, Mexico, Brazil.	3
42	13	11	860	59	1,470	95	3,865	India (Bengal).	4
15	2	1	30	.....	80	4	70	China (Shanghai).	5
97	45	20	788	127	1,500	10	960	China, Japan, India, Turkey.	6
17	27	4	199	37	350	2	20	Japan (Tokyo, etc.).	7
203	12	135	8,082	848	20,000	106	5,309	India (Madras), West Africa.	8
101	152	3	1,441	125	3,000	89	1,608	India (Madras).	9
2,784	352	366	26,296	2,337	51,200	326	13,053	China, Korea, Japan, Africa, S. America, Mexico, Italy, Bulgaria, Malaysia.	10
181	50	7	400	.....	1,000	2	110	Africa (West Coast, Congo, etc.).	11
214	106	99	10,733	947	21,000	51	3,076	China, Japan, Brazil, Mexico, American Indians.	12
40	12	10	356	76	800	5	257	West Africa, West Indies.	13
21	3	2	217	11	400	4	241	Japan (Yokohama).	14
17	2	1	250	10	400	5	208	Africa (Sierra Leone).	15
478	244	50	5,441	160	12,000	110	3,792	Greece, Africa, China, Japan, Haiti, Indians.	16
2,470	758	398	31,324	3,452	77,500	725	28,983	India, Siam, China, Japan, Korea, Africa, Syria, Persia, S. America, Mexico, etc.	17
246	132	35	2,702	391	6,500	26	1,363	China, Japan, Korea, Africa, Greece, Italy, Mexico, Brazil.	18
602	223	41	10,641	929	26,000	264	12,068	Egypt, India (Northwest Provinces).	19
76	15	3	241	20	600	31	618	Northern Syria, Asia Minor.	20
40	9	3	117	40	250	3	60	India (Northwest Provinces).	21
14	10	9	248	41	350	5	110	Mexico (Tampico, etc.).	22
31	10	10	615	85	840	4	150	Japan, Mexico.	23
459	217	55	5,799	487	14,000	172	5,099	China, Japan, India (Arcot).	24
41	37	12	1,842	168	4,500	3	236	Japan (Tokyo, Sendai, etc.).	25
43	16	5	568	80	1,300	1	18	Japan (Tokyo, Osaka).	26
38	9	5	356	1	800	14	520	India (Central Provinces).	27
60	282	25	7,000	1,000	10,000	9	415	Africa (West Coast, Sherbro, etc.).	28
54	40	18	651	.....	1,500	19	643	Mexico, China, Japan, Jamaica, Alaska.	29
214	24	32	2,978	386	7,000	68	1,008	India (Telugus).	30
7	1	.....	.....	.....	12	2	75	Africa (West Central).	31
192	95	40	7,607	.....	12,000	40	2,500	Japan (Tokyo, etc.), Indians.	32
198	145	75	2,082	291	6,000	144	3,751	China, India, New Hebrides, West Indies.	33
.....	235	4	265	.....	.....	62	2,530		
14,389	5,719	2,766	277,027	23,783	645,452	4,867	146,652		

## EUROPE.

**Great Britain.**—Dr. Barnardo's last report shows that the income for the year, amounting to £133,000, was contributed by 74,543 donors, two thirds of the amounts being in 49,004 sums under £1 each, and that less than 1900 were of sums of £10 and above. And it is said that half of the income of the Salvation Army is collected, chiefly in pence, from the poor people who attend the services.

—The *Missionary Herald* (Baptist) for November gives an excellent illustration of what admirable results the modern art of picture-making is able to achieve. The life-like faces appear of 14 missionaries about to depart for their fields; and how much easier it now is to follow them with our prayers!

—A clergyman lately wrote to the Church Missionary Society stating that no less than 27 of his people—all of them working men and women except one Cambridge undergraduate—had spontaneously and simultaneously offered for foreign missionary service; and he asked that some one would go down and see them. Some are young, and must wait two or three years before coming forward; but others were recommended to offer definitely whenever they were able to do so. If half the number eventually go out, it will be an unprecedented event in the history of a parish.

—The Mildmay Mission is altogether unique among beneficent institutions, combining home and foreign work, and carrying on good deeds in great variety. Thus in London and near by are maintained 2 hospitals, 3 medical missions, 20 missions, a training home for 40 young women for the home and foreign field, an orphanage, a probation home, 2 convalescent homes, and an invalid home; 40 buildings are occupied in the various works connected in this society.

**The Continent.**—Side by side with steady growth in the numbers gathered

out of heathenism by the humble instrumentality of the Moravian Church, is the steady increase in the number of its members who devote themselves to service in the foreign field. During the past year no fewer than 36 have gone forth, bringing the total of European missionaries to 392. At the same time, the number of young men in training is unprecedented.

—This from the irrepressible Chaplain McCabe: "Don't you believe it? Then listen. Twenty-five years ago, if a traveller should come to the gates of the city of Rome with a little Testament as big as his thumb in his pocket, the gendarme would search him, and on the principle that a little fire would do as much execution as a big one if it only has time enough, he would take the Testament from the traveller, keep it for him till he came back, and then return it to him. Now, the Methodists, on a lot 95 feet wide and 155 feet long, in the heart of the city, right opposite the War Department of the kingdom of Italy, are laying the foundations of a building that is to cost \$100,000, and in it they will soon have two or three big power presses at work printing Bibles and Testaments and religious tracts and books by thousands; and they will also have here a school for boys and one for girls, and a church for the people. There is a very long distance between the ostracised Testament of 25 years ago and the Italian Methodist Book Concern which is soon to be."

## ASIA.

**Realms of Islam.**—It reads like cutting sarcasm, or like the extravagant fancies of a humorist, but the *Montreal Witness*, in a recent issue, has a grave editorial headed "Young Turkey," speaking of a *liberal* movement, not yet quite a party, and quoting from a manifesto in pamphlet form which details the host of evils under which the empire groans, how to remedy the same, and warns against the catastrophe in

store if something radical in the way of reform is not speedily taken in hand.

—The chief mosque of Damascus, which was destroyed by fire on September 14th, was one of the most famous and interesting in the East. On a commanding site, its great dome and tall minarets were the first objects seen by travellers to the oldest city in the world. The mosque was built more than a thousand years ago on the site of an early Christian church, the old walls and many of the columns of which were permitted to remain, and was an object of great veneration by the Mussulmans, for about it were clustered many sacred traditions, among which was one that within its walls rested the head of John the Baptist.

—Ten years ago Arabia was one of the unoccupied fields of the world. In 1884 the Church Missionary Society began work at Aden, and the English Baptists at Jeddah. About the same time Keith Falconer, a Scotch nobleman, opened a mission at Sheik-Othman. Three years ago Thomas Valpy French began his labors in Muscat, and about the same time an American mission was founded at Busrah and Bahrein. There are at the present time 7 Europeans and 4 natives working among 10,000,000 people. The cities of Jeddah, Aden, Muscat, Bahrein and Makalah, each the centre of a province, are open, and most of them have already begun to be occupied by the heralds of the Gospel.

—The cholera scourge, for which the Meccan pilgrimages are largely responsible, is to come to a final end, if the statement is true that England has served a notice on the Sultan that if he does not see that this pest-hole is purified, she will see that the pilgrimages are prohibited.

**India.**—The Bareilly Methodist Theological Seminary in 20 years has sent forth 499 Hindu gospel workers, of whom 200 are missionaries, 61 are teach-

ers, and 178 are women, many of them wives trained to toil with their husbands.

—It comes out in official documents now first published by the Calcutta Government, that after all the Sepoys were justified in 1856 in charging that the cartridges were greased with tallow, and that somebody in the Ordnance Department deliberately and persistently lied when the fact was denied. And hence came the Mutiny, one of the chief horrors of history. Truly that was a costly falsehood.

—Robert N. Cust is nothing if not honest and plain spoken and forcible when he utters himself. And commonly, when he resorts to tongue or pen, if we do not believe, we do well to read, mark, learn, and inwardly digest what he alleges, even when he expresses the conviction that the dogmas and practices of Christian life are brought before the people of India "in the most occidental, unacceptable, and unattractive form which can be imagined by an alien and self-asserting European and American agency, despising and even insulting the time-honored customs of an ancient people who were civilized at a time when the Anglo-Saxons were still savages." He thinks the converts are shamefully kept under.

—The native kingdom of Mysore is to have marriage "reform." That is, from henceforth no man over 50 shall marry a girl under 14; a man over 18 may not marry a girl not over 8; and the minimum age for marriage is 14 for a boy and 8 for a girl.

—Rev. Jacob Chamberlain tells in the *Golden Rule* of an exciting adventure with a tiger, and of a set-to with a ten-foot snake occurring only a few days later.

—Upward of 60,000 attendances were registered at the Amritsar hospital and its branch stations during the year. As regards out-patients, Dr. H. M. Clark

claims that it is the largest medical mission in the world. The central hospital comprises out-patients' department, waiting and consulting rooms, dispensary, operating-room, dark-room for eye-work, dressing-room and private room; in separate buildings are store-room, servants' houses, students' quarters, and in-patients' department bath-room. Branch dispensaries are at Naro-wal, Jandiala, Sultanwind, and Beas.

—The Health Officer of Calcutta reports that during the years 1886-91, out of 49,761 persons who died in that city, 31,221—more than 3 out of every 5—had no medical attendance whatever in their last illness, and less than one third were attended by those possessed of any European training in medicine. In the villages multitudes are blind, deaf, dumb, lame, diseased for life because in infancy the simplest remedies were not to be had.

**China.**—Bishop Auzer, the chief of the German mission in the province of Shantung, has received a very high distinction from the Chinese Government. Upon the advice of Prince Tshing and the Tsung-li-Yamen (minister of foreign affairs), the emperor has conferred upon the bishop the rank of Mandarin of the Third Order, an honor which has as yet never been extended to a missionary. The bishop is thus in rank next to the governor, and bears the title *tas-yen* (excellency).—*Pfützler Zeitung, Speyer.*

—We call the Chinese heathen, and yet they have some customs that would do credit to a Christian people. On every New Year's morning each man and boy, from the emperor to the lowest peasant, pays a visit to his mother. He carries her a present, varying in value according to his station, thanking her for all she has done for him, and asks a continuance of her favor for another year. They are taught to believe that mothers have an influence for good over their sons all through life.—*Field News.*

—Dr. Griffith John gives the story of a notable Chinese convert named T'ang, who in his youth sought to become a Buddhist priest, but was prevented by the largeness of the entrance fee. Afterward he began to attend the preaching of the missionaries, and was converted. His house was five or six miles from Hankow; but every Sabbath for sixteen years he regularly attended the services, bringing with him an ever-increasing number of neighbors whom he had influenced. By and by he was made a deacon, and became a preacher. But his business allowed him for a time to give only an hour a day to the work. His usefulness, however, grew to be so evident that his brothers and other relatives resolved to set him free for it entirely; and now, being supported by them, he gives his whole time to the mission gratuitously.

—Fong Chung, a pure-blooded Chinaman, is now acting as United States Consul at Amoy. As such he has power to try Americans resident in Amoy for breaches of United States law. He was educated at Yale. "Would that Mr. Geary could be forced to visit Amoy and there become plaintiff in a case before Judge Chung!"

—The Chinese have an ill-will against all foreigners, but Roman Catholics seem specially hated—the chief reason for this being the extreme *closeness* of their methods of work. They have services for communion, etc., at which none but converts are admitted. The Chinese mind, which usually knows everything about everybody's business, cannot understand this, and the evil-disposed can easily invent some bad story, which is swallowed.

—"Behind I'chang are hills, low and covered with graves for miles—1,000,000 graves is no exaggeration of the number. The reason is that the 'fung-shui' (supernatural influences) are supposed to be specially favorable at I'chang, and so funerals come from great distances to bury."

—It is related that in the dead of winter, with piercing winds blowing fiercely from the north, on a wheelbarrow a blind woman was transported 470 miles by her husband and another man that she might be taught to read from raised letters, and so be fitted for work as teacher in connection with the English Baptist mission ! !

### AFRICA.

—The life and work of the late Bishop Crowther, the first African bishop of the Church of England, will soon be commemorated in Sierra Leone by the erection of a Crowther Memorial Church.

—Rev. T. J. Marshall, a native minister, is engaged upon a translation of the Bible into the language of Dahomey. The New Testament and the Psalms are already finished.

—Nyangandi lives in West Africa, near the Ogowe River. She was going away from the missionary's house on Saturday afternoon, where she had been with bunches of plantains to sell, when his wife said : " Now, you must not forget that you promised to come tomorrow to church." " Yes," the girl replied, " I will surely come, if I am alive." But the next morning she found somebody had stolen her canoe, and no one would lend her one to go to church in. But she had promised to go, and so she felt that she must. She swam all the way ! The current was swift, the water deep, and the river fully a third of a mile wide ; but by swimming diagonally she succeeded in crossing.

—Rev. George Grenfell, Baptist missionary, while acting lately as frontier commissioner in the interests of the Congo State, travelled more than 1000 miles on a bull's back, his wife using the same means of transport. They have found oxen in this respect so serviceable, that they are taking four back

to the Congo for use in the service of the mission.

—The white ant is a pest almost beyond conception. In Africa their houses are dome-shaped mounds, often 18 feet high. These insects erect pyramids one thousand times higher than themselves ! In their travels the ants so conceal their approach that their presence is not suspected until the damage is done. They usually tunnel into any object which they attack, often reducing it to a mere shell. In this way they have been known to ascend within the leg of a table, devour the contents of a box upon it, and descend through a tunnel bored in another leg, in one night.

—One of the problems confronting the Germans in East Central Africa, as a result of their progressive colonization policy, is what to do with the liberated slaves. At first, after liberating expeditions, these were distributed among the mission stations ; but within the past year or two the number has increased considerably, and the difficulty of providing for them grows proportionately. The missionaries, who were thus heavily taxed, put in a claim for State aid, and were granted a yearly sum in support of each child. But this does not solve the problem of what is to become of the adult ex-slaves. In his report last year the imperial governor said it was impossible to make them support themselves, as they are for the most part physically weak, and had never learned and did not desire to work.

—The Berlin Society has gathered 11,456 communicants in South and East Africa. The Rhenish Society has completed a half century of work in Namaqualand, and the results appear in 10 stations, 2000 communicants, and 5000 native Christians.

—Among the population of Cape Town are found 17,000 Malays. Two English women are laboring in their behalf, and 6 more are needed.

—Whatever may be the immediate result of the struggle with the haughty Lobengula and his warlike Matabele followers, there can be no doubt that in the end great gain will inure to civilization and Christianity. Cecil Rhodes is a statesman of a high order, and he is laying the foundations of an East African empire.

—Alfred Casalis, a missionary of the Paris Society in Basutoland, reports in the London *Christian* that in his district there are 6 schools, one with 200 pupils, 9 native schoolmasters, 7 native catechists, 730 church-members, and over 300 catechumens.

#### ISLANDS OF THE SEA.

—A missionary of the London Society in Madagascar sends to *The Chronicle* an account of a native young man, who had been a wild lad, but who something more than two years since gave himself to Christ. He was much impressed with the Saviour's command to his disciples to *preach*, and was convinced that this command ought to be obeyed not by a few, but by all, and not on Sundays alone, but every day. Though a plain woodcarrier, as soon as his wood was sold he would go about the market, Bible in hand, preaching as long as any one would listen. Finding that his trade interfered with his giving as much time to preaching as he would like, he gave it up. One day he told the missionary that he had preached 7 times, but thought that "so little." Ordinarily he preached from 10 to 14 times. When asked to go into some of the churches and preach, he declined, saying, "I should get comparatively few to hear me, whereas in the market when I raise my voice and call out, 'Oh all ye people, God is waiting to be reconciled to you to-day!' 400 or 500 people can hear me, and stop to listen."

—One of the most notable features of the progress of the Gospel in the South Seas is found in the fact that the work

has been done so largely by the native Christians. Thus in the years 1872-91 no less than 52 couples were sent from the Raratonga mission to toil in New Guinea, and of these 4 men and 3 women were killed by the savages, and 17 men and 23 women died of fever. Last year 38 more were sent from Samoa, Niue, etc.

—Dr. Gunn, of Fotuna, in the New Hebrides, tells a distressing story of how that island has been desolated by an epidemic of dysentery. Medicines were almost useless, and one fourth of the population fell victims, including most of the children and youth. Two were taken from his home.

—After sixty years of help and oversight the English Baptist Missionary Society is about to withdraw all pecuniary assistance from the Nassau and Bahamas churches. This district, which now assumes self-support, includes 19 islands having 94 native evangelists, who are superintended by 1 European missionary. After four years of gradually decreasing grants, San Domingo, Turk's and Carios islands are also to be thrown upon their own resources. These contain 14 stations with 2 missionaries and 40 evangelists. The same course is to be taken in the near future in Trinidad, with its 20 stations, 2 missionaries, and 13 evangelists.

It is with deep sorrow that we learn of the death of two of our editorial correspondents, whose names are familiar to all friends of missions. Rev. Dr. Steel, of Australia, died on October 9th, and Rev. Dr. Nevius, of China, on or about October 26th. A fuller notice of these two able advocates of Christ's cause will appear in our next issue.

# THE MISSIONARY REVIEW OF THE WORLD.

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## CHINESE "ANCESTRAL WORSHIP."

BY REV. P. W. PITCHER, AMOY, CHINA.

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 grantees 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, uneducated 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

\* “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 Efalesese, 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 hub-bub 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 (*Episcopate*).—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 Patten 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,‡ Eto.

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 birthplace 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. Têng-chow, 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 1825.

*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 missionaries 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.

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.

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.

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. Thückerberg, 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 Presbyterial 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 for 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 Kaffir 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	29,520	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	24,686	1,847	25	...	23	.....	16
26 Hermannsburg.....	1849	56,608	6,950	58	3	55	.....	.....
27 Leipsic Society.....	1836	64,586	1,418	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.....	.....	538,226	.....	567	...	480	51	315
Totals for Europe, Asia, etc.....	.....	\$8,624,225	\$939,301	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	\$1,484,035	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 limits 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.
38	51	24	532	.....	1,300	24	737	India (Madras, Ceylon).
6,446	8,578	1,940	96,118	5,657	417,916	1,971	123,003	China, India, Africa, Madagascar, Polynesia.
4,934	6,021	402	52,898	3,316	189,815	1,971	81,236	Persia, China, Japan, India, Africa, North America, etc.
1,650	2,296	475	47,000	2,966	117,500	850	40,600	India, China, Japan, Malaysia, Africa, West Indies, etc.
99	196	27	1,274	.....	3,501	36	2,106	Africa (Zanzibar, Lake Nyassa).
470	521	150	3,198	212	14,532	± 160	11,660	India, China, Madagascar.
2295	2,791	2,050	87,466	4,606	90,000	820	49,000	India, China, Africa, West Indies.
64	80	85	1,480	190	3,000	22	328	China (Shantung, Tien-tsin).
39	56	21	829	69	2,100	9	245	Africa (Fernando Po, Zambesi).
420	545	64	7,350	226	17,000	127	6,280	China, Africa, Australia.
404	434	226	2,199	277	10,500	143	4,729	N. E. India, France (Brittany).
110	193	138	3,944	157	9,800	57	2,603	India, China, Malaysia (Singapore).
127	175	24	690	25	1,500	52	3,704	China, India (Kathiawar).
322	888	207	3,706	673	10,000	33	433	China (Fourteen Provinces).
213	281	261	1,472	825	5,663	107	3,300	India, China, East Africa.
615	813	230	7,097	1,002	13,272	355	21,957	India, South and East Africa, Turkey, New Hebrides.
642	851	271	17,414	885	42,000	269	17,695	India, China, Japan, Africa, West Indies.
7	10	3	45	7	150	3	164	Syria (Antioch, etc.).
2,505	3,337	.....	6,005	.....	.....	775	32,000	
241	334	275	9,861	627	15,000	120	9,019	Africa (S. and Senegal), Tahiti.
668	942	224	13,157	856	26,435	320	12,432	South India, China, West Africa.
150	295	166	11,979	2,193	24,754	105	4,483	East and South Africa, China.
18	36	6	86	41	153	7	115	India (Telugus).
398	462	15	11,472	1,206	34,578	80	1,700	India (Chota Nagpore).
250	363	59	10,837	1,712	21,500	55	3,440	India, South Africa, New Zealand.
556	636	179	6,916	167	14,599	238	4,817	South India, Burmah.
1,778	2,129	149	31,653	1,625	91,844	247	22,129	South Africa, Australia, South America, West Indies, Eskimo.
36	68	22	618	185	1,082	18	501	West Africa, New Zealand.
200	390	196	14,295	680	47,436	130	4,026	Africa, East Indies, New Guinea, China.
75	205	30	667	.....	1,500	23	700	
104	223	125	49,073	.....	147,162	200	7,000	
1,301	1,526	427	25,802	.....	64,000	395	31,750	
5,511	6,874	1577	275,946	1,984	525,000	3,215	101,743	
33,471	43,759	10,853	804,631	33,772	2,099,502	13,832	642,802	
9,793	14,339	5,749	277,027	23,783	645,452	4,867	146,652	
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 1408 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 1187 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 Manipay 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, furnitureless. 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 unrhymically 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 Benguella; 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 Matabelaland 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).

# THE MISSIONARY REVIEW OF THE WORLD.

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## CHRISTIAN CO-OPERATION AND THE SOCIAL MISSION OF THE CHURCH.

BY THE EDITOR-IN-CHIEF.

(The substance of an address before the Evangelical Alliance Conference, Chicago, October, 10th, 1893, in connection with the Columbian Exposition.)

The Church differs from the individual in being a society, an aggregation or association of individuals, organized upon social principles, governed by social laws, subject to social obligations. To demonstrate that the Church has a "social mission" would therefore be proving an axiom. Its social mission constitutes its *raison d'être*, its *quo warranto* writ, the justification for its existence.

Sin's revolt against God was also a revolt of man against man—a social revolution inverting the whole social order, so that the natural sovereigns became slaves, and slaves, masters. God organized the primitive Church as an essentially heavenly society, *civitas dei*, a model State, let down from above to exhibit and exemplify the principles and practices of a celestial kingdom, and to extend their sway until all worldly society shall be re-organized on the heavenly pattern. The tabernacle of God is set up among men as a type, until, built upon this model, the race of man itself becomes the temple of God.

So vital to the Church is this social mission that, so far as it is denied in theory or neglected in practice, the Church forfeits its right to be, and, like a lampstand without a light, risks removal out of its place. In a service so essential even lukewarmness is threatened with a Laodicean fate.

It is, therefore, of the first consequence to form a true conception of the Church and its mission. For this no other guide is needed than the New Testament, where the Church is presented in a fourfold aspect—as a worshipping assembly, a working centre, a school, and a home.

1. Worship is worth-ship—describing God's infinite worth, ascribing to Him the glory due to such worth, inscribing homage on the walls of His temple, the door-posts of our houses, the very palms of our hands, and

the expanse of our brows. The fact that worshippers meet in solemn assembly is itself a tribute to the unseen Presence ; and the absence of any form or image of Deity, and of the charms of art, witnesses to the beauty of holiness which alone attracts Him, and before the glory of which mere æsthetic splendors are the mockery of tinsel. You cannot gild gold. The purity of worship implies, therefore, a certain indifference to mere worldly art, as stars are lost sight of at sunrise.

2. The Church of the Acts is a working centre, where disciples rally in order to radiate—concentration, then diffusion. Service is not enjoined, but assumed as a necessity of the new nature. Stagnation is death ; life is motion, action, power in exercise. The spring compels the stream ; the lamp that burns, shines ; doing is the proof and fruit of being, and giving is the sign and pledge of living. A self-centred existence is a dead sea. In-pour without outflow turns even living waters into bitterness and decay.

3. The primitive Church was a school both of truth and life. The young convert came there to grow and to learn ; from the “ rudiments” or first “ principles” of the Gospel, to move onward and upward until the last lesson is learned in doctrine and duty, in serving and suffering ; and, when graduated from this preparatory school, to enter that higher university where study never ends, and there is no graduating class and no alumni. Hence God gave the Church-school an inspired text-book, and the Author Himself as Teacher, who makes each true pupil an illustrated, illuminated edition of the text-book.

4. The New Testament Church is also a home, and, as such, a model of ideal social relations, exhibiting a social equality elsewhere unknown. In every true home Love is the leveller of all invidious distinctions, using not the iron flail of Talus, but the soft hand of an angel, herself stooping to serve ; in whose unselfish ministry is allowed a new distinction—a partiality for need and helplessness. Thought and care find a focus in the sick and aged, the crippled and suffering. The world courts those who can give ; Love gives most where she cannot receive. And so God meant His Church to be the ideal home, with a warm hearth, a full board, a soft bed, a close embrace, for all who come within its doors.

Such a church must see its social mission, from its very fitness for such mission ; its every aspect is vocal with aptitude for service to society. Even the worship which seems to terminate and ultimate upon God and the worshipping soul, is a witness to the world, mightier than words. Work is service, and schooling is training for work by lessons in living, whose goal is usefulness ; finding out one’s powers and sphere, and getting full equipment, the measure of manly stature and the panoply of the warrior. And the home ! What is that but the ideal democracy, with no caste lines of wealth or poverty, culture or ignorance, high life or low life ; where to come is to be welcome, and where want and woe find free and loving ministries !

The Church of to-day will never fulfil her social mission without a re-

turn toward the "pattern showed in the Mount." Depravity, surviving even in disciples, has brought degeneracy. The lapse of time has seen a relapse of spiritual life, till few features are left which marked the apostolic Church. Behold worship decline until the censer is more than the incense ; the priest and altar, than the lamb and the fire ; until the artistic and the æsthetic displace the scriptural and the spiritual ! See service decay, until most disciples content themselves with a hired proxy, and some begrudge and withhold even the hire ! The primitive school is no more ; and more zeal is often shown for many converts than for growth and strength in stalwart and serviceable disciples. The home has too often sunk to the level of the club, exclusive and seclusive, where self rules, and caste bars out the very classes whose one hope and uplift lie in the Church. Pity indeed if the cosmopolitan sheet, let down from God, to gather of every kind, counting none common or unclean whom God's grace cleanses, gives place to a human hammock, woven of dainty threads of gold and silver, delicately embroidered by worldly art, and fringed with fastidious culture, in which the socially elect may swing at ease at a safe height above the level of the vulgar and the contaminating touch of the common folk !

Reformation must begin at the house of God, or reconstruction of society will at least be indefinitely delayed. To accomplish her social mission, the reforming power needs reform. Salt without saltness can neither savor nor save.

Facts must be faced and felt ; and two facts are colossal and conspicuous : first, the Church has largely lost living touch with the people ; and, secondly, what is worse, disciples have largely lost sympathetic touch with each other. The mission of the Church is thus in peril, and the basis of co-operation is at risk.

The masses, so called, are alien and alienated from the Church. In Great Britain not over two or at most three per cent of the working classes go to any place of worship. There, as here, thousands live without benefit of Church and die without "benefit of clergy," often the first visit of a minister being when a soul that has gone to its account has left a body behind for burial. In great centres of population, like Boston and Brooklyn, Buffalo and Chicago, there has been such decrease in proportion of churches to population that fifty years ago there was twice if not thrice the provision there is to-day. To candid and observing eyes it is awfully patent that, whatever progress society is making in civilization, like Cain, it is moving away from the presence of the Lord. The civilization is, alas ! godless, and often God-defying ! There have been golden ages, such as those of Egypt under the Ptolemies ; of Athens, under Pericles ; Rome, under Augustus ; Italy, under Leo the Tenth ; Russia, under Ivan the Fourth ; France, under Louis the Fourteenth ; England, under Elizabeth ; Judea, under Solomon ; but they were all ages of moral profligacy. America may be in her golden age ; but never was anarchy more defiant or danger more imminent ! Liberty itself is running to license.

Let us not be misled by a deceptive array of figures. It has been often boasted that evangelical communicants form now over twenty per cent of our population. Let us sift this statement. If three fifths of the population are under fifteen years, this would make one out of every two adults a member of an Evangelical church. When church rolls are purged, when the dread of apparent decline does not hinder reducing numbers to the actual active membership, and proper oversight of the flock prevents counting the dead among the living, and stray sheep that have got into some other fold from being twice counted, "statistical tables" may be safer guides. But, as it is, they are blind leaders of the blind. If half the adults in America are Protestant disciples, what shall we say of the sort of Christians that the great body of them represent ?

Do we recognize and realize the awful meaning of the fact that the mass of the people are out of touch with the Church, and that the gulf between the two is getting too broad for any bridge ! Society is a pyramid ; its breadth is at the base, where the masses are. On the firmness and solidity of that bottom depends the stability of all above it. There can be but one capstone ; but every stone at the base settles or unsettles that little pyramid at the apex. While the Church fails to reach the multitude, the whole structure of society, and even of the Church itself, is in danger. Disintegration and decay develop whenever faith in God and faith in man are weakened. The present desperate conflict between "capital and labor"—more properly between employers and employed—is, perhaps, the most serious complication known to history. The genius of Organization, of which our century boasts, is a Frankenstein, easier to create than control. It has mounted the throne, and wields an iron sceptre that threatens to dash in pieces the whole structure of society. It lifts a finger and, in a day, trade and travel are locked over a vast continent. Combination becomes conspiracy, and without hesitation uses the bomb or the torch, the pistol or the poison. We all tremble when Organization thunders or even whispers. To-day the world waits to crown, as its greatest statesman, the man who shall teach society how to adjust the relations of working men and capitalists ; and the Church will canonize as her greatest practical reformer whosoever solves the double problem : how to promote unity among disciples upon the essentials of truth, so as to secure co-operation among them in the social mission of the church ; and how to bring all the available forces of Christendom shoulder to shoulder, in actual combined sympathetic movement for social redemption ! Where is the architectural mind capable of projecting such a plan !

Perhaps the worst feature in the case is that the alienation of the masses from the Church is not without cause. We may solace ourselves that the laboring man knows not the Church and misjudges its spirit. But what if he does know it too well ? What if he sees selfishness and exclusiveness written large upon its very doors ? In how many houses of worship would the poor outcast Samaritan find the reception she found at

Jacob's well, or the smile that in the house of Simon the Leper beamed upon that woman who was a sinner !

Our churches are mostly wedded to a system of pew rental or pew-ownership, which, however equitable on business principles, is difficult to justify on grounds of Christian courtesy or expediency, and undoubtedly makes a poor man feel that he is not wanted. No doubt there is a "pride of poverty" that keeps him out ; is there not a pride of affluence that matches that, and works the same way ? No doubt every man should be willing to pay a fair equivalent for what he gets. But the meanness that would avoid costs is not confined to any class. We all like to buy things cheap ; and that abominable "sweating system" that is to-day grinding the poor to powder finds its mainstay in the unwillingness even of the rich to pay a fair price for what they buy. Should wealth complain of poverty, that it will not pay for religious care and culture, while affluence is clothed with robes stitched by the hands of the starving ? We invite the poor to our assemblies only to insult them with invidious distinctions when they come. While we write essays and make appeals in behalf of the "evangelization of the masses," we move our churches to aristocratic sites, hire for them costly preachers and singers, encumber them with heavy debts ; then, if we approach the poor at all, we do it through a missionary, a "ragged school," a mission chapel—stretch out to them a hand whose kid glove is a "non-conductor," and make the impression that we regard all our approach to them as a condescension and a patronage ! I know a man who makes thrilling addresses upon city evangelization, and who, after a sermon, being sought by a poor man in deep distress, abruptly answered his soul-hunger for salvation by the reply that he "had no time to spend upon him !"

No indiscriminate, railing accusation is meant against Christianity or Christians in this frank confession of the faults of the Church ; just as to criticise or condemn the attitude or action of our government is not an assault upon republicanism or patriots. As O'Connell used to say, "Nothing is ever settled till it is settled right." If there are big breaches in our church walls, it will not do to daub them over with untempered mortar. No doctrine of social relations, no practice of social life, which is inconsistent with the Golden Rule can permanently stand ; and it is but too plain that if our theory be not, our practice is, wrong.

The open life heralds the secret life. What we really are will, sooner or later, come out. As Charles Lamb quaintly hints, "He who eats garlic in secret vainly persuades himself he will not smell of it openly." If greed governs a man of God, common folk will find it out. Every worker among the masses who has been marked as a winner of souls has shown a sublime indifference to money, and the people have been constrained to say of such as the Pope's ambassador, of Luther, "That German beast cares not for gold." He who seeks souls, not salary, who cares more for a fruitful field than a large fee, and whose passion for the truth and for men

prompts him to follow the negro's advice, and in choosing a work "go where there is most debbil;" the man or woman who dares hot fires, to pluck a burning brand and change it to a budding branch; who, in a word, loses life to save, will never in the end alienate the common people.

Carlyle said, "Show me the man you honor, and by that better than any other I know what kind of a man you are." A few verbal changes turn this saying into a valuable axiom for our purpose: Show me the disciple or church that honors the man, as such, and by that better than any other I know the sort of a Christian or church it is. There is a way of winning men to the Church and to Christ. As Lord Lawrence said of British rule in India, "Christian things, done in a Christian way, will never alienate a heathen." To hold every human soul as of priceless value before God, worth more than new carpets and cushions—to separate between character and clothes; to create in our churches an atmosphere where the "Carpenter's Son" shall still find a warm welcome for his poorest fellow-tradesman, is the indispensable requisite to the discharge of our mission.

We must not be content with things as they are. We often boast of our large and wealthy churches, as though we forgot that our prosperity is our peril! Heights overlook depths; an apex implies altitude; and so there is a risk even in success, for the riches of the affluent may be the hopeless misery of poverty; the refinement of culture may mean the contempt of the ignorant. The Parian vase, white as snow and fair as art, may confront a Stygian pool of moral filth and social crime. Better a tallow dip that gives light than a golden chandelier without a flame; the humblest church in a log hut, if it is redeeming mankind, than the most palatial cathedral, from whose foundations flows no river of God.

Modern notions of culture endanger not only our mission, but our faith. Ethics and æsthetics, politics and athletics cannot take the place of regeneration. And the fastidiousness of refined taste, that is too easily shocked and cannot stand the "poor smell," may make a disciple too nice for service. In botany we find that cultivation carried to excess makes seedless blooms—the petals, pistils, stamens, and nectaries absorbing the vitality meant for the ovaries. And that is a false culture in society which imperils or impairs a holy fertility. That is not a true Christian plant whose seed is not in itself after its kind. In our Lord's great "parable of the sower" He quaintly hints that some seed fell among thorns, which sprang up and choked it; so that, though it took hold on the soil and had a growth, its growth was all stalk, tall and spindling; root, but no fruit; blade, but no ear with full corn in the ear. How many disciples there are who know nothing of holy fertility, and are not themselves seed of the kingdom! God cares most of all for character that is godly and has the secret of self-propagation. The refinement that makes us too nice and neat, too fastidious and punctilious to stoop to lift up the fallen, is deserving only of contempt; it is but the blooming of a selfishness that in God's eyes is deformity.

The practical separation among disciples hinders the fulfilment of the Church's mission by preventing co-operation. The tendency of intelligence is to independence and individualism ; and so liberty to think and speak and act begets division, which, unhappily, has been carried to such extent in the Church of Christ that we have to-day as many sects as there are days in the year. Christ said, " I am the vine ; ye are the branches ; " and it is true—principally branches! One would think that the more minute the ramification, the more prosperous the growth.

Organic unity may not be needful, but organic sympathy is. The divisions which exist have brought dissension. As Father Cameron used to say, " It would seem that the tenacity of denominationalism is in direct proportion to the insignificance of the denominational tenet or usage." There are some things which are beyond reasonable question right and true ; others as unquestionably wrong and false. The former should constitute with all evangelical believers the essentials. Between these lies the doubtful territory, where there is likely always to be disagreement because there is no clear, conclusive revelation. After two thousand years of Church history, believers do not yet all see alike as to infant baptism and believers' baptism ; immersion, affusion, or sprinkling ; ordination by Presbytery or bishop, or no ordination at all ; apostolic succession, or only the succession of spiritual life and power ; prelatial, presbyterial, or congregational church order, and a few kindred things. That disciples should divide, even to the point of practically unchurching each other, upon matters such as these, is a pity—perhaps, in God's sight, a crime. The Spirit was promised to guide us into all truth—certainly all essential and fundamental truth. The very fact that disciples, equally devout and holy, equally scriptural and spiritual, equally evangelical and evangelistic, do not see alike in these respects, is an argument, if not a proof, that these things cannot belong to the essentials. Of these we can only say, " Let every man be fully persuaded in his own mind," and let every other man have the same right, and respect that right in others. To demand, " You must be like us," betrays an immoral tone of mind. If error is to be shunned, bigotry is to be abhorred ; and persecution, even in its mildest forms, is to be accounted as diabolical in spirit. We must learn to respect the right of private judgment, and concede that, in matters of honest doubt and difference, we ourselves may be wrong. Augustine's famous motto needs incarnation in our church life : " In essentials, unity ; in non-essentials, liberty ; in all things, charity." In very few modern churches is there at once an avoidance of laxity, and at the same time an indulgence of liberty and a cultivation of charity toward those who differ with us on non-essentials. To be fully persuaded ourselves, and yet concede equal intelligence, honesty, and even right of conviction in others ; to admit that our customs may be, as Cyprian said, only *vetustas erroris*—the old age of error—the result of tradition ; that it is possible we are ourselves wrong in some things of which we are most tenacious, and that there is room for a different inter-

pretation of Holy Scripture in minor matters—this is the absolute condition of a cordial co-operation between disciples.

This division among disciples begets weakness. The body of Christ, were there no schism, would be strong enough to lift up a lost world in its arms and lay it at the feet of Jesus ; but as it is there is such feebleness that the Church is scarce equal to self-support. Instead of being able, in its Divine strength, to act as a saviour of men, too often it becomes a suppliant for worldly patronage ; instead of sinners coming to the Church for salvation from sin, behold the Church going to the ungodly for salvation from debt, asking help in financial straits, and conforming to the world for the sake of its patronage.

How, amid such conditions, can the Church act as the special guardian of society's moral and religious life ? Vain to preach reconciliation with God, while powerless to affect reconciliation with man, or even prevent alienation among disciples ; presenting before the united hosts of evil the scandal of a mutually hostile Christendom, split into fragments without cohesion or co-operation ! If the senator was right who allowed the Decalogue and Golden Rule no place in a political campaign, they must have place in our evangelistic campaign or we are defeated in advance of the battle. The Church that has no power to save can be saved by no power. It is already dead, and a dead church has no hope of resurrection.

Again, we expressly disclaim any design of referring in reproachful terms to that Church of God which is still the best hope of a lost world. Far as it is from the Scripture ideal, it is actually the best that remains to us ; and that much life and power exist, even in these hindering conditions, is shown by the co-operation that actively survives. Those depreciate the actual achievements of the Church who contrast " Christian work " and " church work," as though the Church were not nursing mother to all true forms of Christian service ! What is done by certain Christian organizations said to be " outside the Church " is magnified to the belittling of the real worth of the Church. Such representations are misrepresentations, unfair and untrue. Every form of benevolent activity and service whose impulse and inspiration are from the Church are forms of church work. They may be outside of the local Church or the particular denomination, but they are not outside the Church at large ; just as the achievements of an army, while to be claimed by no regiment or State, belong to the army. Whatever Christianity inspires is church work. Such organizations as the Young Men's Christian Association and Society of Christian Endeavor are examples of co-operation, for they represent the whole Church at work outside of local limits and sectarian lines. Some work for society demands an apparatus too costly to be commanded by the individual Church ; it would not be economical even if otherwise practicable. Hence churches of all denominations wisely combine to do a common work for young men ; but it is unjust to hold up such work in contrast to church work, as though outsiders had been constrained by its neglect of its young

men, to supply the lack. It is just such co-operation as this which is needful in the solution of the social problem we are discussing ; and that it has already reached such results is the proof of higher possibilities.

The social mission of the Church cannot longer be neglected without disaster untold. There is an existing condition of things which cannot be let alone any more than a miasmatic cesspool. Our city population is so heterogeneous that the whole world is in one capital—the metropolis is a cosmopolis. These hordes of foreigners bring their own politics and religion, and are not assimilated ; and, like undigested substances in the human body, become irritants and provocations of disease. Crowded tenements mean vitiated air and vicious habits. Separation between classes begets settled repulsion and fixed social strata. In the throng there is still isolation. The lack of homes and healthy life ; the rapid growth of cities and the social congestion ; non-church going, with its removal of the dykes that keep out the flood of vice—these are some of the conditions that turn the metropolis into a necropolis for body and soul. Meanwhile, the “plague of crime” goes unchecked. Social vermin and bacteria multiply with incredible rapidity, until in a century and a half five generations, aggregating from seven hundred to twelve hundred individuals, have been traced to one ancestor—a brood of vipers, bastards, and vagabonds, paupers and prostitutes—in all not twenty skilled workmen, and half of these having been taught their trade in prison. We need to beware. While we boast of our great empires and republics, our institutions and liberties stand on a crater. Half a century ago Daniel Webster, returning from a Western tour, in four words recorded his warning : “Abundance, luxury, decline, desolation.” Less than twenty years ago another leading senator bore awful witness that in a recent competition between nations in the East the “only art in which the United States excelled was corruption.”

Here, then, in brief, is our social problem. The masses alienated, or at least separated from the Church, and the social mission of the Church practically neglected, and social deterioration and decay going on, and all fulfilment of this social mission hopeless, unless disciples can be brought into line and made to stand shoulder to shoulder, like regiments of a common army.

What shall be done to bring about those conditions which make such co-operation and success possible ?

Robert Peel said, “Agitate ! Agitation is the marshalling of the conscience of a people to mould its laws.” We must agitate. We must fearlessly and faithfully hammer away on the anvil of apathy. There is power in striking when the iron is hot ; but iron is made hot by striking ; if we can do no more, let us, with the sound of the hammer, compel attention. Anger is better than apathy ; anything better than stagnation. Make men think, for thought is the spring of action.

We must begin by educating believers to a sense of the needs of the world and their individual duty. The social mission of the Church has a

threefold aspect : First, evangelization ; second, organization ; and third, co-operation—in other words, to make disciples, to gather them into churches, and then to unite the churches in great world-wide movements. Evangelization includes every method whereby the good news of salvation is extended until every creature is reached. Organization builds up a Christian society into strength and vigor. Co-operation exhibits essential unity amid circumstantial diversity—convergence on essentials not withstanding divergence in non-essentials—and practically combines all our forces to accomplish what, in separation, all churches in the aggregate would fail to effect. The middle section of this threefold work—namely, organization—has been most emphasized, while the others have been neglected. To organize new churches may be the fruit of a mere sectarian zeal. But while evangelization, which is missionary and aggressive, and co-operation, which is its handmaid, are lacking, organization lacks all true life and power. A church may have a name to live while practically dead, or may even be a synagogue of Satan. The social mission is begun in evangelization and carried to completion by co-operation. To proclaim the simple Gospel to man as man is the great commission. To reach this world-wide destitution, to prevent overlapping, waste, and friction in the work, and build up society after a celestial pattern, there must be cordial, sympathetic, universal co-operation among disciples. To rescue from flood or fire, the whole body must move, or vainly will the heart yearn or the hands stretch out to help. The heroism of some members of Christ's body may be hindered and made ineffectual by the inactivity of the rest. Co-operation there must be if this problem is solved. In a recent famine in China nine millions perished, with rice at hand, because no adequate provision was made for its distribution ! Angelic eyes look down on a thousand millions in spiritual famine—destitution and desolation on the one hand, bread enough and to spare on the other ; and, with such open doors of opportunity, the zeal which ought to expend itself on missions, is often absorbed in a symbolism that reminds of calf worship, a sacramentarianism that recalls the worship of the brazen serpent Nehushtan, and a sacerdotalism that revives the homage paid to Gideon's ephod.

Let us thunder away on that truth—that the Church is called out from the world for separation from it, and then sent back into the world for service in it. Its mission specific, salt, to savor and save ; light to witness and illumine ; to displace ignorance and idleness—those handmaids of vice—by intelligence and industry—those handmaids of virtue ; but to do it by, first of all, giving men the Gospel. The Church is a mother, to travail in birth for souls, and every disciple is to share the birth-pangs. All who love Christ are to work together as toward a common centre rather than toward separate points on a common circumference, obeying a centripetal law rather than a centrifugal drift.

In such a mission love is the all-essential force. Self-indulgence must yield to self-sacrifice, love of self to loss of self. Moral atrophy may

result from simple selfishness ; the magic skin which, to the wearer, brings gratification of every wish or whim, shrinks with each indulgence, cramping and crushing the soul within it. Faith is the force, and love is the fire, of all evangelism. If our churches are to be the temples of God, we must build into them, not the wood, hay, and stubble, but a practical life consistent with the character of the Divine foundation-stone, Christ Jesus.

Co-operation will never be, without operation, more unhindered, of the Holy Spirit. The periods of church life most active, aggressive, omnipotent, have been times when the Spirit of God most mightily moved within. The great bridge that spans the Forth was ready for the last stroke, but the huge hydraulic presses could not bring the two parts of the cantilever together. During the night the temperature sensibly rose, and in the morning the opposite ends almost touched. As Dr. John Cairns said, it was a grand illustration of a great spiritual truth ; where man's mechanics fail God's dynamics prevail. Heat was the force that was needful. When the spiritual temperature rises, God's people will be brought into touch with each other, and the awful gap and gulf will be bridged.

For such sympathetic touch between disciples, triumphs over human sin and sorrow, now beyond our thought, wait. We must learn to touch our brethren with love, or how can we touch those who are afar off ? We must show men that, far mightier than bonds of race or speech, social neighborhood, or common pursuits, is the bond of a common religious faith. Let us compel even apostates, like Julian, to say, " Behold, how these Christians love one another ! " and we may hope to see those who have hated and devoured one another using heaven's dialect as a new mode of communication, and learning to say, however diverse their speech, " Abba, " " Jesus, " " Hallelujah ! "

Paul tells us that Christ came to make hitherto alienated classes one new man in Himself, and to reconcile all alike to God in one body through the cross. The Church is to follow her Master, and bring to those afar off and near the news of this double peace with God and man. And as Jesus thought not His " equality with God something to be held fast to " as His right, but surrendered it, emptying Himself that He might fill man, we are so to love man as man, that our social equality with the highest is freely surrendered, emptying ourselves for the sake of the lowest !

There is no difficulty in solving this social problem when we are willing to become, at any cost, the practical factors for its solution. We must do more than be willing to have destitution reached and degradation remedied ; we must ourselves reach and remedy it. Martyrs are still needed who, like Jerome, of Prague, offer up their souls in flame to God, or, like Ignatius, are content to be ground between teeth of lions, to become bread for the perishing. All other conditions of success resolve themselves in the last analysis into this—that supreme and unalterable condition of service to God and man—that we be partakers of Christ's passion for souls. The body without the Spirit is dead. All our best outward organization

for service is but a mute and motionless machine without that motive power. God has taught us that force is what rules matter ; and that we have only to obey the law of the power and it becomes our servant. Thus man commands the light, and it becomes his artist ; heat, and it becomes his refiner ; gravity, and it becomes his mechanic ; electricity, and it becomes his motor, messenger, illuminator. There is a higher power—the Spirit of God, and He waits—wonderful indeed such condescension !—to do our bidding. It is still true, that if you obey the law of the power, the power is at your service. “Concerning the work of My hands, command ye Me.” If any work is the work of God’s hands it is this social redemption of man. To it we are, at our best, unequal. We must command God Himself by compliance with the conditions in which alone He works. We must live the life of God if we would know the power of God. We must lay ourselves at His feet to be used, and be ready to be used in His way. We must take hold by prayer upon the omnipotence of power, and by a holy self-surrender, on the higher omnipotence of love ; and then we may hope to work as God works, because He will work in us and through us to lift up the race to His bosom. Moses and Elijah were privileged to appear on the Mount of Transfiguration and hold sweet converse with the Master concerning His decease, which He should accomplish at Jerusalem. We need not envy them their royal interview. A grander height of His coronation is yet beyond ; and on that sublime summit, that overtops all others, He will welcome to a share of His regal dignities those whose lives have been a discourse in action, speaking of His cross to men by bearing His cross before them and for them, filling up that which is behind of the afflictions of Christ in their own flesh, for His body’s sake, which is the Church.

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### CHRISTIANITY IN INDIA.—I.

+ BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

Sir Henry Maine, in his “Village Communities East and West,” cites the observation of De Tocqueville, that “The conquest and government of India are really the achievements which give England her place in the opinion of the world ;” and adds, “They are romantic achievements in the history of the people, which it is the fashion abroad to consider unromantic.” No one will question the accuracy of these observations who has even a moderate knowledge of Anglo-Indian history and government. Of both the English race have good cause to be proud. Hence has a great empire been won so unexpectedly and with so little stress and strain, and hence one governed with less difficulty or more in the interests of the people generally. The most cursory sketch of what India really is will make this apparent.

India has a much greater population, diverse in race, language, and

religion, than any of the great empires of antiquity. Comparing it with modern great territorial dominions, it is next in extent to British North America, the United States, Russia, and China. But it is far more fertile and forty times as populous as the first ; it has four times the population of the second ; three times that of the third, and stands second only to the last. Africa has a greater area, but a less population. Europe, excluding Russia and Scandinavia, has about the same area and population, but not an equal diversity of race, religion, or language. It has an area thirteen times that of Great Britain and Ireland, and almost eight times their population. It is rich in natural endowments—in stupendous mountains, great rivers, fertile plains, and can produce almost anything in abundance that human ingenuity and civilization may demand, while its inhabitants generally are industrious, peaceful, and intellectual. It is eight thousand miles away from our own coasts, and fourteen thousand as it has usually been reached. We went there with no thought of conquest and possession. History proves that we did not dream of these, and that not seldom we have shrunk from forward movements with dismay. The people are alien to us in almost every feature of nationality—in race, language, color, religion ; and yet with apparently the most inadequate resources, and no strain but twice, on our power, we have marched on absorbing kingdoms, States, tribes, until directly or indirectly our empire includes one sixth of the human race, speaking a hundred different languages and dialects. And these great nationalities and numerous tribes are governed with marvellous ease and with the slightest display of forces.

Such is India physically and racially ; but since it is our purpose to describe what is being done for its conversion to the Christian faith, it is advisable to state its present leading religious features.

The aboriginal races are least known, and differ widely from one another, but yet more from the great cults around them. In number they probably exceed the entire population of British North America, Australia, and New Zealand.

The Hindus are almost as numerous as all Protestants and members of the Greek Church combined, or the aggregate populations of France, Germany, Austria, Italy, and Great Britain. They are united by the supposed ties of a common origin, mythology, and caste ; but the twelve or fourteen great clans and nationalities into which they are separated differ in language, physique, and mental idiosyncrasy from each other almost as much as do the great nationalities of Europe.

Next in order of time come the Mohammedans—one fifth of the entire population of the empire and more than one fourth of the Mohammedan world. All who profess Islam in Turkey, Persia, Arabia, and the five States of Northern Africa fall short of the number of their co-religionists in India. Their simple dogmatic faith gives them great coherence and unity, though in origin and race they differ greatly, for while the moiety of them are of distinct foreign origin—descendants of the long procession

of soldiers, adventurers, traders, and camp followers—Afghans, Persians, Arabs, Turkomans, Tartars chiefly, who from the time of Mohammed of Ghuzin, at the beginning of the eleventh century, streamed into India during six centuries, the other moiety are of aboriginal and Hindu origin, the descendants of converts who during the long period of Mogul supremacy accepted Islam, seldom from persuasion, often as the result of misfortune, and yet oftener by reason of the compulsion, sometimes gentle, sometimes not, which fanaticism has never hesitated to employ.\*

Recently there has been added, in the conquest of the Burmese Empire, a magnificent territory, rich in all natural productions, and equal in extent to Great Britain and Ireland, inhabited by three and a half million people, chiefly adherents to the third great religious system of the East—Buddhism.

Other religions are represented by much smaller numbers. The Parsees are in Western India ; the Sheiks in the Punjab ; the advanced and reforming Hindu Theists in Bengal ; the Syrian Church in South India ; the Roman Catholics, principally in the South, and the Protestant converts, most numerous in Tinnevely, Travancore, and Nellore, but to be met with in every province of the empire, like the Christians of the Roman Empire described by Tertullian at the close of the second century, as found everywhere in cities and villages, in camps and courts of law, among the poor and rich, the learned and unlearned alike.†

This immense and splendid empire, with its 288,000,000 people, the Protestant churches of Christendom have definitely set themselves to convert. It is a stupendous undertaking, full of interest not only to the Christian but the non-Christian—the enemies as well as friends of foreign missions. Will they be successful ? Let us look at the conditions and agencies of the enterprise, the progress that has been made, and the prospects there are of ultimate triumph.

It is extremely difficult to change the religion of any race. No Asiatic nation has thus changed for a thousand years. Lord Macaulay, in one of his most splendid essays,‡ calls attention to the fact that, notwithstanding the eager zeal alike of Roman Catholics and Protestants no European nation has changed its religion during the past three hundred years. And the religious history of India for ten times that period proves how slowly and with what effort religious revolutions take place ; for, as it has

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\* Hinduism may lose adherents ; it can only gain them by admission into the very lowest castes ; and no low-caste Hindu or foreigner of any rank whatever can become a Brahman. Men may fall, they cannot rise in caste rank. And if the caste is destroyed even by accident or compulsion, as by a Hindu being forced to swallow a morsel of beef—no uncommon occurrence in the days of Mohammedan supremacy—no penance, gift, or ceremonial will restore the loss.

† Total population of India and Burmah, 288,159,672. Of these the religion of over 287,000,000 has been ascertained, thus : Hindus, 207,700,000 ; Mohammedans, 57,300,000 ; Buddhists, over 7,100,000 ; Christians, 2,284,101 ; Forest Tribes—Polytheists, over 9,200,000 ; Sheika, 1,000,000 ; Jains, 1,400,000 ; Parsees, 91,000 ; Jews, 17,000. Of the whole, 221,172,000 reside in British territory and 66,050,000 in native States.

‡ Review of Ranke's "Lives of the Popes."

been, far more than is supposed, a great sphere for invasion, conquest, and emigration, so has it been of religious conflict.' Here only the briefest allusion can be made to a subject alike splendid, romantic, and philosophic, which only a sanctified Prescott, Gibbon, or Macaulay could adequately treat.

When the Aryans entered India, more than three thousand years ago, they found numerous tribes, inferior physically, intellectually, and socially to themselves. Gradually they incorporated great numbers of these into their social and religious commonwealth. Others have adhered all through the ages to their crude and simple superstitions, but the incorporation of the aborigines has powerfully affected Hinduism and revealed alike its weakness, its strength, and its marvellous power to resist and even conquer by compromise and comprehension. Some of the more sanguinary rites of Hinduism, and divinities such as Durgah and Kali, are of aboriginal descent; but Brahmanism and caste grew stronger and more influential by their admission.

Hinduism next had to contend with a rival who grew up in her own bosom. Aryan idolatry, priestcraft, and caste made rapid progress throughout India six centuries before Christ. This corruption of religion moved Sakya Nuni, with the subtlety and timidity of a devout Oriental, to attempt its reformation. How Buddhism spread in India, not through conquest or craft, but by the legitimate agencies of teaching, preaching, conferences, and embassies, until it was accepted by many of the rulers and leading minds of India; how it grew farther and farther apart from Hinduism, and became its rival in influence if not in numbers; how from India it passed into Nepaul, Ceylon, Cashmere, Thibet, Burmah, Siam, and China; how, finally, Brahmanical envy and hate roused against it a storm of persecution and war, before which it was utterly crushed, cannot now be told; though if faithfully narrated it would be one of the most romantic and interesting of all historical episodes. But the remarkable fact remains that while Hinduism so triumphed that not one of all the thousands of Buddhist temples and monasteries, or any considerable community of its adherents, was spared throughout India, it has yet become the faith or the superstition of nearly one third of the human race in Southeastern Asia.

Hinduism was next assailed by a powerful external foe. Mohammedans, as merchants and traders, began to settle on the west coast of India toward the close of the seventh century, but it was not until 1001 A.D. that the first great Mohammedan invasion was led by Sultan Mohammed, of Ghuzin, which finally resulted in the establishment of various Mohammedan kingdoms in India, and notably in that of the Mogul Empire.

From the time of Mohammed the stream of adventurers who entered India from the northwest were zealous for the diffusion of Islam, whatever their personal characters and motives might be. Nor were the rulers less so. Policy deterred them usually from such violent measures as were

adopted in other countries to convert the infidels, but excepting during Achar's illustrious reign, general and sometimes special endeavors were made to win over converts. But it is a striking evidence of the resisting power of Hinduism, which impressed a historian wise and observant as Mountstuart Elphinstone, that after so many generations, during which force, temptation, argument, dominant power, and necessity have been freely used, there should be no more than 57,000,000 Mohammedans in the empire.\*

The Portuguese settled on the west coast of India in 1498, and at once zealously assisted the Roman Catholic priests in their propagandist endeavors. "But the political and commercial power of Portugal, though it had so fair and favorable a beginning, soon passed away, not so much on account of native resistance or British superiority as its own incapacity, rapaciousness, and bigotry. Romanism remains, and its missionary zeal has been considerable, though erratic and spasmodic. It has been over-weighted by a political history of selfishness and intolerance, lacking all elements of nobleness, which neither commends it to the confidence of men nor the blessing of God. By a religious history of extraordinary imposture and deceit, by a social history which repels rather than attracts respectable Hindus and Mohammedans, its less than one million and a quarter adherents, after four hundred years of very varied endeavor, attest its failure and the immobility of native superstition." Thus Hinduism, again and again, during her three thousand years of history, has had to contend with most formidable external antagonists, and to maintain her position as best she could against a long series of Aryan teachers and reformers, remarkable for religious fervor and intellectual speculativeness and ability. And it has maintained and even strengthened its hold over the people by concessions, compromises, and astuteness, through which it has come to assimilate almost all forms of opinion, and allows the most diverse religious usages; for while on the one question of caste and Brahmanical supremacy it is inflexible as cast iron, on almost all relating to belief it is flexible as india-rubber. Will it be able to resist the gathering forces of Protestantism, or will it fall before them as Grecian, Roman, Gothic, and Celtic superstitions did, or will it, as repeatedly before, receive some dogmas and sentiments only from the new faith and claim them as developments of itself? Remarkable developments of the latter process have already appeared, and may be expected to increase, for Hinduism has exhibited at various eras in its history a remarkable power to absorb and appropriate, and the complacency, intellectual subtlety, timidity, and fear of the people cause them to dread avowed and radical change, but to be by no means unwilling to receive new opinions and sentiments, if they can be fitted into

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\* Nowhere throughout Asia or Africa has Mohammedanism met with so stubborn a resistance as in India. In less than a century not only had Mohammedan armies conquered Arabia, Persia, Syria, and Northern Africa, from Egypt to the pillars of Hercules, but the greater part of the population had accepted Islam.

the old framework and pass under old names ; for the superstition or system which has found place in its schools of philosophy and recognized popular beliefs for atheism, pantheism, transcendental monotheism, tritheism, and 330,000,000 gods and goddesses is capable of yet further expansion or modification.

Obviously it is an arduous and even stupendous undertaking to overthrow such a system and to bring such a people to accept a faith pure, simple, and elevating as that of Christianity—the most stupendous task the Christian Church has ever undertaken, not excepting even the conversion of the Roman Empire.\*

To induce any one person, from conviction, to abandon one religion for another is more difficult than is usually supposed. And in no instance is the difficulty greater than in attempting the conversion of Hindus and Mohammedans to the Evangelical Protestant faith. For this means an essential moral change of habit and of life. Not only is there the divine, dogmatic demand made by almost every missionary, “cease to do evil,” “learn to do well,” so unwelcome to human nature generally, there is much in every form of Hinduism which indisposes its adherents to accept Christianity, if not to cause them to regard it with hostility or dread. The moral laxity of Hinduism ; the pride and exclusiveness born of caste ; the practical outlawry its loss entails on every convert in this life, and the horror of its consequences in the after lives of himself and all his relatives, according to the weird fascinations of metempsychosis ; the intense dread of change, born of pride and mental cowardice, and the extreme suspicion and distrust with which any great change of opinion, involving a change of life, make them one of the most difficult of all races to win over to the dogmatic Protestant faith.†

Mohammedans are yet more difficult to influence. In addition to the intense pride, dogmatism, and exclusiveness—everywhere their characteristics—they have in India a jealous dislike of all things English or apparently so. This is not so surprising among people ignorant, bigoted, proud, and prejudiced as they are, for they remember with envy and regret that they were once the masters of India, while they ignore the fact that supreme power fell from their hands into ours because they failed to

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\* According to Gibbon, the Roman Empire at its zenith extended over more than 1,600,000 square miles of territory and had a population of about 120,000,000. Its extent was therefore but little over that of the Indian Empire, while its population was less than one half.

† He does not, however, necessarily become a Christian as a Polynesian and African idolator would after discarding his ancestral gods. The wonderful intellectual subtlety and speculativeness of the Aryan has provided him with a very varied selection of alternative opinions, and he usually prefers one of them to Christianity, because the open acceptance of the latter means the loss of caste and social ostracism, while he is free in his family and among his neighbors to accept the Hinduism of the Vedas, or the Puranas, or the Upanishads, or the Bramho Somaj, in the form of Monotheism, Pantheism, or Polytheism, as found in the writings of Maine, or Choittunya, or Saukara, or Achargaya, or Rammohun Roy, or Kesub Chunder Sen. And the selection of a safe and convenient school of opinion is all the easier, since he is a master in the art of mental reservation, finding little difficulty in daily conformity to heathen ceremonies and customs, even though his intellect despises and his heart dislikes them.

rule justly or beneficently. Of all non-Christian religionists, these two are the hardest to win.

But difficult as it is to root Christianity in India, those who make the attempt have certain advantages on their side which it is but fair, however briefly, to state.

Hinduism generally, and especially popular Puranic Hinduism, is entirely irrational, and therefore indefensible in argument. Its incongruous and immoral mythology; its extravagant and monstrous legends relating to the character and achievements of the more popular divinities; its geography, astronomy, and history, alike irrational, incredible, and unscientific, so that a mere smattering of knowledge, such as is taught in every government and mission school, discredits the whole system, are all favorable to the Christian apologist, so that if any ordinary Hindu of the Puranic type begins to doubt and investigate, he must, intellectually at least, change his position, since his ancestral beliefs have no foundation in reason, justice, or science.

It tells also in favor of Christianity that the Hindus are a remarkably intelligent, observant, and devout race. No people think and speculate more on the great questions which underlie all forms of religion. Nowhere are its signs and symbols more manifest or so identified with daily life. So profound is their reverence that rivers, hills, trees, animals, and men share in it. Even foreign religions are respected and revered—for Hinduism makes no claim whatever to the homage of men of non-Aryan race. It is not, as Max Müller has pointed out, a missionary religion, and cannot become one. This makes them—singularly unlike Mohammedans—very tolerant of other forms of religion—for others. They assume that as there are hundreds of millions of gods of all kinds, so there may be many forms of religion. “Your religion,” they will politely and with evident sincerity say, after attentively listening to a missionary, “is good, and you ought to follow it because you were born a Christian; but ours is good for us, and we should disgrace all our ancestors if we forsook it. We are both right—you ought to keep your religion, and we ought to keep ours.” But his intellectual inquisitiveness leads him to desire some information respecting a faith differing in so many features from his own, and so mysteriously, as he admits, identified with the destiny of his people. And there is much everywhere to call his attention to Christianity. Nothing so impresses him as power. He sees its signs in our military stations, railways, and steamers, and yet more awe-inspiring to him are the signs of our mysterious power in the few Englishmen scattered over the empire who keep order, administer law, and fulfil all the functions of an earthly providence, though all signs of military power are a hundred miles away, who take no bribes and recognize before the law in our courts of justice the equality of the Brahman and Shudra, the rich and the poor, the Hindu and the Meletcha. What is the religion of these strange, mighty people? is his thought. The mis-

sion school, the itinerant preacher, the Christian tract, and the Gospel are everywhere at hand to answer, and the people listen, learn, inquire, and read with great avidity, though with small desire to accept the new faith. But thus it becomes known, and cannot be known without results.

Then, British rule is favorable, not through partiality, but principle, to missionary aims, in two ways. It is based on justice. It recognizes the rights of all men. Its policy is distinctly humane and beneficent. It governs India for the good of the people of India. Defective as our rule has been and yet is, it is an historical fact that never since race conquered race have any people, ruled by an alien power, been governed as justly, beneficial, and with as much mindfulness of their rights, happiness, and elevation as England governs India. More and more are the people, in spite of their extreme distrust—an intensely Oriental characteristic, the result of continuous oppression—beginning to understand and appreciate this ; and it would be wise and just if those who so unmercifully condemn the government did not overlook the wisdom and justice of its general policy, and the immense difficulty and delicacy of a Western nation governing a vast Oriental empire. It follows, therefore, that caste and Brahmanical supremacy, the two main pillars of Hinduism, are ignored, while perjury, bribery, oppression, and fraud are condemned, and justice, humanity, the rights of the poor, the education of the ignorant, the protection of the weak, are upheld. Our policy runs on these lines, and as it springs from our religious principles and sentiments, so it calls attention to their excellency and utility.

Finally, it is owing to the strength and moderation of our government that missionary operations can be carried on there more freely than anywhere else. The missionary has no freedom which is not equally enjoyed by all other religionists ; he, like them, may live anywhere, attempting by speech and writing to convert others, and as long as he violates no law, is perfectly free to do so. And as little interruption is to be apprehended from foreign war or domestic strife as from civil interference or popular hostility. There is no region in all Africa or Asia where life, property, opinion, are as free and safe, and this is solely owing to English magnanimity, love of freedom, and good government.

(To be concluded.)

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## THE RELIGIONS OF INDIA.—I.

BY REV. FRANCIS HEYL.

India is the land of numerous religions as it is the land of numerous races. The first religion, which claims only a brief notice, is the simple belief of the so-called *aboriginal tribes*, who migrated into India across the Himalayas from the steppes of Tartary at a very remote period, and who

are now to be found in the wilds of Central India and along the borders of the Himalayas, embracing such tribes as the Bheels, Ghonds, Sonthals, and others. They are a rude nomadic people, whose imagination has peopled the woods and valleys of their native land with Rakshas, or demons, whom they worship, to whom they offer sacrifices, and to whom they have steadfastly adhered, resisting the encroachments of Brahmanism. The Dravidian races of Southern India, who speak the Tamil, Telugu, and Canarese languages, supposed by many to be the aborigines (a disputed question), had also at first a simple form of belief. They worshipped deities which were the guardians of the household; also snakes, notably the famous Cob-ra de Capello (hooded snake), supposed to have some connection with the production of life. Very early in the history of India Brahmanism was engrafted upon their original faith, and in course of time they accepted Buddhism, which obtained a very strong foothold in Ceylon.

The most important of the religions of India, as well as one of the earliest, is what is known as Hinduism, sometimes called Brahmanism. The Hindus came originally from the region of the river Oxus, on the confines of Persia and Bochara. They belonged to the Aryan race, a pastoral people of fair complexion, using a language which is the common source of Sanscrit, Persian, and other languages of that part of Asia, as well of the Hellenic, Italic, Keltic, Teutonic, and Slavonic languages of Europe. Hinduee, the language of the Hindus in North India, has as its basis Sanscrit, itself a modification of the language of the early Aryans. Their religion in the days of the first settlement in India was very simple. They worshipped the elements of nature as manifestations of deity, special reverence being paid to streams and fords. Worship was conducted not in groves or temples, but in their homes, and consisted of hymns of praise and offerings of food and drink made at meal-times. The two principal classes were the Rishis, or sages, and the warriors (kshatriyas), the latter hardy soldiers inured to war and the chase, who offered animals in sacrifice to deity, the officiating priests being Brahmans. It is not known just when this class appeared upon the scene; but in course of time the Rishis, or sages, were absorbed into the Brahman class, who now became the chief class of the nation, in due time consolidating the well-known caste system of the Hindus.

The ancient Hindu religious books are the Vedas, supposed to have been imparted orally to Rishis, or sages, and in turn imparted by them to the Brahmans when the latter assumed the spiritual guidance of the people. They were finally reduced to writing for the benefit of future ages. The Vedas are divided into three portions: (1) The Mantras, or hymns of praise; (2) the Brahmanas, directions for ritual; (3) the Upanishads, philosophy.

The Mantras are hymns addressed to Aditi, infinite expanse, the mother of all gods; Dyaus Pitar, the father of the sky, the Jupiter of the Greeks; Varuna, the firmament (Greek *οὐρανός*), afterward applied to the

expanse of the waters, the ocean ; Indra Jupiter Pluvius, the rain god, ever seeking to pour his treasures upon the earth, also the god of war, represented as a warrior armed with sword and battle-axe and thunder-bolt, mounted on an elephant. Closely associated with Indra is Agni, the god of fire, source of light and heat, as well as an agent of destruction. In addition to the above there are Suriya, the sun god ; Soma, the moon ; Ushas, the dawn ; Yama, the god of departed spirits.

The following are extracts from the Mantras :

## I.

“ Indra, twin brother of the god of fire,  
 When thou wast born, thy mother, Aditi,  
 Gave thee, her lusty child, the thrilling draught  
 Of mountain-growing soma, source of life  
 And never-dying vigor to thy frame.  
 . . . Thou wast born  
 Without a rival, king of gods and men,  
 The eye of living and terrestrial things,  
 Immortal Indra, unrelenting foe  
 Of drought and darkness ; infinitely wise,  
 Terrific crusher of thy enemies,  
 Heroic, irresistible in might,  
 Wall of defence to us, thy worshippers ;  
 We sing thy praises.

## II.

“ Agni, thou art a sage, a priest, a king,  
 Protector, father of the sacrifice ;  
 Commissioned by us men thou dost ascend  
 A messenger, conveying to the sky  
 Our hymns and offerings. Though thy origin  
 Be threefold, now from air and now from water,  
 Now from the mystic double Arani,\*  
 Thou art thyself a mighty god, a lord,  
 Giver of life and immortality.”

The Brahmanas are of later origin than the Mantras, and are of interest as associated with the rise of caste and of the power of the Brahmins. They are a series of compositions in prose, containing directions for the priesthood in the performances of their duties, rules for the use of hymns at sacrifices, and explanations as to the origin and meaning of the latter and how they are to be conducted, together with certain legends more or less interesting, among others that of Manu, a holy sage. Manu on one occasion was washing his hands in some water brought to him, and while washing a very small fish in the water said to him, “ Take care of me, and I will be thy saviour.” “ From what wilt thou preserve me ?” said the sage. The fish replied, “ I will save thee from a flood which will sweep away all creatures.” “ But how shall I preserve thee ?” said the sage. The fish re-

\* Two pieces of the wood of the *ficus religiosa*.

plied, "So long as I am small I shall be in danger of destruction, for some great fish will devour me. Place me first in a jar, and when I grow larger in a trench, and when still larger in the great ocean." The sage did as requested, and in course of time the fish grew larger, and again spake to the sage as follows, "In such and such a year there will be a flood. Do you, therefore, build an ark for yourself, and when the flood comes enter into it, and I will preserve thee." Manu again did as he was requested to do by the fish, in the mean time carrying the fish to the great ocean. The flood came as foretold by the fish. Manu entered the ark, which floated upon the troubled waters. The fish then appeared near to the ship, and by means of a cable attached to his horn towed it to a place of safety, where it rested until the waters subsided, and Manu descended to the open plain, the only living man.

The Upanishads, or mysteries, were delivered and written at a time when a general spirit of inquiry was excited as to the origin of things—the relation of God to the universe, the relation of mind and matter, and the future life. The Brahmans took hold of this speculation vigorously with a view to becoming the masters in it and controlling the speculative thought of the masses, but were not always successful as regards control. There were some, such as Buddha, who struck out independently for themselves. The fruits of Brahmanical speculation are to be found in the Upanishads. They teach pantheism—viz., one only real existing God or being, who Himself constitutes the universe, the only real existing soul with which all material substances are identified, and into which the souls of men, which are supposed to be emanations from it, will eventually be merged. The following is an extract from the Upanishads :

" Whatever exists within this universe  
Is all to be regarded as enveloped  
By the great Lord, as if wrapped in a vesture.  
There is one only being who exists  
Unmoved, yet moving swifter than the mind,  
Who far outstrips the senses, though as gods  
They strive to reach him ; who, himself at rest,  
Transcends the fleetest flight of other beings ;  
Who, like the air, supports all vital action."

Another extract in prose form is as follows :

" As from a blazing fire consubstantial sparks proceed in a thousand ways, so from the imperishable, various living souls are produced and they return to him too."

There grew out of the Upanishads no less than six particular systems of philosophy, besides other irregular systems. We will mention only three of these systems as most important : (1) the Niyaya, or logical system ; (2) the Sankhya, or synthetical system ; (3) the Yoga, or ascetic system.

The Niyaya, or logical system, takes for granted the existence of all things that are objects of knowledge, of all laws that govern thought, and

seeks to inquire into their nature, and gives the proper methods for such inquiry. The methods by which such knowledge is obtained are as follows : Sense perception, inference, comparison, trustworthy testimony, revelation.

The Sankhya, or synthetical system, commences with an original essence or entity, uncreated, called Prakriti, from which twenty-three entities have been evolved. There is a twenty-fifth entity, Purush, the soul, which is eternal, unproduced and producing nothing, though brought into contact with other entities. It is only a looker-on, a spectator. It unites with Prakriti to observe the phenomenon of creation, which is for the soul's benefit.

The Yoga, or ascetic system, informs us as to how the soul of the individual can hold communion with the supreme being, or soul. The fusion of the individual soul with the supreme soul is accomplished by keeping the mind in a state of abstract meditation, fixed upon nothing and by the suppression of the passions.

There are eight means of mental concentration, as follows : (1) Forbearance, (2) religious observances, (3) postures, (4) suppression of the breath, (5) restraint of the senses, (6) steadying of the mind, (7) contemplation, (8) profound meditation, or religious trance. The Yoga system of philosophy led to the formation of many sects of devotees or religious mendicants, who practised many and severe austerities, together with the above means of concentration, the object being communion with deity. Some have been known to keep an arm uplifted in a fixed position until it has stiffened and shrunk. Some have continued in a condition of trance until the birds have built nests in their hair. A Mohammedan traveller once saw a devotee standing with his face toward the sun, and having occasion to visit the same spot sixteen years after found the same man in the same position. Some have fixed their gaze upon the sun until they have become blind. Others will sit in the blazing sun between four fires kindled at the four corners. Some have buried themselves deep in the sand, with only a small hole through which to breathe, or have rolled their bodies along the ground many miles, or have reclined upon beds of spikes, and so have obtained superior knowledge as well as sanctity.

Independently of what has been said of the Upanishads and the particular systems evolved from them, there is a common philosophical creed held with more or less modification in all periods of Hindu history which we may consider to be the philosophy of the Hindus in general. Its leading principles are as follows :

- (1) The eternity of the soul, retrospective and prospective.
- (2) The universe is a part of the one eternal soul. The world is evolved not out of chaos nor out of gross particles, but out of soul. Hence matter as well as soul is eternal.
- (3) The soul can exist only through the material essence of the body. There are two bodies in connection with every soul—a gross material body and a subtle ethereal body. The soul is also joined to mind as an inlet of thought, but belonging to the body.

(4) The union of soul and body is productive of bondage, because the soul must receive all its impressions through the body, and some are pleasant and others painful. The soul also begins to act under such circumstances, and all action implies responsibility and entails consequences which must be borne.

(5) In order that the consequences of action may be thoroughly worked out, and in order that the soul may be purified from all evil before its absorption into deity it must pass through numberless existences, entering into a god or a demon or a man, an animal, plant, or even a stone, according to the extent of their merit or demerit.

(6) This transmigration of souls is the source of all evils in the world. All weakness, misfortune, misery, sorrow in the case of any one are the result of actions in a former existence.

(7) In order to obtain relief from the evils that trouble humanity, the individual must abstain from all thought, from all consciousness of self or personality. He must return to the condition of soul or absorption into the eternal soul, which latter is the ideal of the Hindu philosopher. It is proper, in this connection, to speak of Buddhism. As a system of philosophy it was a reaction from Brahmanism, which had become very oppressive. Buddha, the son of a native prince and of the soldier caste, lived in his capital city near to Benares, the sacred city of the Hindus. In the midst of the splendors and the luxury of an Oriental court he was not ignorant of or unmindful of the sorrows and sufferings of humanity, and as he on more than one occasion came in contact with them he was impressed with the vanity of wealth and pleasure-seeking as powerless to prevent their approach. The constant thought of his mind was as to how deliverance could be obtained from the sorrows and ills of life. He consulted with the Brahmans, but obtained from them no satisfactory solution of the question. On one occasion, observing a beggar in the city street seemingly in a very placid state of mind, the thought came to him instantly, "This man is a happy man; and the secret of his happiness is his poverty and his roving life." He said to himself, "Henceforth I will renounce the world and its pleasures as well as its duties." So, mounting his horse, he bade farewell to his palace and home and all he held most dear, and rode all night into the forest, until he was beyond pursuit, and there gave himself to meditation, and after a long period thus spent light dawned upon his soul, and his faith was formulated and given to the world.

The principles of his faith are as follows :

1. All misery consists in attachment to life.
2. Misery is to be avoided or gotten rid of by renouncing all desire, all self-pleasing.
3. This end is attained : (a) by the observance of good laws ; (b) by the practice of discipline ;
4. The end of all things is annihilation.

Buddha speedily gathered about him many followers, whom he instructed and sent forth as the propagation of his new faith. It made rapid

progress in opposition to Brahmanism. The causes which led to this wonderful success were various. The system was not so much dogma as practical morality. It expressed much sympathy for the sorrows of humanity. It was not exclusive, as was Brahmanism, but gathered in all classes, breaking down the barriers of caste and moving beyond the borders into other lands. It was pre-eminently a missionary religion; and historical events, such as the formation and ascendancy of new dynasties, helped the progress of this new form of belief. Strange to say, it did not long maintain its position as the religion of India, but soon gave evidence of decline before the reviving power of Brahmanism, which under a modified form became again the dominant religion of India. There is to be found to-day in many parts of India a sect called the Jains, a relic of Buddhism, which might justly be called Hinduized Buddhism. They reject the Vedas, and worship saints who are represented by immense images in temples of large size. These saints are possessed of both human and superhuman qualities. They are twenty-four in number, and their stature and age lessens as we descend the path of history. The most ancient are the largest in stature and the longest lived, and the most recent the reverse. The last two may have been real historical personages, but the rest are, no doubt, fabulous.

As a sect they are noted for their scrupulous anxiety to preserve life, a feeling which they carry so far as to cover the mouth with a cloth for fear of destroying insects which may be in the air, and sweep the ground before treading upon it for the same reason. They are divided into two classes—those engaged in occupation and those who live in monasteries, apart from the world. We return now to modern Brahmanism, which superseded Buddhism. We find in it an extensive mythology, similar to that of Greece and Rome. We have to begin with the Hindu triad—Brahma, the creator; Vishnu, the preserver or mediator, and Mahesh, sometimes called Shiv, the destroyer, the embodiment of justice. All of these existed as ideas in the Vedic period, but are now made prominent. The idea of the incarnation of deity, also to be found in the Vedic period, is brought out very prominently in the nine incarnations of Vishnu, as the result of a desire of the people for a nearer access to God. Brahma, representing the principle of activity, having created the world, retires into comparative obscurity, while Vishnu, the preserver or mediator, and Mahesh, the destroyer, become more prominent. Vishnu appears in the form of nine incarnations: (1) The fish, (2) a tortoise, (3) a boar, (4) a man lion, (5) a dwarf, (6) Rama with the axe, (7) Ram Chunder, (8) Krishna, (9) Buddha. The most distinguished are Ram Chunder and Krishna, who were no doubt Hindu heroes of earlier days, whose exploits are recited at length in the epic poems "The Ramayan" and "The Mahabharat." These poems belong to the Vedic period, and were a record of the deeds of the Kohatriyas, or warrior caste. They were taken and interpolated in the interest of modern Brahmanism—in short, Brahmanized.

Ram Chunder is the son of King Dasarath, of the solar dynasty, who reigns in Ajodhia, a city of the province of Oude, in the Northwest. Ram Chunder and his wife Sita are banished from the court through the intrigues of one of his father's wives, and take up their abodes in a forest on the banks of the Godavery. While here Sita is stolen by a giant, Ravana, who carries her to Ceylon. Ram Chunder at once sets out to recover his wife, and calls in the assistance of Hanuman, the King of the Monkeys, to do battle with the giant and his followers.

They are victorious. The giant, Ravana, is slain, and Sita is restored to her husband. All is told at length in "The Ramayan," and is also exhibited in pantomime in what is known as the sports of the Ramlila festival, held yearly in North India. Krishna, the dark god, born into the world as the eighth incarnation of Vishnu, was the son of Vasudeva and Devaki, of the lunar race. He lived at Mathura, a city of North India, and is distinguished as the slayer of the tyrant Kansa. He is a favorite deity in Bengal, as Ram Chunder is in the Northwest. Krishna's birthday is celebrated in the festival of the Janam Astimi, in the beginning of autumn. With the exception of these two incarnations, Vishnu is more extensively worshipped in South India, while Mahesh, or Shiv, the third of the triad, in North India. Mahesh's wife is Parvatee, or Devee, known as Durga, the bloody goddess, in Bengal. She is propitiated by the sacrifice of animals. A festival is held in her honor in the autumn which lasts seven days, when offerings of great value are made to her and many animals sacrificed. At the close an image of the goddess is carried to the river in a procession amid shouts and dancing and often intoxication. The image is finally thrown into the river, the goddess thus returning to her home. There are many other gods and goddesses besides these already mentioned, notably Hanuman, the monkey king, who aided Ram Chunder in his battle with the giant Ravana; Ganesa, the god of wisdom, consulted in all matters of responsibility, whether in the home or in the outdoor life of the individual. Rivers also are worshipped, especially the Ganges. Its source in the Himalayas, its junction with the Jumna at Allahabad, its separation into three branches near the ocean and its entrance into the ocean are sacred places of pilgrimage, and its waters are supposed to possess great virtue in the healing of the sick and in removing the defilement of sin. Again, the cow, snakes, trees—notably the peepul tree—and even stones are objects of worship. Among the stones thus worshipped there is one of dark color and hollowed out by insects brought from Mount Gandaki, in Nepaul. It is kept in the houses of the natives as a protection from evil. The stone is called a shaligram, and is worshipped by command of Vishnu, who on one occasion took refuge in the mountain, entering into it to escape the rule of Saturn; but the latter, assuming the form of an insect, so troubled the mountain that Vishnu was compelled to leave.

In concluding these remarks upon Hinduism, it may not be uninterest-

ing to quote a few stanzas from an ode to the Ganges by that distinguished Oriental scholar, Sir William Jones :

“ How sweetly Gunga (Ganges) smiles and glides  
 Luxuriant o'er her broad autumnal bed ;  
 Her waves perpetual verdure spread,  
 While health and plenty deck her golden sides ;  
 As when an eagle child of light,  
 On Cambala's unmeasured height  
 By Potata the pontiff's throne revered,  
 O'er her eyrie proudly reared,  
 Sits brooding, and her plumage vast expands,  
 Thus Gunga o'er her cherished lands,  
 To Brahma's grateful race endeared  
 Throws wide her fostering arms, and on her banks divine  
 See temples, groves, and glittering towers that in her crystal shine.”

(To be concluded.)

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#### OUR MORALS.

[Extracts from a Lecture by H. H., the First Prince of Travancore.]

Travancore *Sirkar Press*, 1874.—Page 3 : “ Education, as the term is used, touches the *moral man* but very feebly.” Page 4 : “ Marvellous has been the effect of Christianity in the moral moulding and leavening of Europe. I am *not* a Christian. I do not accept the cardinal tenets of Christianity as they concern man in the next world. On these matters I have my own beliefs. But I accept Christian ethics in their entirety. I have the highest admiration for them. Speaking, then, of Christianity as it concerns this world, I repeat that it has effected a wonderful moral revolution in Europe. I can imagine the question which, at this stage of the subject, probably quivers on the lips of some of you. You will ask, ‘ Does not vice exist among Christians ? ’ I do not hesitate a moment to affirm that vice, crime, and immorality exist in Christendom to the same extent as they do in India. But yet there is a difference. That difference consists in the standard of morality which an average Christian and an average Hindu respectively acknowledge. Except perhaps among the very scum of society, an immoral act is never applauded among Christian nations. The most truthless Christian is fired by being called a ‘ liar.’ But turn to an average countryman of our own who has not yet studied to adopt European externals and see how blandly and unconcernedly the epithet ‘ liar ’ is taken by him. You must have seen people even complimenting one another with the epithet ‘ clever rogue.’ ” Page 5 : “ Now, it is this low standard of morality among us which I deeply deplore and condemn.”

## THREE HEROINES OF THE NEZ PERCÉS MISSION.

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

The mission to the Nez Percés has been distinguished by the lives and labors of several heroic women. In 1836 Mrs. Dr. Marcus Whitman and Mrs. Henry H. Spalding made the most remarkable journey that has been achieved by women in our generation. In this country it is only second to the winter journey of Dr. Whitman across the mountains in 1842. And the motive in this case was simply and purely the great errand of the Gospel.

Mrs. Whitman, who was a daughter of the late Judge Prentiss, of Penn Yan, N. Y., left a home of luxury and refinement for a life which at the best must be one of hardship and peril, and for what proved to be a martyr's death. Eliza Hart Spalding, living at the time of her marriage at Holland Patent, N. Y., had risen from a sick-bed scarcely a month before setting out in winter on a mission to the Osage Indians. She had proceeded with her husband as far as Howard, N. Y., in an open sleigh, or, rather, in a wagon mounted on "runners," when they were overtaken on the road by Dr. Whitman, who had partially explored the mountain passes the year before, and had now returned to find an associate missionary. He had heard of the Spaldings, and as he drove alongside of them on the wintry road he made known his errand at once. The special plea presented for the Nez Percés was that they had sent a deputation of four young chiefs to St. Louis to secure "that Book" of which they had heard, and missionaries to teach them the new and better religion. Mr. Spalding at once decided that his wife was too delicate to attempt the long and hazardous journey across the continent, which Dr. Whitman gave them to understand would require "the summers of two years," and would therefore involve the necessity of wintering in the heart of the continent. He reminded her of her recent illness and her extremely weak condition; yet after stopping at a hotel and seeking a private room for prayer, she announced her decision to go. Her husband wept at the thought of the risks which she was assuming, but she quoted with the proper changes Paul's reply to the weeping brethren of Ephesus when they seemed to dissuade him from going to Jerusalem. As to the hardships, she simply said, "I like the command just as it is: 'Go preach the Gospel.' The duty is mine, the event is God's."

Dr. Whitman returned to Penn Yan and was married, and he then set forth to overtake the Spaldings, who had at once proceeded on their way. They encountered many remonstrances and warnings from their friends at home and at Pittsburg, where they took a steamer for St. Louis. A Saturday night came during their passage, and Mrs. Spalding asked to be put on shore at a small village on the Ohio, to avoid violating the Sabbath. The captain told her that no steamer would call at that place to take her

on her way ; but she persisted, trusting in Providence and a good conscience. On Monday morning a fine steamer rounded to at a signal and took them on board. On their way down the river they passed the Saturday's steamer stranded on a sand bar. At St. Louis they met old fur traders and mountaineers who tried to dissuade the two ladies from attempting the overland journey. They warned them of the toils and privations, the want of proper food and shelter, the danger of being overtaken by winter, the exposure to attacks from Indians, and they dwelt particularly upon the danger that women might be taken captive and subjected to a fate worse than death. But Mrs. Spalding's reply was still what it had been at the first : " My duty is to go ; the event is in His hands who gave the commission."

A party of fur traders who were about starting for the mountains consented at first to take the missionaries into their company, but as they more fully considered the peril to the ladies, they tried to evade them, and hurried on several days previous to the time agreed upon. Nevertheless both of the young wives advised the attempt to overtake them, and they travelled early and late, fording rivers, throwing away much of their scanty outfit, and Mrs. Spalding often fainting with fatigue. When finally they did overtake them the traders were so impressed by their marvellous courage that they thenceforth treated them with every consideration, except that they could not halt. Once Mrs. Spalding was left by the way to die, with only her husband attending her. But she revived, and again overtook the train. After suffering untold hardships they reached Fort Walla Walla in November ; Dr. and Mrs. Whitman established a mission station at Waiilatpu, near the fort, and Mr. and Mrs. Spalding proceeded to Lapwai, which is situated on the Clearwater River, twelve miles above the present city of Lewiston.

Dr. Whitman's life was more eventful than that of the Spaldings. He became interested in the settlement of Oregon by Protestant Americans as essential to the permanent interests of the great cause in which he was engaged, and in 1842 he re-crossed the continent to Washington to prevent the great Northwestern Territories beyond the mountains from being given up to the Hudson's Bay Company and the Jesuits by a treaty with Great Britain. By way of convincing our Government of the value of Oregon and the feasibility of American emigration, he conducted an emigrant party of nearly a thousand persons over the mountains in the summer of 1843. From that time till the autumn of 1847 his station was the resort of newly arrived settlers ; and Mrs. Whitman, in addition to the care of an Indian school, became the foster-mother of eleven children whose parents had died by the way. The Jesuit missionaries, who arrived on the field three years later than the Protestants, and who were resolved to gain possession of it, so prejudiced the minds of the Indians against Dr. Whitman that early in the year 1847 he began to be solicitous about the safety of the station. When deaths occurred under his medical treatment the

Indians were made to believe that the dying had been poisoned by the missionary doctor, and that the prevailing sickness was a judgment upon the tribe for listening to Protestant heretics.

Meantime, two Catholic French halfbreeds, wholly under Jesuit influence, had sought employment at the Whitman stations. On November 27th a large company of Indians surrounded the doomed settlement for a general massacre, and one of these French traitors gave the signal for the bloody work to begin. Dr. Whitman was slain first, then ten other men. Mrs. Whitman was killed a few hours later. Several women, with about twenty children, including Mrs. Whitman's orphans, were taken captive. At the time of the massacre Mr. Spalding was on his way to the Whitman station, and he very narrowly escaped falling into the hands of an Indian, who pursued him as he fled toward his home. While he was still absent a friendly Indian reached Lapwai with the sad news and warned Mrs. Spalding of the approach of a party of hostile Indians for the purpose of destroying her station also. Her faithful Nez Percé friends besought her to remove to a place of greater safety fifteen miles up the cañon, where they could more easily protect her; but it was Sunday morning, and she declined to travel on that sacred day even to save her life. Her friends held a brief consultation, and then said, "If you so keep God's day we will keep you," and they stood guard around her house during the day. On Monday the enemy arrived and looted the station, but not till after Mrs. Spalding and her family had been removed. That evening her husband arrived barefooted and lame, starving and exhausted.

Mr. and Mrs. Spalding and the ransomed captives were removed by a humane agent of the Hudson's Bay Company to Oregon City, and both stations were now broken up. The military authorities notified the missionaries that they could not be protected on any of their chosen fields until the hostile Indian tribes should be brought under complete control. Mrs. Spalding was never permitted to return to her cherished work. She lingered till the winter of 1851, when she died in the Willamette Valley.

Probably no missionary has accomplished more labor in the same period than she during her eleven years at Lapwai. She and her husband found the Nez Percés utterly savage. His task was that of reducing a strange language to written form, preparing a grammar, translating the Scriptures, building a saw-mill and a grist-mill, teaching the Indians to till the soil, besides the chief labor of preaching the Gospel. Hers was equally varied and manifold, with the additional care of her household, including two young children. Her school, to which she gave her chief labor, sometimes numbered over two hundred pupils, of whom nearly one half were adults. Several chiefs were among them. Everything was to be learned by old and young. Aside from regular school exercises, the women were to be taught the use of the needle, the proper cooking of their food, the care of their homes; all were to be instructed in the fear of God, the salvation in Christ, and the proper observance of the mutual duties of life.

At all hours of the day Mrs. Spalding was called upon to instruct or to help the mere children, great and small, who looked to her as a providence. Her deep religious experience permanently impressed the savage natures about her; her tender conscience, so often displayed, seemed to her pupils like the mandate of heaven. Her influence continued to be felt long after the mission was broken up. The Nez Percés, upon whom she had stamped the impress of her convictions and her character, and to whom she had shown such devotion, remained faithful to the Americans, when after the massacre all the other tribes had joined in protracted hostilities.

Leading statesmen in Oregon have not hesitated to ascribe the chief influence which held the Nez Percés in loyalty to the United States to the character and labors of Mr. and Mrs. Spalding.

For more than twenty years after the tragedy of 1847, the combined influence of Indian wars, of Jesuit intrigue, and ring management of the Indian policy of the Government, succeeded in preventing Mr. Spalding from returning to Lapwai. False representations had been made by a Government official named J. Ross Brown, four fifths of whose report was copied from a Roman Catholic newspaper; and it was not till the various Protestant religious bodies in Oregon protested against his published falsehoods and secured the publication by Congress in 1871 of a true history of the Oregon missions and martyrdoms that Mr. Spalding was granted permission to renew the labors *from which he had been debarred for twenty-four years*. And now came the blessed harvest from the early seed sowing.

In 1871 the Nez Percés mission was transferred from the American to the Presbyterian Board, and under the auspices of the latter Mr. Spalding resumed his labors. He was assisted by three or four young Yakima Indian helpers, and almost from the first a revival spirit appeared among the Nez Percés Christians who had so long been deprived of their instructors. There were many of the men, as well as the women, who still cherished the memory of Mrs. Spalding as of an angel of light. Multitudes came to hear the truth and to consecrate themselves to Christ. Mr. Spalding died in 1874, but in the three years of his renewed labor he had been permitted to baptize six hundred and ninety-four persons. Blessed reward for his long and painful delay!

But the aged veteran's strength waned in these last years, and there was need of a strong and vigorous spirit who should instruct and mould the multitudes who had been gathered but not instructed. Different men were employed by the Board as missionaries, but they did not remain long enough to learn the language and enter, as the Spaldings had done, into the real life of the people. This task was reserved for two unmarried women, Miss Susan L. and Miss Kate C. McBeth, one of whom devoted herself to the education of men, while the other has labored among the women. Both of the two sisters learned the language thoroughly, and en-

tered into the life of the Indians with deep sympathy and entire consecration. Miss Susan L. McBeth joined the Nez Percé mission in October, 1873, and for nearly a year was permitted to overlap the labors of Mr. Spalding, and to learn from him the thrilling history of the mission and the devoted career of his sainted wife. And now, after nearly twenty years of singularly consecrated labor, she too has entered into her rest. Miss McBeth was born in Scotland, near Stirling, about sixty years ago, and was brought to this country in her infancy. Her father, who settled in Wellsville, O., where he became a leading elder and Sabbath-school superintendent in the Presbyterian Church, is represented by his daughter as "the bluest of the blue" in his doctrinal views, and a man whose Bible was the staple of the family education. The children early learned to regard the sacred Word as the very voice of God, and the unseen kingdom as the greatest of all realities. Miss "Sue" inherited her father's Scotch downrightness, with, however, more of the element of love and sympathy. Her mind was logical, and she was a theologian from childhood.

As the father died before the family were grown, the daughters were compelled to teach; and Susan, who had been educated at Steubenville under the direction of the late Dr. Charles Beattie, became an instructor in the university at Fairfield, Ia. Flattering as her prospects were, and passionately fond as she was of purely intellectual pursuits, she gave herself, in 1860, to the service of the Presbyterian Board among the Choc-taws. But after two or three years of fruitful labor she was compelled, with others, to leave the mission by the exigencies of the War of the Rebellion. She returned to Fairfield, but could not rest there while the country was full of distress. She soon felt called to the service of the hospitals for wounded soldiers, and was the first woman to wear the badge of the Christian Commission. A little book entitled "Seeds Scattered Broadcast; or, Incidents in a Camp Hospital," was one fruit of this period of her labors. It was published in London in 1869, and was commended by the press as "a narrative of gentle, earnest love, pleading winningly."

At the close of the war and of this special hospital service Miss McBeth engaged in city mission work in connection with the church of the Rev. Dr. Brookes, of St. Louis. About this time she experienced a bereavement which cut short her fondest hopes, and other sorrows were multiplied till she was brought to death's door. As she rallied the call came to go to the Nez Percés. She had said, "He has called all my heavily freighted ships into the heavenly haven!" Now she said, "I will go to the Nez Percés; with such work to do for Christ I can rise to life again."

And so, in 1873, partially lame from paralysis, and bearing what physicians pronounce the symptoms of a broken heart, she went to Idaho, as all prophesied, "to die." But instead of this she has fulfilled a twenty years' service which has few equals. Though highly cultivated and fitted to adorn society, she has lived wholly among the Indians, having at Kamiah no white neighbors, never asking a furlough for a visit to the

East, doing her own household work, and feeling so constantly the precarious condition of her health that she gave her Indian friends to understand that if on any morning no smoke was to be seen issuing from the chimney of her cottage they might know that she had passed to her heavenly rest.

Her chief work has been that of training up native preachers, for she saw that here was the weak point in Mr. Spalding's work. She has felt a laudable pride in taking what she called "blanket Indians," and, after four or five years of training, handing them over to the Presbytery well qualified for ordination and installation over the churches. She has justly been spoken of as a living theological seminary. Nearly all the preachers of the Nez Percés mission have been trained for their work by this frail sufferer from heart disease and paralysis. She was too good a Presbyterian not to be loyal to the Presbytery, but her influence over the Nez Percés pastors has been greater than any ecclesiastical court could exert. She has known their language and their inmost character, and her counsel has been to her "sons" that of a mother and a bishop in one. A few years ago she removed from her station at Kamiah only because the Government agent of the tribe threatened to remove her from the reservation because of her protest against some of his measures. Her work, however, has been continued at Mount Idaho, where, around her modest little cottage, a few humble abodes were prepared for the families of her pupils. Successive attacks of the prevailing influenza had left her so weak that in the month of May last it became evident that her work was drawing to its close, yet almost to the last day she insisted on hearing her classes. On the 23d of the month the end came in peace. She had desired to be buried at Kamiah, among her chosen people, that, as she said, they might arise with her at the resurrection.

As her faithful pupils and friends reached Kamiah with her remains on Saturday night, and as she had directed that the burial should not take place on the Sabbath, the body lay in the church over Sabbath, and was buried at seven o'clock on Monday morning. The large audience attending the final service was composed entirely of Indians; all were sincere mourners, and the place was a Bochim. No missionary had ever filled a larger place in the hearts of his people.

I have spoken thus far only of Miss McBeth's educational work. She has also left some permanent results of her accurate and industrious scholarship. Probably no other linguist, American or European, has made equal proficiency in the Nez Percés language; it is scarcely too much to say that she has accomplished more than all others toward making out a written vocabulary with definitions and arranging grammatical rules. As early as 1879 she had collected between 10,000 and 15,000 words with definitions, and she pursued this work till the time of her death. Her work was highly commended by that distinguished linguist, Hon. J. H. Trumbull, and by Professor Joseph Henry, of the Smithsonian Institute.

The elaborate manuscripts of her grammar and dictionary, which she lived to finish, are now in that institute. Had she lived a year longer she would have been honored with the degree of Doctor of Philosophy. Besides her linguistic works she has left a large accumulation of other literary matter, among which is a manuscript history of the Choctaw Mission. Though for the last twenty years Miss McBeth's life was so withdrawn from the people of her own race, yet there were many who knew and appreciated her intellectual power, her pure spirit, and her remarkable work. The late Dr. A. L. Lindley, of Portland, was her stanch friend and admirer. Dr. and Mrs. Dorchester, whose connection with Indian education brought them into contact with her, and Miss Alice Fletcher, United States agent for the division of Indian lands in severalty, were all admirers of her noble character and work. And she has enjoyed the practical sympathy and support of several prominent Christian ladies in Portland and in the East, while at the Mission Rooms in New York she has been held in high esteem. In my official correspondence with her for many years I have learned to attach great importance to her judgment, and have been strengthened by her strong faith and devotion.

I cannot better close this sketch than by quoting from a tribute paid to Miss McBeth by General O. O. Howard, published in the *Advance* soon after he had paid her a visit at Kamiah in 1877. He says: "In a small house of two or three rooms I found Miss McBeth, living by herself. She is such an invalid from partial paralysis that she cannot walk from house to house, so I was sure to find her at home. The candle gave us a dim light, so that I could scarcely make out how she looked as she gave me her hand and welcomed me to Kamiah. The next time I saw her by day showed me a pale, intellectual face above a slight frame. How could this face and frame seek this far-off region? Little by little the mystery is solved. Her soul has been fully consecrated to Christ, and He has, as she believes, sent her upon a special mission to the Indians. Her work seems simple—just like the Master's in some respects. For example, she gathers her disciples about her, a few at a time, and having herself learned their language so as to speak passably [this was in the early part of her work], she instructs them and makes them teachers. There is the lounge and the chair, there the cook stove and table, there in another room the little cabinet organ and a few benches. So is everything about this little teacher the simplest in style and work."

Speaking of the results of her work, General Howard adds: "As Jonah, the sub-chief, brokenly said to me, 'It makes Indians stop buying and selling wives; stop gambling and horse-racing for money; stop getting drunk and running about; stop all time lazy and make them all time work.' Her work is filling this charming little village with houses, and though she cannot visit them, her pupils' houses are becoming neat and cleanly. The wife is becoming industrious within doors, sews, knits, and cooks. The fences are up, the fields are planted. Oh, that men could

see that this faithful teaching has the speedy effect to change the heart of the individual man ; then all the fruits of civilization follow."

Three American heroines ! Mrs. Whitman, leaving her home of comfort and culture to share the effort of her young husband to demonstrate the possibility of bearing the Gospel and our American civilization over the great mountain barriers of the continent, giving her busy years of youthful womanhood to the teaching of Indian children and to her large family of adopted orphans, and then falling a martyr for the Christian faith and for civilization.

Mrs. Spalding, braving the unknown hardships of a transcontinental journey with a sublime faith and courage that astonished even hardy mountaineers, and through eleven years of unexampled toil sowing the seed which made the Nez Percés a nation and an ally of our Government.

Miss McBeth, an invalid, even weaker in body than Mrs. Spalding, but like her in faith and consecration, and if possible excelling her in varied and unremitting toil, withal a theologian and a philologist.

We need not turn to Apostolic times nor to the age of the early martyrs for examples of heroic devotion or marvellous achievements. We may find all this in the Christian womanhood of our own land and age.

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## THE PROBLEM OF THE CITY.

The Salvation Army has recently made quite a sensation in Glasgow by some of its investigations. They reported that on a Saturday evening there were eight saloons watched and the number of visitors counted. There were 2308 men and 365 women who entered in the course of an hour. These saloons were all situated in an area of five hundred yards. They examined the records of the criminal courts, and found that more than 67,000 women had been brought before them charged with drunkenness, disorderly conduct, or personal assaults ; and more than 13,000 were convicted. Their report of the number and character of immoral haunts made a shocking record, which could not be published, but was handed over to the city police that they might take proper measures for their suppression.

The result has been that the churches of the city have been roused and are planning to work unitedly, increasing the number of workers. It would be well if in our own country our churches would study their respective fields, and inaugurate a campaign against the city vices in all their various forms. Let them rouse themselves, pray with deep fervor for guidance and help in the pressing work. " Expect great things from God, and attempt great things for God."

## THE CHRISTLESS TOILERS OF THE CITY AND THE DUTY OF THE CHURCH.

BY REV. W. T. ELSING, NEW YORK.

Christ gave the crowning proof of His divine mission to John the Baptist when He said, "To the poor the Gospel is preached."

In the early days of Christianity not many wise, not many mighty, not many noble were brought under the influence of the Gospel, but the cross won glorious triumphs among the lowly.

Those who are familiar with the religious condition of large cities know that at present the reverse is true. Churches flourish on the avenues, "the wise, the mighty, and the noble" own the best pews and largely support the Church. In those districts of the cities where the deepest poverty and misery abound churches are frequently turned into warehouses and stables. It is the glory of Christianity that it elevates and ennobles.

Any one who has had experience in Christian work among the poor knows that the shortest road to respectability and success here, as well as to heaven hereafter, is through Jesus Christ. The quickest and surest way to graduate young men and women out of poverty and the hardships it entails is to bring them in contact with the uplifting power of the Gospel. A number of passengers on the deck of an ocean steamer were one day eagerly looking at a distant object on the water. Some said it was the keel of a boat; others thought it was a whale. The captain looked through his marine glass and said, "It is nothing but a rotten log." The life of many young workmen is as devoid of aim and purpose as that rotten log. They simply drift wherever the tide of temptation and evil are strongest. The restraining and directing forces of the Christian religion tend to change the rotten-log life into a steamship life. Many a man who, like Onesimus, was before unprofitable, becomes a blessing in the world after his conversion. To illustrate this truth, let us refer to the educational work accomplished by one of the New York City mission churches. The church is located in one of the poorest tenement-house districts. There is everything in the surroundings of the young people to drag them down; yet within the past five years the church has sent out one minister, two foreign missionaries, two city missionaries, two kindergarten teachers, two church organists, one trained nurse, and three public-school teachers. There are at present preparing for Christian work two theological, four medical, and eight academical students. These persons were all converted and inspired through the influence of the church to improve themselves. Several of these young men have drunken fathers; and it is doubtful whether any of them would have attained their present position if they had not come under Christian influences. One of the grandest arguments in favor of Evangelical Christianity is the fact that it possesses power to elevate those who follow its precepts.

The standing reproach upon those who are now in possession of the blessings of the Gospel, and who owe so much to its uplifting power, is that they do so little to bring the same Gospel to those who are now so sadly in need of its saving truths. If every well-to-do Christian would sit down and have a serious talk with himself, he might say something like this: "I have a fine home and a good business; a little laid by for a rainy day; I am really in comfortable circumstances; my life is insured; in case of my death my family is provided for. It is, in fact, not at all due to my own exertions that I enjoy these blessings. I had a good, sober, God-fearing grandfather. I had also a good father and mother; I received an education and excellent home training. I always had good, wholesome food, and slept in a bedroom which contained windows, where the sun with its purifying rays could find entrance. Suppose my grandfather had been a drunkard, and my father had followed his father's example. Suppose all the home I had ever had consisted of a kitchen and two dark bedrooms. If, instead of prayers, I daily had heard oaths and curses; if, instead of the purity of my home, I had been subjected to all the degrading effects which must necessarily follow from crowding three hundred thousand human beings into a single square mile; if I had been brought up among people who frighten their little children to bed at night with the sweetest name in heaven or on earth and say, 'If you don't lie still and go to sleep I will tell Jesus, the bad man, to come and carry you off;' if even the little children with whom I associated had scratched the name of Jesus out of books which they occasionally drew from the circulating library; if, in a word, I had been brought up among the class of people who now continually flock to our great cities, I wonder would I be to-day a good, faithful Christian man?" It is almost morally certain if some of our well-fed, well-clothed church-members had lived as thousands of the Christless toilers of the city live, their condition would not be any better than those in whose behalf we now plead. It is high time that all who have been blessed with the Gospel rise in Christ-like grandeur and rescue the perishing.

Nearly every one of our large American cities has been invaded by vast foreign multitudes. They have come gradually, silently, but irresistibly as the incoming tide. As sediment settles in the lowest places, so the poor and ignorant take up their abode in the most wretched portions of the city. To shelter these multitudes monster tenements have been erected, so that in New York, for example, on a square block you will often find from fifteen hundred to three thousand people. The native population has found it impossible to live in this crowded condition, and has moved to other parts of the city. This was rendered all the more easy because the denser the population the more readily real estate can be disposed of. In 1834 the agents of the New York City Mission and Tract Society visited over thirty-five thousand homes, and distributed tracts and papers. Out of this entire number only 269 families desired foreign tracts, clearly showing that

the population was then almost exclusively American or English-speaking. At the present time, in the same locality, you may visit a dozen news-stands and not find a newspaper in the English language. The state of things is probably worse in New York than anywhere else ; but the same condition prevails in a less degree in all our large cities.

The Christian population, in moving out of these overcrowded sections, have left the churches in a most embarrassing position. The most natural thing in the world was to look for a more favorable church location ; the old building could usually be sold for a much larger sum than it would cost to erect a fine church on the new site. Denominational jealousies undoubtedly helped along this up-town movement. When a lot of children go out gathering blackberries, and each one is working for himself, they will be sure to go where the fruit is ripest and most abundant. Where the fish are running in shoals, there every fisherman naturally desires to set his nets. It was also a most natural thing for each church to provide for its people, and so the up-town movement began and has not yet ceased. In this race of the churches to more fruitful fields, the lower parts of the city have been sadly neglected. Christian sentiment has almost entirely disappeared. In some localities a man who attends church regularly is looked upon as a curiosity, and has to run the gauntlet of all his godless neighbors. The devout Christian is sometimes met with the slanderous insinuation of Satan against Job, and is told that he does not serve God for naught, and is asked what he gets by going so faithfully to the mission. An individual is carried along by the multitudes by which he is surrounded. When there is no Christian sentiment in a neighborhood, it is exceedingly difficult to develop Christian life. A few days ago a missionary in New York asked a boy where his parents went to church. The lad replied, "My father and mother are Americans, and don't go to church ; only the Irish go to church." Christians down-town have become almost as scarce as shade trees, and, like the trees, they have either been transplanted in up-town gardens or are flourishing in paradise. It is most improbable that the religious condition of the poorer and most crowded portions of large cities will ever become much worse than they are at present.

The Christian men and women of every denomination are becoming thoroughly aroused to the necessity of vigorous city evangelization.

We desire to offer a few suggestions how the churches may most efficiently help the Christless toilers of the city.

1. *There is most urgent need of Christ-like condescension* on the part of those who have been blessed with superior advantages.

Jesus Christ came down, and His followers who occupy exalted stations in the cities must follow His example. If bankers, lawyers, and merchant princes would serve God as faithfully in down-town churches as they work for themselves in down-town offices and counting-houses, the problem of city evangelization would be solved. If one thousand pillars of the various uptown churches were taken away, these churches would still be strong ;

and if these pillars were set up in the tottering temples down-town it would save them from inevitable ruin.

The poor invariably imitate the rich. If fine ladies on the avenues appear in a new style of cloak, thirty days later the shop-girls down-town will wear cloaks of a similar cut. If a dozen carriages filled with ladies and gentlemen were to stop in front of every down-town church and chapel next Sunday, it would give a mighty impulse to the cause of religion. It is not likely that the poor struggling churches in the densely populated districts of great cities will get such a surprise in the near future; but it is an encouraging sign that a few months ago a member of a church on Fifth Avenue asked for a letter of dismissal to a city mission church located in darkest New York, and that one of the most cultured ladies in the city comes from her beautiful uptown home every Sunday morning to worship at the same city mission church. If the day ever comes when the majority of Christian men and women no longer seek their own ease and comfort, but the things of Jesus Christ, then such letters of dismissal will be more numerous.

2. *A redistribution and consolidation of churches and chapels should be undertaken.* At present this cannot be done in the upper and wealthier portions of the city, although the sight of two or three evangelical churches, within a stone's throw of each other, ought to make every true Christian blush with shame. In the lower and poorer sections of the city, a redistribution might be undertaken at once by a simple vote of those who furnish the funds to maintain the chapels. There probably is a reason for everything, but it is utterly impossible for a practical man to understand on what principle some of the chapel sites were chosen. Take, for example, the chapels connected with three of the most prominent Presbyterian churches in New York. The Fifth Avenue Church has a chapel two short blocks from the Fourteenth Street Presbyterian Church. The church has a magnificent site, an eloquent, hard-working pastor, and a goodly membership, but the conditions of the neighborhood are changing, and if sufficient resources are not forthcoming the church cannot continue to do an ever-increasingly aggressive work.

If the money now spent at the chapel in question was put in the work at the Fourteenth Street Presbyterian Church, and the two pastors were to work together, almost double the good might be done with the same outlay of strength and money.

On the west side another of the chapels connected with the Fifth Avenue Presbyterian Church stands within three minutes' walk of the Spring Street Presbyterian Church. The recent history of this church has been most remarkable. Although many of the substantial contributors have moved uptown, inspired by the heroic efforts of their gifted pastor, the people of the Spring Street Church have been enabled to pay all their expenses, and have contributed liberally to all the boards of the church and to many other objects besides; yet it is only a question of time before the

Spring Street Church work will be sadly crippled for lack of money. If the pastor of the chapel almost under the shadow of the Spring Street Church were to unite his strength with the pastor of the Spring Street Church, a much greater work could be done by their united efforts than is now being done in the two separate stations in the same field. On East Sixth Street the University Place Church has a flourishing chapel. The Fourth Avenue Presbyterian Church has a chapel on East Fourth Street, only two short blocks distant from the location on Sixth Street. In certain instances families are divided, some members worshipping on Sixth Street, others preferring Fourth Street. If a combination of these congregations were made, it might be necessary to hold two sessions of the Sunday-school; but the Sunday morning and evening congregations could easily be accommodated in the larger of the two chapels. And the work would be more effective if the two pastors labored in the united church. The Scotch Church and the Church of Sea and Land is another case in point. The people who formerly were the main financial support of the Sea and Land Church are either dead or have moved away. There are four times as many people in the neighborhood as when the church was built, but they are mostly Jews and Roman Catholics.

The New York Presbytery voted to sell their property simply because there were no funds to maintain the work. At the same time the Scotch Church sold its magnificent property on West Fourteenth Street, and with the vast sum realized withdrew up-town to a section of the city which is already well supplied with church privileges. Owing to a depression in real estate, the sale of the Sea and Land Church has not yet been effected. The City Mission sent a lay missionary to the abandoned field, and in the past two months thirty persons have united with the Church on profession of faith, and four by letter. If the Scotch Church, with its abundant resources, had come to the rescue of the Church of Sea and Land, it could have been made one of the grandest stations for aggressive Christian work in the world.

3. *Endowments must be provided for the down-town churches* which are now doing good work, or in the future they will simply die from lack of proper support. The churches in the poorer quarters of the city must be run at high pressure. In some of the City Mission churches from twenty to thirty different services are held each week. A church with all the modern accessories of gymnasium, reading rooms, libraries, penny provident banks, cooking and sewing schools, military drill, and other helpful appliances to lead men and women into a better, larger, and higher life cannot be run with a small outlay.

4. *A movable mission ought to be carried on in connection with every city church.* Vast numbers of working people will not enter a church. Frequently they have not proper clothing. Only drunken and degraded people will attend church in their shirt-sleeves or in a ragged condition. If a mission is opened in a court, alley, or tenement-house where men

without coats can act as ushers, it is wonderful how the people will flock in. We have conducted such missions, and know how effective they are. The fact that a load of chairs and a small organ is carried into some obscure room will fill the whole street with inquirers, and so great is the curiosity that all who can get in on the opening night will be there, and they will like it so well that the room will be full every night. The ordinary rescue mission is a good place to awaken faith, but it is not adapted to train men and women in Christian life and work. By giving up the movable mission about May 1st and starting in a different locality in the fall the converts can be constantly gathered into the church under whose auspices the mission is conducted. In the afternoons meetings can be conducted at the movable mission for women and children.

5. The spirit of self-sacrifice must take possession of the intelligent and wealthy members of our churches, so that they will not only be ready to give liberally of their means, but of their time and strength in caring for the Christless multitudes. Christ first wept over, then died for, the city. If the Church will follow the Divine Master, the problem of city evangelization will be solved.

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## STUNDISM IN RUSSIA.

BY THE LATE REV. C. BONNEKEMPER, SCOTLAND, S. DAK.

The tenth Christian century is called *seculum obscurum* because it was the darkest of all the "dark ages," in the Oriental Church as well as in the Occidental. In this darkest of ages the Grand Duke Vladimir, of Russia, called by the Russians the "Equal Apostle," Christianized his country. How corrupt must that Christianity have been, the Byzantine mother-Church having so dreadfully apostatized from the original apostolic ideal! St. Paul wrote to the Greek Church at Corinth in their native, vigorous Greek tongue: "For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." In his farewell address to the disciples at Ephesus St. Paul said, "Watch, therefore, remembering that for three years I ceased not to warn every one, night and day, with tears." St. Peter wrote to Greek Christians south of the Euxine: "You are a holy, royal priesthood." Christ Himself wrote through St. John to Ephesus: "I have this against thee, that thou didst leave thy first love. Remember, therefore, from whence thou art fallen." A vista of nine centuries lies in Byzantium between the days of the apostles Peter, Paul, and John and that day on which the messengers of Grand Duke Vladimir visited the Christian Church in the paradisaean city of the first Christian Cæsar. But what a mass of pharisaic tradition had covered the truths of the Gospel in the mean time! Again nine ages elapsed from the "Equal Apostle" to the

Emperor Alexander II. and Stundism. How small must the number of Russian Christians have been who understood the mystery of the cross of Him who was the Light of their lives! Catharine the Great colonized thousands of Germans on both sides of the Volga; her grandson, Alexander I., colonized other thousands north of the Euxine. There the colony of Rohrbach was organized in 1809, to which, in 1824, my father was called by the Russian Government from the missionary institute at Basle as a minister of the Gospel.

These German churches near the Black Sea were nominally Evangelical, but in point of morals and vital godliness were hardly superior to the surrounding churches of the Russians. My father was a disciple of the great revival preacher, L. Hofacker, in Würtemberg. There is in every church the Church proper and a larger congregation. So in Würtemberg, within the exoteric "*Kirche*," there is the esoteric ecclesiola, called "*Stunde*." This distinction of *Kirche* and *Stunde* my father transplanted to his parish in Southern Russia. Stundism is Latinized from the word "*Stunde*," which means "the *hour*," and stands in no intrinsic relation to the religious meetings called "*Stunde*." Religiously inclined people meet on Sunday afternoon, mostly in private houses, to spend, for mutual edification, an *hour* (*Stunde*).

Christ came "to baptize with fire." In the Sabbath hour He baptizes with fire many dark, dead souls. On His resurrection day the risen second Adam breathed the fire of the Holy Ghost on each disciple, reminding each of them of the celestial fire which made the first Adam, their common parent, originally a "living soul." Again, forty days after, Christ's "hour (*Stunde*) had come," in which the disciples were baptized with the "parting flaming tongues" of the pentecostal Spirit. Every Stundist or Christian *in deed* has had a grand, pentecostal hour, in which Christ anointed him with the fire of eternal love. These pentecostal seasons were my father's joy for forty years. The celestial fire of the Word and Spirit of God he carried from Rhenish Russia to Switzerland, to France, to Russia, and to Turkey. In Russia only Germans were converted through his instrumentality. A unique instance occurred in which a native Russian girl, serving with a German, came from death unto life. When my father died, on January 24th, 1857, he had no knowledge why Providence brought these Germans to Russia, and *why* he himself had to come to them from Switzerland to Russia.

Though German Stundists are often found in Russia among Germans, yet numerically they are very small in comparison with the Russian Stundists. According to Rev. Dalton, who was thirty years pastor of the Reformed Church in St. Petersburg, there are now between two and three millions of Stundists in the empire. Is there anything analogous in the history of religious propagation that a sect, commencing with one man, should within thirty years increase to several millions? On Friday, June 20th, 1824, my father set his foot on the steppe of Rohrbach. With what

incredible joy would he have been transported if he could have foreseen that only two generations afterward, in this immense empire, millions of souls would be set aglow by the fire he was to kindle on this steppe !

Let us now see how this came to pass. In 1865 I became my father's successor as the minister of the Reformed Church at Rohrbach. On Sabbath morning, July 4th, I preached my first sermon in father's pulpit. On that "fourth" I saw the first Russian Stundist and conversed with him. It was Michael Ratushni, from Passiko, near Rohrbach. Serving with a German colonist at Rohrbach, he was there converted a short time before. After my lecture to the young in German, I had with Michael Ratushni and four of his friends from Passiko a highly interesting talk about the Saviour in their native Russian language. The Hebrew name Michael means an exclamation : " Who is like unto God !" According to Romans 16 : 5, Epenetus was St. Paul's " beloved first fruit unto Christ" for Asia. " Who is like unto God !" Ratushni, who is now, in 1892, still alive and zealous in Passiko, was the Epenetus, the beloved first fruit unto Christ for Passiko and South Russia. My father kindled at Rohrbach in 1824 the holy pentecostal fire. About forty years after, Michael Ratushni himself set Rohrbach aglow, set Passiko on fire, and kindled it through Passiko in Russia. In February, 1868, a friend sent me two numbers of the Russian newspaper called *Odesski Wjestnik*, then the only Russian newspaper published in the great city of Odessa. In these numbers of the *Messenger of Odessa* a neighbor of Rohrbach, the nobleman and land proprietor Znatschko-Jarvorsky, claimed to disclose to the world an event of the very highest importance : " That in Rohrbach, where the Reformed pastor is an American citizen, C. Bonnekemper, exists a secret conspiracy purposing nothing less than the subversion of Church, State, and society. This they are working, as so-called Stundists, under the cloak of extreme religiousness." In fact, what Nihilists afterward did was anticipated, according to him, by Stundists. The first thesis of Michel Bakounin, the father of Nihilism, then living, was : " God is the greatest evil, and first to be exterminated." The first thesis of every sterling Stundist is : " Every breath, every pulse must praise the Lord Jesus. Kiss in spirit His feet without ceasing, as did the woman who was a sinner." Did the world see, since it stands, a more glaring confusion of heaven and hell than in this ignoble Russian nobleman who brands Stundists with being masked Nihilists ?

The only man who understood enough of Russian was the village teacher, T. G. Nuss, now in Nebraska. I sent for him at once, and read to him aloud that we were caught *flagrante delicto*, and disclosed now publicly. He urged me vehemently to disclose the diabolical lies of the would-be discloser—lies to which I actually never found an analogy in all my reading, covering more than fifty years ! I devoted the whole leap-year day (February 29th, 1868) to writing a long reply for the same *Odessa Messenger*. It was published in March. These were the most important lines I ever wrote in my life. My article of the *Messenger* was republished in many

Russian political newspapers. Though by nature a shy and backward man, this leap-day letter made me at once famous with the millions of dissenters from the Russian Church, and branded me with infamy within the "Orthodox Church" as the creator of a new split from that Church. It brought to me the Governor of Cherson, the General Starinkewitsch. On November 5th, 1869, I had to appear before the Governor-General of New Russia, the "Count of Kotzebue." Though exculpated by him from the crime charged against me, the vexations and persecutions became endless. Terror of still worse things in store compelled me at last to return to this free land of my adoption early in life.

In the spring of 1847 there was a great revival in my father's parish, especially among the school children. Then it was that lads and lasses, who were converted or felt themselves to be so, used to come to my father, sometimes in groups, with eyes beaming and streaming with joy, embracing my father most tenderly, and shouting, "Jesus lives! Jesus lives!"

The Russians have a counterpart to this. The most solemn and magnificent ceremony of the Russian church life and the most salient and illustrious event in each Russian's life is the Easter night. In that night the whole of the immense Russia is ablaze. An hour before midnight millions in town and country stir with burning candles and torches to the hundreds of thousands of their respective churches. With the twelfth chime of the hour-piece the whole church is, as if by magic, set ablaze. Hundreds of thousands of bells peal from the Danube to the Torneo in Finland, and to Sitka in the now American Alaska: "*Christos voskress!*"—that is, "Christ is risen." The highest ecclesiastical dignitary shouts to the whole assembly, "*Christos voskress*" (Christ is risen)! The choir responds, "He is risen indeed!" Then every one re-echoes the great joy of this night, "Christ is risen!" Then for hours the Easter hymn is sung:

" Christ is risen!  
Christ has crushed death!  
Christ has brought life to light!"

The clericals embrace and kiss each other three times, shouting the same news. The kissing becomes universal in the church and out of the church. During the whole Easter week it takes the place of every other form of salutation. This annual joy has been repeated in the city of Kiev for nearly a thousand years. Alas! that so few experimentally realized in their hearts this most wonderful truth expressed by their mouths! But how can the "Light of Life" live in a soul dark in sin? How can the "Lord of Glory" be risen in a soul dead in trespasses? But when the risen Redeemer breathes on a soul and fills it with the pentecostal fire of His Spirit, then it experiences in its inmost essence the exchange of death for life; then it sees, in noonday light, that the blood of the cross makes the most sinful whiter than snow. Such a blessed, regenerated soul is in thrilling sympathy with the kisses of children in Christ; in thrilling sympathy with the joy of a Stundist shouting his centennial and millennial paschal psalm, "*Christos voskress!*" Christ is risen!

## II.—INTERNATIONAL DEPARTMENT.

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

### Nationalism in Japan Missions.

[BY J. T. G.]

The well-nigh abnormal sensitiveness of the Japanese to foreign control has its origin in several causes. Japan was isolated and accustomed to develop its own courses. It has been always sensitive to approaches to cope with which it has felt itself not entirely unequal. It came into relations with the greater combined powers of the West to find itself largely at their mercy, regulated only by their competitive and clashing interests. These combined powers practically dictated to them their relations to all outside national or international affairs. A wave of foreign knowledge swept over the land which showed them their relatively weak points, and they set themselves to borrow elements of power from the outside world. Their resistance to foreign dictation never for one instant relaxed. They have submitted to many features of manifest injustice in the treaties dictated to them by foreign nations, but hope to be able to secure a better share of the game when the treaties find their limit and are to be revised. Added to this was what we had liked to have called the misfortune that this influx of Western ideas and methods had necessarily to be mainly absorbed by the younger element—the student class—who thereby secured an abnormal prominence in the control of national affairs. The youth of Japan had thrown upon them responsibilities the like of which have seldom fallen to the younger element in any nation. They had not the experience of the older economists and diplomats of their own land, and the new world and its ways had to be absolutely learned from the bottom, and that mainly by them. It is not surprising, therefore, if in many important respects Japan should appear among the nations as youthful,

and at times even seemingly puerile. Like all high-bred and intellectually bright young men, it exposes an undue sensitiveness to control, or even in this case to suggestion from without. It has the over self-confidence of able but inexperienced persons. On the whole, it is to be acknowledged that it has managed its development under these new conditions with credit to itself, and so as to arouse hope and considerable confidence on the part of strangers. It has not escaped some follies, but in the main it has soon recognized its own blunders, and has been quick to attempt their correction. Yet the Japanese are always in the presence of domineering and powerful nations, whose civilization they feel obliged to largely incorporate, but of whom they stand in such dread that they are in an attitude of normal or abnormal resistance all the time to every foreign encroachment, or even pressure for their own good, holding themselves competent to judge what is for their good.

We have written this in the faint hope that it may put some of our readers in a better mood to sympathize with and judge of the anomalous attitude assumed by large parts of the Japanese Church toward the foreign missionary and foreign church administration. There is nothing more fundamental in the foreign mission field than that the missionary shall render himself unnecessary as soon as possible; and therefore he desires to develop a self-sustaining and self-regulating church at the earliest hour. This the Japanese Church itself claims for its aim, and it feels itself competent already for the self-governing feature. Apart from its own conviction it is pushed on to this by the oversensitiveness of the community who care nothing for Christianity, but who do dislike foreign interference in things Japanese.

This finds an illustration in the alleged dictation to Mr. Neesima by his friends in government, that his school could go on only on condition that the funds were given to *him*, and not to the American Board missionaries. An illustration of extreme nationalism was found in their rejection of foreign formulas of Christian creeds or symbolics, and even the advocacy of rejection of the Apostles' Creed, that they might formulate distinctly a Japanese one. This folly, however, was short-lived. Some Japanese and some Japanese Christians have resented the use of the term "heathen," as applied to Japanese. It seems amusing that even missionaries should have asked in some instances that we at home cease to apply this term to Japan. The etymology of that word, as applicable to barbarians and uncivilized, has so long since been enlarged to include all who do not at least accept Christian ethical standards that it seems childish sensitiveness to allude to it. The Scripture uses it of all but Jews, and we might as well retire the word if it does not include Buddhists and Shintoists. There is, perhaps, no use obtruding it offensively on the Japanese, but the fact still remains, that any nation that is given to worship of idols and does not acknowledge the God of the Christians and the moral standards of the New Testament is, within the use of the English language—"heathen." The Japanese undertake a large contract when they attempt the revision of the English language. Strangely enough this super-sensitiveness has shown a repugnance to the use of the term "native," as applied to Japanese Christians or other Japanese. A slight study of the English language will show that this is little short of foolishness. The Constitution of the United States, as has been pointed out in answer to this, declares that only a "native" can be President of this Government.

But it is not enough to correct trifling misconceptions like these. It is our duty to try to come into sympathy and fellowship with Japanese, and Japanese

Christians in particular, in all respects possible, and to adapt ourselves to their peculiarities, pleasing all men to their edification, and setting an example of humility along lines where the self-sufficiency of the Anglo-Saxon may find it requires the assistance of Divine grace to do so. We present now some of the thoughts of Japanese as expressed in their religious press, following the summaries of the *Japan Mail*. We do this that the Church at home may be helped to apprehend the thought of the Japanese and the delicacy and difficulty of the situation of the foreign missionary in Japan. We are not responsible for the utterances or inferences in any instance; we quote only as we might exhibit a photograph.

The *Kuristokyo Shimbum*, after alluding to the union of the Presbyterian churches in Japan, says in substance:

"That Church is the strongest Protestant body in Japan; let it cease its dissensions, and take the lead, as is its duty, in getting rid of foreign control. See the Methodist body. Two months ago a movement toward independence in the Canadian Methodist Church of Japan took definite form, Japanese and foreigners uniting in a reference of the whole matter to the Missionary Board in Canada. In the scheme for independence then mapped out are three principles, each of far-reaching importance. First, foreign missionaries are to become members of the Japanese churches, and are to be subject, like others, to the church rules. Secondly, money sent from Canada for missionary purposes is to be sent directly to the managers of the churches. Thirdly, the system of church government is to be considerably modified; even the name Methodist, the writer hears, is to be dropped."

[The editor of the *Japan Mail* queries the authority given for some of these statements.]

Rev. Naomi Tamura, writing in the *Inochi* (Presbyterian), after a year's absence in America, on being asked to state on what principles he proposed to conduct his future church work, is credited with saying that he proposed to establish an industrial home, in which young men will receive advanced instruction, and a school of evangelists, in which Christian men and women are

to be prepared for practical church work. In his future activities he is to be guided by the following principles. First, he will incorporate Japanese ideas into his church policy. His church is to be independent of foreigners. In the second place, he will adopt and advocate Western ideas of the home. The influence of Buddhism, he says, has caused the home to degenerate in Oriental lands, so that we must look to the West for our ideals. In the third place, he will take a moderate position in theology, somewhat inclining toward conservatism. Progress is good; let us have it by all means; but it is not well to progress too rapidly, to leap, as it were, to an advanced position.

Thus, the editor of the *Mail* says, even this gentleman, who has just returned from a year's contact with foreign influences, and who frankly advocates Western ideas in one important particular, insists on the independence of his own church, and looks forward to a growth in theology which is to take place on Japanese soil.

This same spirit extends to the Greek Church and to the Roman Catholic Church, among Universalists and Unitarians. A writer in the Greek Church *Seikyo Shimpō* is quoted as saying that the amount of independence that can be realized depends upon the nature of the organization of the various churches. Protestants have little difficulty in throwing off the authority of the established church, or in making such changes as seem good to them in their forms or creeds. In the Greek Church, on the other hand, the Church, as such, is of so great authority that its teachings and its forms are fixed. The same is true of the Roman Catholic Church; but the magazines of that sect state that their churches in Japan are recognized as independent, in precisely the same sense in which the churches of Europe and America are independent. "We are yet young as Christians," he continues, "and should not move too rashly toward changes. But in one particular, at least, even we of the Greek Church may be, and all Christians ought to try to be, independent of foreigners, and that is in matters of finance. Let us first aim to become self-supporting. Reaching that

goal, we may next try for a larger independence. The spirit which incites to self-government is at least a proper one. All men like to control their own affairs. In the matter of church management independence is especially desirable, because many hesitate, through patriotic motives, to enter an organization in which foreign influence predominates. Especially is this true of our (the Greek) Church."

Another editorial quoted says:—The movement of Japanese churches toward independence is like that for disestablishment in Great Britain. There, the Church objects to the control of the government; here, to the control of the missionaries. The missionary spirit is inherent in Christianity. It is right that missionaries should carry the Gospel, and it is right that we should receive their help. But the missionaries come not only in the name of Christ, but in the name of the sect to which they belong. Their duty here is not simply to preach the Gospel, but to propagate their sectarian views, and so not to enlarge, but to limit the views of their converts. Manly-spirited men cannot endure this; Chinese or Koreans may do so, but Japanese cannot. Look at the sects in Japan—Episcopal, Methodist, Baptist, Presbyterian and the rest! Individual missionaries may be large-minded men, but they are bound by their sects; hence, Japanese Christianity is only a *translation* of foreign sectarianism. This can no longer be endured. Our national spirit is that of self-reliance. We see the wide difference between the spirit of Christianity and the form in which it comes to us. We realize that no religion can get on without forms and symbols, but we believe that these should be adapted to the customs and ideas of the land. The governing power in the Japanese churches must be in Japan. It is not necessary that the ruling officers should all be Japanese, but all must be those whom the Japanese churches know and trust. It is true that to receive money from abroad tends to make the churches dependent; but such should not be the result. Let us do what we can to create different ideas in the minds of those missionaries who think that giving money entitles them to a controlling voice. They should come to our help in that generous, self-effacing spirit which Lafayette showed when he placed himself and his fortune at the service of General Washington.

We append to these the following extract from an editorial in the *Japan Mail*:

"After thirty years of preaching and teaching there are but 100,000 Christians in Japan—44,812 Roman Catholics, 35,584 Protestants, and 20,325 of the Greek Church. Yet Japan is bound to have Christianity. That fact has never been open to question, except in the eyes of those who fail to distinguish between the Creed and the Church. The Protestants of Japan do not aggregate 1 per cent of the population; yet they are divided, on the most favorable calculation, into twelve sects. That division represents the Church. The Church has not always been favorable to civilized progress. On the contrary, it has often opposed and impeded progress; but the Creed is the basis of all civilized progress in the Occident. Japan must have the Creed, in whatever form she takes it. 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."

#### Work Among Romanists.

BY REV. JOHN MATHER ALLIS, D.D., SANTIAGO, CHILI.

There has been of late an increased interest in Gospel work in countries which heretofore have been under the exclusive

religious instruction of the Church of Rome—the M'All Mission in France, the Angelini Mission in Italy, the mission of several denominations in Spain and Portugal, in Mexico, Central America, Cuba, and in the republics of South America. Romanists think this work a piece of impudent interference, and some good Christian people think it is hardly more than an attempt to proselyte from one denomination to another. The person, society, or church which enters on this work and proposes to ask co-operative contributions must be able to make his case clear, both to save his work from the aspersions of unsympathizing critics, and also to secure the hearty co-operation of those to whom he appeals.

Some judge of Romanism by their acquaintance with a few isolated cases of truly pious people within its bounds, who doubtless are Christians in spite of the unfavorable conditions which surround them, or are Christians by reason of influences which have reached them from outside of the Church in which they have found a home. That there are many Christians, truly converted persons, within the communion of the Church of Rome, among both priesthood and laity, no one can deny. Then, again, many in the United States judge the Church of Rome by what appears in its external forms in that republic, and in too many cases a judgment is formed on a very casual examination of the case, or on a most superficial knowledge of the factors which should enter into the problem. Indeed, rarely is there a penetrating through the convenient cover of external evidence, nor a thorough study of the real aim and of the underlying methods of this organization. This work is well-nigh impossible, for the Church of Rome is not an open institution. Were it as frank and as accessible in its ecclesiastical methods of procedure, plans, etc., as are the various Protestant churches, and did it use terms in the sense the Protestant public understand them, the case would be different, and

the public would soon come to have as clear an idea of this vast organization as it has of the evangelical churches.

In forming a true opinion of the Church of Rome one needs to study its entire history, and also its present actual condition so far as this can be known, not by what appears in any one land, but as it reveals itself in all lands. The Church of England, the Presbyterian Church, the Methodist Church, the Baptist Church will cordially welcome examination anywhere under the sun, and the testimony from one country will be found to be in perfect harmony with the testimony from any other land. Indeed, the world-wide presentation of these churches brings one reply, and that the same as found in any single land.

In judging of the Church of Rome we must include its historic aims, its development, its methods, and its out-working results everywhere and under all conditions—that is, we must take into consideration what has been the animus of its legislation, of its decrees, of its orders, of its practices, of its morals, of its results, not only in the centuries passed, but as it is to-day in Italy, in France, in Mexico, in Brazil, in Ecuador; and the result of this study must modify any conception we may have formed of the organization by a cursory examination of its nature, as shown in the United States. We need also to weigh the expressions it uses, study well the attitude it holds, for as true as this Church is, it sometimes reveals its real nature by expressions which convey more than was intended.

It does not need a very extensive review of the past centuries to discover what is the real tendency of influence flowing from this organization. The drifting of this Church has been toward actual infidelity within its own bosom, and in its growth it seems to have lost in a very great measure the power to apply spiritual truth to its constituency, so that this truth may be blessed of God to the conversion of men and to the elevation and purification of social

life. Indeed, it has well-nigh ceased this work. It no longer preaches conversion and a transformation of character, but directs its force toward the work of securing and multiplying adherents to the Church, rather than adding to the company of the redeemed. There is no question but this Church has been a national blight in every land, and this sad fact appears most conspicuously in Italy, France, Spain, Portugal, in Mexico, Central America, and in the republics of South America. So much is this so that the people of these lands are beginning to see the connection between their sorrows and this dominating hierarchy. In France in particular one may know how public men feel, for in working out the grand principles of republican government the patriots of that country have learned how great a foe to popular rule they have in the Church of Rome, still a dominating power within the borders of that fair land.

That Church claims the right of public as well as private instruction, not so much that it may lead men to Christ, but that it may educate men to be Romanists. Where this Church has had unchallenged sway it has kept the people in ignorance. There has been a kind of training of the wealthy. There have been universities during all the centuries and schools of various grades, but these institutions have been organized and managed to keep the youth out of the freer training of evangelism and to indoctrinate them most thoroughly in Romish dogma, that they in turn may become valiant defenders of the Church. It is to make soldiers of the Church and not soldiers of the Cross, to make submissive Romanists and not genuine Christians that this Church has conceded where it was compelled so to do the higher education of the youth.

But to know what this Church would do were it left entirely to itself, one needs but to study conditions among the people of Ecuador, of other South American republics, and of the Indian

villages in Eastern Bolivia and Peru and in Western Brazil, where for three hundred years the same imbecile policy has been carried on, and the people are no higher intellectually nor morally than they were when the first converts kneeled at the altar of Rome. Indeed, popular education in all the South American republics has been advanced only in spite of Romish opposition, and Romish standards have been raised only by reason of competition from evangelical or rationalistic efforts.

Even with all this external pressure in these ultra-Romanist lands the women are largely without education, and are hardly more than dolls to beautify social life and to amuse and entertain the other sex.

The permanence of the family relation and the refusal to sanction divorce is to the credit of this Church. Here it holds views in harmony with evangelical churches; but the multiplication of infidelity to marriage vows, which prevails so extensively in Romanist lands, is a poor compensation for the boasted and excellent attitude of this Church on the question of marriage.

In a study of this question let it be emphasized that we must not be led into a misconception by the terms Catholic and Protestant. The true contrast is Romanist and Christian. There are many who claim to be Protestants who in no sense are Christian, and in a comparison of results we must study proper groups. This remark would not be necessary did not the Romanists claim as their constituency all who ever received the sacrament of baptism at priestly hands, and on the number this rule supplies, boast of growth and power and influence. On the other hand, from a Gospel standpoint and for the uses of evangelism, we are to count as not needing the Gospel only those who are actually under its power, and all the rest of mankind as yet needing to be evangelized, whether they be in the jungles of India, in the wilds of Africa, or in the fashionable society of Paris, London, or New York.

When we study the statistics of crime and of poverty, a fruit of crime, we find a large proportion of those in so-called Christian lands who are under the ban are Romanists. Our prisons, jails, houses of reform, and our poor-houses present a large majority of Romanists, and a large part of the rest have never been under Gospel influences. The number in our poor-houses who are truly Christian is exceedingly small. The grand trouble with the Church of Rome is that it has come to be an ecclesiastico-politico-negocio institution. It is ecclesiastic because of its order. It is political because not only of its policy; but because everywhere and always it manipulates the politics of the country so far as it can in its own interests. It is a business enterprise, for it makes everything bend toward the securing of funds by all methods good, bad, and indifferent, to be used without giving account thereof to further its own ends. Many do not know that there are secular Jesuits doing a banking or a commercial business to augment the exchequer of that society. Money is needed to carry on any enterprise, secular or religious. But in every religious organization, whether church or missionary society, based on the Bible, excepting the orders, churches, and enterprises of the Church of Rome, it is not only the custom to give, but those who manage these matters insist on giving, a strict account of their stewardship.

Not only is there no accounting to the people by Romish officials of the disposition of the vast income of the Church, but many priests take advantage of such irresponsible positions to enlarge their own personal possessions. In South America the people almost everywhere call the Romish Church a "*negocio*" — *i. e.*, a money-making scheme. In Chile the order of Jesuits has stores, just as they have had banks in France. It is not strange the people distrust the Church and use such terms when they see a priest, in a small community of three thousand people, on a

salary of \$600 a year, lay up \$600,000 in fifteen years.

The great trouble with the Church of Rome is that it has substituted the Virgin Mary for Jesus Christ; it has put the Church and her traditions in the place of the Word of God, and through the confessional has made the priesthood masters of the consciences of the people. As a priest once frankly acknowledged on leaving, "The Church has lost faith, and the priesthood are without morals." Rarely if ever does the Church of Rome speak of bringing men to Christ; seldom does this hierarchy emphasize the nature and necessity of conversion. It is not customary for this organization to urge the use of those methods of spiritual training which the Scriptures teach—viz., a knowledge of the Word of God, direct communion of the soul with God in prayer through Jesus Christ, but by its substitutions, by its ceremonies, by its threats, by its far-reaching plans it ever seeks to bind its adherents all the more closely to itself by a bond in which fear and superstition form larger and more powerful elements than do love to God and loyalty to Jesus Christ.

The question presses itself upon the heart and conscience of the followers of Christ, How can this Church be reached and its adherents brought to a true knowledge of the Gospel of Christ and to an unquestioned experience of its power?

It may be said, first, that there is little value in antagonizing this Church. As force cannot be recognized nor used as an instrument for the propagation of the truth, though much used in the early history of Rome—and even now her bishops have expressed the wish that conditions now exist which would permit its use—so it may be added, that wordy attacks are useless. The Church of Rome may be studied, may be described, that those who would benefit it may know what they have to do, but direct or covert attacks of priest or people or of its methods do but exasperate. We cannot make a man better

by lampooning him or by calling him names.

The chief thing to be done is to bring the Gospel of Jesus Christ in its clear, unadulterated sweetness to the minds and hearts of the thousands in that Church who know nothing of its comfort or power. To scatter the Bible among these peoples is not only our duty, but our inestimable privilege. The two great societies, one in America the other in England, are grandly doing this work in many Romanist lands; but in co-operating American Christians can do far more than they are now doing in *their own communities and in their own homes.*

It is the constant effort of the Romish authorities to keep the people from the study of the Bible and from an accurate knowledge of the history of both Romanism and Protestantism. It is not easy to instruct unwilling pupils who are constantly watched through the confessional and warned from the pulpit lest they come to know the truth and learn how sadly they have been duped. Besides a more energetic effort to scatter the Bible there should be fully equipped lecture courses each winter, designed to put the people in possession of the facts. Full reports of these addresses should go into the press. Pamphlets containing the lectures should be scattered. The people should be shown that they have a right to study, to investigate, to know for themselves, and to use in the pursuit of knowledge the faculties of reason and of judgment which God has given them. These lectures should cover historic themes. There should be a presentation of the influences of the confessional, and, so far as it can be known, the inner life of convents and nunneries should be portrayed. Then also the philosophy of spiritual growth should be discussed, showing how it is utterly impossible to expect any proper fruitage where there exist any repression, any fear and hindrance whatever. The bonds of another's mind are equally subversive to spiritual growth as are the bonds of sin.

To come to the fullest stature of men in Christ Jesus, the soul must throw off the trammels of another's personality, as well as the chains of Satan's power. Above all, the nature and power and beauty of the simple Gospel of Jesus must be lovingly and clearly presented.

In lands where the Gospel has as yet had little or no influence, as in Peru or Bolivia, there should be put forth extensive efforts to introduce evangelical preaching and teaching, especially in opening evangelical schools dominated by the spirit of Christ, and where all forms of knowledge are truly and fully taught, where the moral nature is developed on Gospel principles and *not* after the peculiar ethics of Jesuitism, where the sacred Scriptures shall be the daily text-book, and where prayer and praise to God, without the intervention of priest or saint or image, shall be the daily practice. Such schools are wanted by tired Romanists in all Romish lands. For them Brazil, the Argentine Republic, Chili, Peru, Bolivia are waiting.

The multiplication of preaching stations and of Christian literature in the idiom of the country presents also an immense work, and one which engages the attention of missionaries on the field, and only needs large re-enforcements of men and means to make prolific of immense good.

Another line of work remains to be noticed, a department almost wholly untouched and one into which Christian workers hesitate to enter. It seems so very hopeless, so almost useless, and any success would involve problems the most difficult to solve. There should be made a special effort to reach the Romish priesthood. The manipulation through which they have passed in their early training makes any success seem most difficult, and should men be won to Christ the great question comes, What shall be done with them? Their very support becomes a problem to themselves as well as to their friends. They cannot dig, nor can they beg. It is hard to put them into any department

of secular activity, and to make pastors or preachers of any that may be won is a most hazardous plan; education, ideas, habits, life, everything presents peculiar and serious obstacles. Yet God can open the way. We need not worry over the future. Very many hesitate to do this work because they feel inadequate for the task or hesitate to enter a line of effort which looks toward controversy.

But let it be remembered that in the Romish priesthood are very many who feel the galling pressure of the yoke which is upon them. They dare not seek help, for this would harass and hinder. They hesitate to admit doubt or difficulty, lest they be betrayed and their condition made more insupportable. Here is an immense field for Christian heart and Christian diplomacy to enter. Ministers and laymen also should turn their attention to this work, should study its nature, should prepare for it, should do it. This work will call for master workmen; but no department of this vast enterprise affords a finer field nor a more hopeful one than direct efforts to win the Romish priesthood, not to Protestantism, but to Christ.

### The Sunday-School and Evangelism in India.

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It is now a well-recognized matter of history that the era of the Sunday-school brought a new era of evangelism to the Christian countries adopting the Sunday-school. Sir Thomas Chambers said in the centenary year of this form of work: "The Sunday-school has altered the whole moral tone, and raised the spiritual atmosphere of England." This was a fulfilment of Adam Smith's prediction as he studied the Sunday-school in its beginning, nearly a hundred years before. He said, "No plan has promised to effect a change of manners with equal ease

and simplicity since the days of the apostles." This was not because Raikes had discovered in the Sunday-school a substitute for the Gospel, but he had simply struck out a new mode of Gospel work. The Earl of Shaftesbury, in a talk during the centenary celebration of this institution, put the matter correctly when he said that the Christianity taught in the Sunday-school is the source of its power. The secret of this power is in the fact that it (a) effects a widespread acquaintance with the Bible. "The entrance of Thy Word giveth light." (b) The Sunday-school brings its moulding power to bear on childhood, and through childhood the heaven of Divine truth is carried to thousands of homes. (c) The Sunday-school calls out the moral co-operation of a vast army of lay workers. Millions of men and women who would be otherwise comparatively idle touching Christian work find here an active, interesting sphere.

In view of all this it is remarkable that until quite recently in most foreign mission fields but little had been made of the Sunday-school as an evangelizing agency. India, now perhaps taking the lead in making the most of this form of work, was no exception. Only twenty years ago was the matter brought forward as something that might be organized and pushed as an effective form of mission work. Here and there something had been done. At the Decennial Missionary Conference of 1872 the writer urged the formation of an Indian Sunday-School Union, but the matter did not take practical shape till 1876. A circular had been issued making a call for a Sunday-school convention to meet at Allahabad. Eight missionary societies were represented by seventy-eight delegates; a constitution was formed providing for auxiliaries in different parts of the country and among different denominational missions.

The Union thus launched did a useful work in arresting widespread attention to the Sunday-school as an evangelizing agency, but many missionaries were

contentedly moving on in the deep-worn ruts of older modes of work, and not much enthusiasm was called out. Meantime, the Union provided for annual Sunday-school conventions in different parts of India, and the interest continued to grow.

Our difficulty was that each missionary was already too much burdened with general mission work to take up official duties in seeking to make the most of the Sunday-School Union. We were forced to set about securing a secretary who could take the field and give his whole time to this special and most important form of mission work. In 1888 Dr. Wherry, of the American Presbyterian Board, then in the United States, applied to the American Sunday-School Union to take up the question of supporting a secretary in India for this work, but the charter of the Union, it was found, does not admit of their working outside of the United States. Application was made to the Sunday-School Union of England, but at the time this Union was not prepared to take up the matter, while expressing much sympathy with the project. As secretary of the India Sunday-School Union, the writer sent an earnest appeal to the World's Sunday-School Convention, which met in London, July, 1889. To our great joy the matter was entertained, and an annual sum of £225 was pledged for the support of a secretary who could give his whole time to this work in India. There was a providence in it all, and just the right man was ready to enter the opening. Dr. J. L. Phillips, a born missionary, an enthusiastic Sunday-school worker, a lover of children, who had spent most of his life in India, was then in the United States awaiting sufficiently restored health in his family to admit of his return to "dear India," as he always calls it. He was acting as General Secretary of the Evangelical Alliance of Philadelphia. He was ready to return to India when the call to take up this work came to him from the Secretary of the English Sunday-School Union. Dr. Phillips joined the work

as Secretary of the India Sunday-School Union, or "Sunday-school missionary," as the English Union likes to call him, in the end of 1890. This brought a fresh and powerful influence to Sunday-school enterprise in India. Dr. Phillips threw himself soul and body into the work, keeping the field, traveling and lecturing, and organizing almost night and day. The result has been that our auxiliaries have been extended and consolidated till all India, Burmah, and Ceylon are covered with a network of provincial Sunday-school unions, all working in connection with the parent union, which has its headquarters at Calcutta. There are nine such auxiliaries. The last statistics compiled indicate that there are now in India, Burmah, and Ceylon about 5000 Sunday-schools with some 10,000 teachers, and an attendance perhaps of 175,000 scholars. It must be remembered that India is a vast country, and as this work even yet is not thoroughly organized, these figures are not very accurate, but they are below, not above the mark. It remains in this paper simply to say that the Sunday-school as a mission agency is coming rapidly to the front. For the encouragement of other mission fields it is proposed in another paper to show how the Sunday-school is pushed among non-Christians, and to indicate some of the results. Every great mission-field should have its Sunday-school union for co-operation among the missionaries. India has learned much, and has lessons to impart.

**A SOCIAL PURITY MEETING.**—The people of Calcutta have been greatly indignant at and actively antagonistic to the increased boldness and devilishness of certain forms of vice in that city. At a public meeting held to seek its suppression resolutions were adopted, which stated the increasing infringement of public decency, caused by the presence and action of improper characters on the places of public resort, drives, and streets; and also affirmed the existence to an alarming extent in

Calcutta of a traffic in children of eight and ten years of age, purchased or kidnapped to be used for immoral purposes. These resolutions also cover a feature of this immorality which should be widely guarded against by persons in America and Europe. This meeting affirmed that a system had been organized on a large scale by a band of foreigners in that city, by which women are taken thither from other countries for immoral purposes, many of whom are decoyed on false pretences by these foreign dealers in vice. The Calcutta Missionary Conference appointed a committee to collect details of this horrible traffic, and to make representation thereof to government, but the evil was not abated, and this meeting was called to aid in creating a public sentiment that would support the government in and demand of it the expelling of these men from the country.

One of the speakers at this meeting, speaking of these women, said :

"A few years ago they were as innocent and pure as our own sisters, but the majority of them have been enticed, entrapped, and enslaved by the most abominable methods. Listen to their own story. One was allured from Italy by the promise that she would have a position as an assistant in a place of business; another was brought from Roumania under a similar pretence; one was engaged as a barnmaid in a large hotel; another was engaged as a milliner. Many of them came out to the country under the impression that they were honorably married. I have been told of one man that has gone through the marriage ceremony no less than nineteen times, repeating the process in village after village and then passing on his victim to Brindisi, or some other continental port to await his arrival as soon as he had collected a sufficient party. The English language does not contain a word sufficiently strong to characterize the scoundrelism of such a man. These victims pass from one agent to another, from Port Said to Bombay, and from Bombay to other cities in India. Once in the clutches of these men escape is almost impossible. They have to work out the cost of passage and other expenses. Hope is abandoned in many cases, and where life is prolonged they work out their revenge by preying upon that which is purest and best in society."

### III.—FIELD OF MONTHLY SURVEY.

#### Mexico,\* Central America, West Indies, and City Missions†

##### MISSIONS IN MEXICO, CENTRAL AMERICA, AND CUBA.

BY J. T. GRACEY, D.D.

Mexico must be studied from the standpoint of her entire history so far as it is accessible to us. The Mexico of the Aztecs, with its trades, language, poetry, eloquence, architecture, agriculture, education, social customs, sacrifices, idols, cosmogony, and much else is fascinating in itself. It is more so when we reflect that these seven millions of pariahs of the Spaniard are, as they were, capable of understanding the sciences and utilizing all the arts. This conquered people not only form the base of hope for the future of Mexico, but they have already realized the greatest renaissance of modern history unaided and alone, becoming presidents, generals, ministers, engineers, physicians, painters and sculptors, and to-day dominate the Spanish society which never did anything for them but oppress them. More hopeful elements for the operation of a pure Gospel and a civilization founded upon it can scarcely be found among men at this hour. This Mexican native element, without foreign intervention or agency, and at great risk and cost to itself, proclaimed, established, and has maintained through all its territory the great principles of religious freedom of utterance and worship for all. And this valued priv-

ilege and opportunity has come to the Protestant sects of the United States without effort or cost to them. It cannot be said that the Protestant churches of this country have as yet either measured or appreciated the opportunity or responsibility offered them.

During three hundred years access to Mexico, under Spanish domination, was absolutely denied to foreigners, and as late as the New Orleans Exposition, Mexican exhibits had to be carried thither by Indians, as there were no other means of transit, nor any roads to explore the country. As a result of this exclusiveness, Mexico, a country bordering on our country for more than two thousand miles, was as foreign to us as regards race, climate, government, manners, and laws, as though it belonged to another planet.

The religious exclusiveness was as severe as the commercial and social. The Secretary of Finance of the Republic of Mexico himself, in a report to the government in 1879, said: "The Mexican nation was for a long time dominated by the Roman Catholic clergy, which came to establish the most absolute fanaticism and the most complete intolerance. Not only was the exercise of any other religion save that of the Apostolic Roman Catholic faith not permitted, but for a long time the Inquisition prevailed with all its horrors, and all those not professing the Roman Catholic faith were considered as men without faith or morality. The exercise of any other worship, and still more the propagation of any other religion except the Roman Catholic, would have occasioned in Mexico, up to a little more than twenty years ago, the death of any one attempting such an enterprise; inasmuch as it was considered an act meritorious in the eyes of the

\* The bibliography of this study includes, among other modern books, the following: "The Aztecs: Their History, Manners, and Customs," by Lucien Biart (McClurg & Co., Chicago). A very clear, comprehensive, and, we think, reliable work. "A Study of Mexico," by David A. Wells (D. Appleton & Co., New York); "Mexico Past and Present," by Hannah More Johnson (Presbyterian Board of Publication, Philadelphia); "Mexico in Transition from the Power of Political Romanism to Civil and Religious Liberty," by Rev. William Butler, D.D. (Hunt & Raton, New York). A helpful review of this book will be found in the *MISSIONARY REVIEW OF THE WORLD*, April, 1893. "The Story of Mexico," by Susan Hale (G. P. Putnam's Sons, New York).

† See pp. 162, 196 (present issue).

divinity, the extermination of those who pretended to make proselytes in *pro* of any other religion." The horrors of this Inquisition in Mexico are so revolting that it is difficult to name them without seeming to want to make a case. When the Methodist Episcopal mission in the city of Puebla came into possession of the premises of the Inquisition there, cells were found where the victims of this terrible fanaticism had been built alive into the walls, and remains of these sufferers of "man's inhumanity to man" were removed, and in some cases were so far preserved as to admit of their being photographed. Two bodies of these may still be seen in a glass case in the National Museum in the City of Mexico.

This was the later Romanism. We find evidence that the earliest Roman Catholic priests did something toward instructing these people in letters and religion. The Aztec primers and other creations of these priests are to their credit; but as time went on, and the Church became rich and powerful, the suppression of the very religious orders themselves became a necessity to the reformed government, and yet it was not till 1874 that the suppression of monasteries and nunneries was realized, though the Jesuits, as members of that order, were expelled in 1856. With the downfall of the Maximilian *régime* a new era for religion dawned. Churches, monasteries, and other ecclesiastical property were confiscated by the State and given to Protestant societies or for public education. This was necessary as a "war measure." The Church had been the banker of the nation, loaning money on mortgage till she came to possess two-thirds of all the real estate of the country; and as this ecclesiastical property was exempt from taxation, the lay capital had to bear all the burdens of the State.

The modern mission by Protestants was inaugurated by Miss Melinda Rankin at the close of the war between the United States and Mexico. The country was not open, but from the Ameri-

can side of the Rio Grande she made her advances with the true instincts of a woman, and then in 1859, when religious liberty was declared, she pressed on, but not till 1866 was she able to cross over the border and enter Monterey. When, in 1873, Miss Rankin was obliged by failing health to give her work over into the hands of others, there were hundreds of converted Mexicans in six organized churches. The American Bible Society has been one of the greatest agencies for the advance of the truth into Mexico. It pushed along all lines from the first, and in 1860, when the Rev. Mr. Thompson advanced to Monterey, he found a knowledge of the Scriptures had preceded him, and this good work has been steadily increased till in 1892, a year of famine in parts of Mexico, no less than 23,614 Scriptures and "portions" were distributed, and the receipts from sales amounted among these poor people to \$7154.

The new translation of the Scriptures in Spanish, made and published under their direction, is an important contribution, not only to the evangelization of Mexico, but to that of the entire sixteen Spanish States lying to the south of us. The stories told of the eagerness of the people at times to receive the Word are positively pathetic. When the first Bible store was opened in the City of Mexico, the passers-by would pause and gaze on it through the window with mingled awe and delight; and one peasant from the mountains, who had seen it, came back, walking seventy miles, for the sole purpose of purchasing a copy! One aged couple walked twenty miles night after night to hear it read.

We have no space for the details of the statistics of the Protestant work in America; but surely it is something, that in 1892 no less than 469 Protestant congregations assembled to hear the Word of God expounded, and that the truth and light were going out from 87 separate centres of operation, directed by 177 foreign workers and 512 native

workers. It is something, that 50,000 adherents can be enumerated, and 16,250 are in actual communion in 385 churches. It is something, that there are 10,508 pupils enrolled in Sabbath-schools, and 7336 otherwise under instruction in common and special schools. It is something, that there are 11 Christian papers published, and that the Christian presses have poured out more than 75,000,000 pages. It is something, that \$344,300 have been invested in missionary property as a base of permanent operations. It is *something*—it is a *great* thing—that 58 persons have laid down their lives in holy martyrdom for the foundation of the new reform in Mexico. One foreigner was of this group. Four natives perished in Holy Week at Capalhuac; 2 were martyred at Ahualulco; 15 at Acapulco; 25 at Atzala, and in other places by twos or singly they laid down their lives for the cause they held dear, marching steadily and bravely into the jaws of death, an average of one being murdered every three months from 1873 to 1888.

The stories of the experience of Christian life by the living are as thrilling here as in any mission or Christian country. "I was very wicked. God lifted me up from the dung-hill, and I came out of sin in the face of great opposition and opprobrium," says one old man. "I was proud and vain and full of vice. I thought I was a kind of king in my own neighborhood. I was convicted by prayer made by a brother at a house where I happened to call on business. My wife and friends seemed to think I was crazy, I was so changed. But, thank God, I have been crazy ever since," was the testimony of another old man of sixty years. Rev. D. W. Carter, who gives many such testimonies in the *Methodist Review of Missions* for January, 1894, says: "The Mexican is not stubborn and unyielding when once he has begun to listen to the truth. . . . The 'walk and conversation' of the Mexican Christian tallies as well with his testimony as to consistency as in most Christians, and better than in many."

For a fuller account of the several denominations in Mexico, we can do no better than to refer to the article "Mexico" in "The Cyclopædia of Missions" (Funk & Wagnalls Co.). The "Church of Jesus," now under the affiliated direction of the Protestant Episcopal Church of this country, is the outgrowth of Miss Rankin's work through Rev. Henry A. Riley. It was succeeded in the field by the Presbyterian Missions of the (Northern) United States, and these by the Methodist Episcopal Church (Northern and Southern branches), the American Board, the Southern Baptist Convention, the Presbyterian Church (Southern), the Society of Friends, and the Associated Reformed Presbyterian Synod of the South.

We have left no room to speak of the immigration of the Latin peoples—Italians and Germans—especially of Germans. A million of acres were said to have been purchased in the province of Zacatecas for the purposes of German colonizing, and the government is doing everything in its power, if not beyond its power, to develop the great railroads now threading the country, and it is besides, extending *bonâ fide* protection to the various Protestant sects who are striving to make a religious impression on the country.

Whether the Roman Catholic Church will endeavor to accommodate itself to the new order of things, and be content to live peaceably alongside of the other religionists as neighbors any longer than the arm of force compels them to this course, remains to be seen. But the power of the native races seems clearly demonstrated. They have declared for the largest religious freedom; they have advanced their system of education to the higher branches; introduced cheap postage and postal conveniences; erected railroads at great cost, and wisely distributed them for strategic military purposes as well as for commercial development; they have at least managed to pay the interest on their debt; they have revised and reformed their civil codes and military laws, and for twenty

years have maintained peace at home and respect abroad. We, of the United States, are coming into closer and more intimate relation to them. It is to be regretted that we have yet to win their confidence, for they dread our proximity, though they have this country to thank, in part at least, that they are not dominated by Maximilian; for France did not fail to perceive the meaning of the writing on the wall when the United States, flushed with victory at the close of the war of the Rebellion, intimated that there was no room for a European government in that quarter of the globe. Our religious responsibilities toward Mexico are yet to be measured by us.

#### CENTRAL AMERICA.

Central America under Spanish rule consisted of a single State, that of Guatemala, which in 1827 became independent under a central government. Two years later this government was overthrown and five independent republics were erected. These are Guatemala, with about 1,427,116 population; Salvador, with 651,130; Honduras, with 431,917; Nicaragua, with 310,000; Costa Rica, with 218,785, aggregating something like 3,000,000, of whom about 25 per cent are of European parentage, and the remainder Indians and the mixed races known through Spanish America as Mestizoes. The presidents of these so-called republics are in truth dictators, just as Mexico presents the anomaly of a military republic. An agitation is now going on to secure a union or federation of these five republics under a single constitution, and delegates have been appointed to draft such a basis of confederation; but it is doubted if these president-dictators will readily yield sufficient of their power to enable this to be matured, or if the people will ratify it if agreed upon by the delegates, or if it would survive two years if it were consummated.

Nicaragua is a strictly Roman Catholic country, no other religion being publicly tolerated. The Moravians have,

however, work on the Mosquito Coast, with the privilege of late of following their converts into the interior. (See "Cyclopædia of Missions," vol. ii., page 142.)

Honduras has missions operated by the Wesleyan Methodists in six principal stations: Belize, Corogal, Stann Creek, Toledo, Ruatan, and San Pedro. They enroll some 2000 communicants and 1576 Sunday-school scholars. The American Bible Society has taken much interest in these republics of late. Mr. Penzotti, who was engaged in their work in Argentina and then went to Peru, where he was for a long time imprisoned for preaching the Gospel, having at last, after untold suffering, been released, worked his way up the west coast of South America, and in November, 1892, joined Mr. Norwood in a plan to visit the five republics of Central America for Bible distribution; and in six months they sold more than 11,700 Scriptures and portions, the proceeds amounting to \$2253 United States gold. This was not all done in peace, for the priests at places stirred up great opposition, inciting the people to violence, yet they received no personal injury and made many friends.

#### CUBA.

The island of Cuba is the largest of the West Indies, with a population of some million-and-a-half, mainly Spaniards, but also negroes, Chinese, and Europeans of various nations. The Southern Baptist Convention carries on missionary work in this island, as does, to a smaller degree the Jamaica Baptist Missionary Society. The American Bible Society's work has gradually extended over the whole island, and the report for 1893 says there were 3357 volumes disposed of in the year 1892. It says the enemies of the Bible delight to get hold of any of their books to destroy them, resorting continually to fraud, deception and violence for the sake of accomplishing this end. All the Protestant churches are said to be the direct result of Bible work, and so

is that in Matanzas, Villa Clara, Veda-do, and other points. The first and most effective work done in bringing about what liberty exists in these islands for the dissemination of religious truth, was done by the Bible Society's agents; and now they say missionaries must gather their harvests or the labor will be lost. The agent remarks that "it is commonly thought that the substance of the Bible is taught by the Roman Catholic Church, and that the difference is non-essential; but no one would retain that idea in a Roman Catholic country where ignorance and superstition are as gross as in any heathen land. Few of the people have ever seen a Bible or heard anything but mass in a foreign and unknown tongue, barbarously pronounced. The men rarely listen to a sermon, and those who do are generally satisfied with one in a life-time."

*Mexico* has an area of 767,000 square miles and a population of about 12,000,000, of whom one fifth are white, three tenths are Aztec, and one half mixed blood. There are nine Protestant missionary societies at work in 270 stations and out-stations. The schools number 150, and the scholars about 7000. There are over 10,000 Catholic churches in the country. Spanish is the language generally spoken. Educational and Bible work are among the most important features for the evangelizing of the country.

Twenty-two years ago in the City of Mexico there was one Protestant minister and one congregation of about 75 communicants. To-day there are *eighteen* congregations, 16 native ministers, 8 missions, and a large native membership. There are 9 Sunday-schools, 13 Protestant day-schools, and 3 girls' boarding-schools.

According to an official of the Treasury Department, the inhabitants of Mexico are "half fed, a quarter clad, and an eighth illuminated" (oil retails for 75 cents per gallon).

*Central America*, consisting of five

republics and British Honduras, has an area of 177,455 square miles, and a population of 3,209,908. Foreign ordained missionaries number 29, from 8 societies. There are 15 stations. Native helpers number 70, and communicants 2389.

*The West Indies* include many islands under British, Dutch, and French rule, and the Republic of Hayti. The total area is about 100,000 square miles, and the population 5,500,000. Sixteen societies are at work with over 120 ordained missionaries and 500 native helpers. Communicants number 75,000.

The Presbyterian Church of Canada has for twenty-five years been laboring with marked success among the Hindu coolies of *Trinidad*. This island has a Hindu population of about 75,000, imported from India to labor on the sugar plantations. The beginnings of the work were small, but the progress has been steady. There are at present 5 stations with a foreign force of 5 missionaries, 2 ordained natives, and 4 lady teachers. There are 52 schools with 4324 scholars. Communicants number 573. Last year a college was established with a staff of 5 professors. Thirty-nine Hindus are now studying for the ministry.

The special providence of God in the interests of missions in the past century has been revealed chiefly in five ways: 1. He has opened the world to the entrance of the missionary. 2. He has supported the missionaries by great colonization. 3. He has surrounded them with unprecedented facilities. 4. He has called the attention of modern scholarship to the fields of literary, historical, philosophical, archæological, and religious research. 5. He has not only unsealed closed doors, and subsidized government ambitions, and cast up modern highways, and kindled the spirit of scholarly research, but He has secured the removal of hindrances, and put a restraint upon human violence and opposition.—*Dr. Dennis*.

#### IV.—EDITORIAL DEPARTMENT.

The Second Student Volunteer Convention, Detroit, February 28th to March 4th, will be not only the largest student convention ever held in the world, but the largest, most representative missionary convention ever held in America. Over six hundred student delegates from at least two hundred colleges, theological seminaries, and medical schools will be present. All the missionary societies of the United States and Canada are invited to send official representatives; already thirty-seven societies, including all leading organizations, have accepted, and none rejected, the invitation. Forty or more of the strongest available missionaries, representing all parts of the world, will be there; and Hudson Taylor and Miss Guinness will come from England on special invitation. The British Volunteers send a fraternal delegate, their travelling secretary. The programme includes the leading missionary speakers of the United States, Canada, and Britain. There will be the most complete educational exhibit on missions ever made, on which for months a strong committee has been at work. The leaders of every missionary enterprise will be there, and scores of board secretaries and missionaries to strike key-notes and stir up the convention by their messages and appeals. There will be discussions and section meetings, and the programme is as complete as any we ever saw. Let prayer unceasing go up to God as the best preparation for this gathering.

A mistake was made on page 133, February issue, footnote, where "Peeps into China" is attributed to Dr. Dennis instead of Rev. Gilbert Reid. Also on page 139, instead of "Colonel" Hadley, it is S. H. Hadley, who is superintendent of the Water Street Mission. Colonel H. H. Hadley is superintendent of St. Bartholomew's Mission, and was brought to Christ through S. H. Hadley.

The Church Missionary Society, of London, England, has received a telegram from Lagos, West Africa, announcing the death of the famous Niger missionary, Bishop Hill, and his wife. The dispatch contains no further details. This adds one more to the sad list of names of missionary bishops falling suddenly asleep in Africa.

Last January there was held in the Mission Board Rooms, No. 150 Fifth Avenue, New York City, a very important interdenominational conference on foreign missions, and representatives of various boards were present. The following was the general programme of the meetings: "How to Awaken and Maintain an Intelligent Missionary Spirit in the Home Churches," by Rev. J. O. Peck, D.D., of the Methodist Episcopal Church; "The Development of Self-Supporting Churches on the Foreign Field;" (a) "The Importance of this Measure," by Rev. J. N. Murdock, D.D.; (b) "The Best Means of Securing this End," by Rev. S. W. Duncan, D.D.; "The Means of Securing Missionary Candidates of the Highest Qualifications," by Rev. Henry N. Cobb, D.D., of the Congregational Church; "The True Relation of Mission Boards to Colleges on Mission Ground," by Rev. F. F. Ellinwood, D.D., of the Presbyterian Church; "Practical Provision for Missionaries, as to Outfits, Houses, Salaries, Furloughs, and Support of Children," by Rev. A. Sutherland, D.D., of the Methodist Church of Canada. Such comparison of views, on these important subjects, cannot fail to be productive of fellowship and all other good results.

The editorial note on Hudson Taylor and the "prayer for wind," as given in the January number, page 62, is not entirely correct, though it is substantially so. It seems that the captain was an earnest Christian. The story as

given in these pages was from such good authority, that at the time it was published without comparison with the original account. See in China's Millions for 1887, page 70, as also in that noble "Story of the China Inland Mission," recently published by Miss Guinness, which we commend to all readers.

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Dr. Mackay, whose grand work at Formosa has so interested all lovers of missions, gladdens us all by a visit to America, and we cordially bid him welcome. May God greatly bless his testimony to Candian and United States Christians! His is a wonderful story.

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A donation of five dollars is received from that noble Christian worker, Mr. William Olney, of London, deacon in the great Tabernacle. He wishes it applied to send the REVIEW to missionary volunteers, which shall be done. By the way, Mr. Olney is a rare example of a business man who also preaches and takes care of mission work. He is acting as pastor of Haddon Hall, and with his brother Harry, who is the Sunday-school Superintendent, carries on one of the most efficient of all the mission chapels of London.

James Grammer, of William's Wharf, Mathews County, Va., also sends ten dollars to the Students' Fund, for which he has our thanks, and still more for the cordial letter of appreciation accompanying it.

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The Archbishop of Canterbury has shown himself Carlylean in his new phrase for characterizing the practices of the Romanizing ritualists in the Anglican Church; he calls those practices "*fingering the trinkets of Rome.*"

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Mrs. Isabella Bird Bishop, the famous traveller, sailed from England on Thursday, January 11th, *en route* for Japan and Korea, bent on exploring the Hermit Nation. Let us hope she will make another valuable contribution to missionary literature.

On December 2d, at Amritsar, Miss Tucker passed to her heavenly rest. She was widely known as A. L. O. E. (A Lady of England), and through the books bearing these initials wielded in the cause of righteousness a vast influence. She went out to India as a missionary at fifty-four years of age, at her own charges, and remained there for eighteen years without returning to England.

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A natural outgrowth of the recent Parliament of Religions is the aggressive movement in the direction of a heathen propaganda. Witness the late arrival of two representatives of Hinduism, who have come to America to instruct and convert Americans. They are coming on a purely philanthropic errand to bring to their American "brethren" the best form of religious faith the Old World has produced. A pity they did not also bring specimens of the various grand institutions which Hinduism has fostered, such as the suttee, zenana, hook-swing, spike-bed, torture-fire, and all the Juggernath monstrosities, etc. To judge a religious system we ought to have samples of its practical fruits.

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The jubilee celebration of the Young Men's Christian Associations of the world. The World's Committee of the Y. M. C. A. has issued a call for the Thirteenth International Conference of the Young Men's Christian Association of all lands, to meet in London from May 31st until June 6th. It will include a public thanksgiving sermon in St. Paul's Cathedral on June 5th, the service presided over by the Bishop of Ripon, and a reception on June 6th, the jubilee day, at Royal Albert Hall.

Among the speakers will be Prebendary H. W. Webb-Peploe and Rev. F. B. Meyer, London; Pastor George Appia, Paris; Pastor Krumacher, Germany, and Mr. Richard C. Morse, of New York.

This is "The Jubilee Celebration" of the Young Men's Christian Associations, being the fiftieth anniversary of

the parent organization, which was formed in London on June 6th, 1844, under lead of Mr. George Williams, who will be present, and preside at some of the sessions. The regular meetings will be held in Exeter Hall.

A large delegation of American association men and their friends will attend, for whom arrangements are being made at reduced rates. Delegations will be present from nearly all the civilized nations, including Japan, India, China, South Africa, Oceanica, and, possibly, South America.

This jubilee of the Y. M. C. A., as the editor suggested to George Williams before leaving London, ought to be a means of great power throughout the associations of the world. There ought to be a memorial day for deceased members, and small tablets commemorative of those who have been the leading spirits, secretaries, etc., ought to be hung about the hall. There should be a historic day, when similar tablets should commemorate the services of the living. To present the names of the various prominent men who in different lands have been, and are now, working in the Y. M. C. A., or who have from the associations gone forth into the various leading positions in the ministry and mission field, and scores of prominent positions in Church and State, would be both an argument for and a vindication of the Y. M. C. A. grander than any set speeches. Those who have visited the Henry Martyn Memorial Hall at Cambridge, England, will have felt the power of presenting to the eye the results of any movement of a philanthropic character. In that hall university men meet and find themselves encompassed with a great cloud of witnesses. On small and simple tablets are printed the names of all university men who have gone to mission fields, with the date of departure, and, if they have died, the date of their decease. A similar showing of what the Y. M. C. A. has done for the world would be of itself a jubilee celebration. The full benefits of this great and now

world-wide body are not appreciated. After watching it for more than forty years, since first connected with the New York City Association, we believe that if it could be shown how into all departments of life it has graduated its members, and how vast are the numbers of men who have in the Association got the impulse for Christian service, the records thus compiled would astonish even the members and secretaries themselves.

A steamer should be chartered to carry those who will wish to go.

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Edward Marsden writes from Marietta College, to give his emphatic endorsement to Dr. Leonard's article on Metlakahla, published in these pages, and says he is himself a full-blooded Tsimshian Indian, and that his parents were lifted out of the horrible pit of heathenism by William Duncan, and that he himself is preparing for the ministry.

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The report of the cholera scourge which swept away five thousand pilgrims to Mecca is a terrible revelation of the exposure incident to this crowd of pilgrims. Of the one hundred thousand who gathered on the sacred mount many were starving; a battalion of seven hundred Turkish soldiers were sent to bury the dead, and only two hundred of them escaped the pestilence.

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A private letter from Tokyo, Japan, says in substance that the desire to learn English has all but died out, and the interest in education is at a low ebb. Girls must be married off as soon as possible, and old ideas have all come to the front again. The great furore about girls' education in foreign things and English has left scarcely an echo, showing how little real foundation it had.

It looks as if the rest of the world might be speaking Chinese and Japanese before this part of the world will adopt English. Christendom will have to stop petting Buddhists and gushing over heathen religions if we are to have any real Christian progress.

Some good men are in Japan in spite of all the higher criticism, philosophy, etc., which others have brought in. November 11th was the tenth anniversary of the founding of the Scripture Union by Dr. Whitney and his sisters. Four mass-meetings were held, and at one held on Sunday afternoon the large hall near Tsukeji was filled, and there were four addresses, all earnest, powerful, and full of the simple truths which never lose their hold on the minds of men. Mr Alexander spoke on "The Power of the Bible;" Mr. Asada, lately returned from Chicago, on "The Method of Studying the Psalms;" the other two were equally good, one on "The Bible and the Family" and the other "The Preservation of the Bible." At the close, some blind Christians brought forward the Gospel of John, prepared in raised characters for the blind, and lately issued, and one of them read from it.

A word about some new books. "Foreign Missions after a Century," by James S. Dennis, D.D., is a volume of lectures delivered in the students course at Princeton Theological Seminary, 1893. Dr. Dennis belongs to the Syrian field, and this is his latest and best contribution to the great cause he loves. It is terse, full of facts, and its tone is elevated and elevating. It is inspiring and instructing at the same time, and will be found of great value; especially those who want practical facts to use as arrows will find here a quiver full of them. It is published by F. H. Revell, New York.

"Far Hence" is Dr. Henry N. Cobb's budget of letters from Asiatic mission fields which he visited. Those who read these letters in the *Christian Intelligencer* will be glad to have them in a complete form. From Cairo to Yokohama the reader may travel and see with remarkably observant eyes what will interest and instruct him. Published by Woman's Board of R. C. A., at No. 25 East Twenty-second Street, New York.

"Eschol" is a delightful cluster of missionary articles from the graceful vine of our friend, S. G. Humphrey, D.D. We would like to have every sceptic as to missions read Chapters V. and XI. The story of "Four Memorable Years in Hilo" is, we believe, without a superior in missionary narratives. Here again Revell is the publisher.

The editor has received a copy of *The Messenger*, the official organ of the New York State Branch of the Woman's Board of Foreign Missions of the A. B. C. F. M. Dr. Judson Smith, Dr. J. B. Clarke, Miss Holmes, and others speak highly of its purpose and work, and the REVIEW gives it cordial greeting. It is an eight-page quarto monthly paper, intended to stimulate interest in the work of woman, is published at Patchogue, N. Y., and is the only State missionary paper. Let it be widely disseminated. No name is given as the party to whom subscriptions are to be sent—a strange omission; but we presume *The Messenger*, Patchogue, N. Y., will suffice.

The Missionary Bureau, 186 Aldersgate Street, London, E. C., has been the means of placing at least forty-five missionaries in different parts of the world. Many of them are now associated with recognized missionary societies, while others are working independently.

This Bureau now adds to other branches the opening of a training institute, where young men may be tested and receive some amount of education.

They have taken a house in Kennington Park, and engaged the services of a very efficient principal, Rev. J. Wintle, and look to their friends in all parts of the country for the funds to furnish and start this most necessary branch of work. The Rev. F. B. Meyer has promised to give the institute the assistance of his voluntary oversight and teaching. Subscriptions and donations may be sent to F. T. Haig (Major-General), Treasurer, "The Limes," Ladbrooke Road, Red Hill, Surrey.

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

### Extracts and Translations from Foreign Periodicals.

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

#### MISCELLANEOUS.

—“The Scandinavian Alliance Mission has usually been heard of in this country as a sort of feeder to the China Inland Mission. It originated in the labors of the Rev. F. Branson, a kind of Swedish Moody, who did much to revive the spirituality and missionary zeal of the Scandinavian peoples in the United States, as well as in Sweden, Norway, Finland, and Denmark. More than a hundred missionaries have been sent out to the foreign field, supported either by individuals or congregations, or, in the case of poor congregations, by a group of them. The majority of the missionaries have been associated with the China Inland Mission, but some have been sent to Japan and Africa, and a few to India, with a view to their settlement in Thibet. A party of nine, including three women, arrived in Darjeeling more than a year ago with this intention. Until their purpose could be accomplished they have been co-operating with the Scotch Established Church Mission in that district, and have settled at Ghoom, working among the Thibetans and Bhutians there. A part of them recently made an expedition across the frontier into Sikkim. In crossing the mountains at a height of over 12,000 feet they suffered much from cold, but recorded with great joy their first prayer-meeting on Thibetan ground. They wished to settle, but were not allowed to do so by the English political agent. It has, however, been arranged that their petition shall be set before the governing body of Sikkim, and then before the Council of Bengal, so that it is possible they may be allowed to do so after all.

In any case, we have here another little force joining in what is now a veritable siege of Thibet in behalf of Christ. The Moravians, the Scandinavians, and the China Inland Mission are waiting at different doors, prepared to enter in as soon as they shall be opened. The Christian world will watch the issue with sympathetic interest.” — *Church Missionary Intelligencer*.

—“Some English Nonconformists, in their determined opposition to prelacy and in their stanch belief in Congregational church polity, dislike to speak of ecclesiastical dignitaries by their official titles, lest they should seem to approve of such offices as these men fill or such titles as these men bear. In the same manner some military gentlemen in India, jealous for the honor of military titles, very needlessly objected to giving General Booth his conventional title. But there ought to be no difficulty in the matter. We call the official head of the Roman Church the Pope, because it is his official name, and in so doing we make no acknowledgment of his supremacy. We give the Anglican and the Roman bishops their titles when speaking of them, but this does not mean that we accept the peculiar claims of either to rule over all Christians in their diocese. The Congregationalist who believes that no man should bear rule over any portion of the church ought not to feel compelled to refuse his title to any church dignitary. There is no sacrifice of principle in it. So, too, Churchmen are sometimes in a strait when dealing with Methodist bishops. They do not wish to be impolite, yet they fear to give the man his episcopal title lest thereby they appear false to the doctrine of territorial episcopacy. It is sometimes amusing to notice the labored lingual peregrinations made by some men to avoid using a title that is objectionable to them-

selves. The simplest rule is to give each man the conventional title by which he is known in his own circle, without troubling ourselves concerning his right to wear it, since we did not give it to him, and certainly cannot take it from him."—*Indian Witness*.

—The straightforwardness of American good sense, of which Matthew Arnold speaks, born of a less encumbered state of society, is likely to be a help in India, in things great and small.

—Hermannsburg, owing to disagreements with the Australian Lutherans, resulting from the home controversies, has given up its Australian and is likely to surrender its New Zealand Mission, neither of which is of much extent, and to confine itself to its three fruitful missions among the Zulus, the Bechuanas, and the Telugus.

—F. M. ZAHN, in the *Allgemeine Missions-Zeitschrift*, considers the question, why the first stage of missions was attended with so many miracles, the mediæval and the modern stage with none, certainly with none that are manifest and indisputable. He finds an answer in the consideration that the first missionaries were not superior, hardly equal, to the objects of their mission in culture. They therefore needed miraculous powers to confirm their message. Now, for the most part, the missionary's whole appearance, means of arrival, mode of living, use of agencies, is a miracle to the people he visits. The difficulty is to render him familiar enough, not, as at first, to give him an elevation from which his message might impress his hearers.

—" 'I was saved at the bottom of the sea.' So said one of our Sydney divers to a city missionary. In his house, in one of our suburbs, might be seen lately what would probably strike the visitor as a very strange chimney ornament—the shells of an oyster holding fast a piece of printed paper. The possessor of this ornament might well value it. He was diving among wrecks on our

coast when he observed this oyster on a rock, with this piece of paper in its mouth, which he detached, and began to read through the goggles of his head-dress. It was a Gospel tract, and coming to him thus strangely and unexpectedly, so impressed his heart that he said, 'I can hold out against God's mercy in Christ no longer, since it pursues me thus.' He tells us that he became, while on the ocean floor, a repentant, converted, and sin-forgiven man."—*Sailor's Magazine*.

—"On the Upper Yukon, in Northwest America, agriculture is increasing in importance, and potatoes are raised in fields ploughed by tame moose (the largest animal of the deer kind)—a singular instance of man's command over the most nervous of animals."—*Children's World* (C. M. S.).

—"In order that the [Protestant] missionaries [in China] might bear the same proportion to the population as the London clergy do to the population of the Metropolis, they would have to number at least 80,000 instead of 1500."—*Awake* (C. M. S.).

—We notice Dr. A. J. Gordon's admirable paper on Raymond Lull, transferred from this REVIEW to the *Macedoniër*, and from English into Dutch.

—The *Macedoniër* raises the question where the first Protestant baptism of heathen took place, and decides that it must have been in Virginia in 1587. By Virginia is meant here the abortive colony planted by Sir Walter Raleigh in what is now North Carolina. The converts, therefore, with the whites, must have perished or reverted to savagery.

It decides that the first gift to Protestant missions was also made by Sir Walter Raleigh.

—The *Unitas Fratrum* has now a fully established station, church, schools, and home in Kingston, Jamaica. It is high time that it was represented in the capital of the island, after having had for so many scores of years so valued and

valuable a mission in the West. The venerable Bishop Hanna has himself assumed the Kingston pastorate. The present writer, whose home was not far from Kingston, finds it a little hard to forgive the Brethren for having delayed this move till so long after his day. But "better late than never."

—The *Handelsblad*, a Dutch commercial sheet, quoted in the *Macedonier*, calls attention to an essay published in 1852 at the Hague, and containing this warning: "Nothing is more adapted to precipitate the loss of our precious colonies than the work of evangelizing and civilizing the Indian nations." Forty years, remarks the *Handelsblad*, have passed since then, and how has this prophecy turned out? Missionaries have labored in various parts of Dutch India with good success. Everywhere it is acknowledged that the Christian natives make the most faithful subjects of the Netherlands. So vanish one after another the objections raised to missions by a cold-blooded civil policy.

—Brother KUNZE, of the Rhenish Mission in New Guinea, whose young wife has lately been taken home with a peculiar fulness of joy in her apprehensions of the heavenly world, writes: "The departed has had but a brief life as wife and as helper of a missionary; but it was a faithful life. Such a life is of more account than many a long one. Whoever wishes me the latter solicits for me something of very doubtful value; he will be more serviceable to me and to the missionary work who joins with me in supplications for the former. Where faithfulness sinks early into the grave, the mission can never suffer harm—harm can only ensue where unfaithfulness lives long."

—The connection of the Christian ages with each other was beautifully shown in the fact that in 1883, at the laying of the corner-stone of a Christian school in Maulmain, Burma, attached to the Church of St. Augustine of Canterbury, the English bishop,

Titecomb, with his native choir, marched solemnly around the foundations, singing in Burmese the same hymn which Augustine and his monks had sung before the walls of Canterbury when they brought the Gospel to the heathen England in the year 597.

—"The power of the apostles in healing the sick we know to have been very extraordinary, even their shadow passing over the sick being sufficient to effect a cure; but it seemed to be mainly among the heathen. The great Apostle Paul, who was not a whit behind the chiefest of the apostles, was not able to cure Timothy. He fell back on a very humble 'recipe,' 'Take a little wine for thy stomach's sake.' Why not heal him right off? Why not send a 'handkerchief' to him? Again, we read, 'Trophimus have I left at Miletum sick.' More striking still, Epaphroditus was sick nigh unto death, and Paul's heart was breaking lest he should die and he should have sorrow upon sorrow, but he could not cure him. Why? Because that was not the sphere for medical missions. It was in the wide outlying circle of heathenism. Such were some of the considerations that weighed upon me and led me to study medicine."—DR. WILLIAM BURNS THOMSON, quoted in *M. M. at Home and Abroad*.

—In a great prayer-meeting in Kioto, all those who had been brought to Christ by the personal efforts of a friend or kinsman were requested to rise. More than half rose.

—"That people who bear the Christian name indeed, but do not actually believe on Christ, are not willing to do or endure anything for Him, is natural and easily intelligible. But how many there are who esteem themselves real Christians, who nevertheless feel it as an unexampled, unendurable exaction to be expected to do or bear anything for Christ's sake, to resign or surrender anything whatever! They are always ready to veer to one side—namely, the side of allowance. Nay, they would

rather transgress this bound than give up one single enjoyment to which they incline. They make great boast of Christian freedom, and are always ready to appeal to *one* half of the apostolic utterance: 'All things are yours;' but past the other half of the same text, 'Ye are Christ's,' they hasten with the winged foot of hasty trepidation. They look down with compassionate disdain upon the fancied or actual narrowness of those who are in earnest with their Christian calling, and who therefore refuse to take part in usages, amusements, and forms of enjoyment which "are generally esteemed admissible, seemly, and harmless. Such narrow-minded people they accuse of legalism. But which is the truest sign of love, the disposition to interpret Christian liberty as allowing the widest possible sweep of self-gratification, or the disposition, for Christ's sake, to curb self-indulgence even within the limits of undoubted lawfulness?" — *Missions-Blatt aus der Brüdergemeinde.*

—The strange extension of the Polynesian *tabu* to words, which has made it unlawful to use in common speech any syllables occurring in the name of a chief or sovereign, is thus illustrated in the *Madagascar News*: "We can easily conceive what an annoying confusion and uncertainty would be introduced into a language by a very wide extension of such tabooed words arising from a multiplicity of chiefs. It is as if we in England had to avoid and make substitutes for all such words as 'geology,' 'geography,' etc., because they formed a part of the name of King George; and such words as 'will,' 'willing,' 'wilful,' because they were part of the name of King William; or had now to taboo words like 'victory,' 'victim,' 'convict,' etc., because these syllables form part of the name of Queen Victoria. What a nuisance should we not consider it! Yet there are tribes and people who now live under this tyranny of words, as their fathers have done for unknown centuries in the past.

It can hardly be doubted that this fashion in language has done very much to differentiate the various dialects found in Madagascar; and it is a matter for some surprise that there is not much greater diversity among them than we find to be actually the case."

—This reverence for royalty is so deep-rooted in Madagascar, that in church it is absolutely necessary that the queen's pew should be higher than the pulpit. It is no wonder, then, that royal interference in church affairs is sometimes stretched to a rather embarrassing extreme, and that many say, "We pray because the queen does."

—"An evangelist by faith.—The servants of God designated by this term are not unknown in Christendom. The former missionary *Schrenck* is, we believe, the most celebrated. But it gives particular satisfaction to learn that this class possesses also at least one representative in the bosom of the young church of Madagascar. *Rakotomanga*, as he is named, was a simple wood-seller, accustomed to carry his load on his own back to the markets near. Even there he never failed to carry his Bible with him, and so soon as his merchandise was sold, he would begin to preach the Gospel. Soon this plan no longer sufficed him. He burned to devote his whole time to bearing witness to the salvation which is in Christ, committing himself to God for his own support and that of his family.

"Since he has become a 'faith evangelist' this confidence has never been confounded. He never fails to find some one to provide him with food and to offer him a shelter for the night. He regularly visits the markets of the suburbs, preaching every day in a new district, and that sometimes ten times or more in a single day. If for one reason or another he does not reach this figure, he counts himself to have done little. No wonder, then, that his voice is almost always very much roughened and hoarse.

"'Be reconciled to God,' appears to

be the master thought of his addresses, and assuredly he could choose no better. One day when he was asked how he found time to prepare such a number of sermons, he answered, 'I should become completely bewildered if I reflected on them beforehand; every time I have finished one I say to God, "O Lord, give me something to say for my next," and when the time comes I never lack thoughts.'

"Rakotomanga is almost always well received. Not that he is spared mockeries, but he bears them all patiently, convinced as he is that he is fulfilling a charge committed to him of God."—*Revue des Missions Contemporaines* (Basel).

### English Notes.

BY REV. JAMES DOUGLAS.

*St. Chrischona Mission.*—During the past year the Pilgrim Mission, having its home and centre at St. Chrischona, near Basel, has been much helped by British Christians, though still embarrassed by debt. Seventy-five young men have been in training for evangelists. Fifteen of these have gone forth to different spheres of labor: two to the western coast of Africa, where they are working under the direction of the North German Mission; two are now pastors of German settlers in Texas; five are now evangelizing in Germany, where social discontent, like the rumble of a volcano, is becoming so alarming; five more have found their sphere in beautiful Switzerland, while the remaining one has taken charge of a post of labor in Slavonia, where he is evangelist and teacher, and where "the few scattered lights are shining amid gross darkness to the glory of God." Of former students some 500 are still actively employed in connection with different missionary societies, or with synods in the United States. The past year was marked by signal blessing in many localities.

*The Gospel in Albania.*—The Rev. Gersahim D. Kyrias, an agent of the

British and Foreign Bible Society, sends encouraging news as to the widespread circulation of the Scriptures in pure Albanian. The whole of the New Testament and part of the Old have been translated into the language of the country, a boon all the more needed because the services of the Greek Church are conducted in the Greek tongue, a language not understood by the Albanians. Since settling at Kortcha, Albania, Mr. Kyrias has regularly preached the Gospel to numerous hearers, and reckons that never since the Apostle Paul visited ancient Illyricum has the Gospel been proclaimed there. The same apostle also visited Apollonia, another ancient city in Albania, which was situated not far from modern Avlona, on the shore of the Adriatic Sea.

*Touring in Siberia.*—Dr. Baedeker has recently completed another tour through Siberia—his last, as he thinks, being now seventy years of age. He speaks of his journey as one of hardship, relieved, however, by much that was cheering and refreshing. In Siberia nature has the great charm of being yet in its primeval state, little touched by man. Dr. Baedeker had access to the prisons *en route*, and met with a ready reception everywhere. Many who remembered his former visit, three years before, welcomed him with gladness, telling him of the blessing they had received from the books he had given them, and which they still treasured. The priests of the Greek Church take no interest in the prisoners, attending to their duties in a perfunctory manner, never preaching or entering into conversation. Thus the prisoners are left to themselves, unbled by the sound of Gospel truth. This want Dr. Baedeker endeavored to meet. "Those," he says, "who know the joy that is found in serving the Lord, and in proclaiming His glad tidings to sad and oppressed hearts, will surely appreciate the joyful service in having new congregations of *real sinners* in every place, and even in every ward; some-

times also hundreds together in the corridor or in the yard eagerly catch the sound of the Gospel, which they have never heard before."

The distance traversed in this journey was 4741 versts (equal to 3160 English miles), and comprised Omsk, Tomsk, Krasnojarsk, Irkutsk, Chita, Nerchinsk, the silver-mining district of Nerchinski-Savod, and Stretinsk. Prisoners who could read were supplied *gratis* with copies of the Scriptures, which the Association for the Free Distribution of the Scriptures enabled Dr. Baedeker to obtain, and which were furnished by the British and Foreign Bible Society at greatly reduced prices.

*Ceylon and Indian General Mission.*

—The object of this new mission, as stated by the secretary, Mr. Charles A. Ewbank, of 89 Beresford Road, Mildmay, London, N., is to occupy virgin ground. Both in India and Ceylon there are tracts still unoccupied, and the aim is to preach the Gospel where Christ has not been named. The brethren going forth under the auspices of this mission have this before them as their avowed aim. They have "no headquarters" and "have no intention of interfering with the work carried on by missions already in the field, but look forward, when brought together, to happy fellowship with all." The recognized principle is that "God's work is one blessed whole," and that where "there is the walk in the Spirit no friction can occur, for one life and one spirit will be visible throughout."

*Cheo Han's Crusade.*—Cheo Han, the instigator of the fire and bloodshed of 1891, is not only still at large, unpunished, but has recommenced, with great vigor, his attack on Christianity and foreigners. "The blasphemous lampoons representing Christ as the god of lust, and the Church as guilty of the most outrageous barbarities, have never been equalled in the history of the Christian Church. These are again being circulated in vast quantities, and with them many new ones." On the

other hand, Christian preachers, native and foreign, have told, far and near, of a Saviour from sins; while "millions upon millions of books and tracts have been scattered broadcast."

Later advices state that the Cheo Han spoken of has expressed his intention of paying a visit to Dr. Griffith John, at Hankow, and hopes are entertained that this persecutor may, like Saul of Tarsus, become a convert of the faith which he has sought to destroy.

*Linokana, South Africa.*—In his interesting account of "African Missions Visited," Mr. D. A. Hunter tells of valuable results achieved at Linokana, a station of the Hermannsburg Mission begun by the late Louis Harms. This station was founded in 1858, and Mr. Jansen, the present missionary, has been there since 1868. "The surrounding land was reserved by the convention between the Transvaal and British Governments as a location for natives, and consequently may not be sold or taken up by white men as farms. Under direction of their missionary the natives have irrigated it, and cultivate it so successfully that they are well to do. To teach the people regular and intelligent industrial habits is a great factor in successful mission work in South Africa."

Much success has attended Mr. Jansen's ministry. In the course of it he has baptized about 1000 converts. The present membership at Linokana is about 500. A new church has recently been built which seats 1000 people and cost £1850 in cash, in addition to the labor of the missionary and his flock; £500 of this sum was subscribed by the natives, £150 by white friends, while Mr. Jansen sold a farm he owned and paid the balance with the proceeds. There is a school at the station with some 60 children in attendance. Every day just after sunrise morning prayer is held in the church, when the Bible is read through systematically and explained.

Some years ago a split occurred in the

tribe, when many migrated under a new chief to a location some twenty miles distant. A new station has been founded there. Eastward from Zeerust there are several large stations of the same society.

### THE KINGDOM.

—The Christian who is not interested in foreign missions is missing a liberal education.—*Bishop Goodsell.*

—At a prayer-meeting held not long since in England, a good old man in humble life prayed: "O Lord, may we not only be justified and sanctified, but may we be missionaryified as well."

—Miss Drexel, a few years ago, gave to the Roman Catholic Church \$10,000,000, and *herself* besides.

—"Go, or send." What other three words set forth so fully our duty, our privilege, as touching the kingdom of heaven? They contain the entire great command, with a commentary attached.

—A church in the State of Washington reports as follows to the American Board: "Enclosed please find post-office order for \$2.50, in answer to your appeal recently received. We are sorry it is so small, but we are small, only an organization waiting the Lord's will to allow us to grow. We have no services of any kind, no church edifice, nothing but four women members, three of whom, all of one family, try to send donations to the seven benevolent societies. We send our heartfelt prayers, and know by experience the Lord will guide and guard His own."

—An exchange suggests that though the Apostle James addressed his epistle to "the Christians scattered abroad," if he were writing it now, he might address it to the Christians huddled at home.

—"George Fox said to Friends in America in 1679: 'If you are Christians you must preach the Gospel to Indians, negroes, and all others. Christ commands it.'"

—Bishop Whipple has said: "There is no failure in Christian work; the only failure is in not doing it." And General Armstrong has added: "What are Christians put into the world for, except to do the impossible in the strength of God?"

—Dr. Post, on his return to Syria, received a letter from Northwest China requesting two Arabic-speaking evangelists, familiar with the Koran and Mohammedan literature, and filled with the spirit of Christ, to labor among the 30,000,000 Moslems of China. "What a Macedonian call," says the doctor—"How I wish we could at once answer it!"

—Lord Northbrook's belief is, that "the establishment of Christianity in India will come from some able, eloquent, and earnest Christian Hindu, who would by himself lead his fellow-countrymen to embrace the Christian religion. In saying this he did not depreciate effort of Christian missionaries in India; he believed they were paving the way for the great movement, but he thought the movement itself was likely to be national."

—How difficult it is for those to appreciate the power of the Gospel upon others, who have never been influenced themselves by its motives, is shown in the remarks made concerning a certain missionary physician by the people among whom he labors. One says: "He must get a big salary or he would not work as he does." Another: "He works for the poor, to gain merit with God and a good place in Paradise." Another: "What a terribly bad man he must have been in his country to come here and treat people for nothing!"

—Mary Moffat wrote to her parents from South Africa: "You can hardly conceive how I feel when I sit in the house of God, surrounded by the natives; though my situation may be despicable and mean indeed in the eyes of the world, I feel an honor conferred

upon me which the highest of the kings of the earth could not have done me ; and add to this, seeing my dear husband panting for the salvation of the people with unabated ardor, firmly resolving to direct every talent which God has given him to their good and His glory. I am happy, remarkably happy, though the present place of my habitation is a vestry-room with a mud wall and a mud floor. It is true our sorrows and cares we must have, and in a degree have them now from existing circumstances at the station ; but is it not our happiness to suffer in this cause ?”

—Judged at least by the seating capacity of the churches of the United States, ours is no heathen country, since they are capable of seating 43,000,000 people. Corresponding to this, there are 111,036 ministers. Were there a proper average made, this would give to every minister a congregation of 387.

—“It was terrible,” said Mrs. Bishop, speaking of her tour in Central Asia, “to travel 3000 miles without meeting a witness for Christ.”

—An appeal comes to the Presbyterian Board from the island of Hainan, which is indeed “most touching and thrilling.” “Think of a man walking 130 miles bearing a petition signed by 10 leading citizens of an interior district asking our missionaries to send some one to teach them the Gospel ! These men had only heard the Gospel during a brief preaching tour made by a missionary and two native assistants, and yet so impressed were they that they begged for a missionary, offering to give the ground on which to build a chapel.”

—Admiral Foote, when abroad at a foreign port where there were missionaries, was accustomed to make his first call *in state*, in order to show the natives that his government honored those self-denying men.

—Marietta College, Ohio, has among its students a young Indian from the

North Pacific, who was born and reared in Metlakahla, William Duncan’s famous mission among the brutal and cannibal Tsimpsheans. His parents were both pagans, were converted in 1859, and he is fitting himself for Christian service in that region.

—The statement is made by a religious paper that recently five pews in a certain church in Boston were advertised for sale, and the announcement stated “the contribution boxes are not passed in these pews.”

—Where is the wisdom of the wise ? Can we believe this astounding statement ? “A Moravian functionary called at the office of the East Africa Company in Berlin to solicit some facilities for the new missions on the lakes. His request was cordially granted, and he was invited in to see the directors. After a little pleasant chat one of the gentlemen asked him whether *the Moravian Church had ever carried on a mission before !*”

—According to Bishop Thoburn, “civilization” is entering India at length : “Twenty-five years ago our preachers were all called *munshi*, or, at least, this was the common title for the better class of mission helpers. Now, every preacher is called ‘Padri Sahib.’ The titles of Mr. and Mrs. are used freely. Many of the teachers are ‘Master A,’ ‘Master B,’ etc., a title unknown in this region twenty years ago. A brother whom I knew long years ago as Dr. Parker’s bearer was spoken of as ‘Dr.’ Prem Singh. A woman whom I knew as a Bible reader in former days was spoken of as ‘Dr.’ Shulluk.”

—There is work to be done by missionaries which people in Christian lands hardly dream of. They have to create a moral sense before they can appeal to it—to arouse the conscience before they can look to its admonitions to enforce their teachings. Their consciences are seared, and moral perceptions blasted. The memories scarcely retain anything we teach them ; so low

have they sunk that the plainest text in the whole Bible cannot be understood by them. It is hard, until one goes to a heathen country, to realize how much civilization owes to Christianity.—*Livingstone.*

—India has over 100 colleges, and Japan over 200 colleges and schools of high grade. In these are at least 100,000 students.

—*North and West* may well affirm: "That certainly was a fine scene in the French Chamber the instant after Valiant had thrown his bomb. The air was full of smoke and dust. The groans of a score of deputies filled the room. The daughter of the speaker who had the floor was in the gallery. But when the President said, 'Gentlemen, the sitting continues. It would not be to the dignity of France nor of the Republic that such attempts, whencesoever they may come, of the cause of which, moreover, we are ignorant, should be able to disturb your deliberations,' it was magnificent self-control. If explosions shatter your fortune, wreck fond interpretations, destroy the integrity of your home, or spatter your good name with blood, go straight on with your duty. Panics do not sweep brave men from their post."

—John Coleridge Patteson should have known what is needed to make a good missionary. This was his idea of the kind of men that would be most useful: "Earnest, bright, cheerful fellows, without that notion of making sacrifices perpetually occurring to their minds. You know the kind of men who have gotten rid of the notion that more self-denial is needed for a missionary than for a soldier or a sailor, who are sent everywhere, and leave home and country for years and think nothing of it, because they go on duty. A fellow with a healthy, active tone of mind, plenty of enterprise, and some enthusiasm, who makes the best of everything, and, above all, does not think himself better than other people be-

cause he is engaged in mission work, that is the fellow we want."

—On one of the Samoan islands John Williams found a small chapel and about 50 persons who called themselves Christians, each one of whom wore a white cloth tied on his arm to distinguish him from his neighbors. The leader among them said that he had heard a little about the Christian religion from some people not far away, and that he used to go to them once in a while and bring home some religion, "and when that is gone, I take my canoe and go and fetch some more. Now won't you give us a man *all full of religion*, so that I won't have to risk my life going after it?" And just that is needed in all heathen and all home lands—a "man full of religion."

#### WOMAN'S WORK.

—There are 22 women physicians in the foreign field who are sent and sustained by the Presbyterian Church, North.

—Miss Mary B. Glenton, M.D., has just been appointed by the Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church as a missionary to the station at Anvik, on the Yukon River, Alaska.

—Miss Ida Kahn, a Chinese girl studying medicine in Ann Arbor, is said to be a direct descendant of Confucius.

—"The secret, perhaps," says a traveller, "of the sweet expression and habitual serenity of the Japanese women can be found in their freedom from small worries. The fashion of dress never varying saves the wear of the mind on that subject. And the bareness of the houses and simplicity of diet make house-keeping a mere bagatelle. Everything is exquisitely clean and easily kept so. There is no paint, no drapery, no crowd of little ornaments, no coming into the houses with foot-gear worn in the dusty streets. And there is the peaceful feeling of living

in rooms that can be turned into balconies and verandas at a moment's notice, of having walls that slide away as freely as do the scenes on the stage and let in all out of doors, or change the suites of rooms to the shape and size that the whim of the day or the hour requires."

—A very hopeful work is being carried on by the London Mission among the women of Benares. On the staff of workers there are 5 Christian teachers of schools, 3 zenana teachers, 3 Bible women, and 9 non-Christian teachers. Four large schools for girls are carried on; and during the year 202 zenanas were visited, 150 pupils in these being taught to read, while 780 others have the Bible regularly read to them. In addition to this, in Benares itself a similar work is being carried on among the surrounding villages. "The other day," writes Mrs. Parker, "when we were preaching near Mangari, one woman with a bright earnest face said, 'Oh, tell us again who He was, and tell us slowly, for we forget so soon!' I wish my friends in England could have seen those ignorant women's faces as they tried for the first time to grasp the idea of a Saviour who could save them."

—In the American Mission in the Nile Valley some 75 prayer-meetings for women and girls are held weekly, with an average attendance of 1286, of whom 435 are able to lead in prayer.

—(SCENE. Missionary talking with some Moslems.)

*Moslem.* Which do you think is the best way—yours of marrying one wife, or ours of marrying two or three?

*Miss.* I think ours is much the best.

*Moslem.* But supposing the wife dies?

*Miss.* Then it is allowable to marry again.

*Moslem.* No, ours is the best; because if one wife dies, you have another and do not care very much.

*Moslem No. 2.* Yes; it is then just like a mere death in the neighborhood.—*The Independent.*

## OUR YOUNG PEOPLE.

—It is stated that the Chinese Young Men's Christian Association in San Francisco has recently sent \$42,000 to Canton, China, as a contribution by the Chinese of San Francisco for the evangelization of their countrymen.

—One of the strongest hopes for India lies in the progress of Young Men's Christian Associations among the Hindu college students. Though there are more than 14,000 of these, only about 800 are Christians, and only 28,000 are Christians out of more than 260,000 that attend the English academies. The first representative of the Y. M. C. A. of America sent to India was Mr. David McConaughy.

—The Chesapeake and Ohio Railroad is another corporation possessed of a conscience and a heart, as well as of sound business sense. Nine Y. M. C. A. organizations are found along the line, 4 of them with buildings, and a fifth to be blessed with one during this year. At Clifton Forge, Va., is a structure costing \$12,000, of which the company gave \$9000 and the site.

—The following pledges have been formally adopted by the Christian Endeavor Missionary Institute, as their two forms of missionary pledges:

*Foreign Missionary Volunteer Pledge:*

It is my purpose, if God permit, to be a foreign missionary.

*General Missionary Volunteer Pledge:*

I am determined, God having called me, to devote my life to the missionary movement.

—More and more, under the always sagacious and very earnest leadership of Dr. F. E. Clark, the Endeavor Societies are to be instructed and exhorted to do their full duty in behalf of missions, both at home and abroad. And, thus taken early in hand and thoroughly furnished, what a noble generation of prayers and givers is certain to follow!

—These sentences will tell what five Endeavor Societies are doing in as many

States : " Barrel of good literature sent to Louisiana, and donations to the Old Ladies' Home ;" " A young man and his wife have gone to work among the Freedmen, and 15 have gone out to preach ;" " Carries on an Italian mission, a night school, a mother's meeting," etc. ; " Sent money for hymn-books to India, a missionary to South Carolina, and helped to build a church ;" " Ten members are teachers in a mission organized and supported by the society, 8 hold a weekly song service at the Home for the Aged, 4 at the House of Correction, and 2 make calls among the destitute," etc.

—Among the good records recently reported of one of the Chicago Epworth Leagues was the following : The payment of a widow's rent, providing her with provisions, employing a nurse for another sick woman, and fitting up a room for a Deaconess Home.

—A Newark, N. J., Epworth Leaguer writes : " In our own League we have had many a pleasant evening, sewing for some poor family, getting ready a surprise basket for a widow and her children, or preparing a dinner for them, and many a basket of provisions has found its way into homes where they were suffering from hunger."

#### UNITED STATES.

—Let us give thanks, for if the United States were compelled to maintain a military force as large in proportion to our population as that of France, we should have an army of 4,250,000 men.

—The *Outlook* affirms this to be an actual occurrence in New York : " The mother of one of the kindergarten children at the College Settlement in this city is a Hungarian woman who has been in this country for six years. When she came, she says, she set to work immediately to learn our language. Only since her child has been attending the kindergarten has she learned that the language of the country is not German."

—Within the limits of the Union are found 224,839 school-houses, 868,985 teachers (of whom 286,333 are women), and 12,697,196 pupils. The public money raised amounts to \$148,110,318 a year.

—The weekly journal of the Carlisle (Pa.) Indian Industrial School, *The Indian Helper*, printed and mailed by young braves, has reached the 11,000 issue-mark. The key-note thereof is this : " To show people that the Indian is the same as the rest of us, if given the same advantages in life."

—In justice to immediate needs of the field, the Presbyterian Board of Foreign Missions calls for 31 new men this season. Only 10 are yet appointed.

—Mrs. A. J. Drexel, of Philadelphia, has written to the Catholic Bishop of Oklahoma offering to pay the tuition of the 50 Indian children at the Catholic College at Purcell. She also said that as soon as she could get the necessary land from the Government she would give \$50,000 to erect schools and churches in the Kiowa, Comanche, and Apache reservations for the education of their children.

—Bishop Taylor has returned to Africa to visit all his missions, and is accompanied by his niece, Miss Jennie Taylor, M.D., a trained dentist, who during two years to come will minister to the needs of missionaries at the various stations on the West Coast and up the Congo.

—The twenty-fifth annual report of the Presbyterian Hospital of New York City shows that during the year 15,558 different persons received medical or surgical assistance in the different departments, as against 13,782 in the previous year. The average number of beds occupied daily was 155, as compared with 133 for the year before. The current expenses were \$147,875. The total number treated in the hospital proper was 4932. The number of Roman Catholics treated (2163) was greater than that of all other denominations

combined, the Presbyterians themselves only furnishing 152, and all others 1752. A legacy was received from the estate of Mary Stuart of \$217,819, and three beds were endowed in perpetuity. The number of patients treated in the dispensary in the year was 10,626, an increase of 1227.

—A visitor in this country is the Rev. A. Ben-Oliel, a native of Tangiers and a Christian minister, who has done missionary work for forty years among the Jews in Morocco, Algiers, Tunis, Spain, and Palestine. His mission here is "to raise an interest in the building of an evangelistic hall in Jerusalem, where all denominations of English-speaking Christians can meet and worship."

—Since 1810 the American Board has sent out 2066 missionaries. Of these 876 were men, 672 ordained, and 86 physicians; 1290 were women, of whom 487 were unmarried. In all 125,584 persons have been received into the churches. The total receipts are \$26,910,979.

—Rev. M. H. Houston, one of the pioneer missionaries of the Presbyterian Church, South, in China, but for ten years Secretary of the Foreign Board, has resigned and returned to that vast field, though past fifty, and leaving all his children behind. The Kansas City churches are to care for his support.

—It is stated that the largest contribution per member for the work of foreign missions made during the past year by the churches of San Francisco was that by the Chinese Presbyterian Church, which averaged \$2.20 per member.

—Rev. Lewis Grout has prolonged his missionary usefulness by preparing a revised edition of his grammar of the Zulu language. At the request of the Zulu mission, he commenced, in 1849, the first edition of the grammar. This book, when completed, became a standard and was such for thirty years. When, by reason of the edition being

exhausted and a revision desired, Mr. Grout, though having left the mission in 1862, was asked to prepare a new edition.

—Pierrepont Morgan, of New York, has donated \$50,000 to Nathan Strauss's new charity, the grocery store where articles of food may be purchased cheaply by the poor.

—According to the *Charleston (S. C.) News and Courier*, there are 25,580 negro schools now in the South; 2,250,000 negroes have learned to read, and most of them to write. In the colored schools are 288,000 pupils and 20,000 negro teachers. There are 150 schools for advanced education, and several colleges administered by negro presidents and faculties.

—Mr. Thomy La Fon, a Roman Catholic colored man of New Orleans, who died recently, left an estate worth about \$300,000. Over \$200,000 of this he distributed among the educational and charitable institutions of that city. Among his gifts were \$3000 to New Orleans University of the Methodist Episcopal Church, and also a gift of a block of ground, containing twenty-two lots, and \$5000 in cash to the Old People's Home.

—The Baptist Missionary Union has recently sent 11 men and women to reinforce the Western China Mission.

—The Arabian Mission, only five years old, has a force now numbering 5. A few weeks since James T. Wyckoff, M. D., was commissioned as a physician to proceed to Busreh on the lower Tigris.

—The Christians (Disciples) are bestirring themselves to do their duty to the great perishing pagan world by scattering missionary literature broadcast, holding rallies, etc. The first week in February was set apart for special gatherings.

—The Episcopalians sustain missions in Africa, China, Japan, and Hayti, as well as among the Freedmen and the

Indians. In the 225 stations and out-stations of the foreign field are found 483 laborers. Of these 75 are presbyters, including 58 natives. In 29 boarding-schools are 766 pupils, and in 77 day-schools are 2906 more. The communicants number 3901, and 1095 were baptized last year. The expenses were \$189,315, and on the fields \$7488 were raised.

—The Presbyterian Church of Canada gave \$129,654 for missions last year, and received \$7500 from the field. The ordained missionaries number 33; the unordained, 11; the wives, 37; the unmarried women, 32; a total of 113. To these are to be added 4 ordained natives and 244 other native helpers. To the communicants, numbering 3044, 240 were added in 1893. The 105 schools have 5905 pupils.

#### EUROPE.

**Great Britain.**—Happy thought! A most interesting project of giving “‘Romans’ to the Romans” is being carried out by Mr. A. C. Brigg, of Huddersfield, for he writes that 10,000 copies of the Epistle have been despatched to be distributed by post to the householders of the great papal city. A special edition was prepared by the Bible Society for the purpose. Now who will follow with Galatians to Galatia, James to the twelve tribes, Peter to the elect scattered throughout, etc.?

—Not long since Bishop French of Lahore resigned his office to be a missionary in Persia, and now Bishop Stuart of New Zealand takes the same step to preach the Gospel in the same destitute country. And how Christ-like is all such “humbling” of one’s self and becoming a servant!

—The recent death of Sir Samuel White Baker recalls his distinguished services in opening up Africa to the knowledge of Christendom; for he it was who in 1861–64 ascended the river of Egypt, explored the upper course of the Blue Nile, and later discovered Lake Albert Nyanza lying far toward

the source of the Blue Nile, and proved the main stream to be navigable to Gondokoro, 1450 miles above Khartoum.

—Among the pseudonyms most familiar to the last generation were the initials “A. L. O. E.,” and which stood for Miss Charlotte Tucker, a lady of England, and who entered into rest November 29th, 1893, at Amritsar, India. At the age of fifty-four she went out as a C. M. S. missionary, though at her own charges, learned two languages, and for eighteen years was most active in toil among Hindu and Mohammedan women, as well as with her most fruitful pen. More than 100 books and booklets were produced from her glowing heart and teeming brain, and were translated into various languages.

—Livingstone College, London, stands for a new departure in missionary work, being designed as a training school for such as in preparation for missionary service would gain a considerable knowledge of medicine, but are unable to take a full course. A session covers ten months, and is divided into three terms. Fourteen students were in attendance during the first term.

—During twenty years (1873–93) the income of the Church Missionary Society has increased by \$500,000; the number of clergymen employed, from 203 to 329; the number of laymen, from 15 to 71; of women, from 11 to 184; and the total of missionaries, from 229 to 534. During the same period the native clergy have increased from 143 to 284; lay teachers, from 1830 to 4042; female teachers, from 375 to 892; and the total of native helpers, from 2348 to 5218. In India alone the native agents have increased from 1600 to 3060; and the native Christians, from 69,000 to 117,000.

—The Society of Friends has missions in India, Syria, China, and Madagascar. The chairman of their foreign missionary gathering at the last yearly meeting stated that the Friends give to

this cause at the rate of £1 (\$5) a year per member. This is a remarkable fact, even though we bear in mind that the Friends are as a body well to do.

—“Twenty-eight years ago, in the East of London, here, all alone, I took my stand with the simple purpose of reaching the crowds who seemed like sheep having no shepherd. To-day it is the sole business of 10,849 men and women to carry on the work at home and abroad, and the work abroad is greater than the work at home. To say nothing of the Darkest England scheme, £53,000 was spent last year in social work in foreign lands.”—*General Booth.*

**The Continent.**—The Salvation Army in Finland is apparently making satisfactory progress. After a three years' struggle the opposition and ridicule formerly heaped on the army by the public and the authorities have abated, and considerable toleration is shown toward the new sect. In various parts of Finland there are stationed 11 branches of the army, 3 of these in Helsingfors, and the remainder in other cities and towns. The success of the movement has made English subscriptions no longer necessary.

—Will Mgr. Satolli please scan these figures very carefully, and ponder the facts? In Italy, the home of the Pope, under parochial schools, 53 per cent of the people can neither read nor write; in Spain, 72½ per cent; in Austria, 45 per cent; in Mexico, 93 per cent. Under the public-school system the results are: Germany, 3 per cent; Norway and Sweden, 3 per cent; England, 10 per cent; Switzerland, 5 per cent; United States, 7 per cent.

—Taking the hint from a similar undertaking in Italy, a bookseller in Prague, Austria, has decided, as a business enterprise, to bring out an edition of the Bible in portions, issuing one or two a month, selling each portion for about 1 cent, making the cost of the whole Bible from 40 to 50 cents. The first edition is to be 50,000 copies, and

it will be sold in the bookstores and advertised everywhere.

—The city of Hamburg has the largest charitable endowment of any city on the continent. The interest from the invested funds amounts to \$275,000 annually, which aids 51,843 persons. There are 400 distinct endowments.

## ASIA.

**Islam.**—Considerable success has already been secured for Christianity in the Turkish Empire; nearly 500 missionaries and 1800 native helpers are toiling for the Gospel. Over 200 churches are organized, with 21,000 communicants, and there are 84,000 Protestants. The Bible Lands Missions' Aid Society (British) has hitherto helped this great missionary labor by a total of just \$400,000.

—Let Romanists who worship relics look well to their “laurels,” or the Moslems will outdo them, for in describing the new mosque at Tripoli, Syria, Dr. Harris says: “It is celebrated for the possession of three hairs from the prophet's beard—a gift from the present Sultan. There are only two in the possession of the mosque of Omar at Jerusalem, and the mosque at Cairo, Egypt. The precious gift is kept in a golden box. The time, two years ago, when the box was taken from the steamer and carried to the mosque was made a time of feasting, as well as a time of the most dreadful torture of human bodies.”

—This table from *Field News* includes the work of all societies engaged in Syria and Palestine, numbering more than a score, and proves conclusively that even in this most discouraging of fields the Gospel is making great gains.

	1881.	1891.
Foreign laborers.....	191	237
Native “.....	581	657
Organized churches....	26	45
Average congregations.	6,910	8,604
Communicants.....	1,698	3,974
Schools.....	302	328
Total of pupils.....	14,624	18,337

—The agents of the Church Missionary Society in Persia have formulated a scheme, which the directors heartily endorse, for a vigorous forward movement. These are some of the features: Efforts devoted in the main to direct work among Persians; raising up a body of Armenian and Persian converts to preach the Gospel, and women as well to labor for Persian women; making a specialty of itinerating work and medical mission work; and forming as soon as possible Christian communities of Persian converts, encouraged and urged to remain in their own villages and towns, and among their kindred and friends, to bear patiently whatever persecution may befall. Herein is genuine heroism for Jesus, and let all Christians remember this project when they pray.

**India.**—The number of languages spoken in British India is 78. The Hindi, which is emphatically the Hindu tongue, and comes nearest to the old Aryan speech, is spoken by 103,000,000. The Bengali is used by 42,000,000.

—As a specimen of genuine paternalism in government, commend us to this, which has been done in Bengal. That country is the home of malarial fevers. While the average of life in England is forty-four years, in India it is only twenty-four. Thirty years ago the British Government determined to establish cinchona plantations at its own expense. The experiments have been prolonged, and have had their successes and reverses, but perseverance has had its reward at last. The government is now able to furnish a five-grain dose at the nearest post-office, to any applicant, for a farthing. In September last 120,000 of these little packets were distributed to the suffering at this merely nominal price.—*The Pacific*.

—A missionary writes: "The period for touring in India is during the cold season. The Indian year can be divided into three parts—four months of roasting in the hot weather, four months of boiling during the rains, and four

months of cooling during the winter season. It is not to be wondered at that those who only know India as it is in the winter should carry home golden accounts of its charms, though many will think that the remaining eight months of the year rather counterbalance its charms."

—In this land of the Vedas they have a queer fashion, when a crime has been committed, of handing over, not the criminal, but the least useful and most impecunious member of the community—the most aged, for example—as a sort of vicarious offering to justice. The *London Daily News* gives this cogent illustration. A certain man had been strangled, and by his own confession the deed was brought home to a feeble old fellow who for twenty years had been paralyzed in both arms. But since he said he did it, and his family all said the same thing, he went cheerfully to jail, where for the residue of his days he will be well fed and clothed, without need of toil, and in congenial company!

—Speaking of the remarkable mass movements in North India attending the work of the American Methodists, and resulting in the average of 1000 baptisms a month, even the High Church organ, the *Indian Churchman*, is constrained to behold with "unqualified approval." It sees "no reason to doubt the genuineness of the work," and counts it "an encouragement to missionary effort throughout the length and breadth of India." These new converts "have caught the passion for souls," etc.

—Bishop Thoburn has purchased an abandoned tea plantation in the Himalaya region, covering 1000 acres, for \$4000, and plans to make of it "a vast industrial establishment," where men and women, boys and girls, shall be taught divers useful occupations.

—In Calcutta the Methodists have received the gift of land worth 50,000 rupees as the site for a school of a high order for boys and young men, and of

75,000 rupees toward a building; but since this will cost at least 120,000 rupees, and an additional plot of two acres is needed at a cost of 50,000 rupees, the earnest call is out for funds to meet the blessed emergency.

—The Gossner Mission has a leper asylum with 243 inmates, of whom all but 15 new-comers have been baptized. On a single Sunday of last year 66 received baptism. And the bulk of the evangelizing is performed by the poor creatures who themselves have tasted the joy of forgiveness.

**China.**—In the Celestial Empire, and in Korea and Japan as well, where parents are much thought of, while wives are held in slight esteem, the Scripture is a sore stumbling-block which speaks of a man leaving his father and his mother and cleaving unto his wife.

—In Si-hwa-hien a Mohammedan Chinese read in his Testament, "Take up the cross and follow Me," and was ready to obey, though puzzled to know the exact meaning of the command. After long pondering he concluded that, since the cross forms a prominent figure in the Chinese character for umbrella, this must be the thing referred to, and hence he was to leave *everything but his umbrella*; "take that and follow Me." Forthwith in obedience, thus accoutred, he set out for Chau-kia-k'eo to inquire further about the truth, and soon was taught "a more excellent way."

—China will pay \$40,000 to the relatives of the Swedish missionaries, Wickholm and Johannsen, who were murdered by a mob at Sung Pu, in July last.

—Presbytery of Amoy spring meeting—Chinese moderator, Chinese clerks, and a Chinese pastor as chief authority on Church law! Presbyterianism seems to have taken a thorough hold of this sober, practical, orderly, argumentative people.—*Free Church Monthly*.

—The heathen inhabitants of Sa Yong, a large town, have just invited

the C. M. S. missionaries to reopen a chapel which had been closed for some years. They had observed with sorrow that the young men of the town were given up to gambling and opium-smoking, and felt that this was the only way to preserve the people from utter demoralization.—*London Presbyterian*.

#### AFRICA.

—The American Mission in Egypt is opening a station at Daron, a point 40 miles north of Assouan, and of some importance since certain rich Moslem refugees from the Soudan came there to live. Only five or six Coptic families are found in the place.

—In a little over eight years Bishop Ferguson (American Episcopal) in and about Cape Palmas has confirmed 875, and the number of communicants has doubled, now reaching 1100. Last year 337 were baptized, 278 coming directly from heathenism.

—The Leopoldville Church (Baptist) has a membership of 30, and a building whose brick walls were laid by Dr. Sims's own hands under a burning sun, while the boys he has since baptized dug the clay, moulded the bricks, fired them in the kiln, and carried them to him. He planned the whole work with raw recruits; he had never learned the trade, but was forced to build of some material not affected by white ants.

—This is an incident of missionary life on the upper Congo: "A good deal of a stirring and unusual nature has occurred here. I went to a place between Kera and Fwambo's villages to arbitrate in a dispute between these chiefs about the ivory of an elephant that had been shot on the boundary, and on ground claimed by both. Before a word was spoken a gun was fired, and a general skirmish took place, in which three were killed and six were wounded. I and my four men were between two fires."

—A movement has been set on foot to form a presbytery of Cape Town, to

include the churches that already exist and such as may from time to time be formed, with the same standards and forms as those in use in the churches of Natal and the Transvaal—viz., those of the English Presbyterian Church. The presbytery would have power to unite with others in South Africa so as to form a synod; the powers of such synod to pass to a general assembly in due season.

—Among the newer organizations is to be named the Cape General Mission (English), which dates from 1889, and sent out its first band of 6 missionaries in August of that year. Such has been the growth that now the workers of all kinds number 58, and the stations extend to a distance of 1200 miles from Cape Town. Europeans, Africans, and Malays are ministered to, and among the institutions already established are a Deaconesses' Home, a Nurses' Home, two Soldiers' Homes, and a Sailors' Rest.

—“In the records of Romish missions in Africa,” says a well-informed writer in *The Church Missionary Intelligence*, “the purchase of slaves figures largely among the items of progress. Money is supplied by pious donors in France, whose names are published in the missionary literature, not omitting the desire for masses on behalf of the donors. These slaves, young and old, are nourished up in the doctrines of the Church of Rome, and constitute at once the strength and the weakness of that system. They have not, in fact, passed through the stage of conversion, and thus the statistics of the missions are most imposing and their state most disappointing.”

#### ISLANDS OF THE SEA.

—Says the *Congregationalist*: “Mr. Rand, of Micronesia, sends cheering tidings of Ponape. The *Morning Star* anchored in the harbor, and, although

not permitted to land, the missionaries were enabled to hold intercourse with the natives who came aboard. From them information was obtained in regard to the native Christians, who have steadfastly kept the faith. Their king is reported to be zealous in rooting out evil, and has succeeded in keeping out the liquor that is destroying the other tribes. Certain of the churches are sustaining their meetings and Sabbath-schools as well as day-schools. The present Spanish governor shows more liberality toward the Protestants, and three of our Ponape teachers are employed by him, being permitted to teach as they please.”

—The Rev. W. G. Lawes, who has recently returned to England from the South Sea Islands, says: “At the first missionary meeting held at Port Moresby, New Guinea, a few months ago, men met within the walls of God's house who, when I first knew them, never came together except in strife and war. One of them in a speech picked up a spear and said: ‘This used to be our constant companion; we dare not visit our gardens without it; we took it in our canoes, and carried it on our journeys; we slept with it by our sides, and took our meals with it at hand; but now,’ holding up a copy of the Gospels, ‘we can sleep soundly because of this, and this book has brought us peace and protection, and we have no longer need for the spear and the club.’”

—This is the way children do in New Guinea when they count: “They start and count the fingers on one hand. ‘Ebén (pronounced ebwen), Erna (2), eto (3), ata (4), nima (5);’ then they count the fingers on the other hand the same, clapping their hands together when they finish, and saying, ‘Sanau’ (10); then they start on their toes and count them the same as their fingers, saying, ‘tomota’ (20), sometimes to eben, at the end, meaning ‘one person finished.’ They call 100 ‘tomonima,’ meaning ‘five people.’”

# THE MISSIONARY REVIEW OF THE WORLD.

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## HEATHEN CLAIMS AND CHRISTIAN DUTY.\*

BY MRS. ISABELLA BIRD BISHOP, F.R.G.S., HON. F.R.S.G.S.

It is not as a mission worker in even the humblest department of mission work that I have been asked to speak to-night, but as a traveller, and as one who has been made a convert to missions, not by missionary successes, but by seeing in four and a half years of Asiatic travelling the desperate needs of the unchristianized world. There was a time when I was altogether indifferent to missions, and would have avoided a mission station rather than have visited it. But the awful, pressing claims of the unchristianized nations which I have seen have taught me that the work of their conversion to Christ is one to which one would gladly give influence and whatever else God has given to one.

I have visited the Polynesian Islands, Japan, Southern China, the Malay Peninsula, Ceylon, Northern India, Cashmere, Western Thibet, and Central Asia, Persia, Arabia, and Asia Minor. In each of these countries I have avoided, as much as possible, European settlements, and have scarcely lingered so long as I could have wished at mission stations. My object was to live among the people, and I have lived much in their own houses and among their tents, always with a trustworthy interpreter, sharing their lives as much as possible, and to some extent winning their confidence by means of a medicine-chest which I carried. Wherever I have been I have seen sin and sorrow and shame. I cannot tell of fields whitening unto the harvest, nor have I heard the songs of rejoicing laborers bringing home the sheaves. But I have seen work done, the seed sown in tears by laborers sent out by you, honest work—work which has made me more and more earnestly desire to help the cause of missions from a personal knowledge of work in the mission field, but not among the lower races, or the fetich-worshippers, or among the simpler systems which destroy men's souls. The reason, perhaps, why I have seen so little mis-

\* From an Address delivered at the anniversary of the Gleaners' Union of the Church Missionary Society, in Exeter Hall, London, November 1, 1893.

sionary success is because the countries in which I have travelled are the regions of great, elaborate, philosophical religious systems, such as Buddhism, Hinduism, and Mohammedanism.

Naturally among those at home there is a disposition to look at the work done. On my own part there may be too great a disposition, possibly, to look at the work left undone, because to me it seems so vast and so appalling. We sing hopeful, triumphant hymns, we hear of what the Lord has done, and some of us perhaps think that little remains to be accomplished, and that the kingdoms of this world are about to become "the kingdoms of our God and of His Christ." But such is not the case, and I think that we may, instead of congratulating ourselves upon the work done, though we are thankful for what God has enabled us to do, bow our heads in shame that we have done so little and served so little. I should like that we should turn away from these enchantments, and set our faces toward the wilderness, that great "waste, howling wilderness" in which one thousand millions of our race are wandering in darkness and the shadow of death, without hope, being "without God in the world."

The work is only beginning, and we have barely touched the fringe of it. The natural increase of population in the heathen world is outstripping at this moment all our efforts; and if it is true, and I believe it has never been contradicted, that four millions only have been baptized within this century, it has been also said without contradiction that the natural increase of the heathen world in that time has been two hundred millions—an awful contemplation for us to-night. It is said that there are eight hundred millions on our earth to whom the name of Jesus Christ is unknown, and that ten hundred and thirty millions are not in any sense Christianized. Of these, thirty-five millions pass annually in one ghastly, reproachful, mournful procession into Christless graves. They are dying so very fast! In China alone, taking the lowest computation of the population which has been given, it is estimated that fourteen hundred die every hour, and that in this one day thirty-three thousand Chinese have passed beyond our reach. If to-day we were to agree to send a missionary to-morrow to China, before he could reach Chinese shores one and a half millions of souls would have passed from this world into eternity. Nineteen centuries have passed away, and only one third of the population of our earth is even nominally Christian.

We are bound to face these facts and all that they mean for us, and to ask ourselves how we stand in regard to this awful need of the heathen world. We have in England forty-three thousand ordained ministers. If we were to be treated as we treat the heathen, we should have but two hundred and twenty workers for the United Kingdom, of which number seventy would be women. In China alone we have but one missionary for half a million of people, as if we were to have one minister for Glasgow, or Birmingham, or Manchester, or one of our large cities. I think we may say that to us indeed belongeth shame for this, our neglect. The

Moravians, as perhaps most here know, have one missionary out of every sixty of their members. We have but one out of every five thousand of our members. Theirs is an example that we can follow. Were we equally impressed with love and obedience, we should have two hundred thousand missionaries, and our contributions would be \$100,000,000 a year. What an object this is to arouse the sleeping conscience with! We spend \$700,000,000, or \$15 (£3) a head, upon drink; we smoke \$80,000,000, and we hoard \$1,200,000,000, while our whole contributions for the conversion of this miserable world are but \$7,500,000, or 18 cents (9d.) a head! These statistics are dry enough, but they are filled with meaning, and an awful meaning if we would only dwell upon them, each one of us to-night in our own heart in the sight of God.

We are getting into a sort of milk-and-water view of heathenism, not of African heathenism alone, but of Buddhism, Hinduism, and Mohammedanism also, which prevail in Asia. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When travelling in Asia, it struck me very much how little we heard, how little we know, as to how sin is enthroned and deified and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries, perhaps in Persia in particular, are corrupt, and the imaginations very wicked. How corrupt Buddhism is, how corrupt Buddhists are! It is an astonishment to find that there is scarcely a single thing that makes for righteousness in the life of the unchristianized nations. There is no public opinion interpenetrated by Christianity, which condemns sin or wrong. There is nothing except the conscience of some few who are seeking after God, "if haply they might feel after Him who is not far from every one of us." And over all this seething mass of sin and shame and corruption hovers "the ruler of the darkness of this world," rejoicing in the chains with which he has bound two thirds of the human race.

Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that the woman of twenty or thirty years of age is more like a child of eight intellectually; while all the worst passions of human nature are stimulated and developed in a fearful degree—jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a women's house or near a women's tent without being asked for drugs with which to disfigure the favorite wife, to take away her life or the life of her infant son. This request has been made of me nearly two hundred times. This is only an indication of the daily life of whose miseries we think so little, and which is a natural product of the systems that we ought to have subverted long ago.

It follows necessarily that there is also an infinite degradation of men.

The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression, official corruption, which is worst under Mohammedan rule : of all things which are the natural products of systems which are without God in Christ. There are no sanctities of home ; nothing to tell of righteousness, temperance, or judgment to come, only a fearful looking for in the future of fiery indignation from some quarter, they know not what ; a dread of everlasting rebirths into forms of obnoxious reptiles or insects, or of tortures which are infinite and which are depicted in pictures of fiendish ingenuity.

And then one comes to what sickness is to them. If one speaks of the sins, one is bound to speak of the sorrows too. The sorrows of heathenism impressed me, sorrows which humanitarianism, as well as Christianity, should lead us to roll away. Sickness means to us tenderness all about us, the hushed footfall in the house, everything sacrificed for the sick person, no worry or evil allowed to enter into the sick-room, kindness of neighbors who, maybe, have been strangers to us, the skill of doctors ready to alleviate every symptom—all these are about our sick-beds, together with loving relations and skilled nurses ; and if any of us are too poor to be nursed at home, there are magnificent hospitals where everything that skill and money can do is provided for the poorest among us. And, besides, there are the Christian ministries of friends and ministers, the reading of the Word of God, the repetition of hymns full of hope—all that can make a sick-bed a time of peace and blessing enters our own sick-room ; and even where the sufferer has been impenitent, He “ who is able to save to the very uttermost ” stands by the sick-bed ready even in the dying hour to cleanse and receive the parting soul. In the case of the Christian the crossing of the river is a time of triumph and of hope, and “ O death, where is thy sting ? O grave, where is thy victory ? ” sounds over his dying bed.

But what does sickness mean to millions of our fellow-creatures in heathen lands ? Throughout the East sickness is believed to be the work of demons. The sick person at once becomes an object of loathing and terror, is put out of the house, is taken to an outhouse, is poorly fed and rarely visited, or the astrologers or priests or medicine-men or wizards assemble, beating big drums and gongs, blowing horns, and making the most fearful noises. They light gigantic fires, and dance round them with their unholy incantations. They beat the sick person with clubs to drive out the demon. They lay him before a roasting fire, till his skin is blistered, and then throw him into cold water. They stuff the nostrils of the dying with aromatic mixtures or mud, and in some regions they carry the chronic sufferer to a mountain-top, placing barley balls and water beside him, and leave him to die alone. If there were time, I could tell you things that would make it scarcely possible for any one beginning life without a fixed purpose to avoid going into training as a medical missionary. The woe and sickness in the unchristianized world are beyond

telling, and I would ask my sisters here to remember that these woes press most heavily upon women, who in the seclusion of their homes are exposed to nameless barbarities in the hour of "the great pain and peril of child-birth," and often perish miserably from barbarous maltreatment.

This is only a glimpse of the sorrows of the heathen world. May we seek to realize in our own days of sickness, and the days of sickness of those dear to us, what illness means for those millions who are without God in the world; and go from this meeting resolved, cost what it may, to save them from these woes and to carry the knowledge of Christ into these miserable homes! What added effort can we make? The duty of all Christians toward missions has been summed up in these words, "Go. Let go. Help go." The need for men and women is vast, and I see many young men and young women here who perhaps have not yet decided upon their lifework. Then go. Young Christian friends, here is the noblest opening for you that the world presents. A life consecrated in foreign lands to the service of the Master is, I believe, one of the happiest lives that men or women live upon this earth. It may be that advancement in the professions at home may be sacrificed by going to the foreign field, but in the hour after the fight has been fought, and the prize of the high calling of God is won, will there be one moment's regret for the abandoned prizes of the professions at home? "Let go." Help others to go by rejoicing in their going, by giving them willingly.

Then comes the other great question of "Help go," and this subject of increased self-sacrifice has occupied my thoughts very much indeed within the last few months. Our responsibilities are increased by our knowledge. We pray God to give the means to send forth laborers. Has He not given us the means? Have we not the means to send forth missionaries, have not our friends the means? And when we pray to God to give the means, may we not rather pray Him to consume the selfishness which expends our means upon ourselves? Dare we, can we sing such hymns as

"All the vain things that charm me most,  
I sacrifice them to His blood,"

and yet surround ourselves with these "vain things"—the lust of the eyes and the vainglory of life? Our style of living is always rising. We are always accumulating. We fill our houses with pleasant things. We decorate our lives till further decoration seems almost impossible. Our expenditure on ourselves is enormous; and when I returned from Asia two years ago I thought that the expenditure on the decoration of life among Christian people had largely risen, and I think so still, and think so increasingly. Now, we have many possessions. We have old silver, we have jewelry, objects of art, rare editions of books, things that have been given to us by those we have loved and which have most sacred associations. All these would bring their money value if they were sold. May we not hear the Lord's voice saying to us in regard to these, our treasured accumulations, "Lovest thou Me more than these?" It is time

that we should readjust our expenditure in the light of our increased knowledge ; and not in the light of our increased knowledge alone, but that we should go carefully over our stewardship at the foot of the cross of our Lord Jesus Christ, in the light of those eyes which closed in death for our redemption. There can be no arbitrary law about giving. If we readjusted, by our increased knowledge, personal needs and Christ's needs at the foot of the cross, each one of us here to-night would be sure, I think I may say, to do the right thing. Let us be honest in our self-denial, and not think that we are carrying the burdens of this great, perishing, heathen world by touching them lightly with our fingers, but let us bear them till they eat into the shrinking flesh, and so let us fulfil the law of Christ. Let us entreat Him, even with strong crying and tears, to have mercy, not on the Christless heathen, but on the Christlessness within our own hearts, on our shallow sympathies and hollow self-denials, and on our infinite callousness to the woes of this perishing world, which God so loved that He gave His only Son for its redemption.

In conclusion, let me say that the clock which marks so inexorably the time allotted to each speaker marks equally inexorably the passing away of life. *Since I began to speak*—and it is a most awful consideration—*two thousand five hundred human beings at the lowest computation have passed before the bar of God.* And though the veil of the Invisible is thick, and our ears are dull of hearing, can we not hear a voice saying to each of us, “What hast thou done?” “The voice of thy brother's blood crieth unto Me from the ground.”

The fields are white unto harvest, but who is to be the reaper? Is it to be the Lord of the harvest, or he who has been sowing tares ever since the world began? Let each of us do our utmost by any amount of self-sacrifice to see that it shall be the Lord of the harvest. And may the con-straining memories of the cross of Christ, and the great love wherewith He loved us, be so in us that we may pass that love on to those who are perishing. “We know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor,” and we hear His voice to-night, ringing down through ages of selfishness and luxury and neglected duty, solemnly declaring that the measure of our love for our brethren must be nothing less than the measure of His own. May He touch all our hearts with the spirit of self-sacrifice, and with the inspiration of that love of His which, when He came to redeem the world, **KEPT NOTHING BACK!** —*The Missionary Herald.*

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Alexander Duff, in one of his addresses before going to India, said, “There was a time when I had no care or concern for the heathen ; that was a time when I had no care or concern for my own soul. When by the grace of God I was led to care for my own soul, then it was I began to care for the heathen abroad. In my closet, on my bended knees, I then said to God, ‘O Lord, Thou knowest that silver and gold to give to this cause I have none ; what I have I give to Thee—I offer Thee myself ; wilt Thou accept the gift?’”

## CHRISTIANITY IN INDIA.—II.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

It is not necessary here to enter into the history of Protestant missions further than to state that though they date from 1706, there were not more than fifty missionaries sent all through the country, nor more than ten in active service at any one time. Even during the first third of this century, up to 1833, when the East India Company's charter was renewed and liberalized, the number of missionaries did not average one hundred and fifty nor the ordained native ministers ten. For some years after the commencement of the century only six societies were at work with very restricted agencies. A few low-caste girls were taught, but there were no lady missionaries or high-class schools for boys.\* It will be seen that in these features, as well as in others, great advances have been made.

From the "Statistical Tables of Protestant Missions" for 1890, issued only at the close of last year, it appears that 47 societies have representatives in India. More or less associated with these were about twenty ladies' associations, while apart from societies were six or eight isolated missions, usually of limited extent and resources. Connected with these various organizations were 857 foreign ordained missionaries, 118 foreign and Eurasian lay preachers, 76 teachers, principally engaged in colleges and Anglo-Indian high schools, and 711 lady missionaries. It will sufficiently indicate the nationality and religious profession of all these to state that, of the foreign ordained missionaries, 129 were sent by Baptist, 76 by Congregational, 203 by Episcopalian, 140 by Presbyterian, 125 by Lutheran, and 110 by Methodist societies, and that of these about 460 were British, 186 American, and the remainder from the continent of Europe.

But the native Christian agency is considerable. There is a growing consciousness of its importance, and as the native churches have increased, and the openings for evangelistic work and schools extended, the missionaries have given more attention to the selection and training of native agents. The extent to which this has been done will be seen in the following figures. I give the numbers for 1851 as well as 1890, since the statistical tables first appeared at the former date, and they here and in some future instances exhibit the progress that has been made during the past forty years :

	1851.	1881.	1890.
Native ordained ministers.....	339	586	857
Catechists and evangelists.....	493	2,488	3,491

. The general efficiency of these has greatly advanced, and among them are many men of undoubted piety, great zeal, and marked ability.

\* "Protestant Missions in Pagan Lands," p. 105, by the Rev. E. Storrow. Published by Snow & Co., London. "The History of Protestant Missions in India," by the Rev. M. A. Sherring and E. Storrow. Published by the Religious Tract Society, London.

The increase in the native Christian community is demonstrated by the following figures :

	1851	1861	1871	1881	1890
Native Christians.....	91,092	132,731	224,258	417,372	559,661
Churches or Congregations.....	267	971	2,278	3,650	4,863
Communicants.....	14,061	24,976	52,816	113,325	182,732*

Thus it will be seen that the increase in the native Christian community is great, progressive, and at an accelerated ratio, though the number of converts at the last returns was less than had been anticipated.

And they are increasing more rapidly than any other part of the vast and varied population. The Government census and the high authority of Sir W. W. Hunter, whose knowledge of India probably exceeds that of any other person, justifies this statement. He reported some time ago that the increase of population throughout British India, in the nine years between 1871-81, was at the following rate :

General increase.....	10.89 per cent.
Mohammedan.....	10.96 “
Hindu.....	13.64 “
Christians of all races.....	40.71 “
Native Christians.....	64.07 “

There is no reason to suppose that since 1881 these ratios have greatly changed.

Equal progress has been made in the social status of the Christian community. A fair proportion of the converts are drawn from the higher castes and best-educated classes.

Great care is generally taken in receiving applicants for baptism, admitting members into the churches, employing native preachers, and receiving any of them into the ministry. The entire community, though relatively small, is better educated, more free, hopeful and aggressive than any other. Their morals, virtue, and benevolence are higher—higher even than in the general mass of English and American society, though below the level usually recognized in professedly religious circles. There is, indeed, a small class of so-called Christians, usually found in military stations, who bring opprobrium on the name they bear, and are, unfortunately, the only representatives of Christianity their masters know or care to know. They are not interested in missions, and the instances are numerous where they have lived for months near considerable communities of nature Christians without knowing it, and on their return to England declaring that they had never seen a native Christian station, or that the few Christians there were were the refuse of the bazaars. These no more represent Indian Christianity than the crowds of London and New York repre-

\* These figures relate only to India proper. There were also in 1890, 89,182 converts in Burmah and about 37,000 in Ceylon, though the returns for the latter are incomplete.

sent the piety and morals found in these cities. As a rule, the missionaries are slow and circumspect in receiving converts. They could have myriads if they would condescend to allure them by mercenary motives, or accept all those who apply for baptism. In my opinion they err more on the side of hesitation than of haste. Such as they have are usually received after due waiting and inquiry ; they are carefully instructed, and not seldom suffer much in accepting the Christian faith. But what wonder, considering whence they came and what they were, if a residuum of Asiatic, Hindu, and common human defect cleaves to them ! But as communities it is a matter of surprise that they have become so free from the superstitions of their ancestors, accepted the great truths of the Gospel, and moved far away from Hindu customs and opinions toward the New Testament standard of belief and life.\* The facts I have given speak for themselves ; but they could be sustained by any amount of independent testimony. The *Times* correspondent, for instance, recently wrote, "The status of the native Church is rising every year ; so also are the character and requirements of the agents." And again, on January 24th, last year, "The Decennial Missionary Conference, held in Bombay, had a surprising record to show of the result of missionary work. During the past nine years with which it deals extraordinary progress is disclosed in every department of evangelistic labor."

But the results of missions extend far beyond the limits of the Christian community. There is a great change passing over native society, affecting its religious, moral, intellectual, and social condition ; and of the four forces producing it—just and beneficent government, English character and life, education, and missionary propagandism—the last is the most potent. This was the testimony of Lord Lawrence, and few men were as competent to form a judgment : "Notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined." They are carefully selected and well trained. They are better informed on most Indian questions than other Europeans. They know the people better, and come more into sympathetic contact with them. They are the enemies of every abuse, superstition, and evil custom, and the advocates of justice, humanity, and reform. They have been the pioneers of every forward movement, from the abolition of sutteeism and infanticide to the emancipation of women. Of all foreigners they are most respected and trusted. None are so disinterested, zealous, or efficient in the discharge of their duties. Though usually living away from social restraints, in the midst of vice and immorality, where it is easy to sin and temptations are great, they live more beneficent, lawful, and pure lives than any other class, native or foreign.

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\* Neither forms of vice nor of error, but of moral weakness, characterize the defective side of the Hindu Church. It is more free, for instance, from gross moral defects, loose practices, and extravagant pernicious errors, than were the Christian communities throughout Egypt, Syria, and Greece in the first centuries, and from ignorance, violence, and lawlessness, than the converts of medieval Europe.

Defect of life and character, not unknown among their countrymen, are hardly ever heard of among them. They are observed and criticised in no friendly spirit, and if they fell or failed not a few of their own countrymen, now whispering only vague insinuations, would with ceaseless virulence and ill-concealed pleasure proclaim their guilt. Even a portion of the so-called religious press in England is in haste to prejudge and condemn them, as recent incidents have clearly shown. Thus they are workmen who need not to be ashamed. Added to character is their faith. They believe they have a divine message to communicate, associated with which is a power to enlighten and change even the worst of men, such as belongs to no other religion or any philosophical or social system. Thus they are made strong and competent for great and various service. They write and compile and translate many books and tracts. They are zealous educationalists. They are indefatigable preachers, usually offering the Gospel to the poor and ignorant, but ever ready to converse or argue with any class, and doing this habitually not only in the towns where they reside, but over a wide extent of country, in towns and villages, at festivals, fairs, markets, to a crowd or a small company by the wayside. The most learned of them—and they have never been few—have translated the whole Bible into every widely spoken Indian language. They have a book and tract society, with a great variety of publications in three or more languages, in at least six great centres, issuing an aggregate of some millions of pages of good, sensible Christian literature each year. They have to aid them not only the 4288 native ministers and catechists already mentioned, but also some thousands of school-teachers. As the result of these varied agencies, a vast amount of Christian information is spread abroad, leading more or less to many changes in opinion, sentiment, and usage far beyond the avowedly Christian sphere. This should be noted in any fair estimate of missionary results. And they are part of the inevitable outcome of the attempt to convert a great race, individually timid, speculative, conservative, and collectively drilled through ages to accept without question an extraordinary system of faith and usage. The Christian Church is embarked not only in the attempt to convert individuals who are as difficult to influence as Jews, Romanists, and Mohammedans, but the stupendous task of converting an immense empire, long under the domination of the three most powerful superstitions the world has ever seen. The best efforts in the former direction often fail, but nevertheless contribute more or less toward the latter. Education, for instance, is markedly doing this.

The Government is worthy of high praise for its policy in giving, not only a superior education to the rich and high caste, but for providing common vernacular schools for the masses. It is neutral on all religious questions, and it is not easy to prove that it should be otherwise. But the missionary schools are all avowedly Christian and propagandist. The Bible is habitually read and explained. The best treatises on the evidences of Christianity are used as class books. The common lesson books

are saturated with Christian principles and sentiments. The aim to overthrow heathenism and convert the pupils is avowed. These male schools are of three kinds—vernacular, Anglo-vernacular, and colleges, separate, or a department of schools for the special training of preachers and teachers. The first, according to the most recent information, numbered 4470, with 122,193 scholars. The second are as open to all as the first, for the missionaries ignore all caste distinctions, but they are usually frequented by the higher castes and prosperous classes. Their number was 460—only a tenth of the former, be it noted—with 53,564 students. The last numbered 81, with 1584 students, a number far below what is required, for the great wants of almost every mission are able ministers, competent teachers, and zealous, well-equipped evangelists.

These schools are the most powerful of all agencies in the social, intellectual, and religious “revolution” now passing over India. This will be shown on a future page. There it is, sufficient to point out in evidence that probably not five per cent of those who pass through efficient mission schools retain toward popular or Puranic Hinduism the same mental attitude as their fathers and grandfathers, and that on all questions relating to the position of women the alumni of Anglo-vernacular mission schools are far in advance of all other classes.

There is good ground for thinking that until missionaries advocated female emancipation with a courage and pertinacity greatly to their honor, and gave practical evidence of their earnestness by opening schools for girls, there was an almost universal neglect of female education ; nowhere an avowal of its importance, and nowhere any trace for centuries of girls’ schools. Happily a change has set in, and it is mainly associated with the persistent efforts of missionaries. It is in the recollection of many that while boys crowded to efficient schools, it was only by constant gifts and coaxing that a dozen low-caste little girls could be gathered into a school, while admission into zenanas for purposes of instruction was nowhere to be obtained. The change in these directions is as great as it is surprising, as the following figures will show :

	1851.	1890.
Day schools .....	285*	1,507
Scholars .....	2,919	62,214
Zenanas open† .....	none	40,513

The Government has also established a large number of girls’ schools, and much instruction is given by natives in houses and schools. Any one in the least acquainted with Hindu conservatism and jealousy, especially on all questions affecting family life, will perceive the significance of this change.

But it by no means stands alone. The greater part of India is yet

\* A large proportion even of these were for native Christian girls or orphans, in charge of missionaries.

† In many of these there are several pupils, and opportunities for intercourse with elder women.

almost untouched by Christian influence, for probably more than one half the people have never had the leading facts and features of Christianity clearly placed before them. Nevertheless, in most of the great cities and in extensive districts in Travancore, Tinnevely, Mysore, Teluguland, Bengal, and the Northwest Provinces, where missionaries have labored for a generation or more, a large amount of Christian knowledge has been spread through Christian schools and itinerating preachers. Of the twelve million or more who throughout the empire can now read, the greater part live in the districts just named, and many hundreds of thousands at least have received all their education in mission schools; others have often heard Christian preachers, and others have learned much from conversations and discussions relative to Christianity among their friends and neighbors.

The great facts of Bible history are known; and probably some of its books—as the four Gospels—are more read than any Hindu or Mohammedan books. So are the leading truths of Christianity relative to God, to the incarnation and atonement of Christ, the nature of sin and of holiness, and the relations of the present life to a future one.

Christian morals are being understood, and their relation to individual, family, and social life. And these are beginning perceptibly to affect and influence opinion and practice. For instance, the Christian conception of God as morally perfect, the Lord and Ruler of all, worthy of universal service, love, and trust, is displacing not only the popular polytheism, but the pantheism which underlies it; and the dreamy conceptions of transmigration are giving place to the Christian ideas of a future life of the individual conditioned by our moral and spiritual relations to the Supreme in this life.

Brahminical assumption, caste, cruel and indecent exhibitions, the tyranny of custom, the abject submission of the individual to public opinion, have lost much of their power. The manners and customs of the people, claiming more or less religious authority, and prevalent in some instances through centuries, are changing in favor of usages more humane, moral, and Christian. Sutteeism has long ceased. Infanticide, though not unknown, is greatly abated. It is more than a generation since these were declared to be illegal; but their abolition was entirely owing to the influence of Christian principle; and if England had done nothing more than abolish the former and greatly diminish the latter, she would have conferred an immense blessing on India, and merit the admiration of the civilized world.

These were the first signs of the great change inevitably to be wrought in the condition of native female society when brought into contact with Western civilization and sentiment. And they were evils that could be dealt with in a practical and almost summary manner, since they offended against some of the finest instincts of humanity; but a great change is passing over native opinion on all questions relating to the position of women which in its ultimate action will be as beneficent and far more extended than the abolition of sutteeism and the suppression of infanticide.

Early marriages, female seclusion, enforced widowhood, the cruel usages associated with widowed life, and the general suspicion and distrust with which all women have been regarded for generations are held by growing numbers to be unwise, cruel, and injurious in their effects on individual, family, and national life. A new life of opinion, sentiment, and aim is stirring throughout India as real, pervasive, and hopeful as the new life of nature in an English springtime.\*

The facts we have given speak for themselves. But the reader who wishes for more evidence and corroborative information is referred to three sources—to missionaries and their reports, to the testimonies of competent European civilians, and to native sources.

The former are more worthy of credence than is usually supposed outside what may be termed the missionary sphere. Missionaries profess to be religious men, and by implication, therefore, to be strictly accurate. No doubt they are enthusiasts in a mild way, and if they were not they would not be missionaries ; nor ought they to be. But they are not the sinful, credulous men some describe them to be. They are not easily deceived. A little of Indian life secures them from that. They yearn for converts, but they must be true ones. Their reports are as candid as any public documents anywhere issued. They tell of loss, defection, failure, and the deferring of hope which makes the heart sick. They tell also of converts, schools, preachers, their number and their locations. These are given in every report of the great missionary societies, and in great detail, of almost every mission station throughout India in the decennial reports of all the Protestant missions. These are open to the public. Societies complain that they are not more bought and read. So the work abroad is open to the closest investigation. Insinuations, indeed, are hinted as to its unreality ; but how is it that no detailed proof is ever forthcoming that the statements made are false ?

Here is a fact worth considering.

The Indian missionaries know the people as no others do, and they are fully conscious not only of the difficulty of converting individuals to the Christian faith, but of producing any deep impression on the powerful superstition they seek to overthrow ; but at the great Decennial Conference in Bombay last December, where more than seven hundred missionaries met from all parts of India, and representatives of all the sections of Evangelical Protestantism, the note of utterance and opinion, with but one individual exception, was confident and sanguine.

Next to the missionaries, the higher and more experienced servants of the Government have an extensive and accurate acquaintance with the people and the country. They are seldom partisans ; trained to be im-

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\* " Everything in India is in a state of revolution. Happily for mankind, it is as yet peaceable ; generally silent, and often almost unnoticed, and more rapid than that which is going on in Europe" (" Indian Missions," by Sir Bartle Frere). These words are no less accurate now than they were when written in 1874.

partial, very careful in their use of language, and deliberate and measured in expressing their opinions, nevertheless a long series of them, from governors-general, governors, and lieutenant-governors downward, not a few of them having spent twenty to forty years in India and filled the highest offices with honor, have testified to the admirable and efficient manner in which missions are conducted, and to the success they have gained. A long list of such testimonies lies before me from Lord Lawrence, the Earl of Northbrook, Lord Napier, Sir Charles Aitcheson, Sir W. W. Hunter, Sir Bartle Frere, Sir Herbert Edwards, Sir Donald Macleod, Sir W. Muir, Sir Richard Temple, etc. The cause commended by such men cannot but be worthy of respect and confidence.

Native testimony has a value of its own, since it expresses the opinions of keen observers and prejudiced if not hostile critics; but since the time of Raja Rammohun Roy, with increasing volume and strength it has borne witness to the zeal, courage, and benevolence of the missionaries and the greatness of the changes which are now with ever-increasing force passing over Hindu society in every direction; and although native vanity and prejudice are reluctant to praise what is foreign, the conviction is very general that old things are passing away, that all the old native religions are decaying, that Christianity is the great root-cause of their decay, and that it is growing in numbers, prestige, influence, and power as no other religion. This is not only the testimony—I might add, the lament of the thoughtful—but “the common talk of the bazaars.”\* Recently, in Calcutta, Dr. Pentecost asked a dignified old man if he were a Christian. “No, sir,” was his reply. “I am a Hindu, and a Hindu I expect to die; yet I am deeply interested in Christian progress in this land, for I see that Christianity is surely coming.”

Christian missions in India are no failure, but a splendid success, for they are steadily and surely accomplishing the stupendous task for which they exist.

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## THE RELIGIONS OF INDIA.—II.

BY REV. FRANCIS HEYL.

It remains for us to give a somewhat brief sketch of the other religions of India that have arisen or taken root in the land subsequently to those already described. The first in order of date is that of the Parsees. They are Persians, originally of the Aryan race, dwelling in the region of the river Oxus. They became estranged from the Aryans, and their religion was somewhat modified from that of the former. Their great teacher

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\* See “Protestant Missions in Pagan Lands,” by the Rev. E. Storrow, published by J. Snow, London; “Testimonies by the Governors-General of India,” Church Missionary Society, London; “The Great Value and Success of Foreign Missions,” by the Rev. John Liggins, Baker & Co., New York, a book full of information.

was Zoroaster, a Persian, the date of whose life is in dispute. They believe in a good principle, Hormazd, and in an evil principle, Ahriman, both emanating from God, who is the uncreated universe, wholly absorbed in its own excellence. The universe is under the control of angels and archangels. They believe in a bodily life and in a spiritual life, in the immortality of the soul and in a Messiah yet to appear. They worship the elements of nature, especially fire, which is never allowed to go out in the sanctuaries. They were driven from Persia by the Mohammedans, and settled first in Gujerat and then in Bombay, where they became noted as ship-builders and traders, as well as for their liberality and public spirit. A strange feature of their religion is their mode of burial. Travellers have often visited their burial-ground\* and written about it. In a beautiful, well-kept garden in a suburb of the city, on an elevated spot, are constructed five towers of solid masonry, cylindrical in form. About each tower is a high coping of stone, shutting off the interior from view, and provided with a door of entrance, to which a stairway on the outside ascends. These towers are 276 feet in circumference and 26 feet above ground. The top surface of each tower slopes inwardly to a well in the centre, and is divided into grooves running toward the well. There are also lateral divisions, making three sets of grooves. These are for the reception of the bodies—the outer for men, the middle for women, and the inner for children. The funeral cortége enters the ground and comes to a halt near the towers. The body is then carried by the bearers up the stairway into the tower and placed by them in one of the grooves, after which they retire, leaving it to be torn and devoured by the vultures, who are hovering near the place of burial or sitting upon the coping in great numbers. As soon as the flesh is devoured from the bones the bearers return, and, gathering them up, cast them into the well, where they are soon decomposed, and the rain falling, carries the deposit through channels lined with charcoal into outstanding wells, the floors of which are also covered with the same material. The object of such a mode of burial is to prevent the earth from being contaminated by the decaying bodies of the dead.

Next in order to the above is Mohammedanism, introduced into India in the twelfth century ; the same in India as in other lands, but confined to a small number of the inhabitants, who are the descendants of the Afghans and Moghul conquerors, and of those Hindus who were converted to Islam by the sword. The two religions, Hinduism and Mohammedanism, have affected each other more or less from their close proximity. The seclusion of Hindu women from the public gaze is due to the presence of Mohammedan rulers. Mohammedans as a general rule do not cat with or associate on very intimate terms with either Europeans or Hindus. The language of the Mohammedan population is a mixture of Hinduee and Persian.

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\* Named "The Towers of Silence," in Bombay.

The Hindus often use the Hindustani or Urdu, which is the Mohammedan language ; and some of the missionaries have written tracts for Hindu readers in a mixed language containing both Hindu and Hindustani words. In the early history of Islam a portion of the Jewish ritual was incorporated with their religion, but was afterward discarded. This religion is one of service, consisting of confession, prayers at stated times, almsgiving, festivals, and, last and not least, the pilgrimage to Mecca. In their confession they believe in one God, and in Mohammed as His prophet ; but they recognize Moses and David and Jesus Christ as religious teachers. They accept the Pentateuch, the Psalms, the Gospels, but place the Koran on the same level as equally inspired, and regard the former as much corrupted. They believe in angels and in beings something between angels and men, which they call genii ; in future rewards and punishments of an exceedingly gross and material type, and in the resurrection.

One of their feasts is that of Ramadan, in the first month of the Mohammedan year, during which a daily fast is observed all that month, no food being eaten until sundown.

Another feast is the Eed-ul-Zoha, at which ten kids are sacrificed—a relic of the Jewish ritual. The idea of atonement, once no doubt associated with this festival, is much obscured if not wholly lost. Another great festival is the Mohurrim, a festival of mourning for Hosain, the grandson of Mohammed, who fell in battle on the bloody field of Kербulla. He had been persuaded to lay claim to the Caliphate in opposition to the Ommeyad dynasty, but was met by superior numbers and overwhelmed, himself and many relatives being slain. The untimely death of one so near akin to the great prophet awakened the most profound grief in all Mohammedan countries, and the sad event has been commemorated ever since yearly on the tenth day of the Mohurrim. The night previous is spent in wailing and other manifestations of grief, and in the morning a procession with solemn music moves out to the neighboring cemetery, where appropriate ceremonies are held in honor of the deceased prince. During this festival the Mohammedan population in the cities and towns of India is in a state of great excitement, and outbreaks often occur.

Last and not least of all is the pilgrimage to Mecca, instituted by the prophet himself. Mecca contains the most ancient temple in all Arabia, and at one time devoted to idol worship. It was supposed to have been built by Abraham and Ishmael. Within the sacred shrine is the black stone, which is kissed by every pilgrim who reaches the sacred place, and is supposed to have attained its black color by the contact of so many lips.

Near by is the well Zem Zem, from which Hagar is supposed to have drawn water for herself and child, perishing with thirst. The gathering of pilgrims from all parts of the Moslem world, overwhelmed by the sight of that for which they have toiled and suffered through many weary leagues of journeying, giving utterance to earnest prayers for forgiveness, is said to be a sight when once seen never forgotten ; but only by a few travellers

of other than the faith of Islam has it ever been witnessed, and then at the risk of their lives.

Another religion is that of the Sikhs, or warlike inhabitants of the Punjab, with its capital city, Lahore. The Sikhs are the disciples of Baba Nanak, born in the year 1469 in a village near to Lahore. From early youth he displayed a devout spirit and associated much with Hindu and Mohammedan devotees, and made many pilgrimages to sacred shrines. He taught the unity of God, and that attachment to God is the essence of true religion, together with association with devout people and kindness to fellow-man. Baba Nanak was succeeded by nine other gurus or teachers, the last one Guru Govind Singh, who lived in the middle of the seventeenth century and formed the Sikhs into a powerful military dynasty, with a view to resist Aurungzebe, the then Moghul Emperor of Delhi. Their religious service is the worship of sacred books—the Adhi-grantha, composed at different times by successive gurus, and the Dashma Padshah Ki Granth, composed in Guru Govind's time. These books are kept carefully wrapped up in their temples, and are both worshipped and read to the people by the Granthee or teacher. The famous temple of the Sikhs is at Umritsar, near to Lahore. This temple is built upon a platform in the middle of a lake, and is approached through a magnificent gateway and across a bridge. The materials used in the construction are marble and gold, and the building is very handsome. There are two institutions among the Sikhs that are worthy of mention, but the description of them would take up too much space. One is the Gurumat, or national council, in which the chiefs meet to consult with reference to a common danger, and the other is that of initiation, in which, with appropriate ceremonies, any native can become a Sikh. In bringing this sketch to a close it is proper to say a few words about a religious movement which has been going on for many years among the educated Hindus, and which has had its origin in the labor of Christian missionaries, indirectly of course.

This movement began more than sixty years ago under the leadership of a young educated Bengalee, Rajah Ramohun Rai. Being a good Arabic and Persian scholar and of good address, he was sent as an envoy to England by the Emperor of Delhi, and died in that country in 1833. It was some three years before his death that the movement began. Before this time he had published a work called "The Precepts of Jesus," in which he evidently regarded Jesus as a great teacher, but not divine. He gave up idolatry and caste, and was in all respects a theist. In the year 1841 the movement, which was confined to Bengal at that time, was joined by Babu Debendranath Tagore, a young man of a distinguished Calcutta family, who threw himself heart and soul into the movement, which now assumed the title of Brahma Somaj (Church of God). They believed in one God; gave up caste and faith in the Vedas as a divine revelation. In the year 1857 the movement was joined by another distinguished man of wealth and culture—Babu Keshub Chunder Sen—who became very promi-

ment, and the Somaj was now divided into two sects, the conservative and the progressive. The former, known as the Adi Somaj, went back toward heathenism, recognizing the Vedas and wishing to be identified with the Hindus, and to present a form of Hinduism from which all manifest errors and absurdities had been removed, and which intelligent and educated young men would accept. The Progressive Brahmos seemed to have adopted the principle that every one who is in search of truth must choose for himself what he thinks to be true, and must obtain truth wherever he can find it, and have reached the conclusion that individual intuition is the source of all religious knowledge, and have separated themselves from all the traditions of the past, and are therefore nothing more than pure theists.

There have been other forms of the Somaj since the first separation into conservative and progressive, notably the Sadharan Somaj in 1878 by Keshub, and the Arya Somaj, under Dayandu Saruswati, in 1880. The latter accepted the Vedas and the Mantras as free from idolatry. The whole movement, while it has been a movement in the right direction, antagonistic to idolatry and to social customs which have been a curse to the race, emphasizing the fatherhood of God and the brotherhood of man, exerting an influence against materialism and positivism, cannot accomplish much in the development of positive religious life and the lifting up of the masses of the people, because it does not accept the divinity of Christ, and therefore the necessity of His atonement for sin, which truths make Christianity a life-giving power among men. There have been other movements similar to this both in Southern India and in the Bombay Presidency.

On the whole, the religions of India, with the exception of the Somaj's, have degraded and demoralized the people. For centuries India, with its dense population, its great material resources, the intelligence and civilization of its people, has been a dark, degraded land, and presents to us in every province a condition of things such as is described in the first chapter of Romans. The religion of Christ is the power that will raise the social and individual life of the people to a better state of things, and the work of Christian missions must be pushed on aggressively in spite of obstacles. Christianity has gained ground slowly but steadily, and it is uphill work among the educated and the better classes especially, so deep rooted is the love of their respective systems, and so conservative are the people and so great are the trials endured by those who give up their ancestral faith to follow Christ.

The Church and the Christian men and women who compose it must do their duty in obedience to our Saviour's command. The young men and the young women must consecrate themselves to the work and go forth to be sustained by the prayers and the substantial help of those who remain at home, for in this way only will India in the course of years become a Christian land, and from it will go forth, as Buddha's followers did of old, Hindu Christian missionaries, who will do their part in completing the work of winning the whole of the East to the Saviour.

## ADONIRAM JUDSON.

BY THE EDITOR-IN-CHIEF.

Adoniram Judson, the apostle of Burma, stands among the most eminent of modern missionaries. He was born in Malden, Mass., August 9th, 1788 ; died in 1850. When God called him out to serve Him in the missionary field He chose a man whom He had peculiarly prepared for His mission. He was a man of genius not inferior to that of Duff, of industry not inferior to that of Carey, of piety not inferior to that of Wayland, of spiritual instincts not less keen than that of Schwartz. There is about his career the romance of heroism, tinged with the pathos of severe suffering. Judson was meant to be a pioneer in Burma, and he combined the qualities needed in leaders of great enterprises. He had self-reliance tempered by humility, energy restrained by prudence, industry consecrated by unselfish purpose, and withal that patience and passion for souls which come only to him who is absorbed in God and devoted to a holy mission. Judson peculiarly interests us as one who projected his own theory of missions and put his theory into a successful practice.

He was one of the four now famous men whose offer of themselves for the work abroad became the origin of the American Board of Commissioners for Foreign Missions ; and on the way to India his views upon baptism underwent a radical change, and this became the occasion of the formation of a new organization, the American Baptist Missionary Union, so that this man singularly led the way in the formation of two of the most efficient and successful of all the existing missionary boards.

Like many another heroic soul, his lifework met a disappointment at the hands of God, which proved " His appointment." He started for India as one of the first missionaries of the American Board ; he was driven to Burma, and there became the first missionary of the new Baptist Board ; thus doubly driven out of his course as he had planned it, that he might be driven into his true course as God had planned it. It was another illustration of a barrier forbidding entrance into " Bithynia," and an open door inviting into " Macedonia."

Judson had *four qualities* that pre-eminently furnished him for his work as the Burmese Apostle.

First, his *conversion was a fact of which he had clear assurance*. Nothing in a missionary can atone for a lack in this respect. If poets are not made, but born, much more are missionaries not made by man, but born from above. No scholarship or genius, endowments of nature or attainments of culture, can supply the place of conscious regeneration. We want men who are saved and know they are saved to back by their experience the message of salvation. The righteousness of God must be revealed from faith in the messenger to faith in the hearer.

Second, his *call to the work of a missionary* was a matter of conviction and consciousness. He could say with Paul, " It pleased God, who sepa-

rated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen " (Gal. 1 : 15, 16). From the first he heard that voice and obeyed it, and went out not knowing whither he went. It was an example of the obedience of faith, and in the midst of many disappointments the retrospect might be dark and the aspect darker, but the " prospect was as bright as the promises of God."

Third, the *Word of God was to him a Divine book*, and cherished with a reverent affection. He believed in it throughout. Michael Angelo's fondness for the famous Torso of the Belvidere Hercules in the Vatican, the work of Apollonius of Athens, was such that it found expression in sketches of it from every point of view, and when, in old age, sight failed, the blind artist asked to be led where he could pass his hands over this *chef d'œuvre* of sculpture, and drink in new delight through touch.

Judson's reverence and love for the Word of God made it his constant joy to study it. Beside its infallible teachings the traditions of the elders were nothing, and his aim was to build in Burma an apostolic church in all things according to the pattern showed him in the holy mount. He became a translator, and entered the noble army to which belong Waldo and Lefevre, Wyclif and Tyndale, Luther and Bedell, Carey and Morrison, Eliot and Hepburn.

Fourth, he had a *scriptural idea of missions*. He held that the grand business of the Church is to preach the Gospel to the unsaved. In these days too many are prone to think of this as one among many forms of benevolent work, and to say that missions are an organization of the Church ; but is not the Church both the result and the fruit of missions ? The motto of Judson was, " The Church is both constituted and charged to preach the Gospel to the world." Consequently there can be no sort of doubt that this is the chief work of the missionary. He was by nature a man of scholarly instincts and by culture a man of scholarly acquisitions, fitted especially to be a teacher. Yet he was true to his principles, and made it his first business to preach Christ ; all else, even teaching, took the subordinate place.

Fifth, his *scriptural idea of a church* must not be omitted, when estimating Judson. He held that it is not a worldly association or a religious club, composed of respectable moralists or people whose only claim to membership is their baptism in infancy. It is not a lawless democracy or a lordly monarchy or a titled aristocracy ; no mutual benefit association or social community for religious culture. He believed the Church to be a Divine institution, composed of converted people, and its threefold end to be holy worship, spiritual life, and work for souls. He sought therefore, first of all, to preach the Gospel ; then, as the message was believed, out of converts to form Gospel churches ; to make these churches self-governing, self-supporting, and self-propagating, and so to raise up a native ministry to promulgate the Gospel.

Judson worked on this Pauline plan, and in the unselfishness of his heroism lived and died poor, although even in the mission field opportunities offered for personal enrichment, as it became evident even to the Burmese Government what a high order of man the humble missionary was. He thus illustrated that cardinal law of self-abnegation which is the primary condition of a missionary life. As Dr. Maclaren, of Manchester, says, the chord that vibrates most musically is itself unseen while it vibrates.

Every man's life is a *plan of God*. Judson believed this, and studied to find out and fill out that plan. The result was, as it always is, a constant increase of power; his weaker will was energized by the stronger will of God. Again there came a constant enlargement of sphere, for God gave him more and more room to work; and yet, again, there was constant deepening of joy. Partnership with God helped to patient doing and bearing, and, what is hardest, *waiting*. Last of all there came certainty of success, for God never fails. Well may we learn from Judson to call Jesus, Lord, as well as Saviour. When Rev. Archibald G. Brown's daughter was asked what made her go to China, she answered, "I had known Jesus as Saviour and Redeemer and Friend, but as soon as I knew Him as Master and Lord, He said to me, Am I thy Master? Then go to China!" The clear eye to see and the prompt will to obey God's plan, the total self-surrender to service even at cost of suffering and sacrifice—these prepare for that endowment of power without which the highest success cannot be attained.

In Malden, Mass., the Baptist meeting-house bears a memorial tablet:

IN MEMORIAM.

REV. ADONIRAM JUDSON.

BORN AUGUST 9, 1788.

DIED APRIL 12, 1850.

MALDEN HIS BIRTHPLACE;

THE OCEAN HIS SEPULCHRE.

CONVERTED BURMANS AND

THE BURMAN BIBLE

HIS MONUMENT.

HIS RECORD IS ON HIGH.

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ACROSS THIBET.\*

Miss Annie R. Taylor was early led to the knowledge of Jesus. Her thoughts were first directed to the heathen when a school-girl at Richmond. Dr. Moffat's son gave an address on Africa, which greatly impressed at least one of his young hearers. The place and power of women in missions had not then been discovered, and the whole drift of the speaker's appeal was for young men. His plea was, however, so forceful

\*The following article supplies some additional particulars in regard to Miss Taylor's journey into Thibet, to which we referred in our January issue.

that the sympathetic young pupil almost wished she were a boy that she might go at once. From that time she read all the missionary literature she could obtain, and pondered the theme constantly. Some years later she found that the Lord wanted women for China, that they were being accepted and sent out by the China Inland Mission, and that their labors were blessed in the Flowery Land. When very young she read in "Near Home and Far Off" accounts of that strange, mysterious region so rigidly closed against Europeans, and in this way Thibet seems to have laid hold of her mind.

Miss Taylor offered herself to and was accepted by the China Inland Mission. In 1884 she went out to China, and having learned the language, worked for a time in Tau-Chau, near the Thibetan frontier. She was the first English person to reside in that city, and in 1887 visited the Great Lama monastery of Kum-bum, where the French priests, MM. Gabet and Huc, had previously learned Thibetan. Beyond this point no English traveller had gone, though a few Russians had explored the districts. That great, unevangelized land pressed upon Miss Taylor's heart. In the story of the China Inland Mission she saw how the great interior of China had seemed hermetically closed until the foot of faith pressed forward, and then strangely and wonderfully it opened before the Lord's servants as they went in to possess; so she believed it would be on "the roof of the world," as Thibet has frequently been termed by reason of its altitude. At length she resolved to reach, if possible, Lhassa, the sacred city of the Lamas, the capital of Thibet. This city lies nearer the British Indian frontier than China.

Leaving China in 1888, Miss Taylor came home *via* Australia and India, and, on returning, went to a Thibetan village near Darjeeling to learn the language. From there she pressed forward to Sikkim (not then under English rule). "I went," she says, "in simple faith, believing that the Lord had called me. I knew that the difficulties were great, and that enemies would be numerous, but I trusted God to take care of me, just as He protected David from the hands of Saul." She got not far from Kambajong, a Thibetan fort. Here the natives would ask her frequently what they were to do with her body if she died. She told them she was not going to die just then. They have, however, a custom of "praying people dead," and to this they resorted, taking care to help their prayers in a very effective manner. One day the chief's wife invited the stranger to eat, and prepared rice and a mixture of eggs for her. Some conversation between the women as she was eating aroused Miss Taylor's suspicion as to the eggs placed before her, and sure enough, after she had partaken, she became ill, with all the symptoms of aconite poisoning. The Thibetan chief was greatly alarmed at her living so near the border, and came over and ordered her back to Darjeeling. She refused to go there, but settled down in a hut near a Thibetan monastery called Podang Gumpa, living as best she could.

After a year spent in Sikkim, during ten months of which she never saw a European, being surrounded by natives only, Miss Taylor was led to see that it was the Lord's will she should enter Thibet by way of China. Her stay at Sikkim had, however, not been in vain. First, she had learned the language as spoken at Lhassa, and, secondly, she had secured a faithful Thibetan servant. This young man, Pontso, is a native of Lhassa. Travelling on the frontier of India, he had hurt his feet and was directed to the white stranger for treatment. He had never seen a foreigner before, and the kindness shown him won his heart, so that from that time he has been her constant companion and devoted servant, as well as a follower of Jesus.

Taking him with her, Miss Taylor sailed for Shanghai, went up the great river to Tau-Chau, a city in Kansuh on the borders of Thibet, and surrounded by Thibetan villages. She visited several large monasteries, and became familiar with many phases of Thibetan life and character. In the monasteries she found some intelligent Lamas, free from the grosser superstitions, and willing to lend her what assistance she required.

A year was thus spent on the frontier, and at last came the longed-for opportunity of penetrating the interior. It came about thus : A Chinese Mohammedan, Noga, had a wife from Lhassa, and he had promised her mother that he would return to Lhassa with his wife in three years. This he wished to do, but having no money, he consented to conduct Miss Taylor to the capital, provided she found the necessary horses and funds. Noga's wife had already become very friendly with the young English lady, because she could speak her language, which the natives on the Chinese side could not do. Thus the way was prepared, and on September 2d, 1892, Miss Taylor and her four servants, two Chinese and two Thibetans, started from Tau-Chau for the interior.

The country is one mass of lofty mountains ; a large part of it is above the snow line. The roads are merely mountain tracks, while the people seem to live almost wholly by brigandage, preying incessantly on the caravans which traverse the country. Hence the account of the long and arduous journey is simply a narrative of sore hardship amid snow and ice, perils from lawless robbers, and yet graver perils from her faithless and false guide, for Noga proved to be a great rascal, whose only object in taking Miss Taylor into Thibet appeared to be to rob and then murder her. In the first he succeeded pretty thoroughly, but in the second he failed, inasmuch as she had "a shield of defence" of which he dreamt not, and she was kept with a sure hand.

Four days after leaving Tau-Chau the little party encountered eight brigands, who were fortunately having tea, and took some time to light up the tinder boxes of their match-locks. Miss Taylor's party had only five fighting men, but these, led by a young priest or lama, who was intensely fond of fighting, skilfully kept off the enemy until, after much firing, but no bloodshed, they had to retreat. Three days after, a friendly

caravan of Mongols was joined, which much increased the strength of the party. Soon after, the entire caravan was surrounded by two hundred brigands, firing on all hands. Resistance was useless, and most of the men slipped away, leaving the property to the enemy. Two men were killed and eight wounded, and seven horses and some yak wounded. At last the lama packed off the two women and Miss Taylor's faithful Thibetan servant, Pontso, calling out to the enemy that they were women. They were allowed to ride away, as it is against the Thibetan custom to fire at a woman. It appeared that this attack was a piece of retaliation, the Mongols composing the caravans having previously robbed the tribe now attacking them. To prevent their being followed, the assailants took the chief man among the prisoners as a hostage, to be killed if they were pursued. Miss Taylor was amused at the truthful answers returned on all points as to property and as to who was the chief man, but found that absolute truthfulness is part of the etiquette of Thibetan tribal warfare. The people lie terribly in trade or social affairs, but in dealing with an enemy will not stoop to deception.

Meanwhile, Noga began, now that he was fairly in the heart of the mountains, to show his hand, and not only tried to strike and abuse Miss Taylor, but attempted again and again to murder her. Humanly speaking, she was saved only by the vigilance of her servant and the ready help of some native villagers and lamas.

At length she had to leave Noga and his wife, and with her servant, Pontso, and another Thibetan named Petegn, she pressed on, penniless and comfortless, for the capital. They had many tokens of the presence of God. At one time they lost their way for three days in the mountains, finding afterward that this had been God's method of sheltering them from a deliberate attempt at murder planned by Noga. Foiled in these purposes, he spread the report that Miss Taylor had gold and precious stones round her body, this being done to tempt the cupidity of the natives to kill her for the booty. Then he went on to Lhasa and told the authorities of her coming. These sent out stringent orders that she must be stopped, but not injured. Thus, when three days' journey from Lhasa, she was arrested by soldiers and brought before an official, who told her that if she resolutely went on he could not stop her, but he would be executed for letting her pass. She would have no man's blood spilt for her, and so, though on the verge of fulfilling her long-cherished idea, she turned back on a terrible return journey to China. The chiefs from Lhasa gave her two horses, an old tent, and some food, as her tents were gone, she having been robbed by Noga of two horses, a tent, and nearly all the food; but half-way back the food was finished and the tent given away, Miss Taylor being misled by the Thibetans.

Sometimes travelling was so dangerous on account of brigands that the escort dared not stop, and travelling went on day and night. On the way to Lhasa Miss Taylor, with the greatest difficulty, induced them to stay

while a tall, strong servant, a Chinese Mohammedan, lay dying of congestion of the lungs, calling pitiably on Allah to help.

On the return journey another strong man, a Thibetan, died from the effects of a cold, and Miss Taylor herself at great altitudes had repeated attacks of palpitation. Cooking, when there was anything to cook, was most difficult, as the water boiled with so little heat. Frequently pieces of ice, put in to replenish the pan, floated in boiling water some time before melting. Once she was twenty nights in the open air sleeping on the ground, snow falling all the time, as neither tent nor house was to be found. The horses were almost starved, the snow covering everything. The poor animals ate even woollen clothing when they got the chance. A small ration of cheese, mixed with tea and butter, was often all that could be spared for them. Having lost her money, Miss Taylor could not buy a goat. Raw goat's flesh is an emergency food for horses in Thibet, and they like it. In fact, owing to the absence of grass, Thibetan horses will eat almost anything. Crossing fords was a very tiresome task. At first they crossed on rafts made of inflated skins, with a few branches tied across. Later on, swimming on horseback was the only course, and this meant being up to the waist in water, the horse's head alone visible, and running the risk of tumbling into the torrent and then on the slippery ice.

A most remarkable experience was the meeting with the tribe known as the Golocks, governed by a woman chief, named Wachu Bumo. This is a most ungovernable tribe, amenable neither to Chinese nor to Thibetan authority, and living entirely by plunder. They go out in irresistible parties of five hundred to two thousand, and are so certain of victory that the women and children go out to see the fun. Plunder seems to be profitable, for they are the wealthiest tribe in Thibet. Wachu Bumo took quite a fancy to Miss Taylor, and gave her a royal safeguard. Finally, after many adventures, which will be told in her forthcoming book, Miss Taylor reached Ta Chien-fu, in Chinese territory, on April 12th, having left the Lhasa district on January 22d, the first English lady, and certainly the first messenger of the Gospel, to penetrate to the heart of Thibet.—*The Christian, London.*

The following is a prospectus of the Thibetan Pioneer Mission :\*

The object of the mission is to evangelize Thibet, and so remove one of the last barriers to the fulfilment of our Lord's words, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come."

The field of the projected operations is the country of Thibet itself, and not the border tribes, among whom work is already commenced. Thibet, which lies north of India and west of China, is a large country, covering an area about ten times as great as England and Scotland together, and

\* Miss Annie R. Taylor's address in India is, care of Pastor H. Rylands-Brown, The Manse, Darjeeling, India. The Hon. Treasurer is Mr. William Sharp, 13 Walbrook, London, E. C., and the Hon. Secretary (*pro tem.*), Mrs. William Sharp, "Roswyn," Beulah Hill, Upper Norwood London, S. E.

yet without a single Protestant missionary within its borders. The field is in some senses not a difficult one, as there is no marked hostility to Englishmen, but, on the contrary, the Thibetans have a more favorable opinion of the English than of any other Europeans. The climate is undoubtedly very cold, but dry and healthy. The language to be acquired is by no means difficult when compared with Chinese, Arabic, and other Eastern languages. The Moravians laboring in Little Thibet (under English protection) have compiled a dictionary and grammar of the Thibetan language, and have translated into Thibetan all the New and part of the Old Testament, thus removing at once one of the greatest difficulties generally experienced in entering a new country.

The proposal is to start with a band of *twelve or more men*, waiting until a foothold has been obtained in the country, and some of the rough places made smooth, before inviting women to face the serious difficulties and dangers that must inevitably exist in any pioneer work such as this. The band of men go to Darjeeling, which is within a few days' journey of Lhassa, the capital of Thibet, there to learn the language. When they are thus ready, God will open the door, there is no manner of doubt. Friends in Darjeeling are looking forward to the arrival of this first band, and are generously arranging to rent a house for their use for the year that they will probably be there. In November three or four men had already been accepted for this work, one of them, Mr. Evan Mackenzie, of Dingwall, who is married, taking his wife with him, so that Miss Annie Taylor will not be the only woman in the band. The offers of others were under consideration.

The principles upon which it is proposed to work will be those of the China Inland Mission, except as modified by what follows.

1. As the work is primarily that of evangelization, true-hearted and humble men of God will be welcomed, irrespective of what branch of the Church of Christ they may belong to at home.

2. So far as headship or leadership is concerned, it is proposed to be guided by the principle enunciated by our Lord, "He that is greatest among you shall be your servant." Subject to this, Miss Annie Taylor will lead the work until such time as God manifestly places the responsibility upon some other. In all cases requiring special consideration or involving important issues, she will take counsel with all her fellow-workers. There will be no home board of management unless God should clearly indicate such to be His will, when the assistance of friends in full sympathy with the work might be sought for.

3. Relying absolutely on God's word, "the laborer is worthy of his hire," and "take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? for *your heavenly Father knoweth that ye have need of all these things*"—and believing further that the essential difference, intended to be shown in this regard, between heathen and Christians, was that while all these things are sought after by the Gentiles (or heathen), the Christian is to seek first the kingdom of God and His righteousness—it is not proposed to seek any sort of guarantee of support, or ask for any collections, or apply elsewhere than directly to God for money; consequently the workers will not be guaranteed anything in the nature of a salary. He who feedeth the sparrows will not fail to meet the needs of those He counts much better than they. At the same time all freewill gifts received for this work will be used in meeting the needs of those whose steps are led of God to go forth to this work in Christ's name.

4. It will be required that those who seek to join the mission be sound

in the faith on all the main points of Christian doctrine, which may be particularized as follows : (1) The Divine inspiration of the Scriptures ; (2) the Trinity of the Godhead ; (3) the fall of man and his consequent need of regeneration ; (4) the atonement for man's sin ; (5) justification by faith in Christ alone ; (6) the resurrection of the dead ; (7) the eternity of reward and punishment. They will also be asked their views on the guidance of the Holy Spirit and the efficacy of prayer, as being points of importance in relation to the Christian life of the missionary.

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## CHILD MARRIAGE IN INDIA.

BY MRS. GEORGE A. PAUL, BLOOMFIELD, N. J.

A single copy of a small Australian publication entitled " Little Wives of India " has recently found its way to this country, and has deeply stirred the hearts of the few who have become acquainted with its contents. The author is Dr. Ryder, an American lady physician, who went out at her own expense five years ago to practise among the children of India. Through the influence and help of Pundita Ramabai she acquired much valuable information ; also by means of her profession she obtained an insight into the native domestic life, which it would have been impossible to have gained in any other way, and thus became familiar with the horrible cruelties connected with the Hindu custom of child marriage.

Hoping to arouse Christian women to some concerted and effective action for the relief of the little wives of India, she published this volume last year in Melbourne, and intends shortly to republish it in England and the United States. Meanwhile a partial *résumé* of Dr. Ryder's touching relation will give some idea of the depths of misery to which these helpless children are hopelessly condemned. Zenana workers have accomplished wonders, and already have more doors opened to them than they can enter ; but as a rule they are admitted only to the families of the more progressive and liberal Hindus, and then only at stated times, when everything has been prepared for their reception, so that the brightest side is shown. The doctor, on the other hand, sees the dark side of family life ; and its darkness is indeed appalling. There is no such thing in India as child life as we understand it. As soon as a girl is born the terror of the mother and shortly of the little one commences, for she must be betrothed, which means irrevocably married for all time, as soon as possible. Should she by any mishap reach eight or ten years before this is done, the whole family will be disgraced and persecuted. The strangest part of it all is that the most learned research fails to find child marriage commanded in any of their sacred books.

It is a custom enjoined and enforced by a mercenary priesthood ; and such is the terrible hold that the priests have upon the people, that though many a mother would fain keep her little ones with her, and many a father

among the more thoughtful Hindus decries the custom as ruinous to the development of the nation, with rare exceptions all continue to observe it. Betrothal takes place at any time from the christening day (the twelfth day after birth) or even sooner, and the husband can claim his wife when he chooses, as his legal right to her begins with betrothal. The claim is generally made when the little girl is eight or ten years, though in hundreds of cases it is still earlier. To quote Dr. Ryder's words, "A man may be a vile and loathsome creature; he may be blind, a lunatic, an idiot, a leper, or diseased in any form; he may be fifty, sixty, or seventy years old, and may be married to a child of five or ten, who positively loathes his presence; but if he claims her she must go. There is no other form of slavery equal to it on the face of the earth."

As no record of births is kept, and his wife will agree to whatever her husband may say, it is very easy to evade any law setting an age limit. Indeed, the teeth of little girls are often examined minutely in the vain endeavor to obtain some clew to their correct age. A boy may claim his wife when he is fourteen; but there are a great many more little girls married to full-grown men than to boys, for as thousands of these child wives die in a few years, the boy of fourteen requires another at twenty, another at thirty, and so on as long as he chooses, said little wife to be discarded at any time it suits her master, and left to wander in the streets like a dog. Her own mother cannot and dare not interfere under any circumstances; for when the girl leaves her mother's roof she belongs for all time to the husband, and should he die an hour after the betrothal, she still belongs to his family, where she is in the most abject slavery, receiving nothing but what they choose to give her. There is great rejoicing when the son is born; on the mother's part because she will then soon become a mother-in-law, and have a chance of doing as she has been done unto; and on the father's part because the Vedas say, "Endless are the worlds for those men who have sons; but there is no place for those who have no male offspring." Consequently sons must be had, and the husbands must marry different wives until sons are born.

"The factory commission in India gave it as their opinion that it was unjust and inexpedient to burden a child under fourteen with full time labor—this in regard to manual labor for boys. How much more unjust and inexpedient to burden girls of ten and twelve with the trials of wifehood and motherhood!" At even such a tender age they often become mothers; and the babes born of such mere girls are of course half grown and stunted little creatures, "drawing in fear with their mothers' milk," and as they grow living in terror of the inevitable husband and dreaded mother-in-law. One sad-faced little girl asked Dr. Ryder, "If you ask the great white Queen who lives over the sea, will she let me stay with mother and never send me to live with my mother-in-law?"

Dr. Ryder states that though these Indian girls in one sense reach maturity early, in full physical development they are, contrary to the generally

accepted supposition, five or ten years behind the children of the West, a girl of ten often appearing like a Western child of six; also that the robust development seen in so many of our girls at fourteen would not be attained there until eighteen, owing to the weak physique inherited from these girl mothers. Is it possible for us to imagine the terror and suffering of a child of ten years wedded to a brute of fifty, and the untold agonies that drive hundreds of these little ones yearly to self-destruction by drowning?

With regard to the treatment of these little wives, Dr. Ryder says that "while she has met some fine, manly Hindus, who would never treat a wife otherwise than with kindness," she adds, "that for one kind husband there are one hundred thousand cruel ones." The cases culled for this book from the criminal court reports and from the experiences of the women physicians of India, showing what these child wives suffer, are simply heart-rending. Death is the happiest thing which can come to them. Better have left the little infants to perish in the Ganges than to have forced them by law to live such lives of wretchedness. Better have left the suttee in force than to compel the poor widows to undergo the torture of further existence.

"A rich husband (merchant caste) brought his wife to me for treatment. He said she was sixteen, and they had been married eight years. 'She was good wife, do everything he want, wait on him and eight brothers, carry water up three flights stairs on her head; now, what will you cure her for? She suffer much. I not pay too much money. When it cost too much I let her die. I don't care. I got plenty wives. When you cure her for ten shilling I get her done, but I not pay more.' I explained to him that her medicines would cost more than that amount, and he left, saying, 'I don't care. Let her die. I can have plenty wives. I like better a new wife.'"

The advanced Hindu thinkers would welcome a new statute to ameliorate the condition of the child wives—so they say; yet one of their most enlightened papers coolly remarks "that it is better to sacrifice a few hundred child wives yearly than to meddle with the law." Some educated reformers, who talk much but do not practise what they preach, will never make any progress in a nation where of women alone there are one hundred and twenty millions, of whom forty million women and girls are in zenanas. Twenty-three millions are widows, while there are twenty million little girls now suffering and yet to suffer.

This gives but a faint idea of the intense interest of Dr. Ryder's book. Many of the topics of which she treats have not even been referred to, as, for instance, the origin of the custom, its legal and political aspects, remedies suggested, and many other points. Although, from the very nature of the subject, much of the worst that has come to her knowledge as a physician cannot be alluded to in such a publication, enough is told to make the reader heartsick, and told with a remarkable combination of womanly del-

icacy and brave frankness. There are some traces of hasty work and some lack of sufficient explanation which it is to be hoped will be remedied in the American edition ; but in whatever garb it comes to us it is a book for every Christian wife and still more for every Christian mother of girls to read ; and if she can do no more for these hapless little ones, she will at least include them in her prayers for her own daughters.

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## EDUCATION IN INDIA.

CONDENSED FROM THE GERMAN OF REV. GEORGE STOSCH BY C. C. STARBUCK.

Education in India, as now existing, is English in origin and in models. Nowhere has an endeavor been made on any large scale to develop an original Indian system.

The English school system has its incontestable advantages. So much is not learned as in German schools, but it is learned more thoroughly. The system of examinations, definite, graded exactly, stimulates to thorough assimilation, while yet leaving a good deal of play to individual choice. This ascends even to the two chief universities, Oxford inclining to the classics, Cambridge to mathematics. In the universities the professors' lectures provide for freedom and for both scientific and moral enthusiasm, while examinations provide for regularity and law, and the coaching by tutors for a far greater thoroughness of individual appropriation than in most other schools. Everything is so arranged in the university that by the time a man has taken his degrees, especially if he adds honors to them, it may be very probably estimated whether he is to make a mark in the world or not.

Now of all this, the completely developed system of examinations is that which has been transplanted to India, where it rigorously controls the whole system of Government instruction in all its grades, from the elementary school, through the intermediate, to matriculation, First of Arts and Bachelor, and even the Master's degree. The scientific appropriation of knowledge is not at the basis of any of these grades. There are indeed some optional branches, but scarcely any optional books. Sometimes even only a few chapters of a book are prescribed. Everything required is so distinctly known beforehand that it can almost be got by heart. The distance between English and Indian requirements is seen in the difficulty which the *élite* of Indian students often find in passing even the preliminary examinations at the English universities. They do best in mathematics, the Indian spirit inclining more to the forms than to the concrete reality of things. The less said about their classical achievements the better.

It has been said that in India learning is for the sake of examinations, not examinations for the sake of learning. Even in Europe it has been

said : " We used to prepare students for life ; now we prepare them for examinations." Yet in England there is such a variety of influences, national, moral, religious, even genially merry, as to develop the personality and counteract the deadening influences of mere cramming, to a degree impossible in India. Here the student, before examination, is depressed ; if successful, puffed up. A love of free investigation is a rare fruit of the prescribed studies in India. An abiding disgust at it is a more frequent result. The boy brings with him to his schooling little furniture of mind or heart, few ideal impulses. He is now driven forward, from term to term, by the one motive and terror of an impending examination. The more mechanical the study the more likely is the end to be gained. Of learning communicated from person to person, as in England, there is nothing—much less, indeed, than in the old native system, which, it is true, was limited in influence. Even the Indian instinct, existing in so marked a degree, for free and graceful expression has, under this dry and mechanical system, been broken up, and has given place to a style unendurably confused and bombastic.

It is not strange, then, that since this Government system has been set up, no intellectual achievement of note has proceeded from Hindus. The bright boy makes the heavy man. Some would explain this by the loss of mental force in the wearisome learning of English. But how is it that in Germany the learning of Latin, Greek, and Hebrew, not to speak of other tongues, rather quickens intellectual ardor than dulls it ? English pours out an infinity of treasures upon the mind of a Hindu, which ought to have the same effect. If it does not, it can only be because his powers of mental assimilation have not been awakened. They are smothered under an alien culture.

Yet even all this could be endured if it rested on a self-consistent theory of the world. Now the Hindu view of the universe is itself full of contradictions ; and when to this is added the Christian view, and on the top of that the agnostic, the poor Hindu boy is completely thrown off his moorings. In Christendom the Christian view controls, and unbelieving theories can be judged by that ; but in India the effect, intellectual, moral, and religious, of all this war of theories of the universe is most disastrous. In England religious motives, views, habits, associations, and worship control the student's life. In India he has lost his own religion, and gained no other. All ethical and spiritual contents depart out of his life, and leave nothing but a vulgar craving for personal advantage. Indian officials are perhaps in character lower than even heathenism, and the Government schools are often a sink of immorality. Respectable heathen parents often hesitate to send their sons to them on this account.

Many of these defects are sensibly felt by the Government. Normal schools have been founded in the hope of raising the teachers above the mechanical monotony of the common course of instruction. Gymnastic exercises have been more or less introduced into the schools ; and although

the dreamy inactivity of Indian youth is unfavorable to them, and there is little of the chivalrous joyousness of English boyhood which works itself off in these contests, yet in their measure these sports have an enlivening and salutary effect, even in India. An endeavor is also making, of very doubtful results, to substitute a freer method for slavish adherence to text-books. The prescribed text-books of the native literature, moreover, are shockingly vile and poisonous.

The only effective agent of moral regeneration, however, a purer religion, is anxiously ruled out of Indian Government instruction. Religious neutrality controls the whole policy of the administration.

The Government assuredly, in propounding its system, had no thought of impairing the influence of missions. It had come to know too well how much it owes to them, and has expressed its sense of obligation in emphatic and sonorous eulogies. Indeed, had the Government introduced its scheme without taking account of the missionary schools, it would have been building on mere vacancy. It had largely in mind the circles outside of missionary influence. It also hoped to induce a greater uniformity of secular instruction. The different missions, so various in the extent of their educational aims, from Dr. Duff and his exalted ideals down, were also uncertain in the methods and aims of their schools. Had it been otherwise, the present Government system might have been a very different thing. As it is, the Government, by its grants-in-aid, has gradually yoked the missionary schools to its own more formal and religiously neutral programme. An independent course makes it difficult for their pupils to succeed in the public examinations.

Thus the missionary system is, by a certain necessity, bound to another which is the child of another spirit, and which certainly has been devised with entirely other aims—lawful in themselves—than that which should govern the missionary schools—namely, “to subserve the evangelization of the scholars.” For instance, in 1844 Dr. Ewart begins his school geography with an express acknowledgment of the goodness and wisdom of God as displayed in the constitution of the earth. In 1872 a missionary published a geography, composed on the principle of religious neutrality, in which such utter silence is observed concerning Christianity that the readers might easily suppose that Buddhism (Brahmanism?) and the Sikh religion were the only religions on earth, and that God was worshipped only in Benares. Even various Christian school-books, expressly allowed by the Government, are largely supplanted by others which, though not *anti-Christian*, are, in morals and religion alike, distinctly *un-Christian*.

The school inspectors being mostly heathen, they exercise a quiet and courteous but unremitting opposition, even in mission schools, to the retention of Christian text-books, so completely assuming in their examinations that neutral books are used, as to put those who adhere to the Christian books at a decided disadvantage. Moreover, the examinations in

secular branches are made ever more rigorous, so as to take away both time and strength for the Bible lessons.

In the mission schools religious instruction is still honored, and brings forth rich fruits. Many heathen officials boast of their Christian training, and show the effects of it in a higher moral standard. Yet these fruits are seen rather in the lower than the higher schools. Religious knowledge counts for nothing in the Government examinations ; and the more the pupils advance the more the thought of these weighs upon them. If the pupils of the mission schools ever come short, the officials find it easy to lay the blame on the attention paid in them to religion. And indeed it appears that, by the grant-in-aid system, the missionaries, though permitted to give religious instruction in their schools, are obliged to leave it optional with the pupils.

It is never good to endeavor to unite things which are essentially incompatible. The unnatural conjunction of Christian endeavors with a school mechanism which works in an opposite direction has ominous effects. Ought not the missions to look forward to a gradual loosing of this tie? Undoubtedly, as all feel, Government supervision has its decided advantages. Indian teachers and scholars find it hard to dispense with the stick of the driver. The general moral standard of the mission schools is unquestionably higher than of the Government schools, and they afford many opportunities of planting germs of Christian faith in the souls of the pupils. Yet it remains true that two contradictory principles are at work in these schools. That which to the missionaries is chief is to the heathen parents for the most part only a disagreeable admixture with which they put up to secure for their children purely intellectual and secular advantages. There is reason to fear that the principle opposed to religion is more and more gaining the upper hand. The heathen officials listen with bland composure to the assurance that the essential end of the mission schools is to advance Christianity. They have a well-founded confidence in the antagonistic force of facts and in the mechanism of a school system animated by so utterly different a spirit.

It certainly behoves the missionaries and missions of India to look the danger which threatens their educational efforts clearly in the face. Union makes strength. A single mission can hardly make head against it. The school boards of India are not as yet wholly inaccessible to missionary influence. Some Christian works on moral philosophy have been, on proposal of missionaries, received among the studies available for the higher examinations. The history of Israel down to the destruction of Jerusalem has, at least for a time, been an optional alongside of Indian and English history. It would be a great advantage if a compendium of Christian doctrine prepared for Hindu youth could likewise be accepted as an optional in the university examinations. This would not of itself contradict the principle of religious neutrality. Whether it will ever be brought about is doubtful, for unhappily missions seem disposed to adjust them-

selves to the existing situation as to something irremediable. Missionary endeavors to influence the whole course of instruction were formerly more decided than now. The thought of founding a Christian university in India appears of late to have been suspended, although it is of incalculable significance, and perhaps not impracticable, if followed out with the united strength of all the Protestant missions in India. By the Christianization of the higher instruction and its aims, the lower grades of education also would be far more thoroughly Christianized than is now possible.

This is unquestionable : only positive Christianity can heal the maladies of the soul of India. All culture except Christian harms rather than helps this people. The Hindu spirit, yet wandering in the arid waste, can quench its thirst at no other fount than at that from which proceeds the voice : "If any man thirst, let him come unto Me and drink."—*Allgemeine Missions-Zeitschrift*.

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## EDUCATION AND MISSIONS.\*

BY EUGENE STOCK, ESQ.

You invite communications regarding your recent articles on Education and Missions. I ask leave to comment on the letter from the Rev. E. A. Watkins, printed in your December number.

1. First, let me explain that Mr. Watkins, whom you introduce as "for eleven years a missionary of the Church Missionary Society," was on the staff from 1852 to 1862, and has therefore ceased to be a missionary for thirty years past. Moreover, when he was a missionary his field was Hudson's Bay, where he labored among wandering Indians and Eskimos. It must not therefore be supposed that he has any personal experience of educational missions. He is a village minister in a rural district of England who reads missionary papers. He has therefore the same authority to write on the subject as thousands of other readers, neither more nor less. His pamphlet has not been noticed in this country. Your pages for the first time give it a world-wide circulation.

2. Mr. Watkins and other writers on the same side mislead the uninformed reader by not distinguishing between different sorts of education. Their attack is upon schools and colleges for heathen boys, but they fail to tell their readers that by far the larger part of missionary education is not for heathen at all. Much of it is for the children of Christian parents, and much of it is for the training of native pastors, teachers, and evangelists. Dr. J. L. Phillips, in his paper written for the Bombay Decennial Conference Report—the "suppressed paper," as it has been

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\* This letter comes to the editors with the commendation of high authority, Eugene Stock, Esq., of the Church Missionary Society, London, and is addressed to the associate editor, Dr. Gordon.

called, only it has not been suppressed!—does draw the distinction. He urges that our strength be thrown into the education of Christian children rather than into that of heathen children. Mr. Watkins makes no such distinction, and thereby misleads his readers.

3. The Church Missionary Society has now about five hundred and fifty missionaries, not including wives. Not more than twenty or twenty-five of these are mainly occupied in the education really in dispute—*i.e.*, the education of heathen boys, though it is true that a good many more, evangelistic missionaries in the main, have the superintendence of a school or of schools as a part of their duties. Practically the whole of this work is in India and Ceylon. I do not suppose that even Mr. Watkins wishes us to include that day-by-day teaching of boys to read in Uganda, by Alexander Mackay and others, which has had such wondrous results, though that was strictly the education of heathen. In China there are little village schools which cost the supporters £4 a year, and which have proved a most efficient evangelistic agency; and in Palestine there are schools for Mohammedan children, this being one of the few ways in which it is possible to get at Mohammedans at all. In Japan the Church Missionary Society has not used schools as the American missions have, and I think we have suffered in results through not doing so; but I suppose Mr. Watkins does not really object to these kinds of education. His attack is against the high schools and colleges of India.

4. But then Mr. Watkins must alter his figures of expenditure. You quote him as estimating the expenditure of the Church Missionary Society on education to be £59,514. I have no idea where he gets his figures. I am sure they are entirely without authority; and certainly, in the sense which he wishes to convey, they are grossly and inexcusably wrong. To get any figure at all like that, he must have included the allowances of all missionaries—including their wives and children—who are engaged in any sort of educational work. Thus if a lady in China is instructing Chinese Bible-women in the Scriptures, to fit them for their itinerating work, Mr. Watkins must toss the cost of that lady's maintenance into the grand total of educational expenditure. I cannot prove that he has actually done this, but I say that his figure could have been arrived at in no other way.

5. Let me now, then, confine myself to the higher education in India, to which we devote under twenty English missionaries, but in which perhaps an equal number of other men take a certain share. I estimate the cost, including all expenses of native teachers, etc., and deducting fees, etc., at £8000 (\$40,000) a year, one thirtieth of our total expenditure instead of one fifth, as estimated by Mr. Watkins. Still it is a reasonable subject for discussion whether even the smaller sum is legitimate. That is the question which you, dear sir, raise in so fair and Christian a way; and that is the question which Mr. Watkins has hopelessly confused. I cannot attempt to discuss it adequately in this letter, but I venture to urge these considerations:

6. The first is that educational missions stand on the same footing as medical missions and industrial missions. In all three cases indirect methods are used to bring the heathen under the sound of the Gospel. There is no justification for a medical mission apart from the Christian teaching and influence brought to bear upon the patients. There is no justification for an industrial mission apart from the Christian teaching and influence brought to bear upon the people among whom it settles; and there is no justification for an educational mission apart from the Christian teaching and influence brought to bear upon the scholars. Either may be right philanthropically, but neither is right as an expenditure of missionary money, except as an indirect agency for the preaching of the Gospel. All three have their dangers. The educational missionary may be so eager to pass his boys well in secular subjects that he neglects his one great spiritual duty. The medical missionary may be so professionally absorbed in his operations and prescriptions for the body that he loses sight of the soul. The industrial missionary may become a keen trader and be secularized. (Let me say parenthetically that in our judgment Mr. Duncan's Metlakahtla Mission fell into this danger. The Church Missionary Society's quarrel with him was not chiefly on ecclesiastical, but on spiritual grounds. I mention this because the matter is incorrectly stated in the same number of your magazine.)

7. My second point is that high schools are the surest, if not the only way of getting at the upper-class boys and youths of India. I myself, on my recent visit to India, saw these schools at work. Let me give one example. At one large heathen town I visited a splendid and wealthy temple of Siva, wielding a mighty influence over the whole population. On leaving it I went down two or three streets and came to the Church Missionary Society High School. One hundred and fifty heathen boys of twelve to eighteen years of age were assembled. They had all learned English, and I addressed them with as straight a message about Jesus Christ as I ever gave in my life. They listened with intense eagerness. Where is the bazaar preacher who ever gets such an audience as that? Yet the missionary in charge of that school gets it every day! Within the last three or four years several boys from that school, having arrived at the age when the law allows them to change their religion, have embraced Christ, suffered overwhelming social persecution, and stood firm. How could those boys have been got hold of any other way? I may be told that youths of that class thronged Dr. Pentecost's lectures. Yes, but how many of them were converted? And where would his audiences have been at all if educational missions had not prepared his way by spreading at least a knowledge of Christianity and an interest in it?

8. My third point is that, as a matter of fact, the vast majority of upper-class converts in India have been won through educational missions; not always won while in the schools. Often has evangelistic preaching found its best fruits in those who already had the Gospel in their heads,

though not in their hearts. As the Lord Jesus Himself says, "Herein is this saying true. One soweth and another reapeth." But let me give an instance of direct results. Fifty years ago two missionaries, Henry Fox and Robert Noble, went out to a new station, Masulipatam. Fox was a preaching missionary, and told the story of grace up and down the country for some years, and came home and died. Noble opened a high school on Alexander Duff's principles for high-caste heathen boys. He held on for twenty-four years without once returning to England, and died at his post. What do we find in that mission field now? We find the results of the preaching of Fox and his successors in eleven thousand low-caste village Christians. We find the result of the teaching of Noble and his successors in a hand-full of high-caste Christians. Are the souls of the latter more precious than those of the former? Assuredly not; but these men are the pastors and teachers and leaders of the Church in those districts. I did not myself go there, but two of the ablest native ministers I met in India were converts from that high school.

Let us apply St. Paul's great principle to missions: "Diversities of gifts, but the same Spirit; differences of administration, but the same Lord; diversities of operations but the same God which worketh all in all."

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## GLEANINGS FROM THE RELIGIOUS PRESS OF JAPAN.

BY REV. JAMES I. SEDER, A.M., TOKYO.

Two powerful forces are at work to-day making history in Japan—religion and patriotism. They work side by side, co-operative in some things, antagonistic in others. The narrow, exclusive, self-centred so-called patriotism, which desires to know little beyond its own country, traditions, and customs, is at enmity with the broad, all-inclusive liberalism of Christianity, and *vice versa*. This lies in the very nature of things, and yet there is, on the other hand, also a strong, deep undercurrent of sympathy and unity.

The religious papers say little about politics, but between the lines it is evident that the religious leaders are filled with thoughts very similar to those of their political *confreeres*. These latter are panting for the revision of the treaties, so as to place them on a footing no less than fully equal to Western nations, while Christian leaders are hoping and laboring to subject Japanese ecclesiastical power and authority to the Church in Japan. They assure us that the very best and highest motives actuate them in their efforts. It is argued that Christian work in Japan can never rise to the zenith of all its possibilities until the governing power is more largely and generally in Japanese hands. If this movement continues to include also a corresponding and proportionate ambition for "self-supporting power," not a straw should be put in the way of its progress.

It is a pleasing proof of sincerity that laudable efforts are being made in this latter direction, a few instances of which are here given. In Chiba prefecture two churches have been built recently, largely with funds contributed by native Christians. One was at Togane village, where Christianity was introduced about three years ago by the Evangelical Association. Nearly fifty souls having been brought from death unto life, these felt the need of a church building, and contributed over two hundred *yen* (dollars) toward its cost. At the other place the members contributed over five hundred *yen*.

Among the reports of native contributions for the cause of missions is one from the Orphan Home at Okayama from Mr. Ishii Juji, the "George Müller of the Orient." The substance is: "We send this \$1.50 as the fruit of the missionary society within the orphanage, to be applied toward mission expenses. It is the tithe of the gains of the trade department, and money obtained by selling waste papers, and some portion of the money given to the children by Mr. Ishii, besides his own contribution." And here is the soul-stirring report of the heroic deeds of students in the Kobe Girls' School, who had just contributed to the missionary cause, and finding themselves without means to contribute to the summer school, "they preferred to take salt (with their rice) instead of any other side food for their breakfast, so as to enable them to contribute."

Then we have had "self-denial week" among the *Kumiai* churches (Congregational), the results of which have been such as to make the plan worthy of widespread imitation. A Christian young lady was about to be married at the time during which a church was being built for her congregation. Being an earnest Christian, she wished very much to contribute also, and not being very well to do, she persuaded those concerned to allow her to dress so much more plainly for the wedding and give the balance to the church. The steps just taken by the Methodist Episcopal, Canada Methodist, and other churches at their recently held conferences, all look toward developing self-support among Japanese Christians. The opinion of the Japanese leaders may be gauged from the following utterance of Rev. Hiraiwa, of the Canada Methodist Church: "Although some ascribe the cause of the present unprosperous condition of the Japanese Church to the conservative reaction or the 'New Theology,' I think it is due to the want of an independent and self-sacrificing spirit. We have had, in Japan, three periods in missionary work. First, the period of missionaries; second, the period of the rise of the spirit of evangelization; and third, the period of its decline. In the second period, from 1881-85, all were filled with the missionary spirit. Then no one (native worker) got ten *yen* per month, the best being satisfied with six or seven. During the year 1882-83 the *Kumiai* churches increased wonderfully in numbers, rising from eight hundred and fifty-two to twenty-five hundred members in one year. Afterward clerks, rice-field laborers, and others made real sacrifices to support the pastors with thirty *yen* per month, but as these

received so much (foreign) aid they lost the spirit of self-support. We must cultivate this spirit. Another thing is this : we must have an independent church in Japan."

This extract points out clearly what is one of the great and real hindrances to the greater and more solid progress of the work. Financially the native pastors are placed considerably above the average member, for it must ever be remembered that the Gospel begins its work everywhere among the "lower strata" of society. It is scarcely to be wondered at that the average member is no more enthusiastic in giving to the pastor what he can easily do without, but which to the member means often a great sacrifice. There are, of course, exceptions. Not that any one envies the pastors—far from it ; but the condition is not normal. Self-support and self-government will do most toward an equitable adjustment of the mutual relations of pastor and people, and the consequent normal development of the Church.

The organ of the Greek Church urges its members also to strive hard toward the goal of financial independence. This is the stepping-stone to greater freedom. Within this Church an association has been organized whose purpose is to lay a financial foundation upon which to build "the Independent Greek Church of Japan." Thus this subject is being much and generally discussed in the press and elsewhere ; and as long as the movement is seconded by such earnest efforts at self-support as the examples above cited, it is to be welcomed and encouraged, notwithstanding the dangers which threaten from extremists. There is danger here, as at home, that the sound, orthodox teachings of Christianity may be so "watered" as to lose much of their power, resulting in a *form* of godliness without its *power*. A writer recently made use of this significant sentence : "In order to Christianize Japan, we must Japanize Christianity," a sentiment which finds frequent expression here. If it means only adapting the outward form to Japanese conditions, little need be feared, and there are arguments in its favor ; but how shall the fundamental doctrines and principles of the Gospel be "Japanized" without making them void ? The experiment of "Japanizing" might as well be made with a granite rock.

In this connection we also note the opinions of the Christian press on the decision in the "Briggs case." *The Evangelist* is "sorry to see him thus treated." The organ of the American Episcopalians criticises Dr. Briggs's views, but says he would not have been expelled had he been of that Church. It does not surprise us to find the organ of the Universalists strongly condemning the action of the trial court. The verdict finds hearty approval in *The Life* (Independent Presbyterian), and among the conservative Methodist and other papers.

There is also a record of much and persistent opposition by Buddhists. At Fukui, Echizen, in announcing his "preaching services" a priest declared he had come to smash Christianity and put it at once out of exist-

ence. In one of his speeches he is said to have taken a copy of the Bible and, violently throwing it on the floor, stamped on it with his feet, declaring that thus the teaching of all its adherents should be treated. Near Sendai, where Christian work was being carried on, a Buddhist priest held a three days' meeting, and at length sent word to the Christian preacher to discuss religion with him at a general meeting. Some thirteen hundred hearers came. The priest was accompanied by ten *soshi*. With a sword in hand he stood up saying: "I will put away this Christianity," and only spoke insultingly. The preacher, on the contrary, spoke only of the crucified Saviour, and his words came with telling effect to the hearts of his hearers, who came in considerable numbers soon after to congratulate him on his victory, and to hear more about Christianity. The Buddhist opposition experienced by the recent meeting of the Evangelical Alliance at Nagoya was remarkably shameful. Anti-Christian meetings were held, and, in order the more surely to break up the Alliance meetings, a great clamor, uproar, and throwing of mud and stones took place. The Alliance had rented a large hall in Nagoya for holding their meetings, but when the Buddhists heard that, they came threatening to burn down the house and murder the owner, if he let the house to the Christians. So he broke the agreement, and the Alliance had to go elsewhere. Much more of like nature might be added; but God is grandly carrying forward His work in spite of, and often by means of, His enemies. This keen opposition has roused the people from their slumber and indifference, gained a hearing for Christianity in new places, and by their unreasoning frenzy Buddhists have convinced many that the fruit of Christianity is superior to that of the old religions. Such is the case at these places.

There is also progress along other lines. The visit of Rev. F. E. Clark has thus far resulted in the organization of some forty local Young People's Societies of Christian Endeavor, with about one thousand members, and the movement is on the increase. The Young Men's Christian Association, whose first association was organized here in 1878, has now two hundred and fifty such in the empire. The fifth summer school was attended by over six hundred students, a considerable advance over last year. The first Girls' Summer School in Japan has just been held at Yokohama with an attendance of two hundred and forty-one, and was successful beyond expectation. The mission work of the Evangelical Association, at its annual meeting in June this year, was organized into a legal conference, as also a Conference Missionary Society and several local Young People's Alliances, all looking toward greater self-support and independence. Other conferences recently held all show progress, the Baptists reporting two hundred and thirteen baptisms, but sixty expulsions during the year.

The first heathen temple sold to Christians for religious purposes was recently purchased by the Roman Catholics at Kanagawa. While too much importance should not be attached to this, it is nevertheless the beginning of the end for which the Church offers her prayers and tears,

treasures of gold, her sons and daughters. Western science and philosophy, history and poetry, the Bible and its literature, even Christian methods and appliances are freely made use of by the priests and Buddhist press to prevent the sale of more temples. These new factors are giving the tottering system a degree of renewed strength; and yet the leaders are in such a dilemma that they have loudly and long petitioned the Government to again take them all under its protection, and they appear to have greater reasons for hopefulness now than some time ago.

But there are other and unmistakable signs of the impending fall of Buddhism in Japan. At Osaka a number of priests have formed an association for the presentation of a drama on the theatrical stage representing the ten phases of existence as taught by Buddhism. It is a sort of "miracle play," and shows the condition into which the religion has fallen. One paper confesses: "Blameless lives among Buddhists are dead." Old Buddhism can no longer satisfy the awakened moral sense of new Japan. Not from the Christian, but from the Buddhist press itself, do we learn of the inner dilapidated condition of a religious system which has seen better days. Conscious of its weakness, and fearful of a comparison with the "Religion of the West," the priests have been very reluctant about sending representatives to Chicago to the Congress. However, not to send any would have implied an acknowledgment of their weakness before all the world.

We are still in the midst of the struggle. What is needed now is not "Japanizing Christianity" nor a "new theology," but a faithful preaching and living of the old Gospel, more self-support and self-sacrifice for Christ's sake. The principle, "He who pays, rules," should not be too rigidly held. The force of missionaries should by no means be reduced for the immediate future, but *concentrated more upon DIRECT evangelistic work, "going everywhere preaching the Word," with a mighty endowment of "power from on high."* For this outpouring of the blessed Holy Spirit upon native and foreign workers the Church here is earnestly longing and praying. May it speedily come!

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## MEDICAL TRAINING FOR WOMEN IN INDIA.

BY EDITH M. BROWN, M.D.

The last decade of the nineteenth century is instinct with progress. This especially seems to be the case in some departments of missionary work, perhaps most markedly in the large development of women's medical missions. Twenty years ago there were but very few women in the India mission field who could pretend to anything like thorough qualification for medical practice among their Indian sisters; but since the American and British schools of medicine have been opened to women students, it has

become possible for women to obtain the highest qualifications, and enter, fully equipped, upon the doubly blessed task of ministering to the sick and preaching the Gospel to the zenana women of India.

Almost every missionary society which has for its aim the salvation of women is recognizing the great opportunities for usefulness which are opening on all sides through the ministry of healing ; and the nineties have been signalled by the sending forth of several fully qualified lady doctors. Fresh from their professional studies, full of hope and ardor, these women, at the bidding of their home churches, are taking the field to fight with the opposing forces of old customs, superstitions, and all manner of atrocious remedies which have hitherto had full sway over the millions of India. In the name of Christ and in the light of Western science they are entering upon their difficult task of teaching the simplest elements of hygiene and the first principles of sick nursing to those who, through ignorance, have often been guilty of real cruelty to their suffering relatives.

One difficulty that meets these new-comers almost immediately on beginning their work is that of finding efficient help, such as seems indispensable even in the beginning of a medical mission to women. A dispensary opened in a fresh town is soon visited by many women, each one with her separate tale of suffering ; and an intelligent interpreter is needed, who understands something of ordinary ailments, to expound to the doctor the case before her, and to convey to the patient accurately the doctor's instructions. Then comes the need of a trained dispenser—one who can not only read the prescription and compound the various draughts and pills prescribed, but who can, with endearing terms and many blandishments, persuade the old ladies to swallow them ; and can also insist on a distinction being made between a liniment and a draught ; and clearly explain that the paper in which the powders are contained need not be swallowed too. These fine distinctions require an extensive vocabulary, not to be attained at once by the newly arrived.

The dispensary started, its daily visitors provided for, it is not long before another want is urgently felt. Accidents are brought in needing careful surgical treatment ; patients from a long distance ask for a place where they may stay while trying the remedies ; and the doctor soon feels that without a hospital she is terribly hampered, and can, in fact, do not more than half of the work she has come to do. But a hospital needs nurses ; and what a blessing it would be if any nurse were forthcoming who would be free from the superstition and prejudices that are so engrained in the hearts of this people !—some one who would know how to give a fomentation, apply a mustard plaster, or feed a baby !

Very soon the fame of the lady doctor is spread in the country round, and some fine morning an urgent appeal will come from the district—often fifteen or twenty miles distant—calling her to a woman who must die if she cannot go at once to her aid. With a dispensary full of patients and some sick ones waiting in the hospital, how *can* she leave to attend this

call? She needs an assistant who will be competent to carry on the dispensary in her absence, or whom she might even send to attend to and report on the case to which she was summoned. In the same way an assistant would be required in every serious surgical operation to give chloroform, and, if possible, a second to intelligently help the doctor. And further, should ill health or a sudden attack of fever compel the doctor to be absent for a day, or to go to the hills for a few weeks, she could do so without feeling that the whole work must be for the time abandoned. All these needs must be met before any medical mission to women can be considered thoroughly organized. Small wonder, then, that at a meeting of medical women, held in Ludhiana, December 20th and 21st, 1893, it was unanimously resolved that an "effort be made to secure a thorough Christian medical education for native and Eurasian girls," and that the accompanying resolutions were passed and signed by all present, and finally that the conference, which represented seven of the societies working in the Punjab and northwest provinces of India, resolved itself into a committee pledged to do their utmost to carry the scheme forward, first, by bringing the matter before their respective societies, and should that fail, by an independent appeal to the Christian public to found a Christian medical school for the training of women who shall not only be thoroughly efficient medical assistants, but shall also be imbued with the true missionary spirit. This latter point, which is, of course, of paramount importance, can be only secured, as was felt by all the members of the Conference, by keeping the girls during their time of study under thoroughly Christian influences, ever seeking to lead them to realize the value put upon every human life by the sacrifice made, once for all, and endeavoring, both by example and precept, to impress upon them the high ideal embodied in the life of Him who "went about doing good and healing all that were oppressed of the devil, for God was with Him."

At a conference of women medical missionaries, held at Ludhiana, on December 20th and 21st, 1893, it was decided to submit to the committees of the missionary societies occupying districts where Urdu and Hindi are spoken, a proposal for the establishment of an undenominational Christian medical school for Eurasian and native Christian girls. The need is strongly felt on the following grounds :

I. It is acknowledged that medical missionaries are among the most useful agents in the evangelization of a country ; that such evangelization must depend largely for its development upon thoroughly trained native agents, working under the superintendence of European missionaries ; and that hitherto the supply has fallen far short of the demand. Native missionaries do not require the prolonged and expensive furlough, and they can live much more cheaply in India than we can.

II. In order that these girls may prove effective evangelistic agents, it is essential that they should, during the period of their training, be under distinctly Christian influence. This is already the case at St. Catherine's Hospital, Amritsar ; but besides the fact that the accommodation there is

limited, the education there given does not enable the girls to obtain a legal qualification except in midwifery. This fact deters some from entering who would otherwise do so, and leaves them no alternative but to enter the Government institutions.

III. The existing arrangements in the Government female medical schools both for the boarding and tuition of the girls are unsatisfactory. The absence of efficient moral protection and Christian influence during the period of training undoubtedly tends to make them unfit for mission work on completing their course, and in some cases it has had yet more disastrous consequences. They begin their training usually at the age of sixteen, and the moral development as yet reached, even by the educated girls of India, is not sufficiently high to render attendance at lectures given by men, and association with male students anything but a very real source of danger.

The following propositions were agreed to at the Conference :

1. That it would be desirable to establish, in connection with the various missionary societies of North India, a Christian medical school for girls, taught by qualified medical women.
2. That this school should be attached to a mission hospital which shall contain at least thirty beds.
3. That the school be provided with an efficient staff of lecturers—at least four—in order to meet the Government requirements.
4. That the school possess a sufficient supply of diagrams, models and specimens, and arrangements for practical anatomy and practical chemistry.
5. That the standard of work be that of assistant surgeons, civil hospital assistants, and compounders.
6. That all students take the Government examinations in midwifery.
7. That, when the school is established, in addition to the school examinations, Government be petitioned to affiliate the institution and admit the students to its examinations.
8. That arrangements be made with the societies sending out lady doctors to allow some to live at the school for at least one year, while studying the language, and to assist for a short time daily in English tutorial lectures.
9. That the various missionary societies be asked what they will contribute toward the initial expenses, and what sum yearly toward the maintenance of the school.
10. That a committee be appointed which shall meet once a year, and that every society contributing at least £50 a year have the right to appoint one medical worker as a member of the committee.
11. That for every £20 a year contributed by a society or individual, that society or individual have the right to send one girl on a free scholarship.
12. That after the working expenses of the school are provided for, a limited number of girls be admitted on payment of £10 a year, or 12 rupees a month. The probable expenses of such an institution (provided that suitable buildings can be rented—which seems probable) are estimated as follows : (a) Initial expenses (furniture, apparatus, etc.), £400. (b) Yearly maintenance : For 12 students, £300 ; for 30 students, £450.

In addition to this, there would be the salaries for two medical missionaries. The salaries of the remaining members of the staff—viz., of the one in charge of the mission hospital, and of the first-year missionary, would be paid by the respective societies to which they belong.

Three places have been suggested at which such a school might be established in connection with a mission hospital already in existence—viz., Amritsar, Bareilly, and Ludhiana.

A Provisional Executive Committee was appointed by the Conference, with Miss Brown, M.D., as secretary, and Miss Balfour, M.D., as treasurer.

## II.—INTERNATIONAL DEPARTMENT.

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

### What Commerce and Science Owe to Missionaries.\*

BY REV. ROBERT H. NASSAU, M.D., D.D.,  
GABOON, WEST AFRICA.

In asking your interest and sympathy in the great cause which I have the privilege of representing to you to-day, it should be enough for every Christian heart for me to open this Word of God, and point to the great commission (Mark 16 : 15). "Go ye into all the world and disciple every creature." The Saviour, at a supreme moment of His life, leaving His earthly farewell with His apostles, chose not to speak of the local interests of His own village of Nazareth, nor of His capital city Jerusalem, nor of His Jewish nation, nor of His love for family or friends. It stands to reason that the subject of which He chose to speak at the last hour of His earthly life must be not alone for Him, but for all His followers, the theme of highest interest, calling for implicit obedience to His last command. In the great army of King Jesus there should be obedience as implicit as in any earthly army. No colonel questions his general, no captain his colonel, no private asks his captain "why?" Doubtless there are men before me to-day with memories of the battles of our late civil war. You remember when the orderly rode up to your captain with an order from your colonel, "Take that battery!" As your captain called for a detail of volunteers, and as the detail stepped forward at the double quick, no one said, "Send some one else," no one asked, "What for?" no one said, "It's no use;" though each one of that detail knew that within five minutes half of them would be dead men. No, you charged, and you took that battery.

\* Address delivered in Philadelphia, Pa., on eve of departure of the author returning to West Africa.

To any hesitating Christian it should be enough to say, as Lord Wellington asked of a hesitating questioner, "What are your marching orders?" True, human orders may sometimes be in error. It is on record that the order at Balaklava, that sent the six hundred on their fearful charge, was an error. The brave men of the Light Brigade knew it as they unhesitatingly spurred to their errand of self-destruction. Down that lane of death they rode, "cannon to the right of them, cannon to the left of them;" cannon to their front, flinging iron hail through quivering bone and muscle, yet they rode on through that lane of death, returning only three hundred! For what? Waste? No! to illustrate the moral grandeur of disciplined obedience, to leave on a page of English history an example that stirs every British heart with pride, to leave to the world a heritage of courage, forever to be a stimulus to the noble enthusiasm of future youth. An unquestioning bravery all the more demanding our admiration, just because, as in the recent case of the *Victoria* battleship, where the impracticable order sent four hundred men to their watery grave, their general is now known to have made a mistake. But our Captain Jesus makes no mistakes.

But I choose to-day to close this Bible, and to insult you and humiliate myself by saying that we do not believe in its teachings, that its commands lay no obligation on us, that Jesus was only a good man among other good men, and that we are not Christians; and then standing off on this Christless platform, I will present you reasons which even you in your now Christless position will accept as valid for the prosecution of the work of foreign missions.

While you and I were Christians it was enough for me to state to you certain facts about mission work and respectfully to leave those facts to make

their own appeal at the bar of your conscience; but now that I have asked you to step thus shamefully away from the Bible, I deem it my deference for you and lay aside my own preferred modesty and with the force of the reasons I shall present to you demand of you—yes *demand* of you, sympathy, interest and aid for this great foreign mission work.

Let me here say that in making certain statements, I do not repeat to you what I have heard at second-hand, but what I personally know to be true in my own life in Africa; and in thus reporting you must pardon the necessarily frequent mention of myself and my own doings.

1. I ask you to look at some *commercial* considerations. You are a business man. When any project is brought to your attention your first thought is to look at it in its financial aspect. When you are asked to invest in any undertaking, your first question is, "Is there money in it?" In asking your aid for foreign missions, I unhesitatingly reply, "Yes, there *is* money in it." Not that I promise that one thousand-dollar bond on which you are receiving regular annual interest will actually place in your own pocket that same interest if that bond be transferred to a mission treasury (although I am disposed to believe that God does actually make, to a cheerful giver, more than an equivalent in money value; but let that, whether it be so or not, pass to-day). What I assert is that money invested in foreign-mission work does return to the world, to your country, to your community (if not actually to yourself) its value in money. (1) *Imports*. The Rev. Dr. J. L. Wilson, the pioneer of our Equatorial West-African Mission, fifty years ago in his itinerations in the native villages, saw boys playing—as boys play everywhere—their native games. They were throwing back and forth to each other a somewhat round dark object, which as it struck the ground rebounded. The thought of elasticity struck Dr. Wilson's attention.

He examined the dark object, observed that it was ductile, and asked them where they obtained it. "Out in the forest, from the gum of a vine." They led him into the forest and showed him their process of its collection. He recognized that he was handling india-rubber. It came not from a tree, as in Para, South America, but from a vine. He introduced it to the notice of merchants in Boston, but it having been carelessly collected, with sand and other admixtures, they did not give it much attention; but it was taken up by British merchants, and now enormous quantities of it are exported from my own region.

About 1866—I do not remember the exact year, that is not material to my point; what I state is the fact, that when one of the Atlantic cables was being made, and the demand for rubber was stimulated in the markets of the world, a large part of the insulating material of the cable was made of African rubber from my own region. In my visits in America, in its factories of various industries, I have met, in the rubber-mills of Lambertville, N. J., and other places, with the gum mixed with the pure Para in certain processes—gum that has come from my own Ogove River, past my own door. For the few thousands of dollars that the Church invested in Dr. Wilson's missionary work, this gum discovered by him in an hour of recreation has made a return of millions to the commerce of the world. Let commerce repay him!

Twenty-five years ago I saw my natives at Benita, when they were starting out on a journey to places where they would not expect to obtain hospitality (for though a people hospitable to friends, among their very frequent tribal animosities they can be cruel and treacherous), I observed that they carried with them a certain nut. Without other food, and nibbling on that nut, they would go a day's journey, destitute of the sensation of hunger, and return with strength unexhausted. That nut is the kola, comparatively recently

introduced to medicine, and which your druggist will furnish you as a nervine in the form of kola-wine. The nut is gathered in my own forest, canoe-loads of it passing my own door. I knew long ago of the *onai* poison with which our natives smeared the tips of their little bamboo arrows, but I did not then know what the poison was. The natives kept it a secret. I only knew that that little arrow was fatal even to a large animal, and yet that the poison did not make its flesh inedible. What sort of a poison was this that struck its victim to death and yet left that victim's flesh fit to be eaten?

We found that that *onai* was a long pod of a vine, which we now know to be the *strophanthus*, whose extract within the last few years your physicians have found to be a valuable substitute for or associate with digitalis in its action on the heart. We knew of the bean used in the Calabar region as a test in the native witchcraft ordeal. Introduced to the examination of medical experts in England, an extract has been prepared from it, which in ocular surgery is found as valuable for contracting the pupil of the eye as belladonna is for enlarging it.

(2) *Exports*.—As a business man you think it worth while to send out travelling salesmen, paying their salary, commission, and expenses. They go all over the United States, into Mexico and South America, and even into the British colonies. For what? To find doors for the goods of your trade, or if there be no open doors to force or make doors for the entrance of those goods.

Missionaries follow with or sometimes precede the emissaries of trade. There had been foreign commerce in Africa long before missionaries went there, but we create new wants in the native minds and introduce to their desire objects not formerly presented by traders.

In Zululand, under the American Board and the new mode of agriculture introduced by missionaries, quite a trade grew up in American ploughs. In our own mission, where all our payments

are made not in gold or silver, but in barter—yards of cloth, soap, tools, and a hundred other things—I have myself paid out to mission employes as their wages in boating, building, etc., hundreds of American axes. Standing as an unpaid commercial traveller, I may say to the hardware trade, "Pay me what thou owest."

2. *As a scientist*.—You are a scientific man, you rejoice in whatever adds to the sum of human knowledge. Your pleasure is in books and whatever may be added to them. I claim your interest in missions for the sake of the contributions which missionaries are constantly making all along scientific lines. (1) *Geographical*.—You know of what Burton, Speke, Stanley, and Cameron have done in African exploration; but Missionary Livingstone had preceded them, not backed as they by governmental influence, force of arms, and power of money. I give Captain Burton all praise for his discovery of Lake Tanganyika, but that discovery was less a discovery than a realization. Long before Burton's journey a German missionary, Rev. Dr. Krapf, at Mombas, on the East Africa Zanzibar coast, had penetrated inland. His eyes, and the eyes of his associate Rebmann, had been the first civilized eyes to look on the snow-topped summits of Mounts Keina and Kilimanjaro. They first heard from natives of a great interior lake or lakes. Krapf's first outline map, made from native description, gave Captain Burton the basis for his belief in the existence of those great interior lakes which he subsequently realized for the geographical world.

The English Baptist missionary, Greenfel, was the first to explore the Mobangi, the great affluent of the Congo on its right bank, its confluence near the equator. Schweinfurth's Welle had been a mystery. Whither did it flow? Where was its outlet? Greenfel showed that Welle and Mobangi were but one river. The Ogove River of the Congo-Français is valued by the French for its present wealth and fu-

ture possibilities. When I returned in 1874 from my first survey of that river, its value was only partially known through the few traders or other white men who had preceded me. The admiral of the French man-of-war, then visiting in Gaboon harbor, had an interview with me on his vessel, and taking notes of my statements considered them worthy of transmission to his Government. A year later, when I had walked overland the few days' journey between the Ogove and Gaboon rivers, a route that white man had tried but twice before, the governor at Gaboon asked me for the map of my route and its comparative merits.

2. *Natural History*.—On the lines of botany, zoology, conchology, entomology, ethnography, and philology, missionaries are, each according to his taste, making collections of specimens and writing monographs in aid of those several departments of science. This they do with no loss of the time or money of the societies or boards in whose employ they are. They do it as an intellectual recreation. Your missionaries are educated men, but they have not, as you, your means of intellectual enjoyment in the library, the lyceum, the club, and the magazine. Without abusing time belonging to special missionary work, and receiving no pecuniary compensation for their collected specimens (for a proper rule of our Presbyterian Board forbids our engaging in any other work that shall bring us financial emolument), we gratify our taste and find a needed recreation in examining the fauna, flora, or antiquities about us. In botanical specimens from Peru you are aware that Roman Catholic missionaries first brought to the knowledge of the medical world that valuable tree the cinchona. No collection of shells will be considered complete without specimens from the snow-white strand of our Corisco Island, specimens noted less for their size than for their beauty of color and shape. I have sent to America bushels of Corisco shells. All missionaries in their reduction of strange

languages to writing, in the compiling of grammars, and in their translations of the Bible and other books, are giving to philologists collateral aid in the study of ethnology. It may seem to some a thing not worth naming that a missionary has given to entomology the rare African *antimachus*, a magnificent butterfly, or that another has given to a botanical garden the *lisorchilus* orchid, once valued at \$25. And yet there are those who would give that sum for a new orchid!

Who is it that calls him a benefactor of his race who has caused to grow "two blades of grass where before there was but one"? Equally he is a contributor to science who adds any new fact to the sum of human knowledge. Your fellow-citizen, my friend, the distinguished surgeon, Dr. T. G. Morton, thanks me for the first entire carcase of that strange and fearful beast the gorilla, sent to this country. Its mounted skeleton is in your Philadelphia Academy of Natural Sciences. Three gorilla brains, given by me to Dr. Morton, were the first perfect ones ever examined in the study of comparative anatomy.

And Dr. Pepper Provost, of your university, thanks me for a collection of native African implements, tools, and other utensils illustrative of the life of those people. So unique and valuable was it considered, that it was placed on exhibition at the World's Fair, and one of your daily newspapers (the *Evening Telegraph*) lately remarked of it that "among the collections to be sent to the Columbian Exposition at Chicago, by the Museum of Archæology of the University of Pennsylvania, there are none more interesting."

We ask no pecuniary or other reward for these items in the aggregation of the world's knowledge, but I claim for this side work of foreign missions at least the credit which you give to other workers in the cause of science. I do not discount the work of Lieutenant Peary, and his toil, success, and reward shared by his brave wife in the Arctic

Sea. Philadelphia does not grudge to aid him with \$20,000 on his new adventure. For what? For the solution of certain questions in meteorology. No one expects that commerce will be benefited or that there will be any adequate pecuniary return. Nevertheless the rich give of their wealth and brave men expose their lives, and I commend them. I commend their project; but give ye also equal aid and commendation to the work of other brave men and women on mission fields who bring their quota to the altar of science.

3. *In Civilizing.*—Perhaps you are of those who regard civilization as the lever in the elevation of the degraded nations. You say, "First civilize, then evangelize." Well, then, I meet you as a civilizer, though I might say, as I verily believe, that all that is good in civilization comes from Christianity; but let that pass to-day, for this half hour we are not talking as Christians. Standing simply as a civilizer I claim for foreign missions that, by introducing better modes of living, and encouraging industries, they are lifting heathen nations to higher planes.

The native African has but few arts, a little weaving, a few with some skill in blacksmithing, and many with a taste for carpentering; but they have few wants, and most of these nature, in the rampant abundance of her fruits and vegetables, readily supplies. Naturally they have few incentives to exertion.

But we come to them, creating new wants and arousing higher desires. It may be objected that trade does all this, that it does it in advance of the missionary. True, indeed, trade is a civilizer; I welcome it, even though it generally meets aboriginal nations with its worst side. In the end the outcome is good; but trade had been at our Gaboon region a hundred years before our mission came there, and trade had done very little for the elevation of the native tribes. It had brought in exchange for the valuable ivory, ebony, and other native products only articles of ephemeral value—flimsy, slazy cloth,

tawdry jewelry, gaudy beads, and gunpowder and rum. These things of little cost returned to trade 1000 per cent of gain, and being fragile and temporary, their duplicates were soon needed by the improvident native. Missionaries there, paying barter, offer to the natives goods of more permanent value and enduring quality.

They introduce articles never offered by a trader. Time is of no value to a native heathen. I have attracted his attention to a clock as an ornament. From it he learns time, and learning to count the hours, he soon tries to put more of effort into an hour. *That* is industry.

I am always pleased when, in paying a native, he asks for a pound of nails. Iron is a civilizer. I will show you a chain of sequences. What will he do with those nails? Pound them into a board. For that purpose he needs a hammer. To shape the board he must have a saw. To fashion it he must have a plane. What will he make? A bench? A table? If a bench, he will rise a step above the squalor of his clay floor. If a table, he will no longer sit singly and selfishly eating his dish of plantains, but will gather his family by his side. But that table will not stand evenly on the inequalities of the clay floor; he will need to build a better house with a plank floor, and building a better house, he will better treat his wife; and *there* he has risen many steps in civilization. And it all grew out of a pound of nails!

4. *Philanthropy.*—But perhaps philanthropy is your religion. You look upon Jesus only as a good man among other good men. You pose as a philanthropist. You are nothing if not a philanthropist. You believe in the Fatherhood of God and the brotherhood of man. So do I. I meet you there, and as a philanthropist I demand your aid in my foreign missionary work.

You say there is work to be done in the elevation of the lapsed masses of our own population. So there is. I will go with you into the slums of our

city, with you extend my hand to the hands of that woman of dishonored breast and give her another chance. With you go to the man of ruined life and give him another chance. Now my philanthropy is broader than yours. It stops not at my city, my state, my country ; but all over the round world, and knowing no distinction of race or color, whether white, red, black or yellow, wherever sin has gone debasing. I will go to lift up. *Wherever* there is suffering I will go to cheer. By just so much as a tribe or nation is degraded and down, all the more because it *is down* it has a right to be lifted up, and on you and me rest the duty to lift it up ! I went to Africa more than thirty years ago, in the flush of youth, expectant, hopeful, not knowing what was before me. (Thank God we do not know the future ! Perhaps if we did we would sometimes turn back appalled.) In those years I have travelled a long and weary way. Thorns in the path have pierced my feet, thorns have pierced my soul ; but in the presence of the degradations of heathenism, especially as those degradations crush down women and children, I protest to you, sirs, to-day, that in the name of Philanthropy alone I could again tread over that weary, thorny road, if for nothing else than the pity for the life that now is, to lift up heathen women and children. I know, indeed, that some of the cruelties of heathenism are equalled in the slums of our American cities ; I know that women are here sometimes fearfully outraged and children suffer dreadfully ; but I must say that at its worst for that woman, when worst comes to worst, and she can no longer find tolerance or affection for the heart of the human brute who had sworn to protect her, but whose hand is now her oppressor, there are police only a few rods away to whom she may appeal, and law that will protect her ; and for the child, beaten and outraged, there is a society for the prevention of cruelty that finally steps in to save ; and for the starving and the unclad before the

winter's cold, there is not many squares away the soup-house and charity organization. I say these victims of civilized brutality have a possible escape or appeal to civilized law and order. But the hopelessness of women in their status of heathenism, as against the oppressions of power or mere might and right of possession, is indescribable in its depth and extent. My poor heathen woman has no avenue of escape, no redress, no tribunal of appeal. She is simply hopeless !

And now I fling aside the covering of Unchristianity, which I cast over you and myself, and emerging from this shameful hour, gladly again open this blessed Bible, joyfully read again the Redeemer's great command, and appeal to you as Christians.

" Is it nothing to you, O ye Christians ?  
 Oh, answer me this to-day !  
 The heathen are looking to you ;  
 You can go or give or pray.  
 You can save your soul from blood-guiltiness,  
 For in lands you have never trod  
 The heathen are *dying* every day,  
 And *driving* without God !  
 Is it nothing to you, O ye Christians ?  
 Dare ye say ye have naught to do ?  
 All over the earth they wait for the light !  
 And is *that* nothing to you ? "

It *is* something to me ! And in obedience to that command I return to Africa, taking with me this Bible, that better than commerce, science, civilization, or mere philanthropy can bring the fallen back to God. A Bible, perfect in every page ; not a fragmentary Bible, or one for any of whose utterances I need apologize, but in its entirety, the Word of God !

Cyrus Hamlin.\*

BY REV. C. W. CUSHING, D.D., WELLSBOROUGH, PA.

Dr. Hamlin tells us that he was not a promising child — was pronounced " weakly," and with " a head too big." When very young he hated babies, and

\* " My Life and Times," by Cyrus Hamlin. Congregational Sunday-school and Publishing Society, Boston and Chicago.

in one instance threw a stone at some which were brought to his home. The stone went through a window and smashed a valued piece of china. His mother called him to account, and he says "he always respected babies after that." While a small boy he and his brother stole two ox-goads from a neighbor. Such was the distress of my mother, he says, that "we never stole again."

His father had died when he was seven months old, and his mother brought up the family on a farm. When the ox-yoke was broken he showed his genius by making another, as well as by making whatever things were lacking for convenience on the farm.

A very minute description of these early years is given, with some interesting incidents of their dumb animals—cows, horses, dogs, etc. There is a simplicity about these stories which is fascinating. "Old Bose" watching for his master on the coldest nights, long after the master was dead, can hardly be read without moistened eyes. The death of "old Carlo," which had to be shot when old, is suitably emphasized by tender words in doggerel, by the author.

At length the question of "life work" arose. His mother desired for him an education, but means were wanting. It was finally decided that he should go to Portland with his brother-in-law and learn the trade of silversmith and jeweller. While learning his trade, his spare moments were spent in reading good books. He joined an apprentices' evening school of seventy regular attendants. Two prizes were offered for the best essay on profane swearing. His sister urged him to write. "But I have never written anything," he said. However, he took the first prize.

About this time Deacon Isaac Smith asked him, "If he had ever thought it might be his duty to prepare for the ministry." Some resolutions adopted by President Edwards led him to a decision; but the expense of a preparation

staggered him. However, he was equal to any emergency. His life while in the academy at Bridgton is sketched as with the pencil of an artist. When bills accumulated he could make spoons or spectacles as well as the next one.

During his course at Bowdoin College he made a steam-engine, with condenser, air-pump, etc. Hon. Neal Dow took great interest in it, and helped him bore the cylinder. The college gave him \$175 for it as a model, and it is now in the Cleveland Cabinet. All this was good preparation for his future work.

Already, in the winter of 1832, at the age of twenty-one, he had chosen mission work in the foreign field for his life work, and Africa as the special field.

While a sophomore an element in his character was illustrated in a peculiar way. Standing alone in an abandoned place, a mile and a half from houses, was an old, forsaken, half-demolished church, and beside it an old-time graveyard. It was said to be haunted. On a wild, dark, stormy night he determined to go there, climb into the old pulpit, and challenge all the ghosts and hobgoblins to do him harm, and he would send them howling to the abyss. Immediately a groan, followed by raps on the side of the church! "Hallo there! who are you? what do you want?" he asked. Another groan and more raps. He got out of the house as soon as practicable and went around to the side to see whence the sounds came. He soon stumbled over an old cow, and found a whole herd of cattle sheltered from the storm by the church. Licking themselves, they had rapped their horns against the church. The mystery of the ghosts was solved, and he returned to his room.

His graduation from college was with honor.

His next work was in the seminary at Bangor, where his life was characterized with usual fidelity and successful progress, while much time was given to outside charitable and religious

work among the poor, hitherto almost entirely neglected. While in the seminary he received from Dr. Anderson his appointment as missionary to Constantinople. Arriving at Constantinople, he encountered many obstacles, first in securing a teacher of the language, and thereafter in every step for the establishment of the mission. He and his wife, a descendant of the martyr John Rogers, were heartily welcomed at the home of Rev. Dr. Goodell; but the missionaries were soon told by Boutineff, the Russian ambassador, that "the Emperor of all the Russias would never allow Protestantism to set its foot in Turkey." Dr. Schauffler replied: "Your Excellency, the kingdom of Christ will never ask the Emperor of all the Russias where it may set its foot." Catholics, Armenians, Greeks, all seemed combining with Russia to drive all Protestant missions from the country. To intensify the gloom, Lord Ponsonby, the English ambassador, had contempt for all missions. A change for the better at this time resulted from the death of the Sultan, which gave advantage to English authority.

In the winter of 1840, after a long struggle, a building was found in Bebec where he could open a school. He opened it with two scholars, contrary to the judgment of the other missionaries of the station. This was the germ of Robert College. Here Dr. Hamlin began his famous career as an artificer, by fitting up a workshop to make philosophical apparatus. His ability for any emergency was shown by outwitting the Patriarch, when he sent him word that all his students would be cast into prison. The school was interrupted for three weeks, and then opened with increased numbers. Some amusing incidents are narrated of his administering justice to culprits who were covered by the belief that he was "diabolos," on account of his ingenuity. His Yankee wit served him a good purpose in confounding the sceptics who confronted him.

In 1843 the seminary was removed to

better quarters. Every move aroused the Jesuits, who attacked the work in a series of tracts. Dr. Hamlin replied in a book, "Papists and Protestants." It was founded largely upon testimony from Roman authors, and silenced them completely. They attempted to have the Turkish Government suppress its publication, but failed. A message from Sir Stratford Canning settled it. An Armenian banker said this and other like publications saved the nation from Rome.

The students were poorly clothed, and Dr. Hamlin established a workshop for making stove-pipe, sheet-iron stoves, ash-pans, etc., which were in great demand. By this means the students not only clothed themselves, but learned useful employment; but opposition appeared. On one side the mission felt that Dr. Hamlin was becoming too much secularized, while, on the other, the Turks believed all inventions came from Satan. Finally the station voted to direct Dr. Hamlin to sell off the furniture of the workshop, close it up, and pay the proceeds into the treasury. He replied he should immediately sell off the furniture as directed, but as not a dollar had come from the treasury, he must decline to pay the proceeds into that fund. Moreover, the station would find it necessary to provide clothing for the students. This was a new revelation, and they voted that "Brother Hamlin take his own way to keep out rags."

The Protestant Church had fierce struggles while being launched in Turkey; but in spite of all there were one-hundred-and-fifty churches in the empire in 1893.

The next step to help the poor was the manufacture of rat-traps. This was a great success, and relieved many, but multitudes still were suffering. There was abundance of the finest wheat in the world, but no mills except those propelled by horse-power. Dr. Hamlin thought of a steam-mill and a bakery. Mr. Charles Ede, an English banker, offered to advance the money

required, but the station, as usual, did not approve of it. "Dr. Hamlin knew nothing of milling, bread-making, etc., and it must prove a failure." They had not learned that Dr. Hamlin was an equivalent for any emergency; but they voted, finally, that, "though we have no confidence in the scheme, we leave Brother Hamlin to act on his own responsibility." The story of the growth of this bread-making scheme, until he was compelled to furnish not only the English hospital, but the portion of the army there, at the rate of 12,000 pounds a day, is a marvellous bit of history. Not less interesting and not less commendable of his skill is the story of the conflict endured in securing a place for his operations.

The next move in this direction was the conversion of beer-casks into washing machines, to wash the cast-off clothing of the sick and wounded Russian soldiers, by which many poor women were put into better condition than ever before, while "out of the profits of his beer barrel he built a church."

His next work in Constantinople was purchasing a site for Robert College. It was a long and fierce conflict, and when accomplished his difficulties had only begun. The Pasha had determined not to allow a college to be built; but through a chain of most interesting incidents in connection with the visit of Admiral Farragut, the Pasha was outdone and an imperial edict was given, granting much more than he had ever dared to ask. A less courageous and persistent man would have utterly failed in this most important undertaking.

It should never be forgotten that while Dr. Hamlin was planning and superintending all these various schemes for the welfare of the people, schemes which of themselves would be sufficient to engross the energies of a vigorous man, he was never accused of neglecting his work as a teacher; while his career was marked with continued success in leading men to Christ.

Retiring from Constantinople, Dr. Hamlin was elected professor in Ban-

gor Theological Seminary, where he remained three years, and until elected President of Middlebury College, at the age of seventy, where he remained for five years, retiring at seventy-five, to the regret of all.

This is the story of a wonderful life, simply but beautifully told, in reading which thousands will be entranced and made more heroic.

We feel constrained to add to what Dr. Cushing has said of this remarkable book our own word. It was said of Napoleon I., "Nature made him and broke the mould." That is equally true of Cyrus Hamlin. We once heard a Methodist bishop say, "If Dr. Hamlin were a Romanist, that Church would canonize him as soon after death as the almanac would allow." Be that as it may, he is and has been one of the strongest personalities of the century; an honor to his church, an honor to his country, an honor to humanity. He has been statesman, educator, financier, and diplomat, as well as a very successful missionary. The mission history of Turkey for the last half century cannot be understood without the facts embodied in this book. No romance is more thrilling nor any life-story more fascinatingly told. We know of one young lad who read it from end to end, charmed with it as if it were only a boy's story. We know of one mother who read it aloud to an invalid daughter, and of groups who have perused it with unabated delight. There is not a dull line in it. If twenty-thousand copies of it could be sold at once it would give a great impetus to missions. Dr. Hamlin is one of the able corps of editorial correspondents of this REVIEW.

—J. T. G.

#### A Perverted Report.

An important meeting of representatives of some fifteen missionary societies was mentioned in this REVIEW last month as having been held in January in the Methodist Mission Rooms in

New York. The secular press reports of that meeting were in the main correct, but some of the papers grossly misstated some facts and more grossly made damaging impressions of missionary economy, by what the newsboys call "scare-heads," in which they put Rev. Dr. Mabie in a false attitude. The writer of this paragraph solicited a correction of these errors from Dr. Mabie himself and received the following, which is gladly inserted.—[J. T. G.]

"Inasmuch as a most perverted use has been made of some allusions of mine on the general topic of self-support at the late conference of secretaries in New York, I submit to you herewith the report which was made both of my address and that of Dr. Duncan, as given by the *New York Independent* of January 25th, a report which voices substantially what I meant to say, and which also states the fact concerning Dr. Duncan's paper."

"The next topic was 'The Development of Self-Supporting Churches on the Foreign Field.' The opening address on 'The Importance of the Measure' was by Dr. Mabie, of the American Baptist Missionary Union, and the next paper, on 'The Best Means of Securing this End,' was by Dr. Duncan, of the same Board. Dr. Mabie called special attention to the point that the self-support of the native churches does not mean the lessening of contributions at home, that the work of missions is constantly increasing. The idea of self-support has less to do with the relief of the churches at home than with the development of the churches abroad; it carries with it the idea of development in the line of aggressive work and the control of their own work. It is essential, moreover, to the proper relations between the churches and the communities. Churches built by foreign funds inevitably assume the foreign aspect, and there was not that spontaneity of work that is essential to the best life of the Church. As an illustration of the proper methods by which this may be secured Dr. Duncan gave somewhat fully the extremely interesting history of the Bassein Karen Mission in Burma, where there are now ninety-one self-supporting churches, and not a single church which is not self-supporting. This was due chiefly to the fact that the missionary who laid the founda-

tions started with correct views, urged the development of lay workers in the Church, and brought about the unique custom of church discipline for covetousness."

#### The International Missionary Union.

The eleventh annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 13th to 20th, 1894. Arrangements are made by the hospitality of Dr. Foster and other residents of Clifton Springs to entertain all missionaries coming for the purpose of attending the meeting. All missionaries are requested to send the Secretary, before the meeting, their names, societies, fields, and years of service. The Union is continuously seeking out all foreign missionaries who are living or visiting in this country and Canada. The Secretary, Rev. W. H. Belden, Clifton Springs, N. Y., invites correspondence with all such persons. Any inquiries about the Society will be answered by Mr. Belden.

The death of Rev. J. E. Chandler, Sr., of cholera, in India, and of Rev. Alden Grout, who, after thirty-five years of labor in Zululand, died, at the age of ninety, at Springfield, Mass., and the death of Rev. George Douglas, D.D., Principal of the Theological School of the University at Montreal, might well give us pause. Dr. Douglas contracted disease when a missionary in early life in the West Indies, which progressed till it resulted in total blindness and disability of the limbs, which required artificial support for years. He was the Chrysostom of the Dominion of Canada, and a more powerfully eloquent man has not graced the American pulpit or platform. His was a marvellous instance of the triumph of mind over matter. He was a Vice-President of the International Missionary Union, which institution has lost from its roll by death eleven members since June last, included in which list would be Dr. Nevius, Dr. Douglas, and Mr. Chandler.

### III.—FIELD OF MONTHLY SURVEY.

India,\* Burma,† Hinduism.‡

#### BURMA IN MISSIONS.

BY REV. A. BUNKER, TOUNGOO, BURMA.

The idea that our mission work in Burma, after the many years of help which it has received from us, should be able to take care of itself has gained currency among some good people.

Some also, looking at the hundreds of millions of China and India, have questioned if it was wise to expend so much on the comparatively small population of this province as is now being done.

Both of these views are taken from a human standpoint. As we followed God's leading in entering Burma, it will be safe to continue our work until He as unmistakably releases us.

As the preaching of the Gospel to all nations is His work, and as His servants should follow His leading only, we believe it is as unwise to compare missions with missions as it is to set off one kind of mission work against another. Domestic, home, and foreign missions are one in fact, and so the field is the world. One field of labor is more important than another only as it is so in the mind of God.

Burma, with its nine millions of inhabitants, may be as important, in the mind of God, to the conquest of Asia for Christ as are the millions of India. The mathematics of God are not those of men. The small band, with Abraham as leader, who, in the early history of the Hebrew race, crossed the Euphrates to an unknown land were more than all the nations of the earth in God's plan. His providential leading should determine the following of His people, not numbers, wealth, or worldly influence. Clough sought the high-caste Bramins, but God sent him back to the

Pariahs. "God hath chosen the weak things of the world to confound the mighty; yea, the things that are not to bring to naught the things that are."

Following this lead, is it too much to assume that His children may in some degree, at least, forecast His plans, when once He has begun to unfold them?

Now, the providential leadings which took Judson to Burma are familiar to all students of missionary history.

At this point we may well pause and ask:

1. If our work in Burma is completed, or only just begun?
2. What are the providential leadings now before us?
3. What do recent developments teach us?
4. What does the field now offer?
5. What things in our work should be emphasized for the future?

A somewhat accurate knowledge of Burma is necessary to enable us to answer these questions.

Burma is a part of a great country having intimate relations with many races and tribes. It cannot be easily detached from any plan of missionary work which must embrace the whole continent of Asia. Its physical geography, taken in connection with the peoples who dwell on the plains and mountains; its situation with reference to other races, as regards the lines of commerce and travel already developed or in prospect; and its importance in its relations to all future development should be carefully considered.

Objection has been taken to the phrase, "Burma at the back door of China." But however we may regard its situation with reference to that country, a careful study of its relations to the countries bordering upon it will show that the provinces of Szchuan and Yunan must be brought into immediate relations with Rangoon, the *entrepôt* of

\* See pp. 50 (January), 99 (February), 172, 179, 212 (March), 247, 267, 270, 281 (present issue).

† See also p. 125 (February).

‡ See also pp. 179 (March), 254 (present issue).

Burma, in the near future. Mr. Upcraft says of the former province, "It holds the key of East Central Asia." It is well to remember that Szchuan has fully thirty-five million souls, with one hundred and forty governing cities and uncounted wealth.

Not less important is a careful study of the various races of Burma, their geographical positions, and their fitness or unfitness for use in evangelizing work.

Again, if we take into consideration its past development we shall be encouraged to see how much the history of Burma is the history of the work of our missionary society in that province. The Baptist Mission has been the handmaid of the English Government, and its work has been often favorably mentioned by English officials.

When Judson entered the empire of his golden-footed majesty, nearly four-score years ago, who would have dared to predict the present advanced state of that country? All foundation work in the development of a race, or of a Christian civilization, is of the most difficult character, as every missionary well knows, and it makes a small showing. Yet most of this work in Burma has been accomplished. The thirty thousand Christians, gathered from all races, organized into churches, associations, and a convention for foreign mission work, with a carefully prepared system of mission schools, with printing-presses, weekly and monthly papers, dispensaries, etc., has required great labor and patience. The battle of religious intolerance has also been fought, and the proud, defiant king, who scorned to bow to the sceptre of King Jesus, has been swept from his throne, and all his dominions, from the Cambodia to the Bay of Bengal and the Gulf of Martaban to the Himalayas, have been thrown wide open to the Gospel messenger.

Again, were one to study the statistics of the development of trade and commerce of this country, he would find them not less instructive for the

past than for their promises for the future.

The frontier trade for the last year was more than \$2,000,000, an increase of about 5 per cent over the previous year, which is a large showing when we remember that the government is even yet engaged in bringing the tribes of Upper Burma under law and order.

The work of opening up communication and facilities for travel has also gone forward with commendable rapidity. The Judsons and early missionaries made journeys occupying months which now can be made in as many days. The grand trunk railway, from Rangoon to Mogoung in the north, a distance in a straight line of about 600 miles, is nearly completed, and our missionaries are able to travel the length of the land in comparative luxury. Military roads have been constructed into the mountains on the east and west; telegraph lines have been built, post-offices established, making the whole country accessible to missionary work. Within seven years over 2518 miles of telegraph line has been constructed in Upper Burma alone. During the last year nearly 1000 miles of wire has been laid. Exports are in excess of imports, and private trade has increased to 23,000,000 rupees.

Nor has the government, often aiding the missionaries, neglected the common work of education of the people. However, of the two hundred thousand pupils in government and mission schools, our mission has a seven-tenth part of the whole, or nearly twelve thousand children under its care.

This is significant, and shows how large an influence we have attained in this land; also brings corresponding duties and obligations for the future.

Recent developments are, however, enlarging our view. The taking of Upper Burma by the English and the dethronement of King Thebaw caused scarcely a ripple on the news of the day; yet how far-reaching the results already appear in the plans of God,

so far as man can interpret them! The dethronement of the king meant the decapitation of the Buddhist Church in Burma. The king as the head of the Church being removed, the bulwark of Buddhism fell. The results are already apparent in the increasing interest manifested by that people in the religion of Jesus. During the last year there has been reported the first instance on record of a Buddhist village expelling its priests and applying to our mission for teachers.

Again, the dethronement of the king brings our mission face to face with unlimited opportunities for work, and affords an admirable field on which to train the battalions of Christ already gathered in Burma and Assam.

The government having once grasped the throne of the Alomypigs have since employed its armies in reducing to order the brave but lawless Hill tribes, whose countries skirt the whole eastern, northern, and western frontier of Burma. Fully forty tribes have thus been wholly or in part led to acknowledge the authority of her Majesty the Queen, and to live in peace with themselves and neighbors. A great impulse has also in like manner been given to the opening of the whole country in the matter of roads and railways. Not only have many roads been completed, but much larger enterprises are under contemplation. A recent paper announces the completion of the final survey of a railway northeast from Mandalay to Kunlong Ferry, on the northern Salwen, a distance of about 200 miles. Kunlong Ferry is about midway between Mandalay and a point on the Yang-tse-Kiang, by the way of Talifoo, the centre of Panthay power, and is the rendezvous for the trade of Western Yunan.

This road opens up a great extent of country and brings the millions of Yunan and Szchuan into immediate touch with Burma.

Again, a railway is projected from Mogoung in the north, through the State of Manipur, to join the Assam

railway, which is advancing through that State to meet the road from Burma. This, too, will bring a multitude of peoples from these brave Hillmen into touch with the missionary.

Now we reach the fact which the business men of the Old World are not slow to appreciate—viz., Burma as a railway and trade centre for Southern Asia. With these roads completed and the Euphrates valley road, "the way of the kings of the East," for which a syndicate has been already announced in England, and which will connect Constantinople with Quetta, in Afghanistan, the missionary will take train at Calais, in France, and in a few days' easy travel will disembark in Calcutta or Rangoon; and when the Kunlong Ferry road is opened, it will not be long before the headwaters of the Yang-tse-Kiang are reached, for this is the short cut for the trade of Western China. Is it too great a stretch of imagination to suppose that a few years will connect Shanghai with the headwaters of this river by rail? Commerce will inevitably take the shortest and cheapest routes of transportation, and more improbable enterprises have already been realized than the connection of Shanghai and London by rail.

Did Isalah foresee these days when he said: "And I will make all my mountains a way, and all my highways shall be exalted. Behold, these shall come from afar, and, lo, these from the north and from the west, and these from the land of Sinim."

Again, the era of peace and good government which has come to Burma is greatly stimulating immigration from all neighboring States. The ubiquitous Chinaman is seen everywhere pushing himself into every nook where money can be made. It is also estimated that before a decade has passed there will be over three millions of Indians in Burma.

This rapid survey would be imperfect if we were to pass the Hillmen without further notice. It is believed that these are to be a great factor in the future evangelizing of Southern Asia; that

they are a chosen people, kept and prepared of God for important use in this work of the Holy Spirit. Though divided into many tribes and clans, there is a marvellous likeness stamping them as originally one race. Kept from idolatry by their priests and their traditions of a former Jehovah worship, as well as of early Bible history; allied in manners, customs, worship, and physique; showing everywhere a wonderful grasp of spiritual truth, when once they have apprehended it; born teachers and preachers, with the simple faith of a child—they occupy, without doubt, a large place in the plan of God for the future of Asia. These chosen people, whether found in Assam, Northern and Southern Burma, Siam, Cambodia, or Western China, supply us with our corps of native helpers. Out of thirty thousand converts in Burma, twenty-seven thousand are from the Hillmen.

Their zeal and activity in the past in self-support, in education, in evangelizing, not only their own people, the devil-worshippers, but in advancing successfully to the attack of hoary Buddhism in its strongholds, cheer us with the great hope that God has been preparing a people from the beginning who should come to the kingdom for this time and purpose. Perhaps here we may discover one of the reasons why Judson was turned from other countries he sought to enter and sent to inhospitable Burma.

These Hill tribes in Burma are now for a large part reduced to order, and a highway has been cast up all over the mountains by the English Government for the missionary and his message.

It is said that it requires greater generalship to secure the fruits of victory than to win a battle.

The battle in Burma is being won. Now it remains to be seen if we have wisdom enough to secure the fruits of victory.

The developments of God's providence teach us that our work here is now fairly begun rather than completed. Our view has enlarged. With

a corps of six hundred and ten trained native pastors, and three times that number under training, we look forward to the conquest of the whole land for Jesus.

We do well here to discern the lessons the past has taught us, and, by the help of the Spirit, those which need to be emphasized for our future work.

One of these lessons is that *spiritual results follow the law of cause and effect* in no small degree. As we sow we reap. Our best results have been secured by painstaking, persistent, patient labor. In order to secure an efficient corps of native helpers we have been obliged to carefully train and educate them from the beginning. The best helpers are usually the best trained men, other things equal.

We have reached a point where a change of missionary methods is absolutely necessary. Our successes demand such a change, and we must emphasize, as never before, the training of a native instrumentality for our work. Hereafter the missionary will not be merely an evangelist, but the trainer of evangelists. For such a task the future of our work demands the best talent. The necessity that such men should be *leaders of men, many-sided, well-balanced*, and mighty men of faith, is obvious.

But to raise up this native instrumentality, Christian schools are of prime necessity. Happily we have now five hundred village schools, over five hundred churches, and not far from one hundred thousand adherents of our mission, from which to draw material for these training-schools.

This Christian education is demanded by the new foes which are already marshalling their forces against our King in all the Orient. Says a missionary in a recent letter: "The battle of the future in the East will not be between Christianity and Buddhism, but Christianity and infidelity."

Finally, *our very successes are becoming our peril*. This fact cannot be too strongly emphasized. They put the

Church to sleep when they should stimulate it to greatly increased activity, for we are a long way from final victory.

We send our missionaries to heathen lands, and God gives them surprising results, but our responsibility has only now begun. How would public opinion scorch the name of a military officer who should send forward a forlorn hope without proper supports! Sending forth missionaries carries with it the duty of supporting them, not neglecting them till they are crushed by their very success.

We rejoice to believe that there is a rising tide of missionary zeal all over this broad land, and that the churches of all denominations are rallying to the calls of the hour, and that a better day is dawning for this work of our Lord.

We trust that the time is near when the children of God will do His business, with the same or greater zeal than they show in their own; when they will acknowledge His Divine right, not only to a tenth, but to all they have; when faith and works, head and heart, shall get together. Then will come to pass the declaration of the Lord of hosts, "The heathen shall know that I am the Lord, when I shall be sanctified in you before their eyes."

In *India* there are no fewer than 65 Protestant missionary societies directing the work of 857 ordained missionaries—viz., 16 Presbyterian societies, with 149 laborers; 13 Baptist societies, with 129 missionaries; 9 societies of the Established Church of England, with 203 missionaries; 7 Lutheran associations, with 125 men and women; 4 Methodist societies, with 110 Gospel ambassadors; 2 Congregationalist associations, with 76 missionaries; 1 Unitas Fratrum and 1 Quaker society, with 16 in their employ; as also 7 independent societies, together with 5 women's associations. In addition to these 857 ordained missionaries there are 711 ordained European lay helpers, 114 European and semi-European lady assistants, teachers, etc., and 3491 native lay

preachers. The number of native Protestant Christians is 559,661, an increase of 150,000 in ten years. Of these, 182,722 are communicant members of churches, an increase of 70,000 in the last decade.

#### MADRAS COLLEGE.

Mr. Meston, from Madras College, makes a strong appeal for prayers instead of criticisms in regard to the educational work there. He says: "Praise the Lord, one of the students was baptized on the first Sunday of December. He was a Hindu of a caste family, though not a Brahmin. Still it must have been a great wrench for him; his wife was baptized along with him. . . . It was a most solemn thing, and oh may it bring us more *prayers*. People may not believe in educational missions, but they might at least pray. It is such a horrible feeling to be doing work in which there is so little result visible, and amid it all to be *sure* that we are not backed up by prayer. . . . If people were remembering us I know I should feel it more. . . . There are some mornings vivid still in my recollection, and filling me with a joy beyond compare, when I have been able to lay hold of some precious Gospel truth, and to hold the attention of the students with it for an hour; and these were mornings when I knew that prayers were going up in my behalf. This is the glorious working of God for which I could only give grateful thanks. Oh, brother, pray for the Christian college. Unless we are terribly faithless, surely God has some fruit for us to gather even now, and still more in the days to come."

Among the Garos in *Assam* the work is moving on with increasing momentum. At the beginning of the year the number of communicants was about 2400. More than 800 were baptized last year. Nearly all of the churches are financially self-supporting, and a genuine missionary spirit evinces itself. The prospect in Upper Assam, among the tea-garden laborers, is also full of much promise.

#### IV.—EDITORIAL DEPARTMENT.

Dr. A. J. Gordon and the editor-in-chief have been making a short tour in the interests of missions, beginning February 13th, in Toronto, Hamilton, Brantford, London (Ontario), and finishing with the Student Volunteer Convention, Detroit, February 28th to March 4th. The degree of interest developed has been to us both a most delightful surprise. Instead of confining attention to the subject of *missions*, we have sought to lay a foundation for a true and deep apprehension of the evangelization of the world, by calling attention first to the Holy Spirit, His personality, work, and manifold activity as the Spirit of truth, of life, of order, of power; then to the blessed hope of the Lord's coming and the true character of the present age as preparatory to His advent, and as the age of out-gathering of God's people from all nations; then to the true relations of giving, both of self and of substance, not only to missions objectively, but to spiritual growth subjectively, etc. This honoring of the Spirit at the beginning was uniformly followed by remarkable signs of His personal presence throughout. At Toronto, one and even two overflow meetings became necessary, and the interest was most impressively solemn. Over \$1470 in voluntary offerings were gathered. Dr. G. L. Mackay, of Formosa, Mr. Spencer Walton, of South Africa, Rev. John McVickar, of Honan, were among the speakers. Dr. Mackay's account of the work in Formosa we have never heard excelled in thrilling and convincing power. A special account of the Students' Convention at Detroit will appear hereafter in these pages.

The last census of India was accomplished with marvellous celerity and thoroughness and shows an amazing population. It was done chiefly *on one day*, February 26th, 1891, when 1,000,000 persons were employed as census-

takers. Regard seems to have been had to fitness rather than to political considerations. The result has been duly tabulated, and is considered very accurate. The figures foot up a population in all India of 286,000,000. Of these in British India there are 220,500,000. Besides those who are thus directly under British influence, there are 65,500,000 over whom England "exercises a quasi and semi-feudal authority." What a mass of humanity! And how rapidly increasing! Since 1881 the increase has been 26,000,000, or nearly 10 per cent in a single decade; but in the recently acquired Indian possessions the increase has been still more marked. For instance, in Lower Burma the population has multiplied one half since it came under British administration. These facts speak volumes.

And what a proof and illustration here of the celerity with which the Gospel might be proclaimed through all the earth! Suppose that all Christian churches in all nations should simply combine during any one year to undertake to get into contact with the entire unsaved population of the globe, and organize with like thoroughness!

We have a letter of great interest from a cousin of Mrs. Nevius, which we give our readers. It was addressed to our dear friends, Mr. and Mrs. J. E. Mathieson, of London.

CHEFOO, CHINA, Nov. 25, 1893.

My cousin, Mrs. Nevius, wishes me to write you for her the sad tidings of her dear husband's death, which occurred on October 19th, Thursday morning at half-past ten.

Dr. Nevius was in very poor health when we returned to China last autumn, but for some months past had seemed much better, and had been able to keep steadily at work all summer on the revision and translation of the Bible, and had finished the part assigned him.

At the time of his death he was preparing for a trip into the interior of the

province to attend a mission meeting and presbytery at Wei Hien. He had not felt so well as usual for a day or two, but on Thursday morning after breakfast had prayers with the Chinese as on other mornings, and went on with his preparations. One of the last things he did was to make a list of articles he should need for his six days' overland journey.

His pulse was going in such a strange, irregular way that Mrs. Nevius thought it would be better for him to see the doctor before starting on his trip, and sent for him to come. Dr. Nevius met the doctor at the gate. They soon after came in the house and sat down in the study. The doctor seeing that Dr. Nevius looked poorly, asked him if he would not lie down on the sofa. He replied, "No, I am all right; we will go upstairs presently." They had a little more conversation, and Dr. Nevius was about to speak again, with a smile on his face, but his head fell forward, and the doctor caught him in his arms and laid him on the floor. Mrs. Nevius entered the room just at that moment. She bent over him, calling him endearing names, but there was not a moment's consciousness, not a moment's pain, God had taken him so quickly and so quietly. There were but a few faint breaths, and all was over of this life for him.

My cousin was ill at the time with a bronchial attack, but rallied, and was able to see him laid to rest the following day, but has been dangerously ill all these weeks since, and we hardly know yet whether the danger is passed, but hope she will soon begin to improve more rapidly.

Many friends are urging Mrs. Nevius to write the life of her dear husband, and are praying that she may be raised up from this illness to do it. I think, were it not for this work in view, she would hardly wish to come back to the life which looks so hard and lonely and so changed in every way for her. She sends you her love.

With kind regards,  
I am very sincerely yours,  
LISLE BAINBRIDGE.

Mr. Mathieson adds: "This will be of interest to you. Dear Nevius visited us at Hampstead more than twenty years ago. I deemed him one of the wisest and best of missionaries to the Chinese. J. E. M.

"January 16, 1894."

We are desired to republish this short statement with regard to giving:

Among our duties we put in the front rank a proper and scriptural standard of *giving*, based on the conception of a *Divine stewardship* in all property, which is the only solution to the present inadequacy of our gifts. We have *giving*, but not of the *right sort*.

There are at least ten ways of giving:

1. The *careless* way—giving something to any cause presented, without inquiry into its merits or claims, or proportionate value as to other causes.

2. The *impulsive* way—giving as the feelings and caprices of the moment dictate, as often and as much as love, pity, or awakened sensibility prompt.

3. The *easy* way—lazily to shirk all real self-denial by a resort to fairs, festivals, and other panderings to the flesh, to raise money for the Lord's cause.

4. The *selfish* way—giving because there is promised some reward of praise, prominence, or human glory.

5. The *calculating* way—giving with reference to some returns in prosperity or material benefit.

6. The *systematic* way—laying aside as an offering to God a definite portion of income: one tenth, or fifth, or third, or half, as conscience dictates. This is adapted to both rich and poor, and if largely practised would indefinitely increase our gifts.

7. The *intelligent* way—giving to each object after a personal investigation into its comparative claims on our beneficence, and without regard to the appeal of men.

8. The *self-denying* way—saving what would be spent in luxuries and needless expenditures, and sacredly applying to purposes of religion and charity.

9. The *equal* way—giving to God and the needy as much as is spent on self, balancing personal expenses and benevolent outlay. What a corrective to all extravagance!

10. The *heroic* way—limiting our expenditure to a certain sum, and giving away the entire remainder. This is stewardship actually in exercise. This was John Wesley's way, and it is J. Hudson Taylor's way. It makes of

a disciple a habitual, conscientious, proportionate, prayerful, liberal, unselfish, consecrated giver.

We meet the following erroneous paragraph, not for the first time :

"The first zenana teaching ever attempted in the East was in Siam in 1851, as zenana work in India did not begin until 1858. Twenty-one of the thirty young wives of the king composed the class. And the beginning in India was on this wise : A certain missionary's wife in Calcutta sat in her parlor embroidering a pair of slippers for her husband. A Brahmin gentleman admired them. Mrs. Mullens asked him if he would not like to have his wife taught to make them. He answered yes. That was a fatal word to those who wished to cling to idolatry, but a joyous "yes" it has proved to be to them. As this lady was teaching the women of India to twine the gold and purple into the slippers, she was twining into their hearts the fibres of the sufferings and love of our Lord and Saviour. After one home was opened to the missionary, it was easy to gain access to others."

This is a mistake. Neither Mrs. Mullens nor Mrs. Elizabeth Sale, before her, originated zenana work. It dates back years before to the work of Rev. Thomas Smith, Alexander Duff, and Rev. John Fordyce. Having ourselves made such misstatements, we desire to correct them for ourselves and others.

Rev. Z. C. Taylor, of Bahia, writes of the war in Brazil :

"To all religious people, priests and evangelists, there is an underlying secret in this war. The revolting admiral is in hearty sympathy with the Romish religion by protecting and obeying its chiefs. It is from the Pope's legate at Rio that this fact is made public. There has been no pretension so far of a return to a monarchy. In my humble judgment the war is a national chastisement on the part of Rome, because the republican constitution commenced by declaring Church and State separate and equal rights to all. No priest was allowed to vote or be elected to office ;

but silently, secretly, persistently the intriguing Jesuitical priests have been at work creating discontent, thrusting themselves into office, and begging for public favor and patronage ; and gained their point so far as to place the real condition of affairs almost as intolerant and idolatrous as during the monarchy. A short time ago Congress sent a delegate to the Pope, recognizing his legate at Rio City. Councils were ordering certain idol processions to be made at public expense. Bahia and our other State legislature gave endowments to Catholic seminaries ; and now Bahia legislature is considering a proposition to put priests to teaching in public schools as formerly. A soldier is ordered by law to accompany any procession which he may meet, and government bands of music are sent to play at idol festivals. The name 'citizen,' so highly prized at first, has become tame. The priests have had a good opportunity to put the people against the republic. All are quite certain that the monarchy can never be restored, and so in general public sentiment that is not in hearty sympathy with one or the other party is doubtful and despairing. War in Rio has been going on two months to-day (November 6th). Our congregations and work here are not affected in the least by it. Brother Aden fortunately stopped off here and has escaped danger and delay. I believe this war will bring good to the cause of liberty. The people are thinking and learning in the hard school of experience. Light, liberty, and equality must come."

A book called "Traffic in Girls, and Florence Crittenton Missions," has been recently published, written by Miss Charlton Edholm, Superintendent of the Press Department of the World's Woman's Christian Temperance Union. The contents of the book are not only terrible revelations of the existing facts, but in our opinion are in some cases almost too bad to be *put on paper* ; they remind us of what Paul says, "It is a shame to speak of those things which are done of them in secret."

This book, which thus perhaps errs in plainness of statement and shocking revelations, contains startling facts, warning ministers, mothers, and young women of the plots whereby myriads of "our little sisters" are ensnared into

lives of shame; and it tells the glad story of the rescue of thousands by evangelist Charles N. Crittenton, of New York, whom Miss Frances Willard happily calls the "Brother of Girls."

All lovers of purity will feel glad that successful efforts are made to rescue many more of these girls from their pitiable life. Mr. Crittenton will give all the proceeds of the sale of the book to the mission work.

There is a royal caste of beggars in Nanking. It was founded by Hung Wu, the first monarch of the Ming dynasty. He did this because, having once been in the mendicant line himself, he wished to oblige an old beggar friend. "I don't want anything from your Majesty," said the latter, "except to have plenty to eat and wear and have nothing to do." He could not have put it better. The beggar had his wish. The caste of which he was the first chief live in certain large "caves" in the wall of Nanking. The police appoints the head of the beggars. They are well off, and their apartments are lofty and airy. From the arrogance of modern tramps, one would suppose they belonged to a royal caste.

The editor has received a letter from a *very high source*, which he thinks he ought to give in substance to the readers of the REVIEW. It is written from London, and dated January 15th, 1894.

MY DEAR DR. PIERSON: I enclose a letter to Dr. Gordon on educational missions. I cannot help feeling that it is unfortunate that Mr. Watkins's letter was printed. I sometimes think that your REVIEW, which has gained an important position in this country, needs some one to check the English news, and see that things are kept in their right proportion.

Let me thank you most warmly for your admirable article on the "Parliament of Religions." I say Amen to it with all my heart. It is curious how little we in England have heard of the "Parliament;" just a few fragmentary letters, etc. We are now looking out for the authorized report, which is announced for January 16th.

Also I am truly glad that you stand firm to the grand truths enunciated

in your Mildmay address, reproduced in your November number, on the kingdom. I am delighted with Dr. Gordon's "Holy Spirit in Missions," and have written an article on it for the *Intelligencer*. E. S.

An Oxford graduate and LL.D., to whom a lady excused herself on account of an engagement at the zenana mission, innocently asked where "*Zenana*" was. Almost as bad as the old lady who wanted to know if *old Calabar* was dead yet? or the M.P. who protested against sending English troops to the deadly climate of Western Africa, thinking *Ceylon* an abbreviation of *Sierra Leone*!

Dr. E. H. Edwards, whose postal address is Tien-tsin, North China, writes to the editor to ask help in finding a fellow-worker. At Tai-yüen Fu (our station) there are now eight children belonging to different missionary families, and ranging in age from four to ten years, for whom we are anxious to engage a *kindergarten teacher*. A lady came out last year and has been teaching the children since then, but now wishes to engage in mission work among the Chinese, and we expect to lose her services. If you knew of a certificated kindergarten teacher who would undertake the work of teaching the foreign children of our community as mission work in the spirit of a missionary, we should only be too thankful to welcome her. To a competent teacher we would offer £50 (fifty pounds) a year, with board and lodging. Of course this is not much compared with what a certificated teacher could get in America, but is more than the teachers at our mission school at Chefoo receive. I think you know the kind of lady we should like. It would be as well if the lady could conveniently see the council of our mission at Toronto, but this is not absolutely necessary, as we should be responsible for her passage and salary. Our port (Tien-tsin) is closed to steamer traffic by ice about the middle of November, so that I fear it will not be possible for any one to reach us for next winter. Steamer traffic reopens about March, so that if a suitable teacher were found she could be with us next spring. As we are situated about latitude 38° N., and our station is 3000 feet above the sea, there is no objection to one's arriving in the spring instead of the autumn.

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

### Extracts and Translations from Foreign Periodicals.

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

#### INDIA.

—"I have often heard it said of the older missionary society that the propagation of the Gospel in foreign parts is an anachronism ; and I for one am at a loss to know what is really foreign to England's opportunity. May I ask leave to give you very briefly my impressions of what we are doing in this respect in our great and glorious Indian Empire? We have there more than 280,000,000 souls, over whom, directly or indirectly, we have influence. The capital cities there, as Bombay or Calcutta, are like great European towns in magnificence, and the cities generally are permeated everywhere with English ideas and influence. All this has been given to us, and our power and grasp, I believe, are increasing every day. The Indian problem is doubtless more complex than ever, and difficulties are rising up which our fathers never knew ; but we have only to look the right and the truth in the face and go straight forward, and things the world calls impossibilities will be speedily solved by the power of the Church of God. Here we are with this great work before us—what have we done? As to our material gifts, there is no doubt of the enormous benefits conferred on India by British rule. Everywhere there are security and prosperity, which but for the wise English raj would never have been known. The *pax Britannica* extends over more millions of men than the *pax Romana* in days gone by ever did ; communications are opened, and everything is done to draw up that vast population to a higher material condition, bringing all our science and power to bear on mate-

rial improvement ; and for that we thank God, for, after all, the material is His as well as the spiritual, and we believe that through our commerce and political dominion England is a fellow-worker with Him for the blessing of all the earth.

"And what have we done with regard to intellectual life? We impart our Western knowledge and science and culture, and although, in spite of great advance, only a fraction of the great population can yet read and write, we are extending with marvellous rapidity our intellectual influence. I visited at Madras, Bombay, and Calcutta great educational institutions which might fairly take their rank with the greatest in the old country. I have observed in the villages—and let me tell you of one peculiar feature which a missionary should never forget, that 90 per cent of the people live in villages or towns of less than 20,000 people—I have seen schools in the villages, and everything is being done to spread this intellectual life. We have done well, for there is no doubt of the immense receptivity of the higher and cultured classes in India in regard to our teaching.

"But what is our highest duty to God in respect to India? It is to impart the moral and spiritual gifts which we owe, in the name of Christ, to the inhabitants of India. In earlier days English rulers in India seemed ashamed of the name of Christ, and the people of India believed that we had no religion at all. This shows what arrears we have to make up, and what a little we have done in this great work. But yet there has been poured forth a marvellous blessing. The population is increasing, but the Christian population is increasing, I think some sixfold beyond the general increase. We have much to do, but within the last twenty-

five years there has been an increase such as has not been known on earth since the days of the apostles themselves. We are going on with the work, and, in spite of hindrances, want of faith, and the wretched religious differences which are a cause of scoffing on the part of the heathen, the opportunity is there, and that opportunity has been wonderfully made use of to do an enormous work in India. You have only to go to South India, where there are vast temples, marvellous in splendor, and having thousands of devotees sometimes attached to the service of the temple, to see that heathenism has a great and mighty hold on the inhabitants. We have destroyed much of the faith of the educated classes without giving them anything in its place, but that is not true of the great mass. There the religious spirit is strong, and amid the perversions and the distorting medium of idolatry there it is with strength and vitality, and what we have to do is to lay hold of what is good in that religious spirit and extinguish what is evil, to raise what is good to a higher level, and destroy the evil by the power of Christ. Then there is Mohammedanism in the north, less full of ideas, less progressive in spirit than Hinduism, but with a toughness and a tenacity which, except in Christianity, are seen in no other religion; and there are points in which Mohammedanism has a grasp of that vital truth that there is one God only, in whom men live and move and have their being. We are confronted with two great religious systems, each having in it both good and evil, and we have to inspire the one and cast out the other."—BISHOP BARRY, in *Church Missionary Intelligencer*.

—"A striking peculiarity of the religious life of the Christianity of this country, as it seems to us, is the lack of the emotional element. Even where faith is manifest and active there seems to be almost no feeling. Perhaps our experience is exceptional, but in many

years of mission work we never met with a case of what is known in America as 'revival work'—that is, a case in which persons are so powerfully affected by the Holy Spirit's influences that physical effects, either in the way of great distress or in the way of transports of joy, were manifested. Even in cases where there seems to be 'conviction of sin,' it lacks that pungency and vividness which we have seen in other lands, and even where conversion seems genuine it bears more traces of an intellectual change than of something which profoundly moves the heart. We are not arguing whether this lack of emotion be a defect or an improvement. We simply call attention to it as a curious circumstance. We never remember to have seen tears caused by spiritual emotion in the eyes of any native of India but once, and that was in the case of a gray-headed preacher; and yet we have seen many cases in which persons seemed in the midst of mighty temptations, to be heartily striving against sin, and endeavoring to commend the religion of Jesus to others by a holy life. Possibly the missionary body are largely accountable for this state of things, by reason of the way in which they have instructed their converts. If this be so, it might be well to review those instructions and see if they are as complete and well-rounded as they should be. A conversion which affects men's brains and not their emotions has not gone far enough. If this matter be only a race peculiarity, and not an effect of training, there is little to be said. It is not to be expected, nor indeed desired, that the Christianity of this country should in all respects conform to Western models, but we should at least keep our eyes open, and keep defects from creeping into our congregations in the guise of advantage."—MAKHZANI-MASIH, quoted in *Bombay Guardian*.

—Opportunities are now largely opening for zenana female missionaries, if allowed by the Church, to administer

baptism within the zenanas, thereby sparing Hindu ladies a wrench from their homes which would leave them outcasts, as well as a publicity utterly alien to all their feelings. The *Witness* is inclined, and with good reason, to favor this. Baptism by lay persons, male or female, is received throughout almost all Christendom as valid, and as authorized in exceptional circumstances.

—"The founders of the Protestant churches in India deserve to be held in all honor. The labors of Ziegenbalg, Schwartz, and their coadjutors, will ever form a stimulus to the Christian missionary. That they did not fully understand the religion and customs of the country is not to be wondered at. Sanskrit was sealed to them; information had to be gathered as best it could; war and confusion often interfered with their work. That they ever achieved so much is a marvel; that they made mistakes they would be the first to admit. One of these mistakes was the apparent toleration of caste. A century of toleration has not eradicated it. The evil seems rooted in the soil, and is ready to spring up in unsuspected forms."—*Harvest Field*.

—"We hear from various quarters of friends who are tempted to forsake the anti-opium cause. They are inclined to believe that the statements of Sir George Birdwood, Sir William Moore, Sir John Strachey, and Sir Lepel Griffin are a triumphant vindication of the Indian Government. Apart from the fact that they have only seen a small part of the evidence placed before the commission, a moment's thought would save our friends from such a grave mistake. It is not proposed, even by these men, to remove the label 'Poison' from our laudanum bottles. With all their professed admiration for the virtues and innocence of opium, not one of them has suggested that it was at all desirable to substitute its use in this country for the alcohol which they affect to condemn.

They have not the least intention of encouraging or making it more easy for their children or their friends to use the fascinating drug; but they have the moral cowardice to urge that what they *dare* not propose to their own countrymen here, they may safely encourage among the great heathen populations of the East. Our friends ought by this time to know that, though it suits the Indian Government to parade the evidence of such men, the opinions of Sir George Birdwood and Sir William Moore on this subject are the ridicule of their own profession. Their admiration for opium, and that of their two friends, Sir John Strachey and Sir Lepel Griffin, has but one meaning—the millions of money received by the Indian Government from the Chinese victims of the drug."—*Medical Missions*.

—The *Harvest Field* warmly resents, as an utter misrepresentation of the educational missionaries of India, the charge that they regard secular education and science as a *preparation* for receiving the Gospel. It explains that they aim to give a *complete* education, including continuous evangelical instruction, because the government, in its religious neutrality, cannot do this. They cannot, of course, confine their own instruction purely to religion. They must provide for mind, body, and heart; but the provision for the mind and body is not a preparation but a concomitant of the training intended for the spiritual nature. They cannot accept the government pupils as sufficiently trained, nor can they, by refusing to provide the instruction which the government does give, drive their young men into the government schools.

—"The other Sunday morning, on visiting some tea gardens, we heard at every turn children singing, *Yeshu mujh ko karta pyar* (the version in Hindi of 'Jesus loves me'). Praising God at the thought of this Gospel message being caused to resound far and near by these as yet heathen children, we asked why they were singing. The an-

swer soon came. A prize had been offered by the manager of one of the gardens to the child who would sing the hymn best and most correctly at the Sunday-school. Twelve children competed; and all did so well (only two made any mistake) that to each was given a book prize. We may note that in this competition the Hindu children far outstripped the Christian children, both in expression and in correct singing."—*Darjeeling News*.

—In view of a dangerous surgical operation lately performed, with entire success, by a female missionary physician, in the case of a Hindu lady in Lucknow, a heathen journal remarked: "Miracles still occur. Even to-day Jesus Christ is performing them through the female physicians whom He sends into our zemanas."

—Mr. ALEXANDER EZRA, in the *Harvest Field*, thinks that it is easy to overestimate the stiffness and foreign tone of translations into the Indian vernacular. At all events, says he, this fault is fast disappearing. The present Tamil Bible is not what Mr. Haigh would call a mere "transverberation," but almost a perfect translation. He goes on to protest against plunging the biblical ideas into the ocean of filth welling out from Hindu mythology and literature, and declares that India will never become robustly Christian unless she drinks deep of English Christian literature. Let the Indian Church remain Indian by all means, but let her, for Christ's sake, be heartily willing to surrender all that part of her nationality which is irredeemably saturated with the vileness of the national heathenism.

—The total number of baptized persons in the American Lutheran Mission in the Nellore District of the Madras Presidency is 14,265, of whom 6178 are communicants. They are distributed throughout 425 villages.

—The United Presbyterian Mission (Scottish) during last year treated 210,000 patients at its dispensaries.

#### MISCELLANEOUS.

—Speaking of the hideous barbarities by which the early English convicts and emigrants in Australia almost exterminated the native race, organizing regular hunting-parties to shoot down men, women, and children, and even dragging them to death at the tails of their horses, the *Macedoniër* remarks: "Who is it, of the civilized Christian world, that has compassion on all this wretchedness under all this barbarism? Not such men of science as M. Renan, who has declared that he sees no reason why we should ascribe to a Papua an immortal soul. No; it is the Wesleyan, Episcopal, and the Moravian missionaries, who, constrained by the condescending love of Christ, have compassion on the unhappy lot of these their oppressed and degraded fellow-men."

—Bishop Temple, of London, preaching before the Church Missionary Society, touches as follows the question of the slow progress of the kingdom of God: "I suppose most of us at first sight are very much more struck with something that is done with a sudden blow, very much more struck with an exhibition of power that we see in some sudden, vast change brought about in an exceedingly short space of time; and we think that there is more evidence of Divine power and Divine interference in the rapid than in the slow. And yet reflection would rather lead us to look at the other side. There is no doubt that when anything is done very rapidly, whether it be in a great convulsion of nature, or whether it be in the sudden change in the views and convictions of a large number of men, there is something very striking in the rapidity with which God sometimes does work of that kind. But is there not something still more striking in the steady, quiet work that goes on century after century, and shows that the one purpose is held fast long after those who were first employed to fulfil it have passed away, and when through

generation after generation it was quite impossible for men to keep up any one purpose, because they passed away and could not hand on the determination with which they themselves had been actuated? Is it not still more striking, I say, that there is but one purpose displayed through all these changes of successive generations, and that while men change and pass away from the earth, there is still the one great aim steadily followed, there is still the one great work going on? If there be proof of a Divine operation, surely it is rather here."

—In view of the greater susceptibility of the female constitution to the depressing effects of tropical climates, the question is often raised whether it might not be better if the greater part of our missionaries went out unmarried. The *Revue des Missions Contemporaines* quotes the following from the Paris *Estafete*, which is interesting as giving what may be called the view of a Roman Catholic unbeliever. We reproduce it without modification.

"It is worth while taking note of the advantages which the Protestant missionaries enjoy in virtue of their mode of life, of the influences which they create for themselves in remote countries by means of their families. There are very few houses of pastors, in the Indies or elsewhere, which do not thus constitute a centre, a nucleus of relations more or less mundane, and do not form a permanent focus of proselytism.

"The pastors, as is known, are endowed, moreover, with an eminent subtlety, more diplomatic than religious. They are excellent to convert and to control their neophytes. Many are aided in their work by their wives. These show themselves, in fact, both faithful companions and intelligent counsellors. And not infrequently a part of the successes obtained by their husbands are attributable to them. This influence of woman in the labors and in the struggles undertaken by the missionaries has not escaped the eye of

Catholicism. The Sisters of Charity are everywhere sent into the most insalubrious countries to extend the circle of the Christian sway. But they find themselves there isolated, without direct support; without the maternal authority which the family procures, especially among the Oriental peoples."

### English Notes.

BY REV. JAMES DOUGLAS.

*The New Hebrides.*—The work of evangelizing the New Hebrides continues to extend. Little more than a year ago Dr. Lamb, graduate of Edinburgh University, landed on the island of Ambrim among a crowd of naked savages. As the result of his work, and the temporary assistance of two brothers named Murray, from Aberdeen, thirty-seven villages have been brought under Christian influence, several places of worship erected, and others in course of erection, and half the island changed. The change wrought is largely perceived in the remedial effect, both as it concerns the body and the soul. Ambrim is beautiful for situation, a paradise of coconut palms, and the gem of the group of islands to which it belongs. Now it is being fringed with Gospel glory and illuminated by a light that is brighter than the sun.

*The Gospel in Ireland.*—Mr. Thomas Cannellan has much at heart the spiritual interests of his fellow-countrymen. He has issued a booklet for free distribution in order to the more extended diffusion of Gospel light. In consequence of his labors the people are turning, in increasing numbers, to the Bible for guidance; and some of the priests are now advising their flocks to read the Scriptures.

*The Gospel in Bohemia.*—The land of John Huss has of late been the scene of much blessing. A bookseller, who has been converted, has begun to publish the Bible in divisions or parts, each part to cost about one halfpenny. The

house of John Huss himself with its grounds has been secured by the Evangelical Continental Society, and will be used as a centre of Gospel testimony. As thousands flock from year to year to see the house where that great Reformer was born, it is hoped that it will prove a coign of vantage from which the Gospel may sound forth to all Bohemia.

*Central Africa.*—Mr. William Lucas, of Melbourne, Australia, in speaking of Central Africa from the missionary point of view, strongly holds as the result of his own observation that any further accessions to the number of missionaries should mean the opening up of untouched areas. Already the opinion widely prevails that there are "more than sufficient missionaries in the Blantyre province without clashing with each other's operations, unless very defined areas are decided on." Much land remains to be possessed, and the call is for large-hearted, devoted men and women who will work in Africa on African lines; and by African lines is meant for one thing those lines which disturb as little as possible tribal relations. A colonization scheme Mr. Lucas evidently thinks more feasible in fancy than in fact.

*The Late Bishop J. S. Hill and Mrs. Hill.*—The mystery attaching to God's way has been afresh vividly shown in the sudden removal of Bishop and Mrs. Hill, almost coincident with their arrival at their African home. High hopes centred in their outgoing, and the prospects of the Niger Mission never looked so bright before; but the angel reaper has intercepted these destined workers and cut down the hopes that had entwined themselves around their mission. The grief felt is, we believe, more deep and general than is even the expression or manifestation of it. It was said to Mary, "Yea, a sword shall pierce thine own heart also." Even so must their experience be who travail in birth for the world's redemption.

*Zenana Work.*—Speaking of the women of India, Dr. R. N. Cust says: "They are little better than the sheep which bleat in the fields and the birds which sing on the trees; they have no future to look forward to, no idea of repentance for the past, no hopes of another world, except of being with their husbands, if husbands they have had, and passing out of existence, if they have had none."

In view of this sombre description, zenana work is like a jewel set on a dark ground. Miss Lyon reports that in Patna City there are over sixty women in the zenanas who are reading the Testament. Others record like progress, and in some cases the living seed has germinated. Mrs. Pollen, of Blandshuhr, writes: "Again and again in the zenanas have I seen the eyes of the weary and sad fill with tears when I pressed home to them the message of God's love; often and often in one form or another has the assurance been given from heathen lips that the vain, so-called prayer, 'Ram-ram, Ram-ram,' would be given up, and that their prayer would be raised to Him who hears and answers, for a heart with which to know and love Him." Their sincerity is shown in their desire to learn to read, which for them is slow and hard work. "But it is a great pleasure when, here and there, we find a woman already able to read Urdu or Hindi; then from the first day one can put into their hands the books which, with God's blessing, may lead into the way of life." Mrs. Pollen also speaks of the enlarging scope of the work. "Since March, 1892, over one hundred houses have been opened to us, and the work is now far beyond what we can meet and is still increasing."

#### THE KINGDOM.

—It will be a favor very highly esteemed if secretaries of all missionary societies will send early copies of annual reports to the editor of this department of General Missionary Intelligence.

—"Go, or send"—that is, actually engage in life-long service for the world's evangelization, *in propria persona*, or else by proxy, through a substitute provided. For example, a certain young clergyman came to the conviction that it was for him to enter the foreign field, and prepared to do so; but later it became clear that he was called of God rather to fit men for the ministry. Nevertheless, he counted himself under obligation to "send" in a way more definite and personal, and so devotes a sufficient portion of his salary to maintain a representative on heathen soil. And why not?

—This was the prayer of Teava, a convert of the Hervey Islands, who helped to carry the Gospel to the natives of the Samoan group, who only nine years before had been the lowest kind of a heathen: "O Lord, Thou art the King of our spirits, Thou hast issued orders to Thy subjects to do a great work, Thou hast commanded them to preach the Gospel to every creature. We are going on that errand now. Let Thy presence go with us to quicken us and enable us to persevere in the great work until we die."

—"There must be a great exodus of the Christian world, in men, women, money, and spirit, to the heathen world."—*J. M. Hodson*.

—Mr. Fuller, a missionary in Berar, closes a letter with these words: "Oh, if the people at home could be persuaded to live as wholly and as really self-denying for the work at home, as they think they would do if accepted for the field, the ones that do come to the regions beyond would be used of God in a marvellous manner!" Or, put it in this way: Live with such self-denial as they take for granted that missionaries should possess.

—Verily, human nature is the same all the world over, and the heathen are no better than "Christians." It was in Tahiti and in early days that it was the fashion for a man who had stolen

a pig wherewith to make a fine feast for his friends, before the toothsome roast was wholly consumed, to cut off carefully a few inches of the *thin end of the tail*, the same to be religiously carried as an offering to Hiro, the god who gave special protection to thieves.

—A missionary in China, writing of a girl in the mission school under her care, says: "Last night Wah Noo told me she wanted to be a 'whole Christian.' So we had a long talk; and she told me the different things she had done that day that were wrong, and for which she wished the Lord to forgive her. She said: '1. I did not brush my teeth as you told me to do; 2. I did not take off the lower sheet on the bed when I made it up, and I know I ought to always; 3. I got angry with one of the girls; 4. I did not use the soap when I took my bath; 5. I did not try to do my example in multiplication. All the other girls did theirs wrong, so I thought I would, too. Ask the Lord to help me to be a whole Christian.'"

—The seventh chapter of Numbers is the longest one in that book, one of the longest in the Bible, and it is all about *giving*. It tells us about the offerings of the tabernacle. We are asked to give as the Lord hath prospered us. The poor widow cast in her two mites, but it was all her living. The Hindu woman said: "I have nothing to give but my tongue; I'll give that."

—The religion of Christ brings comfort to our own souls when we bring comfort with our religion to some one else. Andrew Fuller once said: "I could not comfort my pious people, however and whatever I preached to them, until they began to comfort the souls of the perishing heathen."

—Mr. Chambers, of Erzroom, writes of a recent graduate who had been doing good service as teacher in a village school where the people were too poor to give him even his bread, and who has been waiting to know whether

the mission would be able to give him a small grant sufficient to live upon. At the close of the term, for which he had had so little reward, he said: "I did not know for what I was being prepared while I was in school. This is hard work indeed and most trying, but this short experience has given me a little idea of what a grand thing it is to assist others toward a higher and better life."

—If ever the wearing of gems is in order, they are surely in this case: "The Countess of Aberdeen wears at state functions a coronet the distinguishing features of which are five emeralds, said to be the largest in the world. These precious stones were presented to Her Excellency by the people of Ireland as an expression of love and gratitude for her interest in their welfare during the period of Lord Aberdeen's Lord Lieutenancy."

—The occupation of medical missionaries is not yet gone. One of the North Africa Mission agents in Algeria met with a patient in a recent tour to whom had been applied a remarkable prescription under the orders of a native "doctor." The patient was made to lie on the ground, the doctor rubbed his heel on a hot axhead, then pressed his heel into the man's stomach. This was done twice. The heel having been again rubbed on the ax, it was pressed on the inside of the elbow joint of the left arm. The patient was then told to drink salt water until it made him sick, when he would be healed!

—Mrs. Charles Brown, Quincy, Ill., leaves \$300,000 to public charities, and two thirds of it goes to local and State societies for the prevention of cruelty to animals. Her nearest relatives are only remembered by 4 legacies of \$1000 each. She leaves \$55,000 and her residence and furniture, to inaugurate and maintain a home for the aged poor, \$5000 to a home for orphans, \$5000 to an industrial home for girls; and other bequests are: \$75,000 to the Illinois

Humane Society, \$45,000 to the Louisiana State Society for the Prevention of Cruelty to Animals, \$15,000 to the Massachusetts Society for the Prevention of Cruelty to Animals, and \$15,000 to the Quincy Humane Society.

—The *Indian Witness* says in a recent issue: "The number of missionaries landing in India during the last three months of the year is so great, that with the exception of persons of unusual prominence no attempt is made to record the names of the arrivals. The steamer *Carthage* brought 31 to Bombay, and about the same date another ship landed 23 in Calcutta. The number of arrivals in 1893 was greater than ever before recorded."

—A missionary in India speaks of the difference between those who have formerly heard, and those to whom the message is a new thing. The latter listen, but there is no response of the heart. It is hard to speak to minds which have no idea of God's holiness and man's sinfulness.

—The *Quarterly Review* for January contains a very thoughtful and suggestive article upon the Progress and Prospects of Church Missions, relating chiefly to the 20 or more organizations through which the English Establishment gives and labors, but also touching often and appreciatively upon those of other denominations. The writer speaks of missions as "a movement which is rightly regarded as a criterion of spiritual vitality, an *articulus cadentis vel stantis ecclesie*," and finds most abundant ground for encouragement as touching the future.

—British and other foreign residents in India give more than \$300,000 a year toward the evangelization of that country, which shows what they think of missions.

—In estimating the forces which make for the world's redemption, we are not to ignore or belittle even such secular and material things as the magic lantern or the bicycle, and much less

the railroad, the steamship, the telegraph, and the Postal Union which do so much to facilitate the progress of the kingdom.

—Whoso would appreciate South America as a field for missions must needs peruse a masterly article by Rev. T. B. Wood, presiding elder of Peru, prepared for the World's Congress, and published in *Gospel in all Lands* for February. It is both statesmanlike in grasp and apostolic in fervor.

—Rev. A. P. Happer figures it out conclusively that the number of Buddhists is often rated most absurdly and preposterously high. Instead of 500,000,000, he can discover but 86,500,000 all told, and of these he locates 30,000,000 in China, 20,000,000 in Japan, 10,000,000 each in Manchuria and Siam, etc. Professor Monier Williams would put the maximum at 100,000,000.

—The Oberlin Missionary Home (Judson Cottage), with Mrs. S. C. Little in charge, occupying a temporary building, is filled to overflowing and more, by 10 children, ranging in age from 6 years to 20, from 8 families, and representing fields as far apart as India, Micronesia, China, Mexico, and South Africa. Only some \$4000 is in hand for a structure sufficiently large for permanent use. A gift of \$1000 has recently come from the children of missionaries once resident in the Hawaiian Islands. The need of enlargement is pressing, and donations are solicited for rearing the walls, furnishing rooms, etc. Here is a noble opportunity for Sunday-schools and societies of Christian Endeavor.

—“Missionary homes” of another sort are becoming quite common for the use of the societies. Not long since the Methodists were provided with one by the great Book Concern, the Episcopalians have recently erected the Church Missions House, and in due season the Presbyterians will be housed in similar roomy quarters of their own.

## WOMAN'S WORK.

—What is the good of separating woman's work from the general giving of the churches? Is it not a case of simply robbing Peter to pay Paul? Not so at all. The benefit is very great, and in almost every way. To divide and specialize is to multiply the number of givers; and besides, the Woman's Boards are in several respects models of thorough organization. Among the rest they gather hosts of small sums, and secure from as many as possible definite pledges of so much a year, a month, a week. The feminine mind is full of purpose and energy, and of ingenuity and tact as well.

—An aged Scotch woman, living in a room and kitchen house on the south side of Glasgow, recently gave £500, “saved by pennies,” to an Aged Workers' Home.

—The Rev. W. G. Lawes some two years since carried through the press for the British and Foreign Bible Society an edition of the New Testament in Motu, one of the languages of New Guinea, and almost the entire cost—some £300—was defrayed by the repeated subscriptions of a Lancashire woman.

—She did not read the papers. Or was she surrounded by poor specimens? Or was her mind blinded by prejudice? A Russian Jewess had need of clothing for her little child; the doctor brought her some. She inquired: “Did Jewish ladies send these?” “No, Christian ladies,” he replied. “Christian? I did not know that Christians could be kind!”

—The following is taken from “Our Viceregal Life in India,” by the Marchioness of Dufferin: “Miss Mitcheson told me an amusing thing about her hospital. It is very difficult to get women to come into it, and they particularly fear the *clean sheets*! They think that if they go into them they will certainly become Christians. They are not nearly so much afraid that the

religious teaching she gives them will have that effect."

—A well-dressed Hindu woman wears but one piece of cloth. It is six or eight yards long and one and a quarter wide. She wraps it in graceful folds about her waist, shoulders, and body, lets it hang loosely in some parts, and tucks it in tight here and there to keep it in place, and she is neatly and becomingly dressed without the use of pin, button, hook, or string. It is needless to say the dressmaker has no mission in India.

—A woman much interested in medical missions has offered two scholarships, of the value of £100 and £50 respectively, to such as desire to educate themselves for medical work in the mission field. These scholarships are tenable at the Edinburgh School of Medicine for Women.

—The Baptist women of the East and the interior sustain 106 of their own sex in the foreign field.

—The Congregational Woman's Board (eastern division) is able to report \$134,778 raised last year, the donations being \$4000 more than in 1892.

—The women of the Methodist Church, South, have set their hearts and their hands upon raising during the current year \$100,000 "for the foreign work alone."

—The twelfth annual report of the Woman's Missionary Society of the Methodist Church in Canada (corresponding secretary, Mrs. E. S. Strachan, Hamilton, Ont.) is to be highly commended for containing, in particular, what too many similar publications utterly lack, full tables of summaries which give at a glance the facts that busy readers would like to gain. This same society, beginning with this year, publishes at St. John, N. B., *The Palm Branch*, a neat monthly of eight pages.

#### OUR YOUNG PEOPLE.

—The Young Men's Christian Association of the city of New York, at its forty-first anniversary reported a mem-

bership of 7584, being 400 larger than ever before. In the employment bureau 3906 were provided with work. Fifty-nine educational classes in 18 lines of study have been conducted for 1839 different young men. The total attendance at meetings and of visitors to the rooms aggregated 1,783,825, or a daily average for the year of 4887.

—Says the *Church at Home and Abroad*: "The Christian Endeavor Societies are quickening the life and improving the methods of work in the Church of to-day; but they are doing more, they are training for the Church of the future members who will be able to work as well as worship; Sabbath-school teachers who will have something to teach; elders who will be able to conduct prayer-meetings and to help the pastor, and deacons who will know how to pray and when to stop."

—Somebody well suggests that since Christian Endeavor has begun to push missions with such earnestness, its lofty and Christlike spirit is set forth by the picture which portrays a woman in the midst of the angry billows clinging to the cross with one arm, and with the other endeavoring to rescue a fellow-mortal from the same deadly peril.

—The young people of the Presbyterian Church, South, not including gifts to the Congo boat fund, or what was donated through the Sunday-schools, contributed to missions \$4211 during nine months of last year.

—The Attleborough (Mass.) League held a missionary meeting recently, and as a result a Young Woman's Foreign Missionary Society was organized with 67 members, and a collection of \$100 was taken.

—As objects for the offerings to be made on Christian Endeavor Day, February 2d, the American Board suggested nearly 300 schools in Turkey, India, and China requiring from \$22 to \$150 each, and for Junior Societies contributions for the missionary vessels. The Woman's Board offered as an object

the salary of Miss Abbie G. Chapin, of Tung-cho, China.

—A "Sunshine Committee" in an Australian Society bought an invalid's chair, which it loans to the sick. It was first used by an old gentleman who had not been out for six years.

—"Take my hands and let them move at the impulse of Thy love." The Endeavor Society in Dr. Stalker's church, Glasgow, has taken these words from Miss Havergal's consecration hymn, as its motto.

—Rev. J. P. Jones, of Pasumalai, South India, has established, among the village congregations under his care, 11 Endeavor societies, all flourishing and doing good. "One of the chief features of each society," says Mr. Jones, "is that all the members go out every week to preach the Gospel to the heathen; and they do it with enthusiasm, too. And yet most of them are recently out of heathenism themselves. Not one half of them can read, and not one half of them earn, on an average, more than 5 cents a day."

—There are now 217 societies, with a total membership of 7806, in the German Reformed Church. They are attempting to raise annually \$1500, which shall be known as the Christian Endeavor Foreign Missionary Fund. Of this amount for the first year \$800 has already been pledged.

—In Kansas City one society has 15 members pledged to give to the Lord one tenth of all their earnings, and in Marshfield Hills, Mass., the members began betimes to prepare for Easter by securing each a plant to be cared for until that day, and then the whole number to be distributed among the sick and poor.

—"What shall we tell our boys to do for missions?" was the weighty question propounded to a large company of Episcopal women recently. And with "our girls" added, it is one which the churches should by all means endeavor to answer quickly and wisely.

—In Alaska a boy under conviction woke and prayed at midnight. The next morning he told his teacher that he was "*the sinnerest boy in school.*"

#### THE UNITED STATES.

—The *Church at Home and Abroad* estimates that between \$40,000,000 and \$50,000,000 are expended annually in this country for church edifices, and that "every day in the year more than 12 new churches are completed and dedicated to the worship of the Triune God."

—If this is so, and the statement is well vouched for, it is high time a few live home missionaries were dispatched thither. In a certain county of Missouri "there are people in plenty, and they have many churches, such as they are, 22 of one kind, not one of which has a pastor. They are supplied by 6 men who all work at their trades during the week, and preach at 5 or 6 different places on Sunday. They are paid no salaries [serves 'em right], and spend most of the time in the pulpit fighting the beliefs of other denominations." *Ergo*, "*the type of piety is not high.*"

—But the real Gospel is possessed of matchless power to elevate and ennoble. Thus fifty years ago Five Points, in New York City, was one of the very worst of nests for vice, disorder, and crime. The police of that day found their power tested to the utmost in the endeavor to restrain outbreaks of wickedness. Yet in the course of years an entire transformation has been wrought, and the precinct is now as peaceful and orderly as any part of New York. This result is owing not to the strong arm of the law or the efficiency of the police, but to the introduction and maintenance of practical Christianity.

—What a marvel of growth! Oklahoma, only a babe of one year, has a population of about 150,000, and a property valuation of about \$17,000,000. The capital city, Guthrie, claims a population of 10,000. Oklahoma City

is still larger, and there are eight or ten other towns having from 1000 to 4000 inhabitants each. There are 300 churches in the territory, generally of a very primitive pattern.

—A little more than a dozen years ago the kindergarten had its beginning in San Francisco with 2 schools, 109 children, and receipts amounting to \$11,806; but now that city contains 37, with 3318 pupils, receipts \$43,197, and endowments aggregating \$451,853. In all 9000 little pilgrims have been started in the path of life.

—During January and February a rich blessing attended the journeying of Mr. Greig, the successor of Dr. McAll, as he passed from Portland, Me., as far west as Indianapolis, and between Toronto and Washington, speaking in numerous places and telling what wonders the Lord is working in France.

—Miss Annie Beard, the daughter of the Rev. A. F. Beard, formerly of the American Church, Paris, has sailed or will soon sail for Paris, to devote herself to the work of the McAll Mission, especially among the children. Miss Beard is an accomplished kindergartner, and will introduce kindergarten methods into some of the children's schools. As much of her childhood was passed in Paris, she is thoroughly familiar, not only with the French language, but with the aims and work of the mission.

—During the eight years preceding 1890 the American Bible Society put into circulation in the South 1,829,971 copies of the Scriptures, of which 1,029,911 were donated and 800,000 were paid for by auxiliaries. The cost of this distribution was \$293,000.

—The Catholic missionaries are making steady progress among the negroes of the South. It is stated that there are about 160,000 negro Catholics in the United States; there are 21 sisterhoods teaching in 108 schools over 8000 negro children. Four communities are especially devoted to the negroes: The Sisters of St. Francis, from England; the

Sisters of the Holy Ghost, San Antonio, Tex.; the Sisters of the Blessed Sacrament, Mother Katherine Drexel's community; and the Mission Helpers, of Baltimore.

—The Seventh-Day Baptists have a membership of 9000. The missionary headquarters are at Westerly, R. I.; the income of the society is \$5485, with \$800 from the foreign field (China); the missionaries number 7, of whom 4 are ordained, with 4 wives and 3 unmarried women; 1 ordained native and 4 other native helpers; 3 churches with 82 members, and 3 schools with 67 pupils.

—In February appeared No. 1 of the *Mission Voice*, a four-page paper to be issued quarterly, published by the Foreign Christian (Disciple) Missionary Society, at Cincinnati.

—“The 15 Bible classes and the little church at Germantown,” Pa. (Reformed Episcopal) contributed to missions last year \$8774. “This money supports more than 100 workers in China, Japan, and India, besides that which is sent to Africa, Arabia, and Israel.” It is divided between some 20 different objects.

—The churches of the Philadelphia Presbytery contributed to foreign missions last year \$18,854, the Woman's Board \$15,157, and the Sunday-schools \$1571, a total of \$35,582.

**Canada.**—The summary of statistics for the Presbyterian mission in Trinidad is as follows: Catechists, 50; schools, 52; pupils enrolled, 4380; baptisms—adults, 180; infants, 193; marriages, 52; communicants, 596; contributions of native church, \$3000. The expenditure on this mission last year was \$40,000, of which only \$19,000 were from Canada—the remainder \$21,000 being provided by the Government of Trinidad, and friends of the mission in Trinidad and elsewhere.

—The work of the Presbyterian Board of French Evangelization was begun about fifty-five years ago, when

there was not known to be a single Protestant among the 600,000 French in the country. The missionary began in the homes, teaching parents and children, and conversing on religious subjects with the fathers of families. Evening schools were then begun, with the Bible as the reading book. The operations of the board are now carried on in Quebec, Ontario, and New Brunswick, with, in Quebec alone, 18 pastors, 12 missionaries, 7 missionary porteurs, and 26 teachers at work, under whose ministrations a goodly number of converts have been obtained.

### EUROPE.

**Great Britain.**—The London Directory to Metropolitan Charities contains information concerning more than 1000 benevolent institutions, and gives as the total of receipts during 1893 for the maintenance of 756 of these \$27,747,470 (£5,549,494). The noble list includes such as : 3 Bible societies and 12 book and tract societies ; 39 missionary societies, home and foreign ; 25 charities for the blind, 7 for deaf and dumb, 5 for incurables ; 84 hospitals and 42 dispensaries ; 99 homes for the aged, 39 for orphans, and 38 for prevention and reformation.

—The British and Foreign Bible Society recently issued in a single month 7 new editions of the Scriptures, including the Javanese, Polish, Portuguese, Fiji, Maori, Congo, and Esth.

—Medical Missions at Home and Abroad has now in the field 185 medical missionaries who hold British diplomas, an increase of 20 in a year, and of 60 since 1890. Of the number 25 are women.

—The Established Church has 24,232 clergymen, other Protestant bodies 10,057, and the Roman Catholics 2511, a total of 36,800. To these are to be added of missionaries, itinerant preachers, Scripture readers, etc., 5119 men and 4194 women. The total revenue of the Establishment is £5,753,557.

—The Church Society not only mourns the recent loss of Bishop Hill and wife, of the Niger, but also of Rev. E. W. Mathias and James Vernall, of the same field, while a fifth by serious sickness is compelled to retire.

—The directors of the London Society have decided to reinforce and extend the mission in Matabeleland as soon as the circumstances of the country permit of the active resumption of missionary work. It is understood that the directors intend to establish an industrial training institution, to teach the natives useful manual arts.

—The East London Institute proposes to send out in the spring a party of 5, to reinforce the existing stations of the Balolo mission, on the Congo. This means an expenditure of £800 ; the passage and outfit of each person costing some £150. Only two of the six leading rivers of Lolo Land are as yet touched by the mission ; the other four still wait.

—The fifth annual report of the Jerusalem and the East Fund gives an account of the work done, which, to some extent, is encouraging. Besides Bishop Blyth and an archdeacon, there is a clergyman at Jerusalem, 1 at Suez, 1 at Cairo, 1 at Haifa, 1 at Larnaca, and 1 at Beirut. The total receipts from all sources for last year were £6151.

—The Cambridge Missionary Union dates from the visit of David Livingstone to Cambridge in 1857, since which time it has made notable progress. The building of the Henry Martyn Hall, in 1887, marked an epoch, as evidenced by the following facts : Between 1857 and 1887, 65 Cambridge men went to the foreign field, an average of 2 per annum ; between 1887 and 1894, 75 men have gone out, the yearly average of departures being now no less than 10.

**The Continent.**—The Lutherans of Germany sustain 4 seamen's missions for the benefit of the 40,000 German sailors, to be found on the thousands of German vessels.

—Though the Moravians are but a little flock, having a membership in Europe and America of not much over 30,000, yet since 1732 they have sent out no less than 2383 men and women to spread the glad tidings. A defect of their work appears in the fact that in all these 162 years they have raised up only about 50 native ministers (96, with wives included).

—Sweden has 5 missionary societies, all of recent origin, which are independent of the State Church: the Missionary League, the Holiness League, the Missionary Alliance, the Swedish Woman's Mission to the Women of North Africa, and the Swedish Mission in China.

—According to the London *Daily News* the Procurator of the Holy Synod of Russia reports that the Stundists and other nonconformists are steadily increasing in spite of all efforts to put them down. And his Excellency opines that "the extremely religious mode of life, the strict moral discipline, the close sympathy, and the unflinching support rendered to the needy by the affluent members of these sectarian communities, have all combined to enlist the voluntary adhesion of the simple and ignorant peasants." All of which, of course, is too bad—indeed, is scandalous in the extreme!

—The project of erecting a German Protestant church in Rome is being pushed with considerable vigor. Nearly 150,000 marks have already been collected, and recently 154 representative men from the Church of Prussia presented a petition to the High Consistory asking to have a general collection ordered for this purpose throughout the country; 3 provincial synods have sanctioned the project, and Dr. Barkhens, the head of the consistory, has been in Rome and looked into the movement.

—The *Churchman* learns that the venerable cathedral of St. Peter, through the enterprise of Pope Leo, is already

provided with electric lighting, telephone, and phonograph, that an elevator is soon to be added to the carnal conveniences; and ventures humbly to suggest that an intramural railroad should soon follow in the vast structure, provided the deadly trolley can be dispensed with.

#### ASIA.

—Dr. H. C. Haydn thus writes of this continent: "It is the largest, richest, and most populous on the face of the earth! In civilization the oldest! Mother of great religions, of all the religions worth naming! The great fore-runners of the Christ, and the Christ Himself, were Asiatics. Judaism, Buddhism, Brahmanism, Confucianism, Christianity, Mohammedanism—all Asiatic. The prophets of the Old Testament, the writers of the New, and the Book—the greatest of books—are all Asiatic. The early fathers of the Church, whose subtle thought and kindling interpretation of Christianity are so influencing modern movements within the Church, were many of them Asiatic. Why does Asia now stand for so little? She lost her Gospel and her Christ rather than welcome both to dominate her life."

**Islam.**—*Scribner's Magazine* for December gives this interesting item: "The most striking peculiarity of Constantinople is the immense vitality which has carried it through so many 'deaths.' It is common to speak of Turkey as the 'sick man,' and to associate ideas of ruin and decay with one of the most intensely living cities in the world. But no one who has spent even twenty-four hours on either side of the Golden Horn could ever conceive of anything distantly approaching stagnation. Coming from Europe, whether from Italy or Austria, one is forcibly struck by the universal life, liveliness, and activity of the capital. There is no city in the world where so many different types of humanity meet and jostle each other and the stranger at every turn. Every nation in Europe is

represented, and every nation of Asia as well."

—While in Asia Minor the chief language for missionary purposes is the Armenian, in Syria it is the Arabic instead. Aleppo, a city of more than 120,000, is located upon the border between the two, but with Arabic as the speech of the multitude. After long trial it has been found by the American Board impracticable to work this field from the north, and so it has been arranged that the Presbyterians from Beirut shall take possession.

—As a traveller writes: "Whoever wishes to see Palestine in the garb it has worn for unnumbered centuries must visit it soon. The people are adopting European dress and ways. Our inventions are coming. The telegraph is domiciled; and soon the crooked stick will give way to the plough, the camel stand aside or run bellowing to the field, as I have seen him do, while the engine rushes on, and the Palestine of Bible days will be no more."

—The *Evangelist* tells of a Persian who one year ago was such a fanatical Moslem that he would go into a bath every night to wash off the pollution of contact with Christians during the day. Now he has had his property—and he was a man of means—confiscated, and both his ears cut off. But undismayed he yet declared that "Christ is the only Saviour of men."

—Mrs. Bishop, a stanch church-woman, after what she saw *in loco*, and after what she has learned since, concludes that it would have been much more wise and Christian if the Anglican Mission (Archbishop's) had kept out of the Oroomiah region, and left the Nestorians to be cared for by the Americans who follow in the footsteps of Dr. Perkins.

India.—At length the British Government appears to be on excellent terms with the enterprising Ameer of Afghanistan, and so the day may be hastened when the Gospel can have free course

in the region lying beyond the Khyber Pass.

—Mr. Bryce, the historian, expresses the opinion that the only hope of India rising to a consciousness of its own dignity and power as a nation is through the English language and the Christian religion.

—A recent writer exclaims: "Who knows but the mighty caste system which to-day presents such an obstacle to the higher classes confessing Christ may yet prove an instrument for bringing the people *en masse* to the Gospel." That is, they may be constrained to give up their idolatry, and put themselves under Christian teaching.

—The Earl of Northbrook speaks of having been impressed by a conversation held with "one of the very ablest and most distinguished of the Hindus in the whole of India," and who told him that his favorite book was "Thomas à Kempis." Well might the earl conclude that though he called himself a Hindu, he might yet be not far from the kingdom.

—By the census of 1881 there were 13,730,000 Brahmans in the land. These "thrice-born" souls of such lofty pretensions are not, however, a homogeneous body, but are split into "a vast number of classes." Mr. Sherring says there are 1886 tribes of them.

—The Hindu money-lender is the great curse of village life in this country. To borrow seems to be the great temptation for the Hindu Christian, and in cases not a few debt is the chief hindrance to evangelizing activity. The missionary will be met by demands to pay the obligations of the native helpers; and what to do is a perplexing question.

—Rev. J. N. Cushing, American Baptist, writes of the Was, a tribe very ferocious and little known, dwelling in Burma and toward the borders of Western China: "They are a people without the most elementary notions of decency or propriety of any kind. They hab-

itually practice the most savage customs, being unable to sow a field without cutting off some one's head and offering it to appease the unseen powers. The state of dirt of both men and women is absolutely beyond belief, and is only limited by the point beyond which extraneous matter refuses to adhere to human flesh," etc. Outside of every village is an avenue of grinning skulls fixed by the hundred upon posts.

—Dr. Philips, the General Secretary of the Sunday-School Union, recently visited the German missionaries in Malabar, in order to arrange with them for the organization of Sunday-schools for heathen children, and reports: "The services I attended at these stations were the best attended I ever saw in India, and the singing of the congregations the best I ever heard; no other native Christian assembly can come up to them."

—Rev. John E. Chandler, missionary of the American Board at Madura, who died of cholera, January 10th, had been in faithful and laborious service only two years less than half a century, going out in 1846 and having but two visits to America, the last time being 1889-92. He was able to rejoice over abundance of good seed sown and rich harvests gathered.

**China.**—The Chinese have wonderful memories. Pupils in mission schools can often recite chapter after chapter, and some of them most of the New Testament.

—Mr. Ament, of Peking, reports an incident illustrative of the power of Christian song among the country people. Upon his arrival at one village the leading Christian in it called together a good audience. Among them were groups of children who, greatly to the missionary's surprise, stood up before the company and sang prettily several Christian hymns. Other children came forward and offered to do the same in order to obtain some pictures held up as a prize. They had been taught by a young man, not him-

self a Christian, he having learned the hymns while on a visit to Peking.

—It is said to be quite common in China for men to write out and post by the side of the street a prayer which they wish to address to their god. The notion seems to be that those who read the prayer will in some sense join in it, and that the god will be pleased at having so many people address him, and so be more likely to give a favorable answer.

—A Bible agent in Chinkiang sums up a narrative of conversion in these words: "When a Chinese convert comes three days' journey simply to inquire about the Gospel, maintains himself while he is being taught, and gives presents to his teachers, burns his idols and tablets, foregoes his legal rights and yields to oppression for Christ's sake rather than go to law, and, knowing the persecution that will probably follow, offers his house for a preaching-hall, and himself takes a lead in Christian work—we may have the assurance that his religion is not vain, and that there must be something remarkable about a 'Four Gospels and Acts.'"

—During 1893 Rev. Hunter Corbett, of Chefoo, received 104 into the church upon confession of faith.

—The Presbyterian hospitals in Peking and Canton treated last year 57,541 cases.

—The gods of the Celestial Empire must needs be continually on the *qui vive* against cheating. A writer in the *North China Herald* narrates that "in August last an epidemic was prevailing, such as is common at that season of the year, but not common at New Year's. Hence it was proposed to make the god of sickness think that he had mistaken the time of year, and so had sent the epidemic at the wrong season. Therefore, on September 1st, they pretended that it was the first day of the New Year, the festivities appropriate to that season were begun, the crack-

ers fired, and the placards of red paper were displayed. The authorities co-operated in the attempted cheat, and the people thought that they should thus get the better of the divinity."

—The total statistics of the American Presbyterian missions, North, in China for last year are as follows: Ordained American missionaries, 53; total of American missionary laborers, 157; ordained natives, 48; total native agents, 398; churches, 64; communicants, 6081; number added on confession of faith, 862; number of schools, 208; total of pupils, 4078; pupils in Sabbath-schools, 2910.

—The American Methodists have 4 missions in China with 43 missionaries, 86 assistant missionaries, 79 ordained native preachers, 443 other native helpers, 6021 church-members, 4684 probationers, and 4225 pupils in 231 schools. The Sunday-school scholars number 7251.

—The Rev. L. O. Warner, an English Church missionary who has been making a journey of exploration in Korea, writes: "In travelling through the country we were shown with pride many memorials of filial piety. In many cases the turf round the parents' tombs was marked by the imprints of the feet, knees, and brim of the hat of the devoted sons who had come every day for many years and bowed and prostrated themselves at the tomb of their parents, as they offered them their daily food of rice and wine. Filial piety is considered the highest virtue, and sometimes, when the doctor orders it, a son will cut off his finger and cook it, and offer it to his father or mother to assist their recovery. This is considered a most righteous act, and is generally memorialized by a tablet."

**Japan.**—From the nineteenth annual report of the Department of Education these facts appear. The standards of the middle and higher schools are being raised. Native teachers are being rapidly developed, and begin to take the place of foreign instructors. Public libraries are being established through-

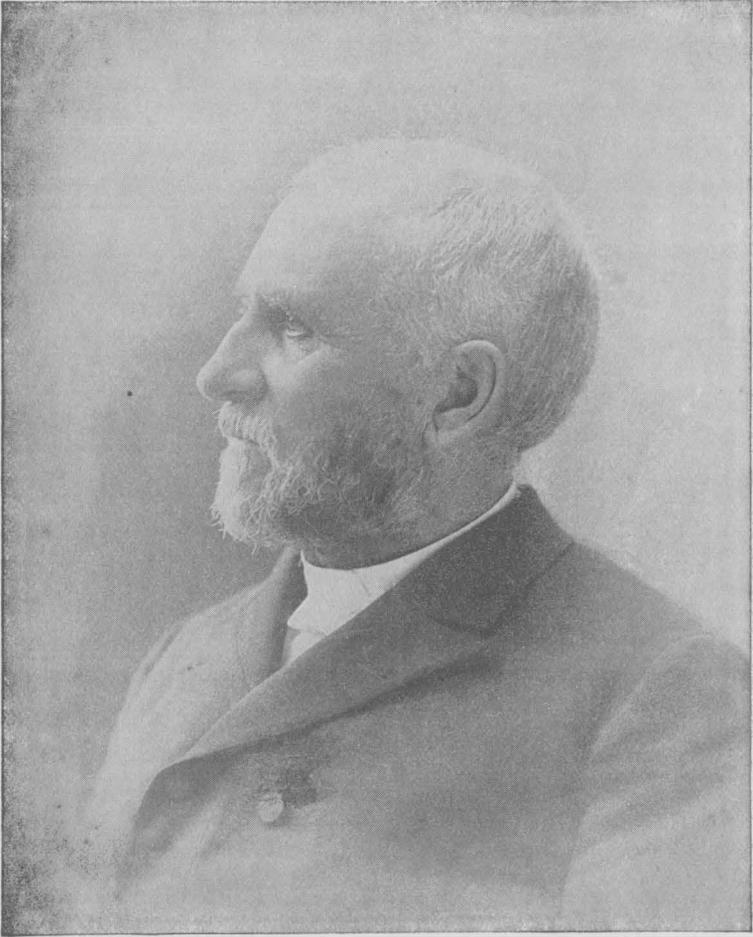
out the kingdom, 15 of the large cities having already organized and in operation libraries of considerable size. The library of the Imperial University now contains more than 80,000 books in European languages.

—The new religious life is making itself felt among all classes of people through the ably conducted religious press. Nearly every denomination has its organ, and even churches having less than 100 adherents have their papers. The first number of a new magazine, the *Japanese Evangelist*, published in Yokohama, has recently appeared.

—The oddest timber "corner" in the world is one that the Buddhists are trying to form for the purpose of preventing Christians from getting any more material with which to build churches.

—*The Missionary Herald* (A. B. C. F. M.) for January has an interesting article on "Applied Christianity in the Hokkaido: An Attempt at Prison Reform in Japan." Something is told of the 4 prisons in that northern island, which contain some 7000 criminals. A few years since Mr. Oinue was made superintendent, and presently reached the conclusion that the principles of Christianity were needed for the instruction of the prisoners, and finally secured a Christian *quasi*-chaplain for each prison. Every Sunday afternoon all are gathered for a moral address, and a Sunday-school follows with the Bible for a text-book. In one prison, out of 1506 prisoners 510 are studying the Scriptures, and 148 follow a course of daily readings from the Old and New Testaments.

—*Medical Missions at Home and Abroad* speaks of a movement to place a well-bound copy of the Bible in Japanese into the hands of every native physician in the Mikado's Empire. There are at present about 40,000 doctors for the 40,000,000 of the Japanese people. It is proposed that these Bibles shall be given by the medical men of England and America to their brethren in Japan.



*Yours very truly  
John L. Moore*

[BY KINDNESS OF "THE CHURCH AT HOME AND ABROAD."]

# THE MISSIONARY REVIEW OF THE WORLD.

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## THE TRUE CHARM AND POWER OF MISSIONS.

BY THE EDITOR-IN-CHIEF.

That which constitutes the value and virtue of incense is an invisible, impalpable, and subtle principle, called perfume or odor. A similar charm, supposed to invest acceptable offerings, gave them the name of "sweet savor offerings," and caused such expressions as the "savor of a sweet smell, a sacrifice acceptable, well pleasing to God," to be applied to unselfish service.

Comparison of many passages of Scripture will show that the essence of this acceptable savor is found in *unselfishness, self-oblivion, or self-loss*. The savor of selfishness is offensive to God; and just as certain pungent, aromatic odors were supposed to overcome or annul the offensive smell of burning victims, the odor of a spirit that renounces all self-gain in an absorbing passion for His glory is represented as neutralizing what is distasteful to God, and so becomes the secret of all acceptable, sweet savor offerings.

Here lies, perhaps, the grandest of all arguments for missions—that they both demand and develop the highest self-oblivion. It is a peculiar mark of the incapacity of a worldly mind to appreciate spiritual truth and motive, that the very *objections* raised to missions, that commercially and selfishly they "do not pay," are in God's eyes the *reasons* for them. They make no appeal to the carnal, and hence evoke the nobler and more god-like principles within us.

The hope which inspires missionary effort is not the hope of seeing adequate results, such as in the material harvest of human enterprise justifies the sowing; God sometimes grants abundant returns, but not always, nor to the actual individual who has put forth the greatest measure of effort. The supreme hope of the true missionary is that he may witness for Christ to the unsaved so faithfully and fully that his Master at His coming may approve him with His own "Well done."

The hope thus set before us is so much above the sphere of time and

sense that it weans us from the world. It tends to make disciples unselfish and spiritual ; to loosen the tie by which carnal objects are held, and make all else seem small in comparison with things to come. How can he who consistently studies for his Lord's approval lay up treasure here or plan for an easy life of selfishness ? While preparing his soft nest the midnight cry may be heard. If the end of all things is at hand, what have we to do with treasures or pleasures, possessions or pursuits, which Christ's coming could interrupt, condemn, or bring to naught ? If, step by step, human enterprise, worldly civilization, scholarly culture, or even churchly progress, can bring on the latter-day glory, we may have a pretext for building as though all we build were to last at least a thousand years ; but if all these things are to be dissolved and our best work brought speedily to the fiery ordeal, if only the gracious fruits of the spirit in our walking and working with God are to survive those trial fires, if all superficial success is then to appear as failure, let us spend our force and faculty upon what cannot be turned to ashes. And because, when this aim to be found approved of the Lord at His coming really dominates the soul, we become uncaral, unworldly, unselfish, it proves and approves itself as an aim inspired of God.

Here, then, is another vital link between spiritual life and the work of soul-saving. No form of service demands, for thorough doing, more unworldly, unselfish devotion than missions. Much so-called " Christian work " is leavened with self-love, and may be prosecuted in the energy of the flesh, and perhaps its real incentive may be found in the very worldly hope of rich returns and prompt payments in temporal advantage. The railway magnate may give large sums to build schools and churches in new settlements along the lines, and do it on commercial principles ; for the church and school form a nucleus for population, and population means travel and transportation, and so revenue to the railway and larger dividends to stockholders. Much that we call " benevolence " is to God's eyes the cloak hiding the shrewd, calculating Shylock who has an eye to business.

The fact is itself an argument and an appeal that, so soon as the Lord's coming ceased to be felt to be imminent, and was projected indefinitely into the distance, the remarkable evangelism of primitive days which fed on this truth, declined and decayed, and has never been revived. It is but the few who flame with zeal for missions ; the great body of professed disciples treat the work with apathetic indifference, or contend that it " does not pay ! "

Cut to the core of this apathy, and you find simple selfishness. This carrying the Gospel to those in the far-off regions beyond is a work which in its very nature forbids us to expect any returns. These distant, destitute souls cannot recompense us ; we must wait for our recompense at the resurrection of the just, and at no point this side ! The most frantic appeals for the perishing millions along the Congo, beneath the shadows of

the Himalayas, or in the valleys of Korea, will be unheard and unheeded by those whose hearts are so electro-plated with greed that they have the ring of metal, and answer only to the touch of money. Of course missions do not pay, if "pay" means compensation to avarice, appetite, ambition, or any form of temporal self-interest and self-emolument. Missions are not a mint to coin sovereigns. Missions at home no doubt "pay." To evangelize London's millions applies healing salve to festering ulcers upon the body politic; to raise the condition of any great city guards the safety of our homes, life, liberty, property, temporal peace and prosperity, and pulls up anarchy by the roots. To evangelize the most remote districts of America's "great West" likewise "pays;" the returns are sure, though the harvest may take longer to ripen. Men who care nothing for the cross promote facilities for normal growth and healthy development in the remotest members because it helps the commonwealth; and it needs little thought to see that a thorn in the farthest extremities of the body inflicts such a pang on the whole body that the whole body stoops and bends, bringing every other member into service to pluck it out. And, therefore, city missions and all home work within our own borders appeal, more or less, to commercial enterprise and selfish instincts.

But mark the difference! A plea for South Sea cannibals or African Hottentots; for the half-idiotic Cretins of the Alps or half-brutal Maoris of New Zealand; for the stupid Esquimaux, or the stupefied opium smokers of China; for the chattering human baboons of Patagonia or the aboriginal barbarians of Australia; for the far-off Coreans or the exclusive Lama-worshippers of Thibet—an appeal for money and men to help uplift and save these needy souls has no hold or grip on selfish and unsanctified human nature. To give money for such a purpose is putting it into a bag with holes, never to see it again or any good from it. So, at least, say worldly-minded disciples.

We join no issue here. Missions to the heathen seldom do show adequate results in one generation. It is doubtful whether God means they shall. He puts before us this work as the most unselfish in which we can engage, and nearest in motive and spirit to that which brought our Redeemer to this earth. The spirit of missions is the Spirit of Christ because its essence is unselfishness; it gives to those from whom we cannot hope to receive, and bids to the feast those who cannot bid us again. Whoever by prevailing prayers, consecrated gifts, or personal work sets up the banner of the cross upon Satan's citadel, amid Brahmans and Buddhists, Confucianists and "confusionists," Mohammedans and Jews, Parsees and Papists, fetish-worshippers and devil-worshippers, must, first of all, have the mind of Christ far enough to be *emptied of self*. He must humble himself and be obedient unto death; the carnal must die if the spiritual is to live; the miser expires when the missionary is born; he who would save others, himself he cannot save.

It is utterly vain to try to prove to a selfish soul that it pays to give

money, children, one's *self*, to bear the good news to the superstitious, degraded, half-imbecile pagan. Dr. Thomas Laurie's five hundred pages may blaze with tributes to what missions have done for science—for geography, geology, meteorology, archæology, philology, ethnography; for natural, social, medical, and political science; for literature and culture, mechanic arts and fine arts, history and poetry, commerce and common schools; nevertheless the more light you pour upon the selfish eye the more it contracts; and the carnal mind does not see that missions to the heathen are the most economical and practical investment for gold or life-blood. To those who look from no loftier level than this world affords, it is worse than waste for heroic men and seraphic women to sacrifice themselves in such fashion, daring climate, disease, want, and even human brutes, to do their worst. Though a sweet savor of spikenard thus spreads amid the rank and rotten growths of paganism, yet the fair flask of costly alabaster is broken. Henry Martyn was a mistaken martyr. William Carey would better have stayed in Britain. Adoniram Judson not only threw away in Burma his own precious life, but withdrew from civilization to a premature death three of the noblest women ever nurtured in refined society. Think of Harriet Newell dying on the Isle of France at twenty-one, and Mrs. Grant in Persia at twenty-five; of John Williams beaten to death and eaten by Erromangan cannibals; of bishops Patteson and Hannington brutally assassinated; of Samuel J. Mills expiring on the sea in the service of Africa at thirty-five, and Nott broken like a reed in the first year of acclimation; of Levi Parsons' death at Alexandria, within two years, and Pliny Fisk wasting in Syria his splendid scholarship and wealth of languages, and, in two years more, following Parsons; of the young and brilliant astronomer Stoddard star-gazing in Persia, when he might have been the rival of La Place and Le Verrier! What if Morrison did give the Bible to China and Hepburn, to Japan; if Livingstone did explore Africa, and Duff create high schools in India; if Peter Parker did push medical missions into China, and Clough gather the largest church in the world at Ongole; if Eliza Agnew did become the mother of a thousand daughters at Odooville, and Fidelia Fiske, at Ooroomiah; if Hogg and Lansing did make the Nile Valley bloom with plants of righteousness, and Cyrus Wheeler dot the Euphrates' banks with self-supporting churches; if William Duncan did build a Metlakahla out of red Indians and Mason and Boardman organize the wild Karens into five hundred self-supporting parishes; if Mackay did celebrate his twelfth anniversary at Formosa with his twelve hundred converts, and Paton found Aniwa in barbarism, and in three years and a half left it a Christian island; what if the missionaries themselves, after a long period of trial, both of their powers and patience, cannot be drawn by any bait or driven by any terror from the work they love!

To the worldly disciple the mission field is simply a necropolis, one vast sepulchre of blighted lives and buried hopes. The dust of nearly a

thousand missionary martyrs enriches the soil of India alone. Hundreds have died on Africa's pestilential coast in process of acclimation. In the South Seas hundreds of saintly souls have given their bodies to be burned in cannibal ovens. "To what purpose is this waste?"

Vainly does the selfishness that clutches the bag of temporal advantage wait for an answer. John may read the mystery where Judas cannot. The disciple who is not too far below the level of his Master finds enough explanation in his Master's example of uncompensated love and sacrifice. He remembers that it was One who at thirty-three laid down His life a sacrifice, who said, "Go ye into all the world and preach the Gospel to every creature." These are what the Iron Duke called our "marching orders"; and if we fall in the unequal contest, we may at least have written above us a tribute like the famous inscription by which Simonides honored the Spartans who fell at Thermopylæ: "Go, stranger, and declare to the Lacedæmonians that we died here in obedience to their divine laws."

Because the blessed hope of our Lord's return has so refining an influence on character it is very mould and matrix of missions. Its whole tendency is to make us unselfish, to relax our grasp upon material treasures and carnal pleasures; to fashion us "not after the law of a carnal commandment, but after the power of an endless life." It makes all time seem short and the whole world seem small; dwarfs the present age into insignificance and lifts the peaks of the age to come into loftier altitudes, on a nearer horizon, in a clearer view. It so magnifies the approval of the coming Lord as to make present compensation for service and sacrifice appear trifling.

In the seven Epistles to the Churches, which open the Apocalypse, our Lord uses His advent as a perpetual admonition and inspiration. The Ephesians could well bear, have patience and not faint; the Smyrneses endure the ten days of tribulation; the Pergamones hold fast His name and not deny the faith; the Thyatirans resist Jezebel's seductions; the Sardians keep up their watch and keep their garments white; the Philadelphians keep the word of His patience, and the Laodiceans, from lukewarmness wax ardent and fervent, for the Lord's coming was always at hand, when all trials would cease and all triumphs be complete.

Mr. Moody well says, "When this truth really takes hold of a man the world loses its grip on him. Gas stocks and water stocks, and stocks in banks and railroads are of very much less consequence to him now. His heart is free when he looks for the blessed appearing and kingdom of the Lord." Our brother hits the nail on the head with the blows of his simple Saxon hammer. Worldwide missions meet in worldly minds two fatal objections: the world is too wide and self is too narrow. The cares of this world, the deceitfulness of riches, the lust of the flesh, the lust of the eyes and the pride of life, choke all growth in the grace of self-oblivion. Work is waste unless it pays in current coin. Charity is mistaken sentiment unless it "begins at home" and stays there. Fields

near by sown with corn and cotton yield better, surer, quicker crops than fields far off, where Gospel seed brings such slow, slim, uncertain harvests. Marble mansions on the stately avenues of a metropolis are better investments than mission churches, schools, and hospitals, that are chronic beggars, always in a strait betwixt two—whether to give up the ghost themselves or make others give them more money. Strange indeed that even selfish eyes cannot see that it is a living, growing boy that wears out his trousers and outgrows his jacket, and that it is a prosperous work which needs more room and more help ! Strange indeed that we have not learned nature's own lesson that it is the most precious seed that takes the best soil, the most costly culture, and the longest season to bring to harvest.

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## JAINISM.

BY REV. JOHN ROBSON, D.D.

The seventh century before the Christian era seems to have been one of religious ferment, development, and change in India. The Aryas, who had entered the land from the northwest, had established themselves as the dominant race, and looked down on the original inhabitants as socially and religiously inferior. The nature worship, which they had originally held in common with their kinsmen of Greece and Rome, and which, in the worship of Varuna,\* had attained the highest theological and ethical conception attained by any natural religion, had become miserably debased. A system of ritualism and magic had killed out the simple worship that had been paid of old. Those who guided it—the Brahmins or praying ones—had usurped the rights of worship which had originally belonged to all, claimed to be themselves gods, and therefore a race by themselves superior to all other men. This claim they had strengthened by giving religious sanction to divisions of classes inferior to them. Next to them came the Kshatriyas, the royal or warrior caste ; after them the Vaisyas, the mercantile and agricultural caste. These were the twice-born or superior castes, while underneath them the once-born Sudras were slumped together as a fourth caste. Thus society had come to be divided into four castes, and observance of caste law had been elevated above observance of the moral law.

While this priestly and social tyranny was being developed, philosophic thought was being developed also, and it was seeking to explain the origin and nature of the universe and the condition and destiny of man. The tendency of thought was pantheistic, though it had not assumed so decided a bent as in modern Hinduism. The doctrine of transmigration of souls had established itself as the best solution of the inequalities of human life.

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\* God of heaven (*ουρανός*).

Karma, or the power in the acts of one birth to determine the condition of future births, was coming to be looked on as the supreme power in life ; and deliverance from these repeated births was coming to be looked on as the great aim of human effort. How to attain this was the problem that was exercising the religious thought of the time. The Brahmins taught that it was to be attained by sacrifice, and by worshipping them and the gods ; but others taught that it was to be attained by right life, and specially by renouncing the world and living lives of the severest abstinence and self-denial.

Among those who helped to give practical definiteness to this teaching was Pārswanāth, king of Aswasena. According to tradition, he had lived about two hundred years before the time of which we are writing. He gave up his kingdom, lived a hermit life in the desert or in mountain caves, and took the name of Jina, or conqueror—*i.e.*, conqueror of worldly lusts and ambitions. Large numbers followed him, and were hence called Jainas or Jains.\* Much is not known of his teaching. It was from Mahāvīra, who lived two hundred years later, in the seventh century B.C., that the religion took its definite form. He was of the same royal house as Pārswanāth, and became a follower of his ; but in one respect he went beyond his master. Pārswanāth had carried his asceticism so far as to have no covering but a piece of white cloth ; Mahāvīra carried his to the point of dispensing with all covering whatever. He did not, however, carry all his coreligionists with him in this new departure. Hence two sects sprang up among them, the Swetambaras, or “ clothed in white,” and the Digambaras, or “ clothed in space.”†

In the form which Jainism finally assumed these two are considered the last of a series of twenty-four saints, or Jinas, who have at various times appeared on earth. The name usually given to them is Tirthankara. With the exception of the two last they seem to be mythical, though in the myths regarding the first of them, Rikhal Deva, there seem some traces of historical truth.

We shall understand the teaching of Jainism better if we compare it with that of Buddhism, which arose about the same time. According to the dates now generally received, Gautama, from whom Buddhism sprang, was a younger contemporary of Mahāvīra. The Jains claim that he received his teaching from their sage, but of that there is no evidence. It is much more likely that they both worked independently on the thoughts that were then exercising men's minds. What they have in common is the ideas of the age and the instincts of human conscience. In working these out they are wide as the poles asunder. At the same time it is not

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\* In Sanskrit the modification of the original vowel in a holy being's name by “a” indicates a follower or worshipper. Thus we have *Vaiṣṇava*, a worshipper of *Vishna* ; *Saiva*, a worshipper of *Siva* ; *Buddha*, a follower of *Buddha* ; and *Jaina*, a follower of *Jina*.

† This theoretical asceticism is not now, as far as I have been able to observe, carried out by even the religious men of the sect.

impossible that Buddha may have received an impulse from the older Jainism that had come from Pārswanāth. According to tradition, the incident that finally decided his course of action was the sight of an ascetic who had conquered the desires of the world and lived in holy meditation.

It is interesting to notice that all these reformers were of the royal, not of the Brahmanical caste. It seems as though the old warlike spirit were chafing at the dominance which the latter had attained in religion, and were determined to break its yoke. It is to be noticed that the hatred of the Brahmins is much more strongly and spitefully expressed in the early Jain than in the early Buddhist books, and this seems another indication of an earlier origin.\*

To institute a full comparison between the two systems would swell this paper beyond all reasonable dimensions. We shall, therefore, confine ourselves to a few leading points. Both systems are atheistic in the sense of not admitting any deity above the general system of the universe. Buddhism in its first teaching carried this principle consistently out by making no provision for worship, while Jainism, as we shall see, made such a provision in its very inception.

The final goal of man Buddhism teaches to be annihilation ; Jainism, a state of stable ineffable bliss. The Buddhist conception of Nirvāna was not originally either annihilation or a state of absorption into the soul of the universe, but a state of deliverance from all desires leading to extinction of being. It has latterly come to mean rather a final state of existence, free from all disturbing influence and free from the conception of some of the earlier Jain books.

It is in the teaching with regard to the attainment of this end, however, that the similarities and divergences of the two systems are most marked. Both teach that it is to be obtained through the observance of the moral code, and this code is given in a negative and positive form.

The negative code of the two systems present little difference. Jainism forbids, first, killing ; second, falsehood ; third, stealing ; fourth, adultery ; fifth, worldly-mindedness.

Buddhism forbids, first, killing ; second, stealing ; third, adultery ; fourth, falsehood ; fifth, the use of strong drink.

It will be observed that the only important difference is in the fifth command. Jainism seems to take in the sweep of the tenth command of the Mosaic decalogue ; Buddhism seems to have the limit of a religious order rather than of a religion. But we must remember that this part of Buddha's law was only for the laity. It was a step to the higher law, designed specially for those who renounced the world and entered the priesthood—as all could who wished—through which alone Nirvāna was to be attained.

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\* So in Europe the first symptom of the reform movement was the bitter attacks on the Roman Catholic priests.

On the positive side—

Jainism enjoins, first, mercy to all animated beings ; second, alms-giving ; third, venerating the sages (tirthankaras) while living, and worshipping their images when dead ; fourth, confession of faults ; fifth, religious fasting.

Buddhism enjoins, first, charity ; second, purity ; third, patience ; fourth, courage ; fifth, contemplation ; sixth, science.

On this side it will at once be seen what a great moral superiority belongs to Buddhism. The first of its commands includes the two first of the Jain table. On all the rest Jainism is silent, and their place is taken by certain rules for religious practices. These last have practically found a place in later Buddhism, but it has a far broader ethical basis than Jainism, and is calculated to build up a far finer moral character.

Having a moral basis, and throwing the celibate open to all equally, Buddhism has thus emancipated itself from caste and local restriction and attained the elements of universality. Jainism, on the other hand, by making the reverencing and worshipping of the tirthankaras a term of its moral law, has limited itself to a narrow sect. It teaches, in fact, that only those saints and their worshippers who happened to be on earth at the time of their final incarnation have entered the beatific state. The Kalpa Sutra, in giving the narrative of the various tirthankaras, is careful to state the number that entered bliss along with each by virtue of his merits. Thus, according to Jainism, the only hope for final salvation is being again on earth when the next tirthankara shall appear, and worshipping him so as to share his beatitude. It is thus not surprising that, while Buddhism has come to be a world religion, Jainism has continued to be one of the narrowest sects of India. But it is this very narrowness which has enabled it to maintain itself in India, while Buddhism has been expelled from that land. Hinduism found in the latter a rival which could not exist alongside of it, which must either expel it or be expelled. Therefore, when thoroughly aroused, it expelled it from the "land of the Aryas." It found Jainism a sect which could exist alongside of it or within it without causing it much danger, and so had no difficulty in tolerating it. Thus it is that Jainism is now the only survival of what we may call the Buddhism movement once so powerful in India, and by its environment it has come to be little more than the name of a caste of Hindus. It is confined, in fact, to some of the Vaisyu, or mercantile castes—Seths, or bankers and wholesale merchants, and Baniyas, or shopkeepers—who represent more than any other the religious *vis inertia* of India.

The Jains at present number a little over one million four hundred thousand. They are found chiefly in Rajputana, Guzerat, and Western India. They are mostly enterprising men of business, and a great part of the wealth of the community is in their hands. In some of the native States they have obtained considerable political power through their wealth. In Udaipur, the oldest and most honorable of the Hindu States, the office

of prime minister is hereditary in one of their families. Generally under English rule they have a security and prosperity greater than they ever enjoyed before. The English Government tends to protect commerce and to enforce bargains and sales. The mercantile community take advantage of this, drive hard bargains with the agriculturists, and so are getting a great part of the land under their power. The English rule is therefore popular with them, but by the Rajputs—the warrior caste, the modern Kshatriyas—and others it is sneered at as a “baniya-rāj,” a shopkeeper’s rule.

If we turn to the development of religion among them, we see all the corruptions which human nature would naturally bring into such a system as I have sketched above. They adhere strictly to certain minor moralities and neglect the weightier matters of the law. The solitary moral precept in their positive code illustrates the whole spirit of their religion, and, in fact, gives it its distinctive, outward character among the various religions of India. It enjoins mercy to all animated beings. Animated beings include insects as well as men ; and in the eye of a Jain the life of a flea is as sacred as the life of a man, and its destruction as great a sin. Some of their sophistical devices to get quit of vermin are rather amusing, but hardly bear repetition. One great act of religious merit is to feed ants and such like. A single handful of rice will thus supply the daily wants of hundreds of lives, whereas if given to a man it would not supply a single meal for a single life. Then mercy is restricted to not taking life by violence ; it does not require avoiding giving it pain. A Jain has no scruple in mercilessly overloading his bullock or his horse and urging it with goad or whip till it falls down from fatigue. When it is too old to be serviceable it is a sin, against the law of mercy, to put it out of pain by shooting it, but it is no want of mercy to withhold its food till it dies, when the owner will weep over its fate. Mercy, too, does not forbid leaving a fellow-being to perish if you do him no positive injury. Almsgiving is, of course, commanded, but that means giving to religious mendicants or devotees. That is an act of religious merit, but to give to a starving, low-caste man is a stupid waste of substance.

With regard to truthfulness, the Jains are much the same as the average Hindu. Lying is considered an essential for the trader, and he will bring any amount of lying to the striking of a bargain ;\* but when it is struck he will loyally adhere to it, and will not falsify his ledger. Their ideas of chastity are also those of the Hindus ; but it says a great deal for their regard for women that they are the only caste in Rajputana in which the females are in excess of the males.†

\* When the English officer in charge of the native state of Alwur during the minority of the late ruler was carrying out some improvements, he directed a row of pipal trees to be planted in a new bazar. Now the pipal tree is considered an abode of the gods, and no Hindu dare tell lies under its shade. At once all the baniyas in the bazar rose in rebellion and insisted on the pipal trees being taken away. “How can we trade,” they said, “if we are not allowed to lie ?”

† Among the Hindus and Mohammedans the males were about 12 per cent in excess of the females at last census. Among the Jains the females were 2½ per cent in excess of the males.

The need for worship among the Jains finds satisfaction chiefly in the worship of the tirthankaras or of their religious guides. Pilgrimages to the shrines of the former are one of the principal religious acts. This would seem, indeed, to be the foundation of their system. Tirthankara means "author of a *tirth*," or place of pilgrimage. It is true the Jains say that their *tirth* is a moral *tirth*. None the less are the shrines sacred to the various tirthankaras visited by numbers of pilgrims. That especially of Rikhab Dev, the first of the tirthankaras, in the midst of the wild hill country of the Bhils to the south of Udaipur, draws annually thousands of pilgrims from all parts of India.

There are two classes of priests among the Jains, the Dhundhias and the Jatis. The former, who include females as well as males, are wandering ascetics. They have not much learning; they maintain their sanctity by their great care not to destroy insect life. They have always a cloth over their mouth, lest any insect may be drawn in by the inhaling of the breath. They carry a broom to sweep the ground before they sit down, lest they should crush any animal. As may be supposed, their company is more sought by insects than by men, but they are considered very holy.

The Jatis are somewhat superior to these. They have each their temple and parish, and must be instructed in the Jain holy books. They are celibates, and maintain their order by adoption. They adopt sons from all castes, mostly from Rajputs and Brahmans. I have not met any that were originally Jains. They are supposed to carry out in their own persons the requirements of Jainism, while the laity worship them and bring them gifts, that they may benefit from their merit. The first native of India that I was privileged to receive into the Christian Church belonged to this class. He was originally a Rajput, had been sold by his parents to a Jati in a time of famine, had been educated by him as a disciple, and at his death inherited his money and the diocese in which he was the spiritual head. He had been trained up to all the tricks of the priesthood, and gave me an insight into some of them.

It is one of the rules of Jati life to drink only water that has been boiled, so as to avoid destroying insect life; but they may not boil it themselves or order it to be boiled, as that would be committing the same sin. So when he went to one of his villages he went to the first Jain house, and asked if they had any boiled water. If they had not, he went on to the others; and if he failed to get it anywhere, he came back to the first house. They would by that time have it boiled and cooled and ready for drinking. He had not told them to boil it, but they understood quite well what was expected. They, of course, incurred the sin of destroying the life in the water, but that did not matter for them, as they were laity. Their priest was preserved from sin, and they benefited from his merit.

Certain fasts are enjoined on the Jains, but these, too, are observed by proxy, the Jati fasting while his flock worship him and bring him gifts.

The fast is observed in public, the Jati sitting on an elevated dais in presence of his worshippers, so that there may be no doubt as to the reality of the fast, and giving additional potency to the function by reading aloud the sacred books. But a cloth must be over the mouth to prevent insects entering, and this cloth can be conveniently arranged to hang down over the knees while sitting. Under it a good dish of provisions can be concealed, which may be slipped into the mouth without the worshipper's notice. My informant told me that such a fast had been the occasion of a bitter quarrel with a brother Jati. They had agreed that they would each take a certain amount of confectionery during the fast. He found the amount agreed on rather too little, and was faint at the end; when he discovered that his companion had taken double the quantity, and came through the fast quite fresh. This he considered a breach of faith, which made him break with him altogether.

In the midst of all this his conscience was working. He found nothing in the Jain faith to satisfy his religious craving; he felt that the whole system of the priesthood was one of fraud and a hypocrisy. Often when the multitude was worshipping him he felt so wretched that he wished he were a dog, and was sometimes tempted to commit suicide. He sought a satisfaction for his cravings in one of the secret sects of Hinduism, but its moral character disgusted him. He came to hear of Jesus Christ, found in Him all that he wanted, and ended his days a zealous teacher of His faith.

He has had few followers as yet either from among the priesthood or the laity. Christian missions have hitherto made little impression on the Jains; but the moral and religious needs of human nature exist within them, and if Jesus Christ be faithfully preached to them, they will come at last to recognize Him as the only one who can satisfy them, the Holy One who can give salvation to all who believe in Him in every age.

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## MALAYSIA.

BY REV. W. F. OLDHAM, PITTSBURG, PA.

To the southeast of Asia, stretching from Siam to Australia and from the Indian Ocean to New Guinea, is a vast archipelago, presenting a most inviting study to the geographer and ethnologist and of increasing interest to the Christian missionary. Here are found such considerable islands as Sumatra, Java, Celebes, Gilolo, and continental Borneo.

Through this archipelago runs a line of fire. Up through Sumatra, running the length of the island, through Java, Borneo, the Celebes, the Philippines, and then on east through New Guinea and north through Japan. Along this line is a spine of volcanic peaks rising to great heights and liable at any time to active eruptions. On both sides of this line of

fire the land is wonderfully productive, and large crops are raised of such rich tropical products as pepper, nutmegs, sugar, coffee, tobacco, rice, gutta-percha, etc.

As a whole, the islands are exceedingly fertile and beautiful with a gorgeous beauty unknown outside the mid-tropics. The waters amid which they sit are mostly shallow, and the deep-green tints of the shallow ocean, the perennial verdure of the islands, the opaline tints on the lofty mountain-tops, and the glowing azure of the oftentimes cloudless sky present to the eye of the admiring traveller such a scheme of color as the earth can scarcely duplicate.

On these islands lives an estimated population of thirty-six millions of people. These are for the most part of two races, the Malay and the Papuan. The former, an Indo-Chinese, differentiated from the parent stock by centuries of residence in their island homes. In some respects inferior to their continental progenitors, in others they are superior. In the main truthful, brave, kind to their families, capable of friendship, though subject to terrific gusts of passion, and, when aroused, unreasonable and obstinate, the Malay race, in all its subdivisions, ought certainly attract more general attention from the Christian churches of England and America. A wave of Islamic conquest has swept over these islands during many centuries, and the large bulk of the Malay races own fealty to the Arabian prophet. The chief propagators of Islam have been the Arab traders, who, by marrying with the Malay chiefs' daughters and by superior commercial sagacity, obtain ascendancy in Malay communities. The Dutch officials, too, who rule the more populous islands of Malaysia, have too often been the friends and helpers of the Moslem propaganda. As it was in British India years ago, so it has been till recently in the Dutch East Indies. Godless men in the military and civil employ of the Government, disliking the Christian missionary's standard of morals, and preferring the looseness of Mohammedanism, have covertly, if not openly, thrown their influence on the side of the false prophet. As yet, however, of large sections of the Malay peoples it may be said they are but venerated with Mohammedanism. The old nature worship is yet strong with them; and I have seen in parts of Java, nominally Moslem women carrying offerings of flowers just as their heathen ancestors did. There has, however, of late years been a very large increase in the number of Malay pilgrims to Mecca. The steamboat companies advertise widely, and the honor put upon the returned pilgrim or "Hadji" is such as to induce thousands to brave the perils and discomforts of the journey. The effect of this pilgrimage is, in the main, to deepen Moslem fervor. The pilgrims have suffered for their faith, and it becomes of larger worth. Their devotion brings them great honor in their own community, which is further reason why they should be devout. The Dutch Government begins to perceive that the deepening hold of Mohammedanism is likely to breed mischief. Whatever else the "Hadji" may or

may not learn on his pilgrimage, he does learn to hate the "Kafir," the unbelieving dog of a Christian. In the recent past a more active interest has been shown by Government officials at large in the efforts of the Christian missionaries, while some of them, earnest, godly men themselves, are of great assistance to the Christian cause. The other race found in the archipelago is the "Papuan," from the Malay "papuwah—frizzled," referring to their "mop heads." These are ocean negroes, and differ markedly from the Malay in physical and mental characteristics. Physically the Papuan is not equal in prowess to the Malay, who has invariably driven him from the coast and the river banks to the interior high lands. Yet the Papuan is taller and more comely, and will ultimately probably leave the Malay behind, for he has more vital energy. Papuan slaves are often men of ability, and are promoted to high office. They have greater feeling for art than the Malays, and decorate their canoes, their houses, pots and pans, etc., with elaborate carvings in admirable taste. They have, unfortunately, a decided taste for human flesh; but from this they are being rapidly reclaimed, and they have the great excellence of being almost incapable of untruthfulness. Among these native peoples scattered all through the islands, and destined ultimately to greatly influence the archipelago, are thousands of Chinese. As a miner, as a cultivator, above all, as a petty tradesman, the almond-eyed stranger appears everywhere, and wherever he comes he easily secures a footing, and because of his superior industry and intelligence forges to the front. Any plan of evangelization of these islands which overlooks the Chinaman will be at fault. Law-abiding, order-loving, intelligent, the Chinese settlements throughout the archipelago should be seized as outposts in any wide scheme of Christian conquest.

The Dutch Government politically controls by far the largest part of the archipelago; and Dutch missions are, as we would expect, the most numerous and widely spread among the islands. The Church in Holland, however, has never risen to the height of the magnificent opportunity that God has laid at her doors. Indeed, God-given opportunities always far outrun the readiness of the Christian Church to use them; and the Dutch have been quite as responsive to the needs of the Indies as the British have been to those of the greater India they govern. The principal societies at work are:

1. The Netherlands Missionary Society, which began early in the century through its representatives Messrs. Kam, Buckner, and Supper. Kam, who first settled in Amboyna, was a notable man, and after valuable and heroic service he died in 1833. This society's usefulness has been much crippled by its defection from the evangelical faith. Rationalism, however it may commend itself to some of the scholars of the Church in Christian lands, never fails to throttle earnest mission enterprise. Happily a better state of things begins to appear; and men who are not scoffers at the "blood-theology" of evangelical Christians are putting

new vigor into the society's missions. They number eighteen missionaries, with ten times as many native helpers, and twenty thousand converts. Next in numbers and importance among Dutch missions is :

2. The Dutch Reformed Missionary Society, which now numbers some six thousand converts. The notable thing about this mission is that it has gained its great conquests in the province of Djokjakarta, which was closed against missionaries. An elect lady, Mrs. Phillips, the wife of an official, converted, I was told, by reading an extract from one of Mr. Moody's addresses, threw herself into personal work for Christ among the natives around her ; God blessed her testimony, and the result has been a great awakening and ingathering. Some of the dear brethren scarcely enjoy this attestation of the Holy Spirit to woman's effectiveness as a preacher ; nevertheless, the Church in this unofficially evangelized province is the green spot in all Java.

3. The Dutch Missionary Society, with seven missionaries and some native helpers, is faithfully working among the Soudanese. Add to these several smaller societies, such as the Ermolo Missionary Society, the Java Comité, etc., and you have the entire force of Dutch missions at work in Malaysia. The showing is not reassuring. Vast populations are practically unreached. The activity of the Christian Church is far behind the Moslem propaganda, and Mohammedanism is fastening itself more deeply every year upon the people. The Dutch churches are doing what they can, but infected in part by rationalism, the wave of missionary enthusiasm does not rise very high ; and though the Government in these later years is more sympathetic and helpful, there is loud and urgent call for other Christian bodies to go to the help of our Dutch brethren against Islam and nature worship in these populous islands.

Answering in part to this call, there are at work in the Netherlands Indies :

1. The Rhenish Missionary Society, of Germany, with missionaries in Borneo (South), Sumatra, and Nias. The missions in the latter two islands are very successful. Especially among the Battaks, old-time cannibals, does the Word of God prevail.

2. The British Foreign and Bible Society. No words of mine can too highly praise the vigor and thoroughness with which this society, under the efficient direction of Mr. John Haffenden, is sowing these islands with God's Word. Great revivals will surely come in the future, judging from the eagerness of the people to buy "gospels" and "portions" which, published in cheap and very portable form, tell in their own tongues to the various peoples of the archipelago the "wonderful things of God." The entire archipelago is traversed by these indefatigable colporteurs. Even into the Philippine Islands one of them penetrated, only to be driven away by the intolerant and unspeakably corrupt and evil living Spaniard Romish priests.

In North Borneo is Sarawak, the romantic kingdom of Rajah Brooke.

Here is a splendid mission of the English Episcopal Church, led by the scholarly Bishop Hose. This mission, however, is confined to the Dyaks and Chinese, the king fearing trouble from the Malays should Christ be preached to them—an unworthy fear, from which may time and the providence of God deliver all concerned! This English mission is found operating also in Labuan and in the Straits Settlements, which is an English colony.

Of all the missions in Malaysia the most successful seems to have been that conducted in the North Celebes region, where tens of thousands of islanders, before they were captured by the Mohammedan faith, came *en masse* into the Christian camp. They seem to have been received and baptized; but these tender though honest babes in the faith were not sufficiently carefully trained in the new faith, and seem to have taken on only such a veneer of Christianity as many of the Javanese have of Mohammedanism. Left to walk by themselves before they were able, many of them have lapsed. Some have gone to Islam; many live a low type of semi-Christian life. The Roman Catholics, ever on the alert to enter into other people's labors, have begun an active mission. The Netherlands Missionary Society is now endeavoring to repair the waste places. The Government, too, is growing helpful and sympathetic; but a great deal of work must be done over again before Minnehassa, the "pearl of missions," recovers the lustre of its early Christian days.

The American churches have done but little for Malaysia. India on the one side, and Japan and China on the other, have presented such populous continental areas that hitherto the efforts of American Christians have been but sparsely directed to this southeastern Asiatic archipelago.

While waiting for China to open, the American Board seems to have supported a few mission stations, but on the opening of the treaty ports in China these were abandoned, and the missionaries proceeded to China. Two young men, Henry Lyman and Munson, were sent to the Battaks of Sumatra. These pioneers were killed and eaten by the cannibal savages, and the project was abandoned. It is cheering to know that these same Battaks, since approached from the south by German missionaries, have largely yielded to the Gospel of Jesus Christ.

The comparative spiritual destitution of this section of Asia was so impressed upon one of the churches of America—the Methodist Episcopal (North)—that in 1885 Bishop Hurst, then visiting India, appointed the writer of this article missionary to Singapore. A mission on a self-supporting basis was begun among the English-speaking people of Singapore, an island of great strategic and commercial importance. This island commands the Malacca Straits, and is the commercial *entrepôt* of South-eastern Asia. It is one of the commercial navels of the world and floats the British flag. Its polyglot population of Malays, Tamils, Chinese, and Europeans is in close touch with all the surrounding islands, with China, with India, and with Europe. In the beautiful harbor of Singapore ride

the ships of all the sea-going nations of the world. Chinese junks and Malay dhows jostle the ocean racers of England and France and Germany. A free port, knowing nothing of customs duties except on a very few articles, here come large cargoes of tobacco, hides, rice, tea, tin, rattan, coffee, india-rubber, and sugar. Commercial activity in foreign ports is usually accompanied by two things, moral laxity and mental alertness. The morals of Singapore are not high. The readiness of its people to receive new ideas is far beyond that usual in the East.

The American Methodist Mission, beginning work among the English-speaking, founded a self-supporting English-speaking church. This church has never received a penny of support from without. Beginning with seventeen members, it now numbers over one hundred, and has given over a dozen mission workers to the varied enterprises that now cluster around it.

Parallel with the work in English has grown up a mission to the "Baba," or straits-born Chinese. These enlightened and progressive Chinamen, British subjects, seeing that the American missionary really desired to serve them, rallied around him, and were at the expense of providing for him school-houses and furniture at an expense of over \$12,000. The English Governor, Sir Cecil Smith, of that class of enlightened rulers who have made the English name famous through Asia, quickly perceived the usefulness of the American educational missionary project; and a large "Anglo-Chinese" school, numbering from four to five hundred scholars, entirely self-supporting, is now located at Singapore. Another similar institution is fast growing up in Penang; and through the prestige and kindly feeling generated by the schools our evangelistic missionaries are finding free access to the peoples around them. A medical mission, a Malay press, an orphanage, a Tamil church and school, and constant itinerant preaching among the Malays are all forms of activity in which the American missionaries are now engaged.

It would greatly help in the extension of God's kingdom among these most interesting races if some other branch of American Christians—say the Methodist Episcopal Church (South) or any other—would select some part of Sumatra, or, with the consent of the Dutch missionaries, some part of Java, or the Celebes, or East Borneo as a mission centre, and from there, in consultation with the Dutch and American brethren already on the field, project a wider and more insistent evangelism among these islanders. They will otherwise year by year be more firmly entrenched in Mohammedanism, with its inordinate conceit and intolerant and fierce bigotry. If anywhere in the mission world the King's business calls for haste it is in the fair and beautiful islands of Malaysia.

## A MISSIONARY'S EXPERIENCE IN JAMAICA AND OLD CALABAR.\*

BY REV. J. J. FULLER.

This is a jubilee meeting. Fifty years of Christian efforts ; fifty years of Christian prayer ; fifty years of Christian missions ; and fifty years of contact with young hearts and young minds—these have matured your institution and kept it up until the present day. When I was told that this was your Jubilee, my mind went back to the fact that you and those that have gone before have had a hand in bringing about some of the great changes that have taken place in the countries of the world. Among the many nations and peoples with whom you have had to do or whom you have helped, my nation and people, and my own native country, and Africa itself, have borne some of your good wishes, have seen some of your kindness, and have had some of your earnest prayer for the spread of the kingdom of Jesus Christ among them.

Fifty years shows a great difference in my own country, which is one of the British possessions in the West Indies—the island of Jamaica. Fifty years ago that land had, comparatively speaking, an unlettered people, just emerged, as it were, from the bondage of slavery. It was only then that schools were thrown open and that the children of the colored people of my home were permitted to take the Bible in their hands. It was not until slavery had been abolished that we were permitted to worship God freely. Before then our fathers had to worship God in the dark night. They had to hide themselves in caves. They had to meet their missionaries on the banks of the rivers. They had to hide themselves in all sorts of corners in order to worship God. But by the efforts of missions, and by your sending missionaries to heathen countries to preach the Gospel, you have not only benefited the peoples to whom you sent the Gospel, but the blessing has rebounded with tenfold force, and benefited Great Britain herself ; because it was not until you sent missionaries that the awful deeds and cruelties of slavery were brought before the English public. And no sooner did England know what slavery meant and what sorrows it caused, the families it scattered, the homes it broke up, and the way in which men were degraded and brutalized by it, than she at once put her shoulders to the wheel, and so the curse was removed from off the British standard.

I believe that it was in the year 1834 that Great Britain paid twenty millions of money for the abolition of slavery. The day when that Act was passed in England, the day on which it had the signature of the sovereign,

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\* This remarkable address was delivered at the fiftieth anniversary of St. Paul's Missionary Society, in connection with the mercantile house of Hitchcock, Williams & Co., London, England, January, 1893. Mr. Fuller is a native of Jamaica, W. I., and was born in slavery, and has spent the latter part of his life in Old Calabar. But he will tell his own story.—Ed.

that very day I—then a boy—was one of those that were set at liberty. I was eight years old when England passed the Emancipation Act. I was there. I remember being carried by my mother to the office, so that my name might be registered. But it was in the year 1838 that the great day came ; and I shall never forget it. Our parents had to serve a longer time than we did. It was only children of a certain age that were set at liberty when the Emancipation Act was passed in 1834. In the year 1838, on the 31st day of July, our missionaries—among them William Knibb and James Philippo—gathered the fathers and mothers together ; and they thought that, if England had done such a great thing for us, we ought to give slavery a very respectable burial ; and so we did. We had a first-rate mahogany coffin made ; and, as some of our fathers were carpenters and cabinet-makers, they put all the polish they possibly could upon that coffin. It looked very respectable. And they had not only that, but a splendid grave, fit for a gentleman to lie in. We had all the implements of slavery—the whip, the torture iron, the branding iron, the handcuffs, a piece of the treadmill, the coarse frock, the coarse shirt, and the great hat (all things which were used in slavery)—put into that coffin and screwed down as close as possible. At about half-past eleven o'clock, on the night of July 31st, there were fourteen thousand people and five thousand children gathered, and I was one of them. I remember that, as soon as the half hour came, the appointed signal was given all through the island, so that at that hour, I believe, every colored man that was to be found on the island of Jamaica was on his knees ! And, as the clock began to strike the hour of twelve, William Knibb stood over the grave, and, at every stroke of the clock that sounded out the hour, he cried, “ *The monster is dying ! The monster is dying ! The monster is dying !* ” and when the clock struck the last stroke of the twelve, he cried, “ **THE MONSTER IS DEAD ! BURY HIM !** ” We lowered that coffin into the grave, and that mass of human beings rose on their feet and sang the doxology :

“ Praise God, from whom all blessings flow.”

And I can remember looking into my mother's face and seeing tears rolling down her eyes, while I, as a child, looked up and thought what a happy time it must be. As soon as they had sat down, all of us children rose on our feet, and we sang a piece that had been taught us ; and that piece was :

“ Send the glad tidings over the sea,  
The chain is broke, the slave is free ;  
Britannia's justice, wealth and might  
Have gained the negro's long-lost right.”

We sang that song ; and I remember our marching, five hundred of us, to the Governor's house, where Sir Lionel Smith read the proclamation of freedom to all.

Now, it is more than fifty years ago since that happened ; but, within that time, during the fifty years that have just passed, let me say that God

in His own way has given testimony to the truth of His promise, that where the Gospel goes that Gospel will prove the power of God to salvation. We turn to our own country of Jamaica to-day, and we find that, within this half century, God has not only removed the curse of slavery, but we have become a Christian people with Christian institutions. Folly, superstition, idolatry, and witchcraft, in which our fathers believed, have all passed away ; and to-day there is not to be found upon the whole island of Jamaica, taking all the different denominations that are therein, a single *missionary church*—all have become self-supporting and independent of missionary societies.

One could scarcely expect such a great change ; but not only have we become a Christian nation, independent of missionaries societies, but we have been taught by the missionaries who came to our country that freely we have received and freely we ought to give. So, on the island of Jamaica to-day, we have an independent Baptist Missionary Society of our own not at all connected with the society in England, and which sends the Gospel to the heathen afar off. This is the result of one half century.

It was supposed, you know, that the black man had not got any brains. They say that our heads are too thick. Phrenologists have looked at our heads and said that there are too many bones there ; but missionaries that have gone to our country have felt that it is a very good thing that we have had a thick head, because, if we had not—if we had your soft head—*all the brains would go!* You know, when you get to our country, the first thing that you want is a “helmet.” God has put our helmet on without giving us the trouble of making one. But our missionaries have found out that the black man lacks only opportunity and privileges. If you give him them, God can develop that man as well as any other.

Our missionaries, I say, have tried it. In the island of Jamaica to-day we have about two hundred and seventy Baptist churches. The Presbyterians have got their churches ; the Church of England have got theirs ; the Wesleyans have got theirs. Some of the two hundred and seventy Baptist churches seat two thousand people ; and seventy of those churches are ministered to by young men, well qualified in our colleges, and who are now preaching the Gospel side by side with their European brethren. So much, friends, for the success of the Gospel in our land. Then we have Sunday-schools, high schools, grammar schools, and colleges of all the different universities. God has honored the men who went to our land and preached the Gospel, and given them encouragement by showing them that Africa, with all her supposed degradation and all her real degradation, is capable of receiving the Gospel ; and if we give it to the Africans, He who said, “Go into all the world,” has promised that He will be with His disciples.

I just say so much with regard to my own country ; but I have myself been engaged in mission work for forty-five years. Some people say, “You do not look that yourself” but I have had forty-five years’ experi-

ence in a savage country. When the Baptist Missionary Society started their mission on the West Coast of Africa, my father was one of the first who went out to carry the Gospel to the land of our forefathers. Soon after he left I felt a determination also to join the mission and go out to Africa ; and, in the year 1845, I landed on the West Coast of Africa, in the Gulf of Guinea and in the Bight of Biafra. When we landed there was no Bible, no written language. None of the people had ever heard the name of Jesus Christ. The natives there were all savages, naked, degraded, and depraved. Everything that repelled the eye and sickened the heart presented itself before us as we landed. We saw human sacrifices. People say that the Africans are cruel. I have not read of any heathen countries where cruelty does not exist ; but it is what they are taught. In Africa, when we got there, we found that the people believed in some future. What that future is they knew nothing of. Because of this belief not a king died but so many men and so many women were put into the grave with him. There was not any one that died in that country without somebody being accused of being responsible for it, and they administered to the person poison for witchcraft. There was not an infant child whose mother died but the child was put alive into the coffin with its dead mother and buried. In one part of the country there was not a twin child born but the poor mother of the twins was flogged to death, and the children were put to death immediately, because the witch doctors said that they were cursed. The people believed this ; and they had carried on such horrid customs for centuries. When we got there we found that this was the condition of the people. They were running about perfectly naked. They were without hope and without God in the world. Within a short period of the missions having been established among them the people had their language put into a written form, and they had the whole Bible, from Genesis to Revelation, translated by Alfred Saker and by the Presbyterian missionaries. To-day we have men that have been trained there preaching the Gospel among their own people. We have churches formed, and we have schools that have been established. The people are being taught to read and write.

I remember the scene when we landed in Africa. I had scarcely been there a month before one of the kings of Calabar died. A horrid sight was brought before us in the many people that were put into his grave with him. The grandson of that king that died soon after we landed in Africa, is to-day one of the elders of a Presbyterian church ; and if you go into his house you will find that every morning the open Bible is on his table and he is conducting family worship. The old custom of burying the living with the dead is wiped out and gone. I remember going into the Cameroons, and after I had opened my window in the morning, looking across the river, I saw many canoes with people dressed up in all their war dresses, and their spears and swords were brandished in the sun. They had their war caps upon their heads. I took my glass and looked,

and I found that the decoration on the bows of all those canoes was nothing else but human heads. I went up to the chief and said to him, "What do you do this for?" He looked at me very much astonished that I should ask him such a question. He said, "What?" Pointing across the river, I said, "Look yonder." "Why?" he said. "What about that?" I said, "why do you do such cruel things? It is not right." He said, "You people come into this country, and you live here, and you say that you are good people—and that is true enough—but do you tell me that, when I die, my sons are to put me into an empty grave alone, and nobody with me?" When I told him "Yes," he looked at me and said, "You are a fool." Then all his sons came up directly and said, "What is the matter, father?" And he told them. He said, "This man, who has come to live in this country, says that when I die you boys will put me into an empty grave, alone, with no one with me." And they looked at me and grinned their savage grin; and they turned away and said, "Father, do not believe him. He is a fool and he is a foreigner. What does he know? Let him alone." I stand here to tell you that that same chief lived on until the old custom of burying people with the dead was completely abolished. In his town, about fifty yards from his own house, stood a little chapel, and the preacher in that chapel was none other than *one of his sons*, who was preaching the Gospel of the Lord Jesus Christ.

If God, in such a short time, can produce such a change, surely prayers for missions and for the extension of Christ's kingdom in the world have a proof that they are being answered by God, when we think of the present condition of the people, and think of what was their former condition, when we saw them in their degradation as naked savages. The other day I had a letter from the church in the Cameroons to say that they had built a chapel for themselves that will seat one thousand people, and that the membership of that one church had grown to seven hundred; that the people had collected for themselves among themselves no less than £999, and had established fifteen different stations in different parts of the country since I left, in order to spread the Gospel among their own neighbors. I say that Africa, with all her degradation, and with all her ignorance, desires to have the Gospel; and if it is given to the people, they, of themselves, in their own country, will spread that Gospel if they only know and hear the truth preached to them. I believe that the time will come, and that the time is not far off, when Africa, with all her degradation and darkness, will rise. We remember that fifty years ago, up the Congo River, no one had ever heard the Gospel, and we looked upon it as a hard soil to work; but to-day the Scripture is being translated into their own tongue, their young men are being taught to read the Bible, Christian churches are being formed, and some of the cruelties that the missionaries met when they landed first in the Congo are gradually being removed; so that the time will yet come when we shall see a great change in the work of God.

among the people in Africa. I remember standing at my door and seeing one of the chiefs coming across. As he was coming I looked at him. He was a great man, a man of position in his country ; but the only covering that he had was the fibres of the plantain tree combed out and a great cap on his head with parrots' feathers. He had a great bullock horn across his breast, and he walked as stately as ever. Several of the princes were following him behind, all of them being dressed in the same way. I called to this man as he passed my door. I said, " Mikani," and he looked round, but he would not answer. I called again, but he would not answer. I called a third time, and one of his followers turned upon me and said, " What do you want ?" " Why," I said, " I only want to speak to him. I want to ask him a question." The man said, " He will not answer you." " Why ? What have I done ?" He replied, " Why, the man has just been into his superstitions, and he has sworn that for nine days he will not speak to anybody except by signs. At the end of nine days he will go back to the place where he came from, and after that he will converse as of old." I thought it was of no use to trouble him any more, and I let him go. After the nine days were over I went to his house. I saw him sitting at the door ; and just as I got to his house I saw this bullock's horn that he had across his breast hanging across the threshold of his door. I looked at it, and then I looked at him and said, " Do you mean to tell me that a big man like you, in such a position as you are, believes in such a foolish thing as that ?" The man was rather insulted. " What do you mean ?" he said. " Why," I said, " look at that thing. Do you mean to say that that thing has any power in it ?" I said, " Let me take my penknife and open it, and I will show you what is in it." There was nothing in it but some red clay, parrots' feathers, dogs' teeth, pieces of the skins of animals, some of his own hair, and a little bit of his own toenail. I said, " I know what is in it. Do you mean to tell me that you believe in that stuff ?" He answered, " Believe it ? Yes." He said, " If I have that thing hanging at my door no witch will dare to come into my house. If she comes, before she crosses the threshold of my door she will be dead." I said, " You do not believe that rubbish, do you ?" " Well," he said, " I do. And that is why you missionaries all die. You come into this country, and the witches know that you have not anything to keep off the witchcraft, so they kill you ; but they will not come near me, because they know that I have got something to stop them." Well, I made it my business to visit that man day after day and try to convince him, but it was no good. I could not do anything. Six months after that I was sitting in my little study room, and I heard the drum that tells of death. And I knew what it was. When a chief dies the sound of that drum tells the tale, and the missionary has to be immediately on the move. I took my hat directly and started up and got to the chief's place. I said, " Mikani, who is dead ?" He hung his head down for a minute, and then he said, " One of those princes that were with me on that day." " Why,"

I said, "you told me that the man that had got that thing would not die. Did not that prince wear one of these horns?" "Yes." "Did he not have a cap?" "Yes." "Did he not have that same horn?" "Yes." "Then, how is it," I said, "that he is dead?" And the poor fellow hung his head down for a moment. Then, lifting up his head, he looked full into my face for a few moments, and he was silent. Last of all I saw him stretch his hand, and he took hold of the horn as it hung across the door, and removed it from its place, and flung it across the road, and he said, "I will try yours." Where is he to-day, friends? Go to the Cameroons, and you will see a native minister there preaching the Gospel; but on the right hand of that native preacher, who is preaching the Gospel, sits a gray-headed man, and the very look of that man's face tells us of his inward happiness. That is the same man. He has tried and found that there is no other name given among men whereby we must be saved but the name of Jesus Christ. He is the head deacon of the church, and the membership is now about seven hundred. There is a congregation of perhaps a thousand gathering together there now. I remember that upon my landing in 1845 these people were rank savages and brutal in every act, and not only so, but they were naked savages; and to-day we see them clothed and in their right mind, and the congregation with their dark faces and their bright eyes are worshipping the same Saviour that we love; and when I see this I know that the Gospel of our Lord Jesus Christ will win its way wherever it goes.

Thus, friends, I think I have told you enough to show you that your prayers have been answered and your efforts been accepted of God. I will only ask you to pray more and do as much as you can for Africa, for she has still got her millions that need the Gospel to-day.

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### THE REV. JOHN L. NEVIUS, D.D.

BY REV. GILBERT REID, WARSAW, N. Y.

On the death of the well-known and revered missionary, Dr. John L. Nevius, it may be profitable for his fellow-workers to pause for a moment and recount briefly the work which he has done. The worth of his work demands more than a passing reference. Though only in his sixty-seventh year, he was numbered among the veterans for the unusual amount of his missionary experience. He was drawing nigh to the round number of forty years in the missionary service, when he bowed his head as he sat talking in his study at his home in Chefoo, and yielded up his spirit to God who gave it. A gentle passing away, like a calm breath of a summer's breeze—a falling asleep.

Dr. Nevius is first to be remembered for his work in a literary line.



“DR. NEVIUS IN A CHINESE WHEELBARROW BEFORE HIS RESIDENCE AT CHEFOO, CHINA.”

One of the most popular and concisely comprehensive books on China was one which he wrote early in his career, called "China and the Chinese," first published by the Harpers, and now issued by the Presbyterian Board of Publication. In Chinese the leading treatise on theology was prepared when he was a young missionary at Ningpo, and lacked only the latter topics of systematic theology—a deficiency which he hoped to meet before he closed his labors. Another book in Chinese on "Entrance to Truth" has been used for many years not only by our own Presbyterian Mission, but also by the missionaries of other societies, in the initiative rudimentary stages of Christian instruction. A very valuable pamphlet in English on "Methods of Mission Work" has been carefully studied for its fair-minded and broad-minded investigations, based on thorough experience. Already we understand that parts of this are to be reissued by the Board of Foreign Missions as a guide, or at least a suggestion, to other fields of our Church. One of the last results of his study was a book on "Demoniacal Possession," which, we understand, will soon be published; and which, we know, will present the most complete and careful examination of this very difficult problem. Other literary efforts attest his ability; and we only regret that he could not live to complete the work, so dear to his heart, of aiding in the revision of the Mandarin version of the Scriptures. No sentence of his, either in Chinese or English, was penned without thought, and every thought was actuated by a strong desire to be fair and true.

Secondly, let us notice his work as a Christian instructor. This he was rather than an educationalist. The Bible was his text-book, and none of his teaching was secular. If he taught theology—and as such he was without a peer—it was always a biblical theology. Both in the Ningpo and Shantung missions he was frequently appointed to train men for the ministry; and many of our best native pastors rejoice to call him "teacher." When in late years he found himself surrounded by a growing evangelistic work, he set apart the summer and winter months to special instruction, either of leading inquirers or of his chosen class-leaders. I remember, during my first summer in China, as a guest at his home, the large number of callers from among the foreign residents, some of whom were "men of the world," who came to see his class, and went away to praise it and so commend the whole missionary undertaking. This *teaching* idea he carried into all of his evangelistic efforts, and every station of Christian communicants and inquirers was a Sunday-school, with every one a teacher and every one a scholar. He emphasized the words in the Master's final commission, "teaching them Christ." This idea, clear and simple though it be, has been made such by Dr. Nevius more than by any other man.

In connection with this we note now his evangelistic work. By the providence of God he was led into a section of the country fruitful of conversions, nearly a week's journey from his home at Chefoo. Hence his

evangelism took the form of "country itinerations." During this period he was generally absent from home half of the year, more often in the spring and autumn months, but twice, at least, during the cold winter days, stopping at chilly Chinese inns, or riding from station to station of poor country Christians with the thermometer near to zero. It is impossible to outline this work, so carefully unfolded in his "Methods of Mission Work." Its chief feature was the effort to utilize every native, and then establish a church without the support of foreign funds. It was self-development and self-support, but always under the guidance of the Spirit, and by a study of the Bible. That work was practically transferred to others prior to his last return to the United States, and is now managed by native pastors or other of our missionaries, centred at the station of Wei-hien. Dr. Nevius built on no other man's foundation; and the foundation which he laid was strong and "in Jesus Christ."

One of the openings to this evangelistic work came through the relief rendered in the famine of 1879 and 1880. Not that those relieved became the inquirers, but that such a display of benevolence commended the Christianity which taught it, and broke down centuries of prejudice. In this famine-relief work Dr. Nevius was especially successful in the system adopted, and one which has guided others in similar work during later years. It was a system of common sense, kind to the needy, but guarding against tricks, deception, and confusion. Dr. Nevius was an exegete and a theologian. He was also level-headed, a man of affairs.

In this same practical line was his work of introducing foreign fruits into China. Agriculture was his recreation, but as such it was far other than mere playing. The result indicated the care, the wisdom, the patience, and the toil. Many a person has gone to view his garden in Chefoo who never cared for any other kind of missionary undertaking. In fact, this often annoyed and chagrined him, to have persons ignore all his efforts in evangelistic instruction, and compliment him as a fruit-raiser and horticulturist. Nevertheless, it shows that every faculty and knowledge can be made useful in the missionary work, not only as an amusement to one's self, but a benefit to others.

We will only notice one other feature of his work—viz., his success as an adviser and missionary speaker. We refer especially to his efforts in this country. Very few have excelled him in influencing young men to become missionaries; but never with the assertion that it was another man's duty to be a foreign missionary. Any one who desires to appreciate his candor, his breadth, his fairness, his judiciousness, should read his article in the *MISSIONARY REVIEW* of May, 1893, on "The Student Volunteer Movement." We quote only one sentence: "I have been in the United States on furlough three times, and paid many visits to theological seminaries, with a view to gaining recruits for foreign missions, but have never dared to use the least pressure in urging a student to be a missionary." As one who was led through him, first to think of the claims of

foreign missions, and then to decide to go as a missionary to China, I can testify to the truthfulness of this attitude of his. How helpful were his conferences with the students! How sympathetic his suggestions to the perplexed mind! And this same quality remained with him in China, where all missionaries were glad to consult him. If he had only been stronger physically, no better man could have been found to take the place of Dr. Arthur Mitchell as Secretary of the Board. But, alas! both of them are gone; and all through life we shall miss them, rejoicing only because we are not of those "who have no hope," trying to reverence their names by following more their fine Christian spirit.

### AFTER TWENTY YEARS.\*

#### THE CHURCH MISSIONARY SOCIETY IN 1873, 1883, 1893.

A few notes on the advances made in the last twenty years by the Church Missionary Society may be helpful to friends of missions in every land.

First, as to the number of missionaries. The subjoined table is indeed most significant:

<i>European Missionaries on the Roll:</i>	1873.	1883.	1893.
Clergymen.....	203	222	329
Laymen.....	15	34	71
Women.....	11	15	134
Total.....	229	271	534

Even excluding the women, the number has nearly doubled; † and it will be observed that while the increase in the first decade was only 19 clergymen and 19 laymen, the increase in the second decade was 107 clergymen and 37 laymen. The proportion of university men has also greatly increased. In 1873 they numbered 44; in 1883, 65; and in 1893, 158. The number of missionaries reported in May, 1873, as added to the roll in the preceding twelve months, was *seven*; in 1883, *twenty-one*; in 1893, *eighty-nine*. The 1873 Report mentions "1 graduate from Cambridge accepted during the year;" the 1883 Report mentions 3 graduates accepted; the 1893 Report, 16 graduates.

The native clergy and teachers appear in the statistical tables as follows:

	1873.	1883.	1893.
Native clergy.....	143	240	284
" lay teachers.....	1,830	2,582	4,042
" female teachers.....	375	493	892
Total.....	2,348	3,315	5,218

\* Reprinted from a Church Missionary Society tract.

† The figures are for May last. The autumn reinforcements have made further large additions.

It will be seen that the increase in the native clergy has been slow of late. This is mainly due to the large number of deaths in the last decade; but it is true that the numerous ordinations in West Africa and South India in the former decade find no parallel in the latter. But the lay and female teachers have multiplied rapidly; and this little table will show some of our missionary brethren who have fancied that native agency was being neglected in favor of European agency, how little foundation there is for their fears.

The distribution of missionaries at the three periods is very interesting. In the following table we omit women, because we could not estimate the growth in the Indian staff without including the C. E. Z. M. S. and I. F. N. S. :

*Distribution of Missionaries—Men only—Ordained and Unordained.*

	1873.	1883.	1893.
West Africa.....	17	10	18
East Africa.....	1	22	37
Palestine, Persia, Egypt, etc.....	9	14	23
North India (including Punjab and Sindh).....	66	73	116
Western India.....	12	10	13
South India.....	44	28	45
Ceylon.....	12	19	20
Mauritius, etc.....	6	4	5
China.....	18	24	44
Japan.....	2	9	24
New Zealand.....	17	18	15
Northwest America.....	12	18	29
North Pacific.....	2	7	11
Total.....	218	256	400

Of course the increase is most marked in those missions which were in their infancy in 1873, such as East Africa, Persia, Japan, and North Pacific. Putting them aside, we find that of the older missions, West Africa and South India, though they have more men than ten years ago, have only returned to where they stood twenty years ago; that Western India, Mauritius, and New Zealand are about the same; and that the real increase has been in North India, Ceylon, China, and Northwest America.

At first sight one would expect that the doubling of the missionary staff would mean a doubling of the expenditure. But this is not the case. We should be very glad if it were. The amount expended per missionary means a great deal more than the amount each missionary costs. The more efficient a missionary is the more will his work develop on all sides, and the more will money be needed. It is so at home. An active clergyman spends more in his parish than an inert one, because he does more. So in the mission field: the higher the expenditure per head rises, the better. But the reason why it has not yet so risen in the C. M. S. missions is that the increase in the staff has been so recent and so rapid. Many of

the missionaries are still in the language-learning stage, and cost little more than their small personal allowances. As they grow in efficiency the work will cost more, for it will mean native evangelists and Bible-women, schools, rest-houses for itinerating, medical appliances, and a host of other things.

There are, however, two other reasons why the total expenditure has not grown so fast as the staff. First, a good many of the recent additions are at their own charges. We have now 15 men and 53 women who are honorary, and 5 men and 9 women who are partly so, without counting those who are specially supported by individual friends of the society. Secondly, an increase in women costs less than an increase in men. A single woman's allowances are less than those of a single man, and less than half those of a married man.

Still the increase in the expenditure is large. The average of the four years preceding 1873 was £155,644.\* The average of the four years preceding 1883 was £202,200. The average of the four years preceding 1893 was £244,844. These figures include expenditure on special funds. The corresponding amount for last year, ending March 31st, 1893, reckoned in the same way, was £255,917. For the current year it is estimated to be £265,759, including only those special funds which directly aid the General Fund, such as the Extension Fund, the Mid-China Fund, etc. And the estimates lately passed for the year commencing next April amount, after allowing for considerable probable savings in various directions, to £274,955.

Thus we are spending now over £100,000 a year more than we spent twenty years ago. This is the kind of fact that makes one wonder. No one at that time, nor for years after, could have anticipated it. The Lord hath done great things for us, whereof we are glad.

Let us next look at the reports, and try and realize a little of the progress in the field in the twenty years.

Take India first. We do not expect to find in old and well-organized missions the startling progress displayed in newer fields. Yet the development of the India work in the twenty years is in many ways striking. In 1873 French had lately started the Lahore divinity school, the first of its kind in the country. Now we have divinity schools also at Calcutta, Allahabad, Poona, and Madras, besides the simpler institutions for training native agents in the southern missions which existed before. In 1873 the society's attention had not been specially drawn to the non-Aryan Hill tribes, although the Santal Mission was already bearing promising fruit. That mission has since been largely developed, and the Gond and Bheel missions have been established and converts been gathered in.

But the Punjab shows the most remarkable growth. In 1873 the society had only one medical missionary—in the Punjab or anywhere else—

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\* Multiply these amounts by *five* to ascertain the number of dollars.

indeed, not one when the Report was issued, for Dr. Elmslie was dead and his successor had not yet gone out. Now the Punjab has 10 medical missionaries. In 1873 the staff for Amritsar consisted of 2 men, the Revs. R. Clark and H. Hoernle, and Mr. Bateman alone was beginning to itinerate in the district. Now, for the same area of work, there are 15 men; and still more remarkable is the extension of woman's work under the C. E. Z. M. S. That society has now 33 ladies within that area, the oldest of whom had only just gone out in 1873, besides 9 single ladies connected with C. M. S. and all the wives. Batala, Tarn Taran, Ajnala, Jandiala, Fathgar, Narowal, Bahrwal, Clarkabad are all new names within the same district—*i.e.*, the great plains surrounding Amritsar. The two great girls' boarding-schools at Amritsar, the boys' boarding-school at Batala, the splendid book-shop at Lahore—the two latter the result of Mr. Baring's liberality—are among the more conspicuous developments. Another generous benefactor, George Maxwell Gordon, had in 1873 but recently joined the Punjab Mission; and now, we have not only the bright memory of his example, but the Lahore divinity college chapel and the missions at Pind Dadan Khan and Dera Ghazi Khan as the fruit of his munificence; while, partly owing to his inspiration, Sukkur and even far-off Quetta have been occupied.

South India does not show such developments as these, because it was more fully worked then; but 1873 was the year which saw the native Church in the C. M. S. districts of Tinnevely fairly started in self-administration under Dr. (afterward Bishop) Sargent; and the Telugu Mission has spread in all directions since that year.

Five new dioceses have been established in India in the twenty years; and of the 7 bishops who have been consecrated for them, 4 have been C. M. S. missionaries—*viz.*, French, Speechly, Hodges, Clifford, without counting Sargent, who was an assistant-bishop without a diocese.

We never rest our case upon statistical returns of converts and adherents, for they so inadequately represent the real progress achieved; but the fact that the native Christians connected with C. M. S. have risen 70 per cent in the twenty years—*viz.*, from 69,000 to 117,000—is a fact whose significance is indisputable; while the native agents of all kinds have almost doubled in number, from 1600 to 3060.

Next look at China. In South China, in 1873, C. M. S. had 3 missionaries—*viz.*, 1 at Hon Kong and 2 at Fuh-chow; and there was 1 F. E. S. lady at each of those two cities. Now, several brethren, and sisters too, live in the interior of Fuh-Kien; widespread itineration has been organized in Kwan-tung; and Pakhoi has been occupied in a corner of China untouched by any other mission. C. M. S. has 20 men and 8 women on the South China staff, including 4 medical men; and the splendid band of 28 C. E. Z. M. S. women has developed the Fuh-Kien Mission in a wonderful way, not only since 1873, but since 1883. In 1873 C. M. S. had 26 native agents in South China, and less than 300 Christians.

Now the agents are 268 and the Christian adherents over 10,000. Mid China does not show a growth equal to this ; still, Mr. Hoare's college at Ningpo, Dr. Main's great mission hospital at Hang-chow, and the village work in the Chu-ki and Tai-chow districts are extensions worth notice ; in addition to which there is Mr. Horsburgh's Interior Evangelistic Mission in the distant province of Sz-chuen. The development of woman's work also must not be omitted. In 1873, and again in 1883, C. M. S. had one single lady in Mid China ; now it has 20. Again, up to just before 1873, China had had but one English Bishop. The consecration of a C. M. S. missionary, Bishop Russell, to the newly formed quasi-diocese of what was then called North China, is an item in the 1873 Report ; and since then another C. M. S. man, Bishop Moule, has succeeded him in that portion of his sphere now called Mid China, while a third C. M. S. man, Bishop Burdon, presides over the southern diocese of Victoria, Hong Kong.

Pass over to Northwest America. In 1873 the consecration of Bishop Horden had just marked the first step in that development of the Church which has now carved eight dioceses out of the vast mother diocese of Rupert's Land ; and a large part of this work has been distinctly the work of C. M. S., which almost entirely supports 4 of them and helps 3 others. The society's expenditure in those great territories has risen from £6000 to £16,000 ; and it is emphatically true of the many tribes and languages comprised in them—from the Crees and the Sioux right away to the Tukudh and the Eskimo—that

“ People and realms of every tongue  
Dwell on His love with sweetest song.”

And this is without passing the Rocky Mountains. Cross them, and we come to a mission which then consisted of only Metlakahtla and Kincolith, but which since then has sent the Gospel to tribe after tribe of the interior, has established itself in the islands, has brought into the Christian Church the fiercest of all the races of that coast—the Hydahs of Queen Charlotte's Island—and now, despite many trials, presents, under Bishop Ridley's wise and devoted leadership, a bright spectacle to all who love true and pure missionary work.

We are now among the younger missions ; and what shall we say of Japan ? In 1873 the first English missionary in that wonderful land had just come home sick, and the second was alone at Nagasaki. It was in the Report of that year that the sudden burst of new civilization in Japan was recorded. The public edicts against Christianity which had adorned the Government notice-boards for two hundred and fifty years had just been withdrawn ; and the expansion of the C. M. S. Mission from *one* man to *five* was resolved on. In 1883 the 5 men had increased to 9 men and a woman (as usual, not counting wives) ; and there were 350 converts. Ten years more and the staff had become 24 men and 19 single women ;

7 Japanese had been ordained (in the C. M. S. Mission alone, besides others); and the Christian adherents are 2450. Moreover, they have combined with the Christians attached to other Anglican missions, and have formed a real native Church with its own canons, etc.; and its total membership exceeds 4000. It was in 1883 that the archbishop selected a C. M. S. missionary (Poole, of South India) to be the first English bishop in Japan; and in 1893 his successor, Bishop E. Bickersteth, has arranged for the appointment of two additional bishops, specially for portions of the C. M. S. field, and nominated by C. M. S.

Pass from the most radical and forward of non-Christian countries to the most conservative and stationary, and view the Mohammedan lands of the East. Persia, in 1873, was not recognized as a C. M. S. mission field at all; and although Dr. Bruce had been there three or four years, his name still remained on the Indian list. Not till 1876 was the Persia Mission formally adopted. The year 1883 saw an extension of its work in the occupation of Baghdad; and 1893 sees fresh and important plans formed for further development. Egypt is very far from being a stationary country since the British occupation; but that occupation began in the year reviewed in the 1883 Report, and it was in that very year that the new "Egypt Mission" first appeared on the society's list. Palestine, too, though stationary enough so far as its Moslem rulers are concerned, is now yielding to the forward movements of the day; and nowhere does a C. M. S. mission show more marked development than in that sacred land. In 1873 only Jerusalem and Nazareth were occupied by 2 ordained and 2 lay missionaries. Two years later, Bishop Gobat handed over to the society his stations and work; other extensions have followed; Jaffa, Gaza, Ramallah, Salt, Nablus, Acca, and Haifa were successively occupied; and now the 4 men have become 13 men and 22 single women. All our missions in Mohammedan lands received an impetus from the Mohammedan Conference arranged by General Lake at the C. M. House in 1875. They are striking examples of the society's new development in woman's work. No less than 30 ladies are now employed in them, whereas even in 1883 there was not one. So also with medical work. In 1873 there was no C. M. S. medical missionary in those countries; in 1883 only 1; in 1893, 4, and 2 more going out.

And what shall we say of Africa? Of West Africa we need not speak. Our recent extensions are not much more than revivals of developments begun at different times in past years, but checked by various difficulties. But East Africa is the most signal instance of unlooked-for progress in the whole period. In 1873 John Rebmann was alone, old and blind, at Rabai. There he was found by Sir Bartle Frere, who, on his return to England, came to C. M. S. in June of that year and urged the establishment of a freed slave settlement, to found which Mr. Salter Price went out in the following year. But 1873 is still more memorable as the date of Livingstone's death, which instantly roused both England

and Scotland, and led to many African expeditions, both missionary and otherwise. Then, in 1875, came Mr. Stanley's challenge to Christendom to send a mission to Uganda. What need we say more?—except that the one C. M. S. missionary of 1873 has multiplied to *fifty* in 1893.

After such a retrospect, the question is, *Are we to stand still?* Surely the Divine Word to us is, *Go forward*; and the promise, *Certainly I will be with thee.*

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## THE STUDENT VOLUNTEER CONVENTION AT DETROIT.

BY D. L. PIERSON.

It is significant that the largest and most representative Student Convention ever held should be also the missionary gathering having the largest number of accredited delegates that ever met in America, or perhaps in the world. Ten years ago such a convention would not have been possible, but now by the Spirit working through men thoroughly on fire with missionary zeal, and by the organization of Volunteers, the flame has spread with marvellous rapidity all over our land, and one of the results is seen in this recent convention.

The history of the movement is too well known to need repetition here. The organization has outlived much unfavorable criticism, survived many perils, overcome many difficulties and much opposition, and continues to increase in numbers and effectiveness. And now, in its eighth year, this is probably the most effective agency for spreading, fostering, and utilizing the missionary spirit that anywhere exists.

The first Volunteer Convention met in Cleveland in 1891, and was one of extraordinary practical and spiritual power. It marked a crisis in the history of the "New Crusade." Before that time the mistakes natural to youth characterized the movement, and even friends regarded it with suspicion. Since then, however, its policy has been developed and the organization perfected, so that the Detroit Convention stands unique among missionary gatherings, and indicates a firmly established and undeniably successful enterprise. It was attended by more than double the number of students, from twice as many educational institutions, as at Cleveland. Conceive of twelve hundred young men and women, from nearly three hundred institutions of learning in the United States and Canada, representing the flower of our land, coming together for the purpose of considering the great question of the speedy evangelization of the world, and prayerfully to seek light as to their place in this great work, and preparation for it; and with them, to impart inspiration and guidance, gathered also the leaders of missionary enterprise from all over the world, including

fifty representatives of various missionary agencies, fifty returned foreign missionaries from almost every heathen, papal, and Moslem land, and many other missionary speakers and Christian workers—conceive of all these conditions, and a slight estimate may be formed of the forces present to make this convention a power in the heart and life of each delegate. Among the principal speakers were Rev. J. Hudson Taylor, Drs. Arthur T. Pierson and A. J. Gordon, Miss Geraldine Guinness, R. E. Speer, L. D. Wishard, and Dr. Judson Smith, besides many others, representing all varieties of experience and degrees of enthusiasm, from various lands and different departments of the work at home and abroad.

The method pursued in the convention was probably the only one feasible for the presentation of the many phases and spheres of work under consideration. The mornings were given to the consideration of the organization and its methods and the preparation of the volunteer, the afternoons to simultaneous sectional meetings for the discussion of different forms of mission work in various fields; and the evenings to the claims of missions and the spiritual conditions of success. It being impracticable to give in these pages more than a brief and general glance, the reader must be referred for details to the printed verbatim report which is soon to be published.

One prominent characteristic of the convention was the *spirit of fervent prayer* which pervaded the proceedings. Prayer opened, closed, and permeated all the discussions and transactions, consequently it was an intensely spiritual convention, and the work of the Holy Spirit in separating and preparing His workmen was, of all things, made most emphatic. Another feature, closely allied to this, was the fact that Jesus Christ was exalted as Lord and Saviour. In His name were the delegates welcomed, and in His name urged to go forward conquering and to conquer, preaching His death and resurrection, living His life, and *abiding* in Him. Because Christ was the unifying principle which made all hearts one, perfect harmony prevailed throughout, although representatives from nearly forty denominations and missionary agencies, and missionaries young and old, and each having strong personality, were brought together on one common platform. Not a note of discord was heard from beginning to end. It was a magnificent demonstration of the true basis of Christian union, the living unity found in love and allegiance to one Lord, and in the contemplation of the great work He has commanded.

THE PURPOSE AND WORK OF THE VOLUNTEER MOVEMENT was clearly defined and forcibly presented in a number of brief addresses, which served to remove the prejudice of ignorance, restore confidence, and commend the principles of the movement to the minds of all interested. The watch-cry of the Volunteers, "The evangelization of the world in this generation," the command of Christ, "Go make disciples of all the nations," and the motto of Neesima, "Let us advance upon our knees," were hung up in large letters before the assembly, serving to impress the eyes of those present as

they have already moved the hearts of all Volunteers, expressing their desire, aim, and spirit.

The *purpose* of the movement, as stated by Mr. Mott in his masterly report of the Executive Committee, is to lead students to a thorough consideration of the claims of foreign missions upon them, to foster this purpose, to unite Volunteers in an aggressive movement, to maintain an intelligent interest at home, but especially to secure a sufficient number of qualified men and women for the work of evangelization of the world in this generation. The declaration card, reading, "It is my purpose, if God permit, to become a foreign missionary," forms a simple basis for membership and organization. One of the perils of the movement has come from the misuse and misinterpretation of this card. It is not a pledge, but the statement of a purpose toward the accomplishment of which men study and work, looking for God's continued guidance, and only changing their purpose as they more clearly see His will. Without this "declaration" there could be no firm basis for the movement. It leads to a definite decision, helps men to remain firm, and enables them to do more for missions during their preparation. Results show that a definite and early decision is best.

The *work* of the movement has been carried on in the educational schools of the United States and Canada by means of travelling and corresponding secretaries, etc.

Mr. D. W. Lyon gave as reasons why bands should be formed in every institution : (1) To give mutual stimulus to members ; (2) to gather information ; (3) to discuss reasons for going ; (4) to secure power in united prayer. The bands also form a basis for enlisting new men, and hold important relations to the college, the movement, and the churches.

The *results* are seen (1) in the fact that the movement has now 32,000 members in 477 different institutions of the United States and Canada. It has also extended to Great Britain, where there are 700 Volunteers, and to Scandinavia and elsewhere. (2) In all of these places it has exerted a marked influence in increasing the knowledge of missions, reacting beneficially upon other departments of religious study and work, and increasing the spirit of consecration. (3) It has been the means of increasing the number of those expecting to go abroad. (4) It has doubled contributions to missions in colleges and seminaries in the last three years. As a practical result 686 Volunteers are already in the field, and of the British Volunteers at least 90 per cent have sailed immediately on completing their course of study. More missionaries have sailed from America in the past two and one half years than in the preceding five and one half.

Among the *points of policy* emphasized by the Executive Committee were (1) efforts to establish the movement in new sections and among new classes of institutions, especially in young women's colleges ; (2) more thorough supervision of work already begun ; (3) more earnest, prayerful pressing of the claims of the unevangelized upon fellow-students ;\* (4) a

more comprehensive course of study outlined ; (5) increase in contributions ; (6) keeping in closer touch with Volunteers already on the field, and (7) most of all, absolute dependence on the Holy Spirit for light and life.

The PREPARATION OF VOLUNTEERS was ably discussed and much valuable advice given. Dr. Judson Smith, of the American Board, emphasized thorough *intellectual furnishing* as essential to any great work. Education gives breadth and ability to use one's powers, training every faculty to its true end. The call for cultured as well as consecrated intellects is urgent. The missionaries must be able to master the language, to study the people among whom they labor, to organize churches and train native ministers and teachers, to give instruction in schools, colleges, and seminaries, and to translate the Bible and create a literature. All this demands mental training. Volunteers should not delay, nor unduly hasten to enter the field. Time to prepare is implied in the call. God wants our best. Dr. Geo. W. Knox added that a man who shirks work may be called to cobble shoes in the United States, but he is not called to cobble them in China, and that while God uses among the heathen the "foolishness of preaching," we are nowhere told to give them the preaching of foolishness.

The *practical preparation* was outlined by Rev. H. P. Beach, of Springfield, Mass. The Volunteer is to be "all things to all men." He advised him among other things (1) to become acquainted with the officers, polity and policy of his board ; (2) to study his chosen field as to its strategic points, the climate, people, religions, the work accomplished, and the successes and failures as pictured in missionary biographies ; (3) to know something about keeping accounts, practical work of gardening, carpentry, etc. ; (4) to study the laws of health, dentistry, preparation of the dead for burial etc. ; (5) to be able to use the camera, printing-press, and magic lantern, and know how to start industrial, normal, and kindergarten schools ; (6) to study to be an organizer and pastor, but, above all, to be skilled in personal work. This last point was frequently urged by the missionaries—that the most effective way of winning souls is hand-to-hand, heart-to-heart work, and they added that men should begin at home and not wait to reach the foreign field.

The *spiritual preparation* for the work was powerfully presented by J. Hudson Taylor, of the China Inland Mission. He urged the students not to be dependent for a blessing upon any human agency, but to seek the filling which will surely be followed by an overflowing. To know God we must know His Word. Mr. Taylor testified that he had never put his trust in God's word and met with a disappointment. We must seek to be

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\* Keith-Falconer said when about to start for Arabia : "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field."

such men as God can use. Take time for communion with God. Do not wait till your concert is over before you tune the instruments. There was never but one life of perfect development—that of Christ, from the cradle to the cross; but all true Christian life now develops backward: it begins at the cross and moves toward the cradle, growing toward childlike trust, docility, and humility. Be insulated from the world if you would receive and retain God's electrifying power. One cannot go to a heathen land without growing either in grace or sinfulness. "Satan may hedge us about, but he can't roof us over"—cannot prevent our looking up. If any cloud comes between us and God, it is our own fault. No one need go to foreign lands to preach theism, ethics, or philosophy—these are already well developed—but we must go to preach Christ and Him crucified, and this we can do only after a personal knowledge of the glorified Son of God in our hearts; we must be able to give a reason for the faith that is in us deeper than any from apologetics; it must be from experience. Such were some of the golden thoughts expressed.

THE PHASES OF WORK were discussed in sectional meetings by those who have had varied experience in many different lands. The *evangelistic work* was presented by H. N. Frost, of the China Inland Mission, Rev. Spencer Walton, of South Africa, Rev. Gilbert Reid, of China, Rev. F. G. Coan, of Persia, and others. To do this effectively the missionary should be "boiling over with the Spirit, and steeped in the Word." The best evangelists are those most filled with the love of Christ. This is far more necessary than a theological training. The most important work of the missionary is the training of native agents, and they make the best evangelists. For this work there should be a close spiritual contact between the native and the missionary, that the former may receive help in his difficulties and learn to know God's Word and be brought nearer to Him. In most countries itinerating can be done only part of the year. It is a method especially adapted to reach the lower classes and those occupying country districts. The missionary spirit of the past was marked by large expectancy, mobility of station, and absence of anxiety, and these should always mark the work of an evangelist. The true policy is to strike the great centres, and from there reach the outlying districts. Christ exemplified what a true Christian should be—a light-bearer, a life-giver, and an expression of Divine love. His law was diffusion, not concentration.

*Educational work* was treated of by Rev. Robert A. Hume and Dr. Boggs, of India, Dr. Wainwright, of Japan, Dr. Dennis, of Syria, and others. The one end with all missionaries is to establish the Gospel in heathen hearts. Educational work is but one means to this end. Its object is to impart spiritual life and *power*. Educational influence extends throughout the life of the pupil, it gives an opportunity for appeal to a bigoted and conservative community, forms a basis for occupation, makes a centre for Christian teaching, awakens interest in parents, and quickens a desire for better things in the heart of the pupil. It is a method for the rescue of

the children from their degraded homes, and gives them intellectual and religious training. It also reveals the capacity of the pupil for other work, and develops the powers for distinctive service as missionary agents. It gives an opportunity for hand-to-hand contact with pupils regularly, as is impossible even in home work. A diseased and stunted mind is as much an object of sympathy as a diseased and stunted body. Objections to educational work come from the conviction of some that but few workers come from the schools. This is doubtless often due to the fact that the evangelizing idea is not kept foremost, and because, as is to be deplored, non-Christian and even heathen professors are in some instances employed in Christian schools. It was, however, stated that in some schools in China education draws men into the ministry, and in the American Board schools at least conversions are more numerous in proportion to the number who come in contact with the message in this way than through any other methods. Besides this, educational work improves the capacity of heathen languages to express God's truth, and it uproots heathen ideas and implants new ones. The problems of the work assume very different aspects in different countries, and the work meets with various successes according to the field, the methods, and the agents.

*Medical work* was discussed by J. Hudson Taylor, Dr. Dowkontt, and Rev. W. R. Lambuth. The great need for more physicians, both men and women, was shown from the vast populations, destitution of medical aid, prevalence of disease, and barbarous methods of treatment of the ill and the injured. Medical missions are also the great entering wedge of the Gospel in many places. They break down prejudice, and present Christianity in a concrete form. Dr. Dowkontt said: "Christ commands it, sympathy demands it, wisdom dictates it, and experience endorses it." There is a special need of women physicians with hearts of love to minister to their wretched, degraded, and secluded sisters of China and India.

The WORK ON VARIOUS FIELDS was considered in simultaneous meetings.

*China* was found to be pre-eminent in the mind of most of those present. About twenty missionaries were present from this field, and over half of those present, expecting to go out this year, expressed a wish or design to go there. The claims of this great land were presented by J. Hudson Taylor, Miss Geraldine Guinness, and others. While the population of the Chinese Empire is nearly seven times that of the United States, the number of Christian workers is only one ninetieth of those in this country. Fifty years ago the prayer was that God would open the doors; now it is that He will send more laborers. There are seventy aboriginal tribes who do not speak Chinese; the languages of only three of them have been reduced to writing. There is not one missionary for every five hundred towns in North and Western China. The number of opium smokers is variously estimated as from 2,000,000 to 20,000,000. The women especially call for the Gospel. According to Chinese superstitions eighteen hells are open to receive them, but it is only by living

five hundred virtuous lives that one of them may be born as a little boy, and after many more trials be enabled to reach the lowest of the nine heavens. As reasons for going to China Miss Guinness stated (1) that 1,000,000 die each month without God; (2) that 400,000,000 are living without Him, with no peace for the present or hope for the future, and (3) that Christ wants His disciples to take His place there as witnesses. When Christianized, China will be a great evangelizing agency; the native convert makes a natural evangelist. There is great need for literary men and women to reach the 2,000,000 of the literary class and to educate the common people. The Chinese have a great desire to be educated by Western men, and much encouragement is given by those in authority. Work is carried on by social intercourse among the higher classes and by street preaching, tract distribution, and personal work among other classes. The greatest obstacle is the prevailing superstition, but seed has been scattered in chapel, school, hospital, street, and home, and much has fallen on good ground. There are now 50,000 converts and 150,000 adherents, with 550 churches, of which over 100 are self-supporting. The language has been greatly enriched in power to express Christian truth, and the number of missionaries has tripled in the last fifteen years. Past achievements are the guarantee for future success.

*Missions in the Levant* were discussed by Rev. G. A. Ford, of Syria, Rev. F. G. Coan, of Persia, Mr. Sampson, of Greece, and others. Dr. Dennis emphasized the past and present strategic importance of these lands. (1) They represent 100,000,000 souls who need to be won back to the true faith. (2) Moslems have always recognized and despised an apostate church—Jesus must be made beautiful in their eyes. (3) Capture Turkey and you capture the head of Islam. (4) Languages offer a great vehicle for the truth. Arabic alone reaches 40,000,000. (5) The Levant is the training ground for missionaries for the whole of the Orient. The political situation in Turkey is the great obstacle to mission work. The population is heterogeneous and the government alien. Persecution of Christians is prevalent, partly because a change of religion means alienation from the State. The great need is for men of intellectual and spiritual power together with tact and breadth. There is a spirit of unrest under the ecclesiastical yoke. In Persia, at least, work among the Mohammedans has met with some success. Five hundred villages were reached there last year, and many hundreds of Mohammedans are seeking Christ. Educational work, especially that among the women, is very important and effectual in Syria.

*Japan* was represented by George W. Knox, D.D., and others. There is a need for men trained in special lines for Japan; not conspicuous leaders or men with preconceived ideas of methods or sceptically inclined—men with ability to do both educational and evangelistic work. An exact knowledge of the language and people, their religious philosophy and characteristics is important. Trained natives are efficient, and must

be allowed to lead when qualified. Woman's work is especially important for teaching and visiting in the homes. Women of Japan are very conservative, but the girls are impressible. The present crisis in Japan is due to two political factions—one seeking to make the Emperor responsible to the Diet, and the other desiring to keep the present constitution. The former faction has advocated treaty enforcement, compelling foreigners to reside only in treaty ports, as a means of bringing about treaty revision in favor of new tariff laws. At present the Liberal party (not advocating the enforcement of the treaty) is in the ascendancy.

*Korea*, as was stated by Rev. F. Ohlinger, is a land practically without a religion. In India religion rages like a fever, in China it is multiplied and is a problem of domestic economy, in Japan it is a fad, while in Korea it is an accident and has a holiday. There are only seven temples worthy the name in the country. Itinerating may be carried on nine months of the year.

The need of missions in *Papal lands* is unquestioned. Papers were read on this subject by Rev. H. M. Lane, Rev. J. M. Lander, of Brazil, and others. Brazil is to-day about what it was in 1610, when the Jesuits sought to convert the people simply in order to control them. The priests are leaders in everything except morality, in which they and the people are shockingly deficient. Republicanism is the result of thirty years' teaching by missionaries, and its overthrow would mean the demolition of much of their work. The chief difficulties are found in ignorance, unconsciousness of sin, indifference, and dislike to change on the part of the people. Eighty-seven per cent of them can neither read nor write. The Bible has been a closed book to them. They are, as a rule, tender-hearted and bright, but weak, lazy, and untruthful, while the intelligent class are cynical and sceptical or agnostic. The hope of Brazil lies in the interior. Woman's work in the homes is to be emphasized, and there is great need of literary men to create and translate a literature. The best preparation for success among them is a study of the Roman Catholic Church.

*Africa* calls for evangelists, industrial laborers, and physicians. All the continent is under European control except Morocco. The chief difficulties arise from Moslem and papal influence, and the liquor and slave traffic. Forty-eight out of the two hundred Volunteers present at this conference expressed an intention to labor in the Dark Continent.

*India* was the subject of discussions led by Rev. Robert A. Hume, Dr. W. B. Boggs, Rev. R. Thackwell, Dr. A. T. Rose, of Burma, and others. The statement made at the Parliament of Religions, that the motto in which the Buddhist glories is, "The Fatherhood of God and the brotherhood of man," was pronounced a prodigious mockery. Caste is the greatest enemy of brotherhood, and there is a marked tendency toward scepticism and a turning to the study of the early religions of the country. The best native workers are from the depressed classes. India's greatest need is for zenana workers and medical missionaries, men and women.

Twenty-five *denominational conferences* were held, also one of college professors for the purpose of discussing the question how to increase the missionary interests and assist the Volunteers in their several institutions. Sixty professors came together from forty colleges.

The EDUCATIONAL EXHIBIT was prepared by J. E. Adams, of the Executive Committee, and was a very complete collection of maps, charts, books, periodicals, and tracts from this and other lands, and arranged topically as to fields, religions, phases of the work, and missionary societies.

Space forbids us to touch, in this paper, upon any of the admirable addresses delivered in the evening sessions of the convention.

The final meeting was a fitting conclusion to a great convention. The question was, What would these twelve hundred Volunteers carry back to the two hundred thousand students whom they represented? The points emphasized as the substance of the teachings of the convention were to *study, work, pray, give, and begin now*. Fifty-two Volunteers declared their intention to enter the foreign field this year, going to China, Africa, India, Japan, Mexico, South America, Turkey, Siam, Korea, Alaska, and Jamaica. Some of the reasons for going were: "Because I can't stay away;" "Because God wants me there;" "Because more are ready to take my place here than there;" "Because I have given my life to Christ to be used where there is the greatest need;" "That I may not build on another man's foundation;" "Because the need is greater than in my own State (Texas)." A cablegram was read from Messrs. Wilder and White, former secretaries of the Student Volunteers and now in India: "India needs to-day one thousand spirit-filled Volunteers."

Thus the Convention came to a close—a *great convention* in numbers, speakers, interest, spirituality, impressiveness, and, we believe, in results. There may have been some mistakes; if so they were few and scarcely noticeable. Dr. Knox, of Japan, justly mentions one or two possible criticisms. "Only China of the great mission fields was fully brought to the attention of the hearers in addresses at the general meetings. The presence of J. Hudson Taylor and Miss Guinness no doubt largely accounts for this. Also there was not a clear and full presentation of the difficulties of the work. One fears great disappointment for many a Volunteer when he comes to learn that, after all, the chief obstacles to evangelization of the world in our generation are not numerical, but intellectual, moral, and spiritual." But the results of the convention must be far-reaching, lasting, and beneficial to the progress of missions, the student world, the Volunteer Movement, and the individuals who attended. At the farewell meeting thirty-one stated that they had come to a decision to enter the mission field, during the Convention. Doubtless there are many other results not so tangible, but quite as lasting and important. The Convention has had the effect of increasing general confidence in the Movement, and of creating a larger sympathy with it in the hearts of those in charge of missionary interests at home and abroad. There was a definiteness of purpose and a union of

hearts in loving allegiance to our Lord and Saviour which increased the spirit of prayer and consecration. There was nothing of fanaticism, no overheated excitement or undue, crude zeal, but deep sanctified earnestness considering questions of the greatest importance. The combination of intellect and spirituality, of experience and energy was calculated to insure the best results. All points to the fact that the missionary spirit is not dying out, but is widening and deepening, and is bringing more men and women face to face with their responsibility for serving their "own generation by the will of God."

## THE BABIS OF PERSIA.

BY PROFESSOR M. Y. DE GOEZE.

May 16th, 1892, was a day of much sorrow to many thousands of men in Persia. On that day "God, who had become man in the person of Behào'allâh, left his human body and returned to heaven, but not before he had exhorted the true believers to prepare themselves for a better life, by doing everything in their power to ennoble their fellow-men and make them happy." Behâ is the Christ of the Bâbis, the new sect who believe that their religion is to supplant all others, and who, while they do not deny that Moses, Jesus, and Mohammed were great prophets, yet maintain that God has inaugurated a new era with the advent of Ali Mohammed and Behào'allâh. The Bâbis have their origin in the Persian belief that a new Imam would arise to bring peace to men. In the first half of the present century, a young Persian named Ali Mohammed became impressed with the idea that he was a second John the Baptist. He taught that another, stronger than he, would follow him; and his disciple, Behâ, claimed that honor after Ali's death. The new sect has experienced all the horrors of martyrdom in a degree scarcely less violent than the early persecutions against the Christians; and they deserved it just as little. The Bayân, the Bâbis' Bible, does not interfere with any government; but it attacks beliefs held by all other religions. The Bayân says that there is no hell after death, but that unbelief is hell, and belief, Paradise. The Bayân also says that the Old Testament, the New Testament, and the Koran all had a mission to perform; but, now, human intellect is able to receive a better religion. The ritualism of the Mohammedans has been largely changed. The *kibla*, or direction in which to turn during prayer, is abolished. A fast is, however, ordered in the last month of the year, exempting only travellers, children, and pregnant women.

One of the most notable reforms of the Bâbis is the higher status they confer on women. Their women may take part in festivities, and appear in public without their veils. Brotherly love, courtesy to inferiors, and charity, are insisted upon. Begging is strongly prohibited. The Bâbis hope for the inauguration of the millennium. But while the Western Utopians hope to attain this object through the State, the Bâb looks to religious means. The Bayân is also very inimical to an ignorant, superstitious, and overbearing priesthood. Auricular confession is an abomination to the Bâb, slavery is against God's will. Outward distinction in dress is not admissible. The most radical dogma of the Bayân is: "We know nothing whatever of our state after death, God alone knows it."—*De Gids, Amsterdam.*

## II.—INTERNATIONAL DEPARTMENT.

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

### How Pagan Rome Became Christian.

Dr. George Smith, in his lectures at Rutgers College, just published,\* says: "The greatest event in the history of the world is the conversion to Christ of the Roman Empire. The revolution occupied three centuries till it was completed — externally by the *coup d'état* of Constantine; internally by the Nicene theology."

Baumgarten says the history of the world has had its foundations for the last eighteen hundred years on the Acts of the Apostles. The brief essay which bears the record of their "Acts" has been studied as affording models and precedents for missionary work. But it is necessary to get all the incidental information possible throwing light on the development of the Christian history and civilization, of which that book furnishes the germ. Nor is it always good to stick too closely to precedents, even when they are apostolic. It is sometimes better to strike out for ourselves in a way indicated by our own environment. Macaulay said, "The time has come to pay a decent, honorable, and manly respect to our forefathers; not by doing as they did under other circumstances, but by doing as they would have done under our circumstances." It is possible, as we think, to over-imitate apostolic pattern in some things; and all the more caution should be exercised because of the difficulty of finding out just what apostolic example was.

This line of reflection is intensified by the flood of new commentary that comes with every day from all departments of human investigation. A prominent illustration of it is before us in Rudolfo Lanciani's newest work, "Pa-

gan and Christian Rome,"\* which casts a great deal of light on the missionary processes by which ancient Rome became Christian Rome.

First of all, this volume casts new light on the order in which the influences of missionary effort affected society. It has long been the custom to content ourselves in foreign missionary work with beginning with the lower classes, and some people have come to think that Christianity furnishes forces which must always make the "pot boil from the bottom." We do not underrate this uplifting and humanizing power of the religion of Jesus on the lowly. Nor does Lanciani. He says, "That is certainly a noble picture which represents the new faith as searching among the haunts of poverty and slavery, seeking to inspire faith, hope and charity in their occupants; to transform them from things into human beings; to make them believe in the happiness of a future life; to alleviate their present sufferings; to redeem their children from shame and servitude; to proclaim them equal to their masters."

But it is doubtful if we have not eliminated factors in the original example, which would suggest that from the start Christianity, in any land, might expect to affect all orders of the people simultaneously. Without neglecting the illiterate and humble, may not missionaries expect to strike at the brain of heathendom first as well as last?

We have all along known, from the persons named in Paul's epistles, what Lanciani states, that the "Gospel found its way to the mansions of the masters; nay, even to the palace of the Cæsars." But we come to find that the "discoveries lately made on this subject are

\* "The Conversion of India from Pantænus to the Present Time, A.D. 193-1893." By George Smith, C.I.E., LL.D. New York, Chicago, and Toronto: Fleming H. Revell Company. A notice of this book will appear hereafter.

\* "Pagan and Christian Rome." By Rudolfo Lanciani. Boston and New York: Houghton, Mifflin & Company, 1893. Profusely illustrated.

startling, and constitute a new chapter in the history of imperial Rome." We find evidence of prominent persons connected with important families of Rome concerning which ecclesiastical records have been silent. Relatives of the Flavian emperors, not mentioned by any ecclesiastical writers, are among the converts to Christianity named in the records of the Roman historians and biographers, notably Flavius Clemens, Petronilla, and two Domitillæ. The case of Acilius Glabrio is mentioned by Suetonius and Tacitus, who say he was a convert to Christ. That he was not an indifferent person would appear from the facts of his career. His family attained celebrity as early as B.C. 191, when Acilius Glabrio conquered the Macedonians at the battle of Thermopylæ. When Pertinax was elected emperor, he declared in the Senate that the Acili Glabrones were "the noblest race in the world." Manius Acilius, who was consul with Trajan A.D. 91, was put to death by Domitian in 95 for being a Christian. The names of many others, the flower of the Roman nobility, were found to have been Christians. We have known that heathenism, when pressed, seeks compromise with Christianity. Tiberius sent a message to the Senate, asking that Christ be included among the gods; and Lampridius says in his day it is now come to be believed that the temples dedicated by Hadrian in every city to the "unknown God" were devoted to Christ; and that he was prevented from declaring them to be to Christ lest "the other temples might be deserted and the entire population turn Christian." All this goes to prove the influence which Christianity at an early date exercised over ruling and influential classes of the Roman world; and it began to exercise this influence at the beginning of its career, and maintained it steadily till its culmination under Constantine.

Another important question in missionary circles is how far to conserve local and national customs which have

been associated with perverted notions concerning religion, and others which have been associated at least with religious customs not involving error. It is widely known that at least one very learned and devoted missionary in China is of opinion that ancestor worship may be elevated to teach the immortality of the soul and preserved as deepening the honor which the Bible says should be paid to parents, and, thus stripped of its idolatrous features, become an ally of Christian morals. In the transformation of pagan into Christian Rome it seems that the Church accepted existing rites and customs when not offensive to her principles and morality. It was the custom, for instance, to keep the standard weights and measures in the Roman temples. This institution of the *ponderaria* migrated from the temple to the Church when the temples were closed, A.D. 393. Thus, too, the custom of having baths in connection with the temples was carried over to the churches. Senators and municipal magistrates administered justice in the classic Roman Curia, and in 1130-85 they did the same in the churches.

There were other customs and symbolic features which we would certainly class among doubtful expedients for imitation in foreign fields. Would we convert Orpheus watching his flock into the Good Shepherd; or represent on the church pavement, as Pius IX. did, Galenus and Hippokrates compounding medicines at Sienna; or place Hercules in ivory, as in St. Peter's; or set up images of the sibyls, as the early Church did, because of the popular notion that they had prophesied the coming of Christ? To us these have been transformed into mere mythical art or poetry, owing to the distance of the removal; and we ourselves in a poetic and artistic way preserve customs and practices which are a survival of classic idolatry. There are customs which have outlived the suppression of pagan institutions. Italians still call Pentecost *Pasqua rosa*, and the Pope blesses the "golden rose"

on Quadragesima Sunday; and in the sixth century the Slavs celebrated Pentecost with the half-pagan and half-barbarous *rousalia*. All these are easily traceable to the feast called *Rosaria*, which the ancients celebrated at the sepulchres. There were, therefore, customs and practices of the classical age so deep rooted that even after sixteen centuries they are noticeable in our modern Christian civilization.

There is the other lesson of warning and failure. It has been said that ancient Rome had two populations of equal size, one alive and one of marble. The Roman Church did not abandon this custom of erecting statues; and hence we have them in so many Roman Catholic churches to-day, with all the *ex votos* to which the ancient heathen had grown accustomed.

Much else that was objectionable and that remains till now of saint worship is distinctly a survival of heathendom. We may well take warning lest the heathen shall make a large impression on the new Church which we are developing from their midst.

But the marvel of the transformation remains as an encouragement amid all difficulties of our time. The Gospel that could conquer Rome can conquer any heathendom the world has seen or will see. "Rome," according to an old saying, "contained as many churches as there are days in the year," which Lanciani says was entirely too modest, as there were certainly not less than a thousand. And these were transformed temples. "The experience gained through twenty-five years of active exploration in ancient Rome, both above and below ground," says our author, "enables me to state that every pagan building which was capable of giving shelter to a congregation was transformed, at one time or another, into a church or chapel."

It is a practical question how far we shall conserve customs of the heathen society out of which we bring the new native Christian Church. With which of them can we make friends? There

is little doubt that we can turn into new channels much that is national or racial; and we will have enough reform work to do when we confine ourselves to essentials. The missionaries in India are making much of already-established usage in popular assemblies and holidays, wresting them out of the hands of the opposition and turning them to Christian ends. At any rate, whatever view we adopt there is much food for thought in the facts set forth by Lanciani as to the mild, imperceptible changes wrought in three centuries which made Rome Christian instead of pagan, or—shall we say it?—has left *it half pagan till now*. J. T. G.

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#### Symposium.—Japan.

REV. H. LOOMIS, YOKOHAMA.—The condition of things in Japan is not as bright as hitherto. The anti foreign agitation resulted in the dissolution of the Diet by the emperor; and it remains to be seen whether the country will sustain the Government or not.

But we are not discouraged; and some departments of the work are quite hopeful. We are sure that this state of affairs will not be permanent, and that God will bless the labors of His servants here in the future as He has in the past.

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REV. JAMES I. SEDER, TOKYO.—Christian work is being vigorously pushed forward. The work of the churches in and about Tokyo, while encountering considerable opposition and difficulties, is nevertheless prospering moderately. From many points the Christian papers bring good tidings of renewed zeal and activity in the churches. Prayer-meetings are being more generally attended than for some time back. In most churches united and protracted efforts are being put forth by way of revival meetings. Nor are these labors in vain in the Lord. One pastor writes of 22 probationers just received. Another reports 7 just baptized. Similar reports come from a number of other places.

Only yesterday a missionary returned from a tour in Chiba *ken*, and tells the writer that he had just *preached in a Buddhist temple* which is now without a priest. The idols were still in their accustomed place, but the people said the temple had been built for the worship of God; and as the Christian preachers said they would preach about the true and living God, they should be heard. Afterward the people could choose whom they would thereafter worship, God or Buddha. A goodly number attended and very respectfully listened to the glorious Gospel. May the Spirit lead them to a right choice! Now and again we read of a new church or chapel erected and dedicated to the service of God. Sunday-school work also is looking more and more hopeful, with increased attendance and interest.

A spirit of greater earnestness seems to be spreading among the churches. But on the other side there is also a spirit of greater opposition arising among the Buddhists. Most likely they would make no outcry nor bestir themselves were not Christianity making decided inroads upon the religious territory once all their own. In Chiba *ken* a Swedish missionary, we hear, recently suffered personal violence and injury at their hands. At another place the Japanese pastor had given public notice of a Christian meeting for the evening, and that a foreign missionary would speak. About 700 people gathered. Stirred up by priests, they began to throw stones and other dangerous missiles, and would not allow the meeting to be held. The police appeared powerless. They advised the preacher to dismiss the meeting; and as there seemed no other way out, it was reluctantly done.

Less than a week ago a missionary went out to Tanashi, a small town some 25 miles from Tokyo, to fill a series of appointments. An evening service had been announced by the Japanese helper, and he also spoke first. For about half an hour the large assembly listened quietly, until some Buddhist priest vociferously

cried out that, "It is against the Japanese Constitution and law to preach Christianity." This caused a furious uproar, and presently a number of men, whose appearance was by no means assuring, were making their way through the crowd toward the preachers. Being repeatedly urged by the native pastor to follow him to the upper rooms of the house for safety, they both made good their escape without injury. Threats of killing continued for some little time; but finally the disturbers left, the meeting having been completely broken up. Another missionary had an experience very similar only a short time ago, the persecutors saying they would not leave the place as long as the "foreign enemy remained in the house."

Nor is the opposition confined to missionaries alone. Japanese are almost equally subject to them. In another paper my eye just falls on the following: "The Doshisha College had a public meeting at the Gionza in Kyoto, at which over 2000 persons attended. After the meeting was closed at 9 A.M., Otsuka Eitaro, a first-year student, was attacked by four men as he was going out. They inflicted slight wounds on his head, and fled when his companions came to his assistance. The police have caught one of them, who is a Buddhist priest."

In Tottori *ken* a native Christian preacher recently stirred up the people considerably by declaring that "the will of God is above the law of any earthly monarch." The incensed citizens have appealed to the police. They regard the Emperor of Japan as the "son of heaven;" hence to have uttered the foregoing sentence was greatly disrespectful if not disloyal to the ruler of this land. For this very reason the photograph of the emperor is nowhere on sale in the capital, as it is regarded as too sacred for public gaze. Nor is this view held only by the so-called lower classes; but to this day it obtains among wealthy and educated people, being held either in sin-

cere faith in the old superstitions or in insincerity. Missionaries cannot be too careful how they speak even to Japanese Christians on the subject of their emperor. Still the truth may and must be told, but always in love and to save.

Japan has made immense progress in matters of education during the past three decades. And yet the present ignorance and indifference of the people, so far as religious knowledge is concerned, is a factor which enters very largely into the causes retarding Christian progress in this land. The following from a recent paper gives some idea of the religious ideas of the children here :

"Mr. Togi, once an officer of the Department of Education, now Superintendent of the Higher School in Akita, attempted to ascertain the religious ideas of the children of his school by a practical experiment. He chose 118 pupils, 19 of whom were girls, and the average age of all about 14 years. To these he propounded the following four questions: 1. What is Kami (God)? 2. What is Hotoke (a name given to Buddha)? 3. What becomes of man after death? 4. Is there a soul? If so, what kind of a thing is it? These questions awakened much serious thought; and he tabulates their answers as follows: To the first question, 82 boys and 15 girls replied, 'By Kami is meant our imperial ancestors and benefactors revered by us.' Six boys and 3 girls replied, 'Kami is a spiritual Being outside of mankind;' 1 girl, a Roman Catholic, added that 'He is the Creator of the universe.' One boy said that Kami meant 'gohei' (a kind of paper cut in narrow strips and hung in temples to represent Kami). Three boys replied that there is no Kami, while 8 gave unsatisfactory answers. To the second question, 55 boys and 16 girls replied, 'All deceased persons are Hotoke.' Eleven boys and 1 girl said that by Hotoke they understood Shaka, Amida, and other virtuous sages who have influenced the spirits of men. Seventeen boys and 1 girl

understood Hotoke to mean Buddhism; 7 boys attached the word to no reality; 4 thought it meant the soul of man, while 7 could make no reply.

"As to the third question, 25 believed that man's soul lives after death, 81 believed that death ends all, and 12 could not answer. In answer to the fourth question, 24 boys and 3 girls declared their belief in the existence of a soul, 5 of them basing their belief upon personal experiences; but 48 boys and 14 girls denied the existence of any soul. Twenty-five others believed in the existence of a soul, but not in its immortality."

Most interesting and important practical conclusions can be drawn from the above answers. It will be seen that nearly all these boys and girls still regard their "imperial ancestors" as the object of their worship and highest reverence. The large majority do not believe in immortality, which has only been brought to light through the Gospel. Over half even deny the very existence of the soul. The teachings of Buddhism are extremely vague. Most children (and adults may logically be included) have little conception of a future life or of future rewards and punishments for moral conduct in the present life. With such conceptions of life and its moral obligations in the minds of the people, we can only wonder that the moral condition is no worse than it really is. It will, moreover, be seen that the work is still immeasurably great and the field "white unto the harvest." Christianity is here to stay and to conquer, and is gloriously marching forward; but there are still "regions beyond." May past success and the Spirit and command of Christ arouse the Church to still greater achievements, greater faith, greater self-sacrifice and persevering prayer!

REV. DAVID S. SPENCER, NAGOYA.  
It is exceedingly interesting to note the comments of the Buddhist press of Japan since the conclusion of the World's Congress of Religions at Chi-

ago, and in view of the rise of the mixed residence question.

Buddhism is much divided. Some sects are at war within themselves, and others are at war with each other. They are more completely divided and more hostile to each other than is the Christian Church, in spite of their occasional slurs at Christianity because of its numerous sects. They are clearly conscious that the Buddhist forces are not prepared to contend successfully with Christianity, and various efforts at reform appear. As these expressions of Buddhist opinions to Buddhists must be of interest to all who are watching religious movements in Japan, I quote from some of these magazines as translated into the columns of the *Japan Mail*, making occasional comment:

1. The *Bukkyo*, an independent magazine, has a leading article on "The Necessary Work of Buddhists." "The country is now afflicted with crime and calamities. Buddhists therefore should be up and doing to help and to cure. But more than this. Speculative Buddhism, which has for a long time been in the ascendant, must give way to practical forces. Christianity is beset on all sides; Buddhism has the popular heart. Let it avail itself of this advantage. Growing before all eyes is the question of mixed residence. [Allowing foreigners to reside in the interior of the country, whereas up to this time they have been compelled to reside only in the foreign concessions connected with the open ports, unless employed by Japanese.—D. S. S.] That is full of momentous consequences. Mixed residence must come, sooner or later. Now, in our strength, is the time to prepare for this event. When foreigners are admitted into all parts of the country, the ministers of Christianity will enter with them and work freely. We should be prepared to meet them. A Christian reaction is sure to come. The former extreme Europeanization of the people has been checked. Conservatism has been revived. But the endeavor to preserve national peculiarities has

reached its culmination. The movement toward Europeanization is sure to start again. With that, Christianity is again to go forward. We must be on the alert. The nineteenth century is going; what awaits us as the twentieth opens?"

The same magazine, in another article, confesses that mixed residence is sure to come. Scholars advise it, business men need it. The only hope for Buddhism in such an event lies in keeping aloof from politics and giving special attention to religious growth.

2. The *Dento* speaks more hopefully for Buddhism: "Many fear that with mixed residence Buddhism will go under. But truth is conqueror at last. If Christianity is truth it will conquer. The truth, however, is not in Christianity. Science shows that. Experience makes that clear. Yet Christian methods, some say, make Christianity formidable, and the foreign religion is protected by foreign governments. But if our hundreds of thousands of priests are faithful, what can the foreign preachers do? And the forty millions of the Japanese people are practically our defenders. The treaties must be revised. Let mixed residence come." Yes, we reply, let it come. And with it must come greatly increased advantages for Christian work. While Buddhism is well entrenched in some sections and by no means dead, it will be found that it has already lost its power over the great masses of the forty millions of the Japanese, especially over the whole younger class. Let the reader note also the coloring of nationalism in the above quotation.

3. The *Nonin Shimpo* is not so confident of results as other representatives of the popular faith. It speculates upon the fate of Buddhism after the incoming of foreigners after this mood: "The first effect will be Christian aggressiveness. The Japanese are poverty-stricken as regards religious ideas. Nine tenths of the people do not know what Buddhism is. [And this after Japan has had about thirteen centuries'

experience of Buddhism.—D. S. S.] At the beginning, with mixed residence foreigners will prevail over us. Buddhism will decay and disappear. Of course conflict is not desirable, but it seems to be inevitable. Christian evangelization means poison to the nation. Remember the ruin of Poland and of Hawaii through Christian peoples.”

4. The *Kokkyo* finds much fault with recent Buddhistic methods. “Ancient customs have too much weight with Buddhist associations. The habitual reading of the ritual and Buddhistic Scriptures at religious gatherings wearies the people. Popular addresses should be substituted. Biographies of Buddha and of the founders of the sects should be presented at the meetings. If the people will not come to the temples, gather them if possible into private houses and teach them there.”

It will be seen that this is simply imitating Christian methods. And they go farther than this in some sections, establishing Sunday-schools, gathering and teaching the young, and the poor in night schools, organizing Young Men's Christian Associations with Christianity left out, have popular preaching services, and take up a collection, as if they were really Methodists. This imitating process has been going on for some time.

5. The *Daido Shimpo* enters a strong complaint that “the Buddhists always lag behind in social progress, when they should be the leaders. A national reaction is coming. Back of the present anti-foreign nationalistic mood a great pro-foreign feeling is developing. Buddhists should get their power well in hand, because national secularization is near.”

The prophecy of a return of the pro-foreign feeling is not without foundation.

It only remains to note the organization, in one of the prefectures, of a large association for the purification of the priesthood. One of the recent acts of this association was to decide that 220 priests were unworthy of their position

because of personal immorality, etc. The world moves!

#### EVANGELISTIC WORK.

REV. T. P. POATE, JAPAN.—I landed in Japan in the fall of 1870. At that time the work was carried on under great disadvantages. The drag-net of the Gospel could not be used; it was fishing with the rod and line. But the period of sowing was now well-nigh done, and God drew near to His Church in blessing. It was, as is already known, during the week of prayer in 1870 that this blessing came. The quickened ear of faith heard the tinklings of the golden bells of the great High Priest who dwells unseen, yet not unknown, within the veil. Over the meetings in His sevenfold might brooded the wondrous Paraclete, and from rent hearts came “that unimaginable groan, the birth-pang of souls born into the kingdom of light, that yearning known to all the people of God which finds its utterance in the cry, ‘Lord, save souls, or I die!’” Then the Spirit of God moved upon the hearts of the heathen who were present, and one after another confessed Christ. Yet more, for the first time in the history of the empire Japanese knelt in prayer to God that He would pour out on them and their race the Holy Ghost. These meetings were carried on for several weeks, and out of them grew the First Church of Yokohama, now numbering about 800 members.

From this time the work grew apace. It was founded on and nourished by the Word of God. In accordance with the universal rule of Protestant missionaries, the Scriptures were translated into Japanese. Two translations (in some respects a regrettable thing) were made—the one a Baptist, the other by a committee. Each had its work. The Baptist translation reached a class of people unable to read the mixed character of the committee's version, while this was well suited to the wants of the great middle and upper classes. Out of the press poured in ever-increasing

volume a stream of Christian literature which was carried everywhere by colporteurs. The branches of the true Vine shot forth and filled the land, and the tender grapes gave a good smell. And the Lord of the vineyard sent forth more laborers. I had been engaged in educational work for a number of years, in the employ of the imperial Government, when in 1875 I was led into direct work for the Lord. The claims of that work grew more and more pressing, and at length, in 1879, I severed my connection with the Government and gave myself wholly to the preaching of the Word in connection with the American Baptist Missionary Union.

Shortly after there came a call from Morioka, a city 325 miles northeast of Tokyo. At that time the provinces of the northeast were in almost utter darkness; no Protestant missionary was to be found in all that district, yet a certain work had been done by members of the Greek Church. Among those brought to Christ by their means was a young man named Kudo. He was not, however, satisfied with this form of Christianity. Though the Greek Church gives the Bible to its members and recommends them to study it, still prayer for the dead, the invocation of the saints, and a mass of superstitions too numerous to mention disfigure the faith. He came to Yokohama to study, and there met with some of our believers, who taught him the way of God more perfectly. He learned with joy that he needed not the intercession of the saints nor of the Virgin Mary, but could come to God through the one Mediator, the Man Christ Jesus. Failing health compelled him to return home. He was attacked by consumption and did not live many months, but he told his friends of what he had learned, and the result was, repeated letters to Dr. Brown asking for a teacher. Till my appointment there had been no one to send, for the mission practically consisted of two ladies and Dr. Brown. I hailed the call as from

God, and went north on January 10th, 1880. A little church was soon gathered, and as we looked on the blank, desolate heathenism of the place our hearts were led out in prayer to God for a hundred souls. That prayer has been answered well-nigh threefold. Our Methodist brethren came in, and then my dear brother Rev. E. Rothesay Miller; and though this be literally Rock Province (*Iwate ken*), the power of the Spirit is making it into a fruitful field.

In the spring of that same year I baptized a man named Seino Tomonoshin at a place called Farukawa. He had been a hard drinker, a great sinner, but on him came the Spirit of God, convincing him of sin. He dared not sleep at night, fearing that he might wake up in torment. The message of God's love, of sin laid upon Jesus, of the blood that cleanseth from sin, came to him, and he received it as a little child. His wife saw the change in her husband, and she too believed. He wrote to me in Yokohama, and asked me to stop in Sendai, on my next trip, and baptize her. So anxious was he that I should not fail that he even telegraphed to me. Now, Sendai is the largest city of the north. I had not thought it possible to open work there, but God opened a wide and effectual door. When I reached Sendai Brother Seino at once sought me out; and I shall never forget how the tears came from his eyes and the joy that shone in his face. His wife was baptized, and in the fall another church was organized in Sendai. The work grew rapidly, and I am afraid that I got proud. I said to myself, I shall have the first self-supporting Baptist church; and then there came trouble, division and strife; and how sad that is! It seemed as if all was going to pieces; but then I learned what the Puritans called "the soul-fattening blessing of fasting." We fasted and prayed, and the Lord lifted upon us the light of His countenance.

I went one day down to the river rather sad at heart, and as I passed by a Shinto temple I noticed that some

"matruri" or festival was going on. The priest was praying, and I caught what sounded like my name. In Japanese my name is Pōto. I thought that I must be mistaken, but on drawing nearer heard it again. Out rang in sonorous tones, "Ama terasu no mi kami yo, negawaku wa mi tsurugi wo motte kam Eikokujui Pōto to ni mono wo harai tamaije;" which, being interpreted, is, "O Goddess that dost illuminate the heavens, with thine august sword drive out that Englishman Poate." You smile, and so did I; for my heart was glad. For whenever Satan rages God is working, and I knew of a surety that Emanuel, the Golden Prince, would come, riding in His chariots of salvation, to the aid of His Church. I returned to Yokohama, and one day a telegram came from the church: "Go Sei Rei, go kouri ni natta" ("On us hath the Holy Spirit descended"). And when I visited that church next I found that it was even so. They had waited on God in prayer, and He had heard them. The spirit of envy and hate had been cast out, and in its stead reigned the spirit of peace and love and of a sound mind.

#### Christian Work Among the Higher Classes of China.

Twenty-nine missionaries in China, representing as many societies, sent out, in the form of a circular, some time since an Appeal for the Society for the Diffusion of Christian Knowledge among the Chinese as an especial agency for reaching the higher classes in that country. This society sustains two monthly magazines in Chinese, one religious and one general. Missionaries from different parts of the empire contribute to the columns of these, and they are, together with other literature, distributed from the civil service examination centres and from other centres, to the number of ten in each province. This committee make the following, among other important statements:

"It is now exactly fifty years since

five ports were opened to foreign trade in China, and nearly that time since active Protestant missionary work was begun in the land. But the widespread riots throughout the empire during the last year makes it necessary to consider whether mission methods do not require fresh adaptation.

"The genius of the Chinese people is pre-eminently to listen to their rulers, who are expected to take paternal interest in everything that pertains to their welfare. If the rulers oppose Christianity, suspicions abound on every side; if they approve, then all classes are stimulated to friendship and inquiry.

"One immense hindrance to missionary work in China is the hostile attitude of the mandarins, the gentry and the educated classes. For millenniums the Chinese have been taught to consider themselves vastly superior to every nation under the sun; and as their educational curriculum to this day is still unchanged, there is springing up annually a fresh crop of scholars in absolute ignorance of the outside world, and with the same intense pride and prejudice as of old. For centuries, too, the Chinese Government has systematically opposed all intercourse with foreigners to the utmost of their power, as they regard it full of peril.

"Again, for many years, owing to the Taiping rebels having taken up a Christian name, the authorities of China looked on Christian literature as only fit for wicked rebels, and therefore became still more hostile. In the course of years this feeling showed itself in all the Government dispatches of mandarins, high and low, where the vilest rumors against Christians, however false and malicious, were duly recorded, seldom inquiring into their origin, their truth or their falsehood. Lately these anti-foreign and anti-Christian references were collected from Government dispatches and standard works—into which they had also crept—and republished in a cheap form; and new publications, based on these supposed facts, were issued to stir up the whole land against

Christianity, thinking thereby to benefit their country. Such was the main and immediate cause of the riots, which lasted, with some intervals, for more than a year.

"During all this time it was useless for missionaries to approach the higher classes, so they have labored patiently on among those that *would* hear them—mostly the poor—and we are glad to record 40,000 communicants among these. Had the higher classes been as accessible, enlightened, and friendly as they are in Japan and in other mission fields, we might reasonably expect proportionately a far greater number of Christians in China than there is, and we should not have had the riots, which have so greatly imperilled the mission cause and excited fresh opposition where it had almost died away.

"One great lesson of the riots is, that the reformation of one class in a nation cannot go on peaceably without simultaneous enlightenment of the other classes, otherwise it must inevitably end in persecution, riots, or revolution. Therefore something must be done to prevent further collision and disaster besides appealing to force.

"True, the most prejudiced are more opposed to us than ever because of our increasing numbers, but many of the highest authorities are compelled to inquire carefully into the matter, and there is an increasing number growing friendly and anxious to know the whole truth about our work. The emperor and the highest authorities are beginning to learn that these anti-Christian rumors are false, and that Christians are good people whose object is to benefit China and not to stir up rebellion and strife. The edict and proclamations which have recently made their appearance are very satisfactory; though issued under foreign pressure, they are all valuable documents and point in the right direction.

"The empire being at peace, foreigners are engaged to write books for them on all subjects. Its leading men are studying many questions of reform, and among these religion. It seems hardly possible to overestimate the stupendous importance of the present opportunity, when a fourth of the human race is compelled to meditate a change in its religious policy, with all that that involves! The hand of God is in the matter, showing clearly that past labor has not been in vain.

"Meanwhile the natural increase of the population of China is at the rate of about three millions annually. As scarcely any improved methods are yet introduced for the support of these immense numbers, and as the Chinese have not discovered how to produce means of support faster than the natural increase of population, as Christian nations have done, they must either perish or become every day more wretchedly poor even than they now are, and this dire poverty leads to corruption and crime. In fact, the unemployed abound throughout the land, to be swept away in periodic famines, while the vast natural resources of China remain undeveloped. We must strive for the establishment of righteousness and salvation in the land. Few of the Chinese know how this can be accomplished; but God has given us that knowledge. We *must* help them."

From the report just at hand we gather information to the effect that they have established depots in Peking, Moukden, Tientsin, Shensi, Nanking, and Chefoo. They arranged last year to present to all the great mandarins of the empire a copy of Dr. Faber's great work on "Civilization," in five Chinese volumes. They sent 60,000 copies of their publications to the ten maritime provinces. Not all of these were sold. The Chinese are poor, though many are rich. The poor have to pay 36 per cent to pawn-shops, and sometimes 100 per cent, to tide them over temporary difficulties. Thousands upon thousands collect in mat sheds at every great city in the winter, in order to attend the free soup-kitchens, and this only means practically slow starvation. China thus presents an amount of suffering which far surpasses that of any other country. Most of this might be easily removed. It is the object of this Christian Knowledge Society to try to help the Chinese to such knowledge as will result in the improved condition of the country. For want of political insight, China has lost within thirty-five years, in north-east Manchuria, a country as large as France; and in the south she has lost Burmah, and in Annam tributary States larger than France. For lack of commercial knowledge she has £80,000,000 less foreign trade than India, and even little Japan has trebled her foreign trade, while China has only doubled hers.

The Secretary, Rev. Timothy Richards, Shanghai, will gladly furnish information on the prospects and plans of this admirable organization. If it shall accomplish a tithe as much as the similar society has in India, it will be a great blessing.

### III.—FIELD OF MONTHLY SURVEY.

Siam and Laos, Malaysia,\* Unoccupied Fields,† Buddhism.‡

#### MISSION WORK AMONG THE LAOS.

BY REV. DANIEL MCGILVARY, D.D.

Chieng Mai, Lamphoon, Lakawn, Praa, Nan, Chieng Hai, and Chieng Saan are the capitals of provinces of the same name in the north of the Kingdom of Siam, to which they are tributary. They occupy the valleys and plateaus of the upper tributaries of the Maa Nam, separated from the lower plain by mountains and rapids. They are governed by a line of native rulers who receive their appointment and their insignia of office from Bangkok.

Having first obtained consent of the viceroy, permission to establish a mission station in Chieng Mai was granted by the Siamese Government, and the mission was formally opened by the writer and his family April 3d, 1867, Mr. Wilson and family following in 1868. The warm reception that the missionaries received from all classes, the baptism of the first convert, the bright prospects of the mission so soon clouded by the changed attitude of the viceroy and the martyrdom of Noi Sunyah and Nan Chai, the tragic death of the viceroy soon after, the kindness of his successor, the present viceroy, counteracted by the hostile acts of his brother, the second in command, leading to the appeal to Bangkok and the Royal Proclamation of Religious Toleration from the young king in 1878, are matters of history and need not be repeated. The death of the brother soon after was another of the many Providential interpositions in behalf of the mission. The only case of persecution since then was the imprisonment for eight months of a valued assistant under false charges, but really on account of his religion. From his prison cell he wrote consoling letters to his family

not to be intimidated by his bonds. Most of the obstacles since then have been some petty annoyances to be expected, and such as have acted as a wholesome tonic.

For long years only two ordained missionaries were in the field. In 1883 Rev. Dr. Peoples and others arrived, followed next year by Rev. Chalmers Martin. Since then the growth of the church has been remarkable for its steady uniformity. For three years the yearly accessions to the communion of the church was about ninety. For the last seven successive years the accessions have been 110, 129, 180, 190, 241, 299, and 303 for 1893. Our present adult membership is 1586, total baptized 2707. The mother church at Chieng Mai has sent out eight colonies, and still has an adult membership of 719, and Dr. Dennis in his latest work makes the Presbytery of North Laos the banner presbytery in the General Assembly. Probably a greater prominence has been given to the evangelistic work than in most missions, and in this we have largely used the native talent available. From the beginning of the mission the preaching and pastoral work have been magnified. For a long time this was from necessity. Our small force precluded some departments of mission work. What was begun from necessity has been continued from conviction and experience of its success. We have endeavored to reach the present generation first; and no subject has such constraining power over men who are conscious of their guilt and sin as the Cross of Christ. The Laos readily admit that there is no provision for pardon in Buddhism. "I would embrace any religion that offers pardon for sin," said an officer from Chieng Toong, met on a late tour.

From the first, too, it was evident that a large field for medical work was opened. The ordained ministers stood

\* See pp. 332 and 384 (present issue).

† See p. 377 (present issue).

‡ See pp. 326 and 367 (present issue).

aghast at the demand for foreign medicine which they had created, but could not supply. A missionary station is not complete without a physician. The healing of the body and the remedy for the soul, as in the Saviour's ministry, have acted and reacted on each other. They are the counterpart and complement of each other. When there is no physician the minister has to become a quack and treat cases for which he is not qualified. When this work is turned over to an accomplished physician he can devote his energies to his own special work. The consecrated physician can easily combine the preaching of the Gospel with the medical work. The reverse is not always possible. Among the Laos the medical missionary has an ideal field for influence. The evangelistic and the medical work combined have laid the broad foundation for all our other work, and given the solid basis on which it stands. In the pioneer work in the broad field already opened and opening in the east and the north, we must look to the consecrated physician to be preacher and healer. With his medicine and surgical case and his Bible, he is welcome alike to the residences of chiefs and governors and to the homes of the poor. The extent of its influence may be seen by a single statement. Dr. McKean, medical missionary in Chieng Mai, reports five thousand cases treated last year at the station, and three thousand vaccinations, thus bringing eight thousand souls under the direct influence of the Gospel. In a tour of five months last year the writer distributed eighty-eight ounces of quinine gratuitously, or otherwise, giving us a welcome in some places where the people would have been indifferent. We would emphasize the fact that just now **THREE MEDICAL MISSIONARIES** are needed for our **IMMEDIATE WORK**. Shall this appeal be made in vain?

Special mention should be made of the influence of our native Christians in advancing the work. First among these is our native ordained minister,

Rev. Nan Tah. He is one of the most learned men in Buddhistic literature, which gives him great influence among his people. In manner and tact he is all that could be desired, instant in season and out of season, and is himself a bright example of the power of the Gospel which he preaches.

Besides him the annual report for the closing year mentions about *thirty* native ruling elders who have devoted much time to evangelistic work during the year. The report adds, "They go before, we follow and reap the harvest." Besides the influence of these, the church is growing by the vitality in its native members. Most of the male members lead in public prayer, and many of the women in their own prayer-meetings. Family prayer is generally observed, and they do not hesitate to urge the subject of religion on their people. In all of the sub-stations natives lead the Sabbath worship. An officer from Lakawn, sixty-five miles to the southeast, became a Christian—a church was soon organized, and a call made for a mission station, to which Dr. and Mrs. Peoples and others since responded. When the station in Lam-poon was opened, one hundred and twenty members were already waiting to be dismissed to the church then organized. The churches in Chieng Saan and Chieng Hai and Papow and Chieng Dow, all in distant provinces, have grown up under native labor, with only an annual visit from the missionary. They have called in vain for the settlement of a missionary.

With the evangelistic and medical work as a basis, as soon as we had force to open schools, Christian parents were waiting to put their children in them. The Girls' Boarding School was the first. It has had a succession of faithful teachers. Under its present principal, Miss Griffin, assisted by Miss Allie McGilvary, it has completed a prosperous year. The Boys' Boarding School was commenced later by Mr. Collins, who is now assisted by Miss C. H. McGilvary. One hundred and fifteen pu-

pils were enrolled during the year. One of the most encouraging features of these schools is that all the girls and nearly all the boys come from Christian families—not to learn English, which is not taught, but to receive a Christian education. Most of the pupils are either communicants or non-communicating members on entering, and the communion roll is constantly enlarged from these schools, *twenty-three* having been added during the fall term. The influence of the pupils reacts on the families and villages from which they come. A prosperous school at Lakawn, under Miss Fleeson and Mr. Taylor, was commenced soon after the station was established, and now a boys' school is in operation under Mr. Taylor, who also superintends the Industrial School, leaving Dr. Peoples free for evangelistic work and the medical work in the absence of Dr. Briggs. Even the last station at Lampoon has a good beginning in school work.

Last and not least, before we were ready for it, the evangelistic work had furnished pupils for the Theological Training School. Rev. Nan Tah was prepared for the ministry by the members of the Chieng Mai station in the intervals of other duties. A strong need had long been felt for an organized effort, and in Mr. Dodd, since joined by Mr. Irwin, the right men were found. Our ruling elders and others, who have proved themselves efficient workers, have been encouraged to enter the Training School. It has one feature of a model theological school. The teaching is practical and biblical as well as theoretical, the Bible being the principal text-book. A portion of each day is devoted to evangelistic work, and on Sabbath the pupils are sent out two by two, and the first school hour in the week is devoted to hearing a report of their work, with criticisms and practical suggestions from teachers and fellow-pupils. *Twenty-five* were enrolled last year, and at the last meeting of presbytery in December *five* of the pupils were licensed to preach the Gospel, one

of whom, a son-in-law of Nan Intah, the first convert, was ordained.

To all of these schools we look for a generation of better educated Christians, and, above all, for a strong force of Christian ministers and workers to evangelize their own and neighboring tribes. The first duty of the foreign missionary is to lay the foundations, translate the Scriptures, and give a Christian literature, then to train workers and act as bishops in superintending and directing the work.

Our *Sabbath-schools* have one feature worthy of universal adoption. They embrace the old and the young, men and women; in other words, the church and congregation studying the Scriptures.

A font of Laos type prepared by Dr. Peoples is a success, and the press in Chieng Mai under Mr. Collins is sending forth the printed Word of God. The Gospel of Matthew revised, and Acts translated, by Rev. E. B. McGilvary, have been published, and the Gospel of John is now ready for the press, while Mr. Wilson has translated the Psalms. The whole of the Scriptures are accessible to those who read Siamese, as most of our Christians do.

Hitherto we have referred to the work in the Siamo-Laos States in the north of Siam, which gave it the title of *North Laos Mission*. Recent explorations in the regions north of the Kingdom of Siam have shown that the title *NORTH Laos Mission* is a misnomer. The eastern and northeastern portion of British Burma and a large number of districts and towns subject to Yunnan, China, are inhabited by the Kerns and Lus, two large and numerous branches of the Laos family, who might be called the Burmo and Chino-Laos. This is doubtless the original home of the whole Siamese and Laos family. These tribes have retained more of their original characteristics, while the Siamese have developed a type of civilization of their own. A tour was taken the first five months of 1893 by the Rev. Robert Irwin and the writer, passing through

the provinces of British Burma to the Sip Song Panna, a confederation of Lu States under the jurisdiction of China. We visited about seventeen districts and towns, in all of which the Kern and Lu dialects of the Laos are spoken, and the written character is the same as that used in our mission. The extent of the race to the north, the large area in which the Laos language is spoken, and the openness of the field were a revelation to us. A missionary had never been in the region before, and the name of Christ was unknown. It is stating the fact mildly when we say that we were well received throughout the whole region. We had a most cordial welcome from both rulers and people.

The length of the tour precluded a long stay in each place, but we had everywhere eager listeners to the Gospel message. Chieng Hoong, in north latitude 22°, the chief city of the Sip Song Punna, was the limit of the tour to the north. This confederation formerly paid tribute to Burma and China, but the present Chow Fa of Chieng Hoong was placed in authority by Yunnan. The Laos race extended much further north and also east and west of Chieng Hoong. There we crossed the Cambodia River and visited a number of towns to the east and south, and re-crossed it at Chieng Lap. In two of the towns which we visited we were invited to hold worship in the residence of the Chow Fa, where we found large and attentive audiences. It was sad to leave so many places where they were disappointed at our short stay, and urged us to come again.

The length of this article, already too long, allows the mention of only one other important fact. The whole region abounds in numerous Hill tribes inhabiting the mountains on both sides of the Cambodia and its tributaries. We have an interesting work already begun among the Yahoos or Moosurs. Two of the most interesting months of my thirty-six years of mission life were spent in visiting on foot the Moosurs on the hills west of Chieng Hai; and the

baptism of twenty-two, the first of the Moosur race who had embraced the Gospel, was a red-letter day in my life. Ch Boo Kaw, the first Moosur convert, has since gone to his rest, exhorting his people with his last breath to embrace the Gospel. Besides the Moosurs, there are the Kooies, the Kaws, the Maos, the Yows, the Ka Hoks, the Ka Lohs, the Lanteens, the Tai Luangs, the Ka Moos, and Lemates and other tribes. Like the Karens of Burma, but few of these Hill tribes are Buddhists, and we have reason to believe that many of them are waiting for the Gospel. None of them have written languages, and as yet we have had to preach to them through an interpreter in the Laos language, which most of the men understand but imperfectly. Their contiguity to China has introduced the opium vice among them, but they are hospitable and industrious, and those not addicted to the use of opium are, for heathen tribes, moral.

The Presbyterian Mission of Siam and Laos together embrace the whole country from the Gulf of Siam to China, and the Laos race alone must comprise three or four millions of people. How shall that whole region be evangelized? We need only the men and the means to occupy the whole field.

At the meeting of the Presbytery of North Laos in 1892 a call was made for eighteen workers, not including those needed for Nan and the Laos provinces and Hill tribes north of the Siamese boundary. The Wood River Church, Nebraska, has sent us *five* workers, now on their way. Of these Mr. and Mrs. Shields will join Dr. and Mrs. Briggs at Praa, the new station opened by the famine. The other three, Rev. J. L. Thomas, M.D., and wife, and Miss Hatch, and also Miss Wilson, go to Lakawn, and Mr. and Mrs. Phraner are waiting to establish a station in Chieng Hai when a physician can be obtained.

More than eighteen are still needed, of whom at least three should be physicians, to occupy Rahang, a large town

on the Southern Laos border and Nan on the east, and the Burmo-Laos and Chino-Laos and the Hill tribes in the north. For speedy and large returns for labor and means expended, it is doubtful whether a more promising field is anywhere open to the Church. We most earnestly request the prayers of the Church for laborers and success in giving them the Gospel. We would sound the Macedonian cry, "Come over and help us." Who will hear in it a call, "The Lord hath need of *thine*"? "The Lord hath need of *THEE*"?

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*Siam and Laos.* Area 250,000 square miles; population about 6,000,000, consisting of one third Siamese, one third Laosians, and the remainder Chinese and Malays. The prevailing religion is Buddhism. The Presbyterians (North) have in the Laos country 10 ordained, 5 medical, 6 lady missionaries, and 1 ordained native; 8 churches and 1600 communicants; and in the Siam Mission, 7 ordained, 2 medical, 4 lady missionaries, and 1 native evangelist; 7 churches and 330 communicants. The American Baptist Missionary Union also has a work in Bangkok chiefly for the Chinese.

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*Unoccupied Fields* will be the subject of a paper in our June and July issues.

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*Buddhism* has been said to be the religion of one third of the human race. Probably not over 100,000,000, however, are in reality Buddhists.

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The following are some extracts from a Buddhist catechism:

What is a Buddhist?

He is one who professes to be a follower of Our Lord Buddha.

Was Buddha a God?

No.

Was He a man?

In form He was a man; but internally He was not like other men—that is, in mental and moral order He surpassed

all the men of His time and all other times.

Was Buddha His name?

No. It is the name of a state of mind.

Its signification?

Illuminated; or He who has perfect wisdom.

Did Buddha discover the cause of human misery?

At last He discovered it. As the light of the rising sun scatters the shades of night and reveals everything to view, so the light of knowledge rose in His mind, and He saw clearly the causes of human suffering and the means of escaping them.

Did He have to make great efforts to attain this knowledge?

Yes; He had to conquer all the defects, the desires, and the appetites which deprive us of the sight of the truth.

What is the light which can disperse our ignorance and drive away all troubles?

The knowledge of the Four Noble Truths, as Buddha calls them.

What are those truths?

(1) That misery always accompanies existence; (2) that all modes of existence result from passion or desire; (3) that there is no escape from existence except by destruction of desire; (4) the means of obtaining the destruction of desire.

When we are in possession of the Four Noble Truths, at what do we arrive?

At Nirvana.

What is Nirvana?

The state of perfect repose, the absence of desire, of illusion, of pain, the complete annulment of everything which constitutes physical man. Before attaining Nirvana, man can be incessantly born again; when he has attained it he cannot be born again.

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Buddhism aims at the destruction of sin as a disease and the practical *extinction* of the soul; Christianity compasses the destruction of the disease and the *salvation* of the soul.

## IV.—EDITORIAL DEPARTMENT.

What shall atone for *sins of omission* on the part of editors and compositors! In the February issue of this REVIEW, page 136, second column, third paragraph, the somewhat astounding statement is made, that "of the nineteen provinces of China proper, only Hunan and Kwang-se have permanent mission stations." One little word—"no"—being omitted before the words "mission stations" turns the sentence completely round. It should have read, "Only Hunan and Kwang-se have no permanent mission stations." The next sentence, which gives the needy population of these two provinces, shows that the previous sentence must be wrong; but we confess the blunder without being able to account for its escaping three proof-readers! Canton, Swatow, Amoy, Tamsui and Taiwanfoo in Formosa, Foo Chow, Shanghai, Hankow, Ningpo, Cheefoo, Tientsin, Peking, etc., are well-known permanent mission stations.

Dr. Happer, the veteran missionary from China, kindly calls attention to a few points in which there is a difference of opinion; also a few typographical errors in the February REVIEW. As we care for accuracy far more than our own "consistency," we give Dr. Happer's letter:

"On page 136 and second column, second line, the number of missionaries is stated to be 500 instead of 1500. [Dr. Gilbert Reid, in "Peeps into China," page 188, gives 490 male missionaries. Manifestly an error, as the China Inland Mission alone has 600.—Ed.] These I regard as mistakes of the printer. Let me call your attention to two items of errors on points that are of special interest *now*—viz., as to the number of Mohammedans and Buddhists in China. You state, on page 136, first column, the number of the former to be 30,000,000. This, I think, is too large an estimate. There is no reliable census of

the population; and therefore any statement of the number is only an estimate. Rev. H. V. Noyes in 1889 published a paper in the *Chinese Recorder*, January and February numbers, on "Mohammedans in China." He gives the number as 20,000,000. Two thirds of these were stated to be in the Northwest and Southwest Provinces. The number stated to be in these two provinces is greater than the *whole* population of the provinces. After the protracted war that was there to suppress a Mohammedan rebellion, more than half of the population were found to have perished during the twenty years of war. I think 15,000,000 a large estimate for the present Mohammedan population in China. The Chinese are *Confucianists* as a nation. When these false religions are vaunted by anti-Christians, I do not like to see any undue credit given to them."

The *Missionary Herald* hints that a movement is on foot among Christian Endeavor Societies to hold missionary extension courses, following the lines that have been followed to extend the advantages of the universities to the public. Study and investigation of the claims of foreign missions, under God's blessing, cannot fail to be of vast benefit, commensurate to the importance of the topic. We have often thought that a plan not unlike that of the "university extension" courses might be pursued with immense profit. Courses of lectures by the prominent authorities on missions might be arranged in various accessible centres. There is no reason why such men as Drs. Ellinwood, Clark, Baldwin, McCabe, Gordon, Mudge, Gracey; Bishops Baldwin and Nicholson; returned missionaries, such as Drs. Dennis, Happer, Mackay, Knox, Butler, Boggs, and others temporarily or permanently at home again—in a word, every man and woman who is competent to speak in behalf of mis-

sions—should not be heard, and in circumstances the most favorable. A single address at a distance involves poor economy of time; but a series of addresses at contiguous points, and arranged for at successive times, might bring untold good at a very slight cost of money or energy. Why not have a bureau of missionary lectures? Not a money-making scheme, but a provision for extending the blessing of information suffused with spiritual power!

*Appropos* of this matter, we have before us a program of the Missionary Institute in connection with the Illinois Christian Endeavor Union. It may help others to give the following items of information:

#### RULES OF THE EXTENSION COURSE.

1. An application to the Christian Endeavor State Superintendent of Missions, signed by the presidents of all Christian Endeavor societies in the town, with the approval of their pastors, and a pledge of the active supervision of the course by the Endeavor societies.

2. Arrangements for a mass meeting of the evangelical churches each night selected for the addresses. Sunday evenings are preferred, if possible.

3. Missionary sermons to be preached by the evangelical pastors each Sunday morning prior to the mass meetings.

4. Arrangements for a Union conference and prayer service for missionary workers on the afternoons prior to the mass meetings.

5. Assurance of the active co-operation of the missionary societies in the local churches.

6. Payment of the travelling expenses, and free entertainment of the speakers.

7. Ample notice through the local press both before and after the meetings.

8. An invitation to all Christian Endeavor Missionary societies and churches in the district to send delegates to the meetings.

9. No collection to be made at the mass meetings, except for actual inci-

dental expenses, the pastors using their own discretion in regard to an offering Sabbath morning in their own churches for their own denominational boards.

#### The Hermit Nation—Thibet.

On Tuesday afternoon, January 7th, 1890, during the Week of Prayer, I made an address at Mildmay, in London, on "Prayer as a Power in the Opening of Nations to the Gospel." I gave several illustrations, from Turkey, Siam, Sandwich Islands, etc. I felt moved to say to that very devout band of disciples there gathered, that it was my conviction that there should be definite, united, believing supplication for the immediate *opening of Thibet* to the messengers of Christ: whereupon there was a season of prayer for this particular object, and prayer of unusual power and earnestness.

I have naturally watched with very special interest the subsequent developments in Thibet. And now not only do we find that that heroic woman, Miss Annie Taylor, has been penetrating the Thibetan frontiers from Sikkim, daring poison and assassination, but actually reaching to within three days' journey of Lassa, the capital, and claiming for God every foot of ground her feet trod on! And now a Thibetan pioneer mission is organized. Miss Taylor appears in Britain to secure a dozen men to go out to Darjeeling, India, and master the strange speech of the Lama worshippers, so as to be ready to enter when the two-leaved gates open.

Just now another link in the chain is supplied. God seems to be using the same means to open Thibet that He used at Philippi's jail to open the door into Europe—the earthquake! We quote a recent account:

"The calamity which has befallen Thibet would seem to afford the opportunity which Christians have long waited for. For years that country has been most jealously guarded against the intrusion of even transient visitors. Only at long intervals, and after great efforts, have travellers succeeded

in even passing through the country ; and it has been utterly out of the question to establish any missionary enterprise in it, though there have been preparations made to avail of the least opening.

" Now comes the news that a great earthquake has destroyed several Buddhist monasteries, causing large loss of life, and the Grand Lama himself appears to have perished in the catastrophe. This last occurrence can hardly fail to shake rudely the system of pure Buddhism existing in Thibet, and to prepare the way for the preaching of the Gospel.

" The missionaries who have long hovered upon the southwestern boundary of the country will hardly fail to avail themselves of such a providential opening. For this familiarity with the geography and local peculiarities of the situation in Thibet are essential prerequisites to a successful prosecution of the work, and we expect to hear that it has been entered upon at the earliest moment."

A late number of the *London Quarterly Review* pays a remarkably generous but just tribute to the work of foreign missions. The anonymous writer claims that philology, geography and ethnography, comparative religion and cognate sciences have all been greatly indebted to those who have gone to bear the Gospel into the depths of continents hitherto untrodden by Europeans, or into territories where death threatens the intruder. After cordially conceding the material advantages of missionary work, the writer adds : " It is too late to speak of efforts as futile or fanatic which have literally girdled the globe with a chain of missionary stations, and those who now speak scornfully of missions are simply men behind their age." Then the grand opportunities for worldwide missionary work are emphasized, and these remarkable words are added : " The heathen oracles are dumb, their temples are decaying, their philosophies are undermined, their creeds are honeycombed with distrust under the advance of Western civilization, and the one supreme question is whether their place is to be filled by the adoption of an agnostic morality or by the acceptance of

Christian truth. For despite the poetic fancy which invests non-Christian religious systems with an aureole of sanctity and beauty, they have been weighed and found wanting in power to meet the deepest wants of mankind. Whatever their rightful place may have been under Providence in the education of humanity ; whatever the virtues they are calculated to promote among peoples in a certain stage of mental or material development ; however beautiful the theory, or elevated the ethics, which some of them embody or enjoin—we cannot accept them as a substitute for Christianity or withhold its higher light from those who sit beneath their shadow."

There is much curiosity felt to know who the author of this article is.

The monetary crisis imperils all mission work. The Presbyterian Board was threatened in March with a debt of \$150,000. The Church Missionary Society was \$175,000 behind. Mildmay and the Y. M. C. A. of London each \$25,000 in debt.

That was a most notable conversion to the ranks of the Salvation Army in the case of Prince Galitzin, of Russia. On a recent tour round the world in the interests of the Imperial Geographical Society of St. Petersburg, he was in Washington in October, 1893, and there he attended a Salvation Army meeting ; he was much impressed, and, returning another evening, became a convert, and has since consecrated himself and his life to the work of the Army. He proposes to carry on Salvation Army work in Siberia, and has gone to London to consult with General Booth with respect to his plans. He is tall and stately, forty-five years old, with refined features and expressive eyes. He says, " I have given up my life to God and the Salvation Army. I am so thankful that I have at last found a use for myself and my income."

Robert Louis Stevenson, writing from the South Seas, says that he was prejudiced against missions, but that his prejudices have been annihilated. "Those who deblatterate against missions have only one thing to do, to come and see them on the spot." No fair-minded man can see for himself the work of the missionaries in foreign lands and not come to the same conclusion.

Rev. Dr. F. F. Ellinwood, in a letter to the *New York World*, nailed to the doorpost the lies of a certain Dr. Ruel B. Karib, concerning the cost and character of Presbyterian missions in Persia. He triumphantly exposes these as flagrant falsehoods, and reveals the whole animus of their author, reminding us of the famous retort: "*The allegations are false, and the alligator knows it.*" He also says that other independent testimony shows him a fraud. A native Persian, licentiate of Pittsburg Presbytery, present at the ministerial gathering where Dr. Karib was "investigated," testified that for gross immorality he was driven out of Persia. And so another assault on missions is traced to an infernal source.

Mr. W. Q. Sherman, of Washington, Ind., sends to the *volunteer fund* the generous sum of \$26.10, and accompanies it with a letter, in which he says, "My heart has been greatly gladdened by the perusal of the January number of the *REVIEW*. Your bold and courageous words against the popular iniquities of these perilous times and in behalf of the coming kingdom are especially exhilarating. I am exceedingly eager to have this thoroughly evangelical journal in the hands of many of the Lord's poor saints. Accordingly I send you a draft on New York for the volunteer fund." Our brother has our thanks for the donation, but even more for his helpful words of encouragement. This *REVIEW* aims to be absolutely faithful to the truth and the kingdom of our Lord.

On the other hand, the editor has a letter from a correspondent who inquires whether the *REVIEW* is only a *Presbyterian organ*! And he says that a Wesleyan friend of his complains that "there is nothing in the *REVIEW* about the Methodists and their work."

To show how groundless this complaint is and how ignorantly it is made, we call attention to a letter of our valuable *Methodist* associate editor, Rev. J. T. Gracey, D.D., to whom the complaint was submitted. His reply may at least serve to show what a Methodist thinks of the undenominational character of the *REVIEW*. He says:

"I have heard no intimation till now of any lack in the pan-denominational character of the *REVIEW*. Methodists certainly have no right to complain, nor have I ever had a hint that they did. I do recall no article ever sent by a Methodist that has not appeared in full, while many other contributions have not been used on account of length or for other reasons. Rev. Dr. S. L. Baldwin and Rev. Dr. Sutherland, both secretaries of Methodist boards, furnished articles last year. Bishop Thoburn, of India, was a contributor; so was Dr. C. W. Drees, Superintendent of Methodist Missions in South America. Dr. C. W. Cushing reviewed Dr. Butler's book on Mexico, both author and reviewer being Methodists. Rev. C. P. Hurd and Rev. H. C. Stuntz, both of India, are Methodists. My own brother, a Methodist preacher, Consul at Foochow, China, and Mrs. Gracey furnished articles. The index of authors in the last two volumes shows about one eighth Methodists. The April number, 1892, International Department, was wholly by Methodists and about Methodist missions. Mr. Heli Chatelain, one of our most learned contributors, was for a time connected with Bishop Taylor's West African work, and Miss L. M. Latimer, with Methodist work in Mexico. Rev. James Mudge, D.D., served the same denomination in India for ten years. Rev. David S. Spencer, of Japan, Rev. J. E. Robinson, of India, both presiding elders, have contributed to the last two volumes, as has Dr. Masters, of San Francisco, and Mr. Meakin, of the famed Budgett Methodist family of Wesleyans in England. Rev. John R. Hykes, Methodist missionary in Central China, now Bible Society's agent at Shanghai, furnished a ten-page article. I have not in this enumeration gone

outside of the past two volumes, nor exhausted even these, nor referred to my own contributions and editorials. Methodist missions have been kept as well to the front as Methodist authors elected in their contributions. If these have not been made strongly denominational, it is doubtless because of the undenominational character of the magazine. But this holds of other authors as well. Baptists (North, South, Canadian), Reformed (Dutch), American Board, and other denominations are freely represented in our pages, not exceptionally, but continually. And the smaller societies have not been neglected, nor have "independent" missionaries or societies, such as the China Inland. In whatever else the REVIEW has succeeded or failed, it certainly has maintained its claim to be ecumenical in its character; and it has reason to be grateful that not only so many denominations have furnished its contributors, but also that these represent so many missionary societies in all parts of America, and several in Europe, while every section of the missionary world has taken part in the authorship of its pages. I am not writing a prospectus, but reviewing *un fait accompli*.

"Meeting, as I do, annually a hundred missionaries a year for a week at the International Missionary Union, from all parts of the world and of all societies, and in constant correspondence with missionaries of all shades of opinion to the ends of the earth, I think I have never heard from any one of them a hint or suggestion that the REVIEW was not broadly charitable and fair. Whatever criticisms come do not touch the question of denominationalism."

For those who care for a mathematical estimate, the following may be interesting:

The late Rev. R. Steel, D.D., of Sydney, New South Wales, estimates that, in one hundred years, at a cost of \$10,000,000, some three hundred and fifty islands have been evangelized, with five hundred thousand now in the churches. This would be at the rate of five thousand converts a year, and at an expenditure of only \$20 for each soul redeemed.

A report is abroad that Baron Edmond de Rothschild, whose presence at Constantinople has been of material advantage to his colonies in Palestine, has

bought a large tract of land of the Sultan, near the Jordan, and intends to found there a large Jewish colony. Life and property in that region have been more secure for the last fifteen years owing to the military station established there by the government, which has also built a bridge over the Jordan to facilitate communication between Jerusalem and the valleys beyond the river, whence the Holy City obtains most of its cereals.

A curious relic of British mission work exists in Russia, near Patigorsk, and within sight of the range of the Caucasus — viz., the little colony of Karras, an old mission station of the Free Church of Scotland. At present it is chiefly inhabited by Germans, and the church services are held in that language. There are, however, still left a few children of the mission converts who can speak English. Among the community are persons of Circassian and Tartar blood, whose fathers were the fruit of the old mission. This colony is independent of all ecclesiastical superiors, and is ruled in accordance with the ordinances of the Free Church of Scotland. The mission was originally commenced in the reign of Alexander I., and suppressed in that of his successor Nicholas.

The girls' seminary at Wellington, Cape Colony, has a faculty of twenty instructors, and numbers on its alumnae more than a thousand descendants of English, Dutch, and French settlers. This school was founded some twenty years ago, is entirely self-supporting, and its pupils have competed successfully at Cape Town in the university and government examinations. Miss Abby Ferguson is the principal, and it may be questioned whether any one agency is doing more for Africa's evangelization and enlightenment. The graduates of the school are scattered all over Africa south of the Sudan, as wives of missionaries, ministers, or merchants, or themselves teachers of schools.

We have always felt the warmest interest in the great work of the Euphrates College at Harpoot, in Turkey in Asia, which has exercised so beneficent an influence.

Its field is all of Northeastern Turkey in Asia to the Persian border and the southeastern part of Russia; the territory in which it is the only higher institution of learning, covering 200,000 square miles, with a population of 5,000,000, about one fourth of whom are Armenians.

The college seeks to give a comprehensive, practical, Christian education to its pupils, and to introduce the Gospel into the old Armenian Church, which is arousing to the importance of an educated and morally upright clergy.

Rev. J. L. Barton, for eight years a missionary in Turkey, now succeeds Rev. C. H. Wheeler, D.D., as president.

The McAll mission work in America has suffered a very great loss in the death of Mrs. Frances Lea Chamberlain, who for so many years has been intimately connected with this work. She died on February 16th, in California, where she had gone with her husband in pursuit of health. She was a woman of remarkable character. Her executive ability, wedded to a feminine sympathy and a fervent spirituality, made a rare combination of gifts and graces. Her holy enthusiasm and consecration had been the motive power of the machinery of the auxiliary of which she was president; and when she was withdrawn, it seemed as though no one could take her place. Her husband has furnished a beautiful tribute to her, in the shape of an account of her last hours, and which appears in the *McAll Record*. She died beautifully, as she had lived.

Part I. of *The Story of the China Inland Mission*, by Miss M. Geraldine Guinness, and an introduction by J. Hudson Taylor, has been issued by Morgan & Scott, London; and Part II. will be eager-

ly waited for. This story of faith, prayer, heroic devotion, suffering almost to martyrdom with abounding joy in God, is just what is needed for this degenerate day. It sounds like the Acts of the Apostles. We propose to make extracts and further references to its contents from time to time. Meanwhile, let every man and woman who would know more of a life hid in God and revealing His power read these pages. They will be read with tears of joy.

Of books which deserve mention, we call especial attention to *Murdered Millions*, a very condensed and comprehensive plea for medical missions by George D. Dowkontt, M.D., of New York City. Within seventy-six pages here are compressed facts which might be spread over volumes. Dr. Cuyler's keen pen furnishes a striking introduction. Dr. Dowkontt wastes no time in apologies, but enters *in medias res*. He shows that the atrocious and absurd and cruel system of native medical treatment in Africa, China, India, Siam, etc., is virtual murder, and demands on every humane and Christian principle our prompt interposition. He shows also the connection of medical work with missions, and how it is the key to many a difficult position. *Everybody* ought to have this little book, published at the office of the *Medical Missionary Record*, 118 East Forty-fifth Street, New York.

The managing editor acknowledges \$5 "from a friend" in Chelsea, Mass., which will be devoted as desired, to the help of one who is seeking to enter the mission field.

The Sabbath-school army in the United States claim 12,000,000 children, and half that number in Great Britain, studying the same Bible lessons. In India, China, and even in Egypt, are found 2,000,000 more who read the same Bible verses weekly.

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

### Extracts and Translations from Foreign Periodicals.

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

#### NETHERLANDS INDIA.

—We in Christendom have become so very wise in the laws of nature that we do not seem to have very much more use for the God of nature. Our God is very apt to be either a helpless essence residing in things, with no power of acting with personal energy upon them, or else a deistic mechanic who has framed the world and stares at it from outside, letting it go as it may after being once wound up. But outside of our overdone wisdom, the Father is still wont to reward the simplicity of faith with the fruits of faith. Herr CHRISTIANSEN, of Sumatra, writes: "The Lord does not leave Himself without witness among our Christians, of which I could adduce various examples. One Sunday I had preached upon James 5:14-16. Without any solicitation of mine the elders, the same evening, proceeded to the home of a Christian child that was sick unto death, in order to bring the message heard into practical application. They moved the parents to confess their sins, and prayed with them for the recovery of their child; and behold, in half an hour it was well. Nor is this the only case among us, though it is the most striking, in which the prayer of faith has saved the sick after hope had expired."—*Berichte der Rheinischen Missions-Gesellschaft.*

—"Missions form churches formed out of heathens and Mohammedans. Whoever abandons the heathen worship received from his fathers, or turns away from the false prophet, is received on confession into the Christian fellowship. Where missions are well understood and intelligently guided this is no confession of articles of belief or of distinctive ideas

and teachings, but a confession of Christ the Saviour. The man confesses concerning himself that he is a sinner, who feels his need of a Redeemer; concerning Jesus Christ, that He is the only, all-sufficient Saviour, to whom one commits himself and trusts Him, whom one will serve, Him alone, Him entirely, through a life according to His Gospel. Missions do not aim, may not aim, at the propagation of any particular church doctrines, but at the implantation in the convert's hearts of an active Christianity brought by Jesus and kept alive by Him."—*Maededeelingen van wege het Nederlandsche Zendinggenootschap* (Reports from the Netherlands Missionary Association).

"*The Bible at the Batavia Exhibition.*—After a postponement of twelve days, to prove the truth of the peculiar Indo-Dutch proverb, 'Hast u langzaam' [Make haste slowly], the Exhibition was opened on August 12th at 11 A.M. by His Excellency, the Governor-General of Netherlands India, amid the pomp and vanities that generally attend such occasions.

"The day was observed as a Bank Holiday in the majority of the business houses, and every one took the opportunity to make the day as jovial as possible; but neither on this day nor since have I noticed one man the worse for drink, nor in any way behaving himself unseemly. The native industry sheds, well filled with interesting models of their many ingenious inventions—houses, tools, weapons, cooking utensils, clothing, etc.—form an attractive and interesting resort for foreigners; and the contents of the foreign industry sheds are inspected with wonder by the natives and Chinese.

"An interesting collection of the Holy Scriptures, in more than forty languages and dialects, testifies to the extensive and most important work of the Brit-

ish and Foreign Bible Society in emancipating the souls of the enthralled millions in these regions. It is the most important exhibit in the foreign industry shed for the welfare of India's millions, and yet the most despised and sarcastically criticised.

" Situated in the midst of a sea of intoxicating drinks, and facing the central open space used as a drinking saloon, the Bible stand is 'a light in a dark place.' On one side, facing the drink exhibits, are two cases filled with open Bibles in different languages, and in the centre a missionary map of Netherlands India, with the stations or depots of the British and Foreign Bible Society marked with arrows; above this map, in letters six inches long, is the text, 'The Word of the Lord endureth forever,' and underneath the map the text, 'Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise,' both texts being in the Dutch language. Fronting the drinking saloon are two large book-cases, also filled up with open Bibles; and between these is a board twelve feet by five covered with the Dutch national colors—orange, red, white and blue—and with the name of the society printed consecutively upon these colors in Dutch, English, German, and French. In front of these are three tables covered with open Bibles in many languages, from among which ten to thirty Bibles, New Testaments, and portions are sold to different individuals every day except Sundays.

" It is very interesting to notice the different characters that pass by, and to hear their peculiar remarks. The calm, grave, business-like Armenian comes and asks for the New Ararat Armenian Bible, and handles every portion of the Holy Scriptures with great reverence; the superstitious, fanatical Mohammedan, with his troubled features, spits upon the ground, and will not touch the Book of the 'Kafirs'; the indifferent, joke-loving, superficial native makes the unanswerable defence, when asked to buy, 'Tidak ada duwit' (I have no money); the sarcastic Arab

endeavors to argue away the truth of the divinity of Christ; the Bengalee approaches with bows and flattering unction offered in broken English, inspects the Bengalee Gospels, and quietly laying them aside, passes on with the promise to return another day; the Baba-Chinaman inspects, questions, beats down the price, reads a chapter or two, and out of 'kasihan' (compassion) for the seller purchases one or two copies; the Chinese immigrant (sinkeh) smiles and chatters, and if you happen to mention the name of 'Yaso' (Jesus), tells you that you speak Chinese very well, waves his hands in the air, and again smiling, moves on clumsily; the Frenchman, with his pseudo politeness, defends himself behind the pale of Rome; the psalm-loving Dutchman seeks a psalm-book; the member of the new school (Moderns) seeks the Old Testament only; the unbeliever disparages the utility of Bible dissemination, and obnoxiously cursing and jeering, orders a 'bitterte' (gin and biters) from one of the waiters in the drinking saloon opposite.

" Many other nationalities visit the Bible stand, and it would tire the reader to relate all that happens from day to day. About 30,000 tracts and booklets have been given away at the Bible stand; and it is sad that no efforts are made by the Dutch Christians to reach the thousands who attend this show. I cannot find a single person who is willing to help me distribute tracts; the general opinion that dominates the Christians here is that it injures the European *prestige*. This semi-Christianity has a chilling influence upon the lives of the unconverted thousands of Batavia, and consequently empty chairs are conspicuous in the churches, and the Sunday is the great feast day of the week and is desecrated by 'corso-carnivals,' horse-races, horse and other cattle shows at the Exhibition, etc. I do not wish to pharisaically judge our Dutch friends, but I wish the readers of these lines to pray for 'Java's millions.'"—A. W. HURST BORAM, in the *Malaysia Message* (M. E.).

—What cowards European officials in the East Indies, British or Dutch, are apt to be when it comes to honoring their Christian profession in the face of pagans or Moslems! They are thus earning the contempt of their subjects, who cannot understand how a man can profess a religion and yet be ashamed of it. The *Maandbericht* of the Netherlands Missionary Society, giving account of Brother Wijngaarden's baptism of his first converts at Deli, remarks: "To Brother Wijngaarden's regret, the Contoller, who was his guest, left Deli the day before the baptism, in order not to set an official stamp on the proceedings by his presence. And yet by his withdrawal he led the Battaks to suppose that something was going on which he would liever not see." (I use the Dutch word here identical with our familiar English word.) "Repeatedly public officers, higher and lower, have very cheerfully consented to be present at Mohammedan ceremonies! How much more rapid would be the advance of Christianity in our East Indies if—while doing all honor to the religious neutrality which the State must of course observe—the European officials were at liberty to exhibit their personal sympathy and were not ashamed of their Christian profession."

#### THE CONTINENT.

—At the Bremen Missionary Conference, among other points, it was also discussed what attitude is to be assumed toward Roman Catholic missionaries. The excellent *Calver Monatsblätter* remarks: "There, also, there are two opposing views. The one begins with this position: The Catholics, too, are Christians; their baptism is recognized by us also; we cannot but rejoice over every heathen who becomes a Catholic; there are among the Catholic missionaries many sincere and self-sacrificing men. The conclusion is that we should assume toward them as friendly and respectful an attitude as possible. The other view emphasizes the position that the Roman Church presents an

*adulterated* Christianity; nay, that in the papacy we cannot fail to recognize a sort of anti-Christianity; that the modern Catholic missionary work especially presents itself as an antagonist of the pure Gospel, and that it is a duty to assume toward it not merely a defensive but an aggressive attitude. The discussion of this question was of such a temper as might well have afforded the Catholics an example. There was nothing apparent like blind hostility or bitter hate, but a zealous endeavor to distinguish even in *adulterated* Christianity the Christianity, and in proselytizing energy the element of missionary zeal. At the same time it was clearly recognized that a friendship with Rome is impossible; that every compliance is interpreted as weakness, and every concession is sure to be abused. Accordingly this was the conclusion: (1) There must be no refusal to Catholic missionaries, even when making aggressions upon a Protestant field, of the love due to all men; (2) but all intimacy with them should be avoided; (3) not a foot of land should voluntarily be relinquished to them; (4) but all permitted means should be used to check their advance; (5) and where possible the ground should be preoccupied. On the whole, it is clear that here so much, not to say everything depends upon the circumstances and the persons, that the truly evangelical missionary will not bind himself to certain inflexible rules, but in each particular case will solicit wisdom and guidance from above. Would God we might do all this so completely as to give every single-minded, even if not every zealous Roman Catholic the impression that fundamentally there is a more genuinely Christian and apostolic course of conduct pursued in the evangelical missions than in his own!"

—The *Svenska Missionsförbundet* (Swedish Missionary Union), the organ of the Waldenströmian free churches, has 43 missionary agents, almost double that of 1888. The income for 1892 was \$32,000. The three stations on the

Congo have increased to five, with several out-stations. "The stations are equipped with a number of stone buildings; transportation is arranged for; the training of the natives, younger and elder, to work has been taken in hand; schools are provided for both sexes, children and adults. There are 193 school-children, 78 church-members. About a dozen native helpers are laboring; an evangelist training school has been established in Diadia, which also gives them more general instruction of a simple character. God's word is zealously proclaimed at the principal and out-stations as well as in the neighboring villages. Translations are proceeding, and a native paper is issued."—Pastor BERLIN, in *Allgemeine Missions-Zeitschrift*.

—The Union has also missions in Algiers, the Ural Mountains, Caucasia, China, and is about establishing one in Cashgar. It has abandoned its Persian mission, and has transferred that in Alaska to American Swedes. The two Swedish missionaries murdered in China were of this society.

—The Swedish Mission in China, founded in 1887 by Eric Folke, has advanced rapidly, favored by the peculiar interest felt in Sweden for China. Its income in 1888 was \$1592; in 1892 it was \$5832. It works in close union with the China Inland Mission.

—Herr Berlin, after subjecting the various Free Church missionary movements of Sweden, with their slight measure of organization at home and abroad and their comparative neglect of preparation, to a temperate but searching criticism, nevertheless adds: "One thing must not be overlooked in these forms of missionary activity. Much as there is in them at variance with the plan of missions as hitherto developed among Germanic Christians [a term including Germans, Dutch, Scandinavians, and Anglo-Saxons], yet it must be acknowledged with what personal devotion and enthusiasm, with what zeal and heroism of self-sacrifice these labors

are carried on. Let the Congo sweep away one life after the other, the ranks are ever filled afresh—nay, more workers offer than can be used. Multiplied as are the exertions and privations involved in the calling, they do not deter; the number of the missionaries keeps growing. Although the missionaries of the China Mission, the Holiness League, and the Alliance Mission are sent out without any assurance of a fixed support, receiving only so much as suffices for the simplest necessities, yet one missionary—Carlson, of the Holiness League—whose heart has been pierced by the wretched lot of outcast Chinese, out of this saves enough to maintain an asylum, into which he transports them on his back. There is here a wealth of confidence and joy of faith which may well put many to shame. Obedience to the Lord's will even to death, heedfulness of the Lord's intimations and directions in great things and small, burning zeal for the salvation of souls, life in and from the Word of God, unwearied continuance in prayer and intercession—here is the strength of these men and women. They direct their eyes even to the ends of the earth; no work is too great for them; no difficulty holds them back; no danger intimidates them. Though a good deal of enthusiastic extravagance may be intermingled with all this, there is yet abundance of holy fire glowing here; and, therefore, we may well confide that these labors and sacrifices will also bring gain for the kingdom of God. In missions, too, it is seen that God can overrule the errors of men, and turn into blessing for the world what has been done for he honor of His name."

### English Notes.

BY JAMES DOUGLAS, BRIXTON, LONDON.

*Central London Mission.*—It is with special pleasure we record the advance of this enterprising mission which has as its object the occupation of the Central Soudan. Three of the missionaries are left at Gabes, where a new training

home has been opened, while six others occupy the training home in Tripoli. Mr. Hermann Harris, the Moses of the expedition, left Gabes on January 17th for Kano, taking with him Mr. Dick. This journey is immense, and involves the passage across the Desert of Sahara to the populous negro kingdom of Sokoto. Another detachment of this mission contemplates reaching the centre of the Soudan by way of the Niger. Mr. Holt has made the proposition, and two young men have offered to accompany him. The cost of carrying this scheme into effect is estimated at £400. The intention is to start by way of Lagos, and to pass through Ibadan, Oyo, Ilorin, and Rabba, and thus to reach Sokoto, the largest of the negro kingdoms of the Central Soudan. This mission is closely connected with the Pentecostal League under the leadership of Mr. Reader Harris, the headquarters of which are Speke Hall, Battersea, London, S. W. I may add that the Pentecostal League is interdenominational in its spirit and aim.

*Persia.*—It is reported that the workers among the Moslems in Persia are being much cheered; that the young Christians are showing increased zeal for the spread of the Gospel, while the number of Mohammedan inquirers in regular attendance at the Persian services on Sundays is sufficient to afford the missionaries great thankfulness.

*The Thibetan Pioneer Mission.*—This missionary bark may be said to have been formally launched on Friday, February 16th, 1894. In the afternoon a gathering for prayer was held in the smaller room of Exeter Hall, which was largely attended. All the members of the Thibetan band were there, along with Miss Annie R. Taylor and her Thibetan attendant *Pontso*. James Mathieson, Esq., presided, and Dr. Maxwell, a missionary veteran, said a few words of stimulating address. The meeting, however, mainly consisted of a continuous stream of intercession, in which brethren and sisters equally

united because equally baptized in the "One Spirit." What led to more than one fervent expression of thanksgiving was the cheering fact that from May 1st, 1894, the residence of British subjects will be permitted at Yatung, in Thibet, in accordance with the commercial treaty newly passed between the British-Indian Government and that country, so long closed against the foreigner. The public meeting on the evening of the same day was of a most enthusiastic description. Exeter Hall, if not packed, was almost filled. Miss Taylor gave a lengthened account of the Lord's dealings with her, and explained how the land of Thibet had been laid as a heavy burden from the Lord on her heart. The meeting, while deeply touched by the narrative of her adventures in Thibet and the degree to which the element of personal danger entered into it, were even more affected by the honoring testimony which she bore to the Lord's presence with her through all. No danger, or suffering, or privation could even for the moment damp her joy or break her peace. In Thibet, amid the absence of every outward comfort, she carried heaven in her own heart.

Five of the band—two from Scotland, two from England, and one from Norway—gave brief, earnest testimonies, after which the whole band united in singing "Anywhere with Jesus." Before the meeting closed *Pontso* gave an address in the Thibetan tongue, which Miss Taylor interpreted.

*North Africa Mission.*—This mission has wonderfully developed and spread within a brief space, and much precious seed has been sown for which only a small return is apparent as yet. "Before the first missionaries landed in Algiers in 1881 there were no Protestant missionaries or Bible agents to the Mohammedans or heathen from Egypt to the Atlantic, and from the Mediterranean to the Senegal, Lower Niger, and Congo, a district more than one hundred times larger than England. Now there are *nearly eighty missionaries*

of the North Africa Mission, besides several who have been initiated by it, and who are working independently; and several more sent out by societies stirred up by hearing of North Africa's needs and God's blessing on this mission. Altogether, counting the agents and colporteurs of the Bible Society, there are over 100 laborers for God, where, in 1881, there was not one among the Moslems. The Gospel of John has been translated into Kabyle, and the Gospel of Matthew into Riffian by the Bible Society; other portions are translated into Kabyle and are being printed." Large tracts of country, however, in North Africa are still unevangelized. *The vast Sahara*, which has a few scattered millions of Berber and Arab inhabitants, has no missionary. Egypt itself has 540 towns, with a population of from 2000 to 40,000 each, without any regular Gospel agency. "All that has been done is as nothing to what remains to be done before the peoples of North Africa are evangelized."

Mr. Edward H. Glenny, the honorable secretary of the above mission, has recently returned from a tour in Morocco. He says, "The impression formed on my mind by visiting the cities and towns of El Koar, Fez, Mequinez, Larache, and Arzilla, and by traversing 300 or 400 miles of country in North Morocco, was to deepen my feeling of the utter hopelessness in which the followers of the false prophet are sunk; a hopelessness which enters into every department of life—religious, political, and social; and yet when we compare our experiences with a few years ago, how thankful we ought to be that the country is as open to the Gospel as it now is!"

*Bishop Tucker on Uganda.*—In the course of a recent address on Uganda, delivered in Durham, Bishop Tucker, in regretting the death of Sir Gerald Portal, spoke of some of the resultant advantages of Great Britain's possession of Uganda. First of all, it meant freedom for the slave. The presence of a British representative in Uganda would

suffice, though he had but a moderate force at his disposal, to check the horrible operations of those slave raiders who had desolated the heart of Central Africa during past ages. In the second place, the possession of Uganda meant the opening out of the Eastern Soudan. Bishop Tucker contested the idea that the Soudan could be penetrated from Suakim from the north—the true door was, in his view, through Uganda, and it was by this passage that the eighty millions of people living there would be reached, civilized, and brought under the influence of Christianity.

*Bulgaria.*—While Bulgaria cannot be described as an unoccupied field, its spiritual condition, according to Basil Keuseff, a native, now in missionary training in England, is deplorable. He describes the Greek Church in Bulgaria as "dead and indifferent;" the clergy as "ignorant and immoral;" the intelligent class as "sceptics and infidels." Mr. Keuseff recognizes the work done by American brethren in spreading Gospel truth among the people, and the service rendered by the British and Foreign Bible Society's translation of the Scriptures and by that society's colporteurs. But he feels that the great need demands an accession of help, and would be glad to hear from any one who would be willing to join him in evangelizing that land. "The language of Bulgaria is phonetic and easy to learn. The climate is one of the healthiest in Europe." Besides, there is "ample scope for all kinds of evangelistic work." Mr. Keuseff's address is Cliff College, Curbar, Sheffield, England.

*Priestly defection from Rome in France.*—We are somewhat startled to learn that at the present time there are, in all parts of France, priests who have lost all confidence in the papacy, and desire to step out into Gospel light and liberty. Professor L. J. Bertrand, who is now staying at 21 Upper Woburn Place, London, W. C., is the director of a work the object of which is to extend to all French priests wishing to leave

Rome a helping hand. Mr. Bertrand says, "There is at the present time a great movement among the priests of France; and I have letters from all parts, and even from Rome, jesuitically defying me to give names and addresses. All the same, well-known priests, first canons, abbots, professors, and seminarists write to me, "Go on with your work. You have chosen the best way for a religious reform, which we all want in France. Put fire to the very nest. As soon as you succeed you will see that if we love and adore Christ *we hate the Church*. But what can we do? We know nothing of the world; we are fit for nothing in the world; and the Concordat says explicitly that a Roman priest cannot be a Protestant pastor without his B.A. degree and four years at the Protestant theological seminary! . . . Thousands of French Roman priests would leave their Church to-morrow if they were not to be obliged to beg for their daily bread." With respect to Mr. Bertrand's work, known as the *Œuvre des Prêtres Convertis*, it should be noted that it does not exist for the benefit of unfrocked or disgraced priests, but for the guidance and help of such as, through compulsion of enlightened conviction, wish to leave the Church of Rome.

#### THE KINGDOM.

—"The universe is not quite complete without *my work* well done."

—The times are hard, but heathenism is harder.

—Baptist tobacco costs more than Baptist missions.—*The Kingdom*.

—Once upon a time, when at Constantinople, the Russian Minister Boutineff remarked with majesty, "I might as well tell you now, Mr. Schauffler, that the Emperor, my master, will never allow Protestantism to set its foot in Turkey," he received this fully adequate reply, "Your excellency, the kingdom of Christ, who is my Master,

will never ask the Emperor of all the Russias where it may set its foot."

—The latest and best estimates put down the population of the world as 1,479,700,000. Of this horde 826,000,000 live in Asia, 357,000,000 in Europe, 164,000,000 in Africa, and 122,000,000 in North and South America. In the face of these large figures, the population of the United States does not seem so immense after all.

—Of the 1,480,000,000 of the earth's inhabitants, the Emperor of China holds sway over 400,000,000; the Queen of England rules or protects 380,000,000; the Czar of Russia is dictator to 115,000,000; France, in the republic, dependencies and spheres of influence, has 70,000,000 subjects; the Emperor of Germany, 55,000,000; the Sultan of Turkey, 40,000,000; the Emperor of Japan, 40,000,000; and the King of Spain, 27,000,000—two thirds of the population of the globe under the government of 5 rulers.

—A Kentuckian who visited Korea presented to the king a bottle of whiskey as a sample of the chief product of his native State. Christian people in Kentucky have since sent to the king a beautiful copy of the Bible to show that the State has something better.

—A miserly man, who insisted that he was a proportionate giver, explained later that he gave *in proportion to the amount of religion he possessed*.

—General Sickels, speaking of the disposition to denounce rich men as if they were public enemies, says, "Nowhere in all the world have men of wealth done so much for religion, education, philanthropy, and patriotism as in the United States."

—Upon the fly-leaf of a Bible was written the following words: "Lay any burden upon me, only sustain me; send me anywhere, only go with me; sever any tie but that one which binds me to Thy service and to Thy heart."

—William Dulles, Jr., treasurer of the Presbyterian Board, printed this

apt sentiment from Dr. Livingstone on a financial statement recently sent out: "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given, or kept, as by giving or keeping it I shall most promote the glory of Him to whom I owe all my hopes, both for time and eternity. May grace be given me to adhere to this."

—In 1881 Dr. Southon, of Scotland, was sent to Ujiji, Africa. On his way there he passed through Urambo. The king sent for him, and showing a large tumor on his arm, which, by pressing upon an important nerve, had caused him much pain, asked, "Can you do anything for this?" The doctor replied, "Yes, I can take it all away." "But will it not hurt a great deal?" asked the king. "No," replied the doctor, "I shall put you to sleep, and when you awake all will be done." "Do it at once, then; I have not slept for a long while." Afterward the king said, "You must not leave us ever. Here is land, here is wood, here is everything, only do not leave us."

—Rev. A. J. Wookey, of the London Missionary Society, in making the journey to his field at Lake Ngami, Central Africa, tells how at one camping place "a poor little old fellow turned up at the wagon from the forest, from whence he had heard the whips. One of his ears had been cut off close to his head by the Batauana. I gave him a bit of meat of a koodoo which had been killed yesterday. He did not roast it as usual at the fire, and when asked why, he said that his wife was in the forest, and he would eat it with her in the evening. His little woman, he called her. It did one good to find such thoughtful love even in a poor waif of humanity such as he."

—"The intelligence and refinement of the Fijians surprised me," said a recent traveller. "I saw men who in spirit,

manner, and general appearance were true gentlemen."

—The native account of the last martyrdom in Madagascar concludes with these touching words: "Then they prayed, 'O Lord, receive our spirits, for Thy love to us hath caused this to come to us; and lay not this sin to their charge.' Thus prayed they as long as they had any life, and then they died—softly, gently; and there was at the time a rainbow in the heavens, which seemed to touch the place of the burning."

—Dr. Hamlin, the veteran missionary, said recently, "You take a poor, miserable beggar, as I have known some instances—a beggar who has become converted, and apply to him that iron system of tithing which the Oriental world loves and always has loved, perhaps always will love, and make that beggar, as the one condition of enjoying the privileges of the Gospel, give one tenth of what he begs, and as much more as you can make him give, and in a short time he will not be a beggar; in a short time he will support himself, and be in circumstances comparatively comfortable."

—The Egyptian washes before he prays—he washes his feet, even; and every holy place has a provision of water for the purpose. He washes his hands and his teeth before and after he eats. So particular is he in this matter, that when he cannot get water for his ablutions the sand of the desert is held to be sanctified for the purpose. The ordinary Egyptian child is not allowed to pray or eat without first dabbling its hands in water. Yet it is allowed to live for months without having its head and face, or its body generally, once well washed with soap and water.

#### WOMAN'S WORK.

—*Helping Hand* gives this as an example of the inhumanity of heathenism: "Better raise her or not? What do you think?" The questioner was a

Chinese farmer ; we had been preaching in his village, and he followed us away from the crowd to make this important query. Farmers at home are sometimes in doubt in regard to animals a trifle deformed whether or not to raise them ; but did you ever know a farmer in America to go about asking advice on a point like this ? " I have a female child and she has six toes on a foot ; many of the neighbors tell me I better not raise her ; her feet can never be made to look well. What do you say ? " The " neighbors " were many of them Buddhists, who were earning merit by vegetarianism, thus not causing the death of any animal ; but their merciful creed had not included girl babies in the list of animals to be spared. I noticed a similar contrast a few days ago. The body of an infant floated by the boat, and some of the men thought it a huge joke, poked it with a bamboo pole, and indulged in heart-sickening merriment.

—Mrs. Ballington Booth makes this declaration concerning the " slum brigade " of the Salvation Army : " These girls do not go down among the poor for a few weeks or simply to study them. They go for life. They ostracize themselves from society. They scrub floors, they mind the children, they wash the dead, they go where the police dare not go except in squads. The power of a great supernatural love, which God has planted in their hearts, sustains them. "

— " With Him the twelve and certain women which had been healed of evil spirits and infirmities, . . . which ministered to Him of their substance. " " Healed to minister ! These women had known they were sick, and came with their record of suffering to Him. They knew they were sinners, and that no sanitary report on the state of their hearts could fully describe the deep and long-seated evil. They went to Him and were healed of evil spirits and infirmities. A wide area is covered by that word ' infirmities. ' Through their

own suffering and healing they got instruction, intuition, insight, inspiration. It made them ministers. "

—At least in some respects Africa would appear to be the paradise for women missionaries. For " nothing is feared from them, and they are allowed to go in and out at their pleasure. Their presence more than once has spared valuable lives to the Congo work. The missionaries in Africa count the work of one woman worth that of twelve men, since they can go anywhere, even among the fiercest tribes. Their motives are never questioned, and they are listened to with the greatest respect. "

—Woman has a large sphere in China as well, for " It may be truthfully said, in general terms, that the salvation of the women in all Oriental countries depends on the women of Christian lands. This arises from the peculiar ideas of propriety and modesty prevalent, which forbid women holding any social intercourse with men who are not members of their own immediate families. Our people, accustomed to free American usages, do not realize how strict these ideas are. On one occasion Dr. Woods, of Tsing Kiangpu, was called in a case of extreme need to see a woman with disease of the feet. The first visit he paid, in order that he might make an intelligent diagnosis, he was allowed to see his patient, feel her pulse, and ask questions in the presence of the family ; but on his second visit what was his surprise and amusement to see a foot thrust through a doorway, with a curtain hanging down in front. "

—Mrs. Elizabeth W. Andrew and Dr. Kate Bushnell have again sailed for India, Burmah, China, and Japan, being sent out by the Women's Christian Temperance Union " to form local unions, to strengthen and develop those already existing, to set forth the plans and purposes of the work by schools of methods wherever opportunity offers, and to preach the unsearchable riches of Christ to the untaught and the unsaved. "

This statement appears in a recent paper by Mrs. Kennedy, of the Presbyterian Woman's Board, upon woman's mission—"Go Tell": "More than one half of the active laborers in the field are women; the exact figures being 214 ministers; male lay missionaries, 42; total, 256; women, 387. These last are found on every field, dismayed by no danger, deterred by no hardship, braving the rigors of northern winters or the baleful heat of torrid summers. They have gone into homes and been welcomed where the feet of Christians had never before been allowed to enter. They are crowding to the front in rapidly increasing numbers. What, think you, is the significance of the fact that of the 56 new missionaries sent to the field last year, 16 were wives of missionaries, and 21 single women? Surely the 'Go tell' of the risen Saviour is bearing rich fruit in this our day and generation."

—The Ladies' Kaffrarian Society is an independent ally of the Scottish Free Church foreign mission enterprise in South Africa. It has made the girls and young women of Kaffraria its special care, and has now 170 receiving Christian training in its school at Emgwalli. The society has also provided an assistant for Mrs. Forsyth at Upper Xolobe.

—Miss Ella O. Kyle, missionary in Egypt, recently received \$500 from a wealthy lady friend whom she met in this country last year, and will use the money in the mission school, where it will greatly assist the work.—*Xenia Gazette*.

—The English Church Society has in Palestine alone, and not including missionaries' wives, 21 women engaged in its work. All these "encounter special difficulties, owing to the watchfulness and suspicion of the Turkish officials; and the deeply interesting letters which reach us from time to time are manifestly safer in manuscript than in type. The condition of the women in the Eastern churches is also a terrible hin-

drance, for the Moslems fail to distinguish between our Christianity and theirs."

—Twenty-five years ago the women of the Methodist Church organized for world-wide work, raising only \$4547 during the first twelve months. Ten years later the income had climbed to \$66,844; ten years later still to \$225,000, and last year to \$277,304. The total for twenty-five years is \$3,139,757. So, why should not they celebrate, rejoice, thank God, take courage, and push on with tenfold greater zeal?

#### OUR YOUNG PEOPLE.

—It would be difficult to find so much Christian common sense packed into so brief a space as is contained in an address upon "Necessary Practical Training," given at the Detroit Student Volunteers Convention by Rev. H. P. Beach, of the Springfield, Mass., School for Christian Workers. Would that every young man and woman proposing to enter the foreign field might read and heed!

—One department of the Epworth League has a beautiful name, that of "Mercy and help." What it stands for is set forth by one chapter which "during the last year made 258 calls upon the sick, aged, and needy. A sewing society was formed, and garments were made for a family of motherless children, and also clothing for a child wishing to attend Sunday-school. Watchers were furnished for the sick. An old lady who had no means of support was aided by having her house rent paid, eatables carried to her, and her chores done. A pound social, in connection with Christian Endeavor, was given, the proceeds for the benefit of the poor."

—Hon. Chauncey M. Depew thus tersely defines the functions of two Christian associations: "The Young Men's Christian Association is the recruiting station of the churches. The Society of Christian Endeavor—doing the work in the interior of the church

—is the citadel of the Christian camp inside the lines.”

—Flower committees are good always ; but during these hard times *flour* committees are even better.

—The gifts of Endeavor societies to the American Board and the Woman's Board during 1893 amounted to \$13,535.

—The society of the church at Oconto, Wis., has agreed to give at least \$100 for missions during the present year. Miss Reinhardt went out from this society to Mosul, Turkey, a few months ago.

—The Presbyterian Young People's Society of Grand Island, Neb., has pledged \$25 for the support of Miss Julia Hatch, who went from this church to Siam. The Juniors have also pledged \$10.

—The Young Ladies' Mission Band of Portland, Me., celebrated its decennial February 14th. Its membership is over 300, making it the largest junior auxiliary in connection with the Woman's Board. The band raised last year \$601, a gain of nearly \$100 over any previous year. During its brief history 3 members have entered the service of the Woman's Board, 2 (Mary Morrill and Anna Gould) as missionaries to North China, and Alice Kyle as a member of the staff of workers at the rooms in Boston.

—At Birmingham, England, a number of factory girls (members of the Girls' Letter Guild) recently gave a tea to 250 poor children, many of whom were shoeless and stockingless.

—The Belfast, Ireland, Young Women's Christian Association Institute recently held its annual meeting, and a missionary statement was made ; the present position of affairs being 4 members in the foreign field—in China, India and Africa—4 engaged in home mission work, 5 in training, and 1 in treaty. Over £215 was raised last year by the members (58 of whom hold self-denial boxes) which was sent direct for the support of missionaries and candidates,

and for that of 3 orphans in a Christian school in China.

## UNITED STATES.

—Captain R. H. Pratt ranks with the late General Armstrong among the foremost friends and benefactors of the American Indian, and his Carlisle school, with its more than 600 Indian boys and girls, gathered from 56 tribes, is no mean rival of Hampton. The industrial feature holds a prominent place in the course of training ; the discipline partakes of a military character, and the boys are dressed in cadet uniform. Besides, good homes are found for them in the region, chiefly upon the farms, where both sexes can learn English and be taught to work. Last year 376 boys and 245 girls were out, and requests came in for twice the number.

—Say not the negro is lacking in intelligence, when, at the recent conference at Tuskegee, this declaration was adopted : “ We believe education, property, and practical religion will eventually give us every right and privilege enjoyed by other citizens, and therefore that our interests can best be served by bending all our energies to securing them rather than by dwelling on the past or by fault-finding and complaining. We desire to make the Tuskegee Negro Conference a gauge of our progress from year to year in these things in the Black Belt.”

—The Germans in New York City number 583,000 ; in Chicago, 406,000 ; in Philadelphia, 188,000 ; in St. Louis, 167,000 ; in Milwaukee, 135,000 ; in Cincinnati, 120,000 ; and in Cleveland, 103,000. The total number of foreign-born Germans in the United States is 9,250,000.

—Does Rome really want the whole earth and all that is therein ? It looks that way ; and this is a specimen of her greed : Forty-five of the 61 aldermen in the Chicago City Council are Roman Catholics, as are also 90 per cent of the police force ; 80 per cent of the

fire department; 67 per cent of the teachers in the public schools, while 80 per cent of the pupils are Protestants.

—In Mr. Moody's Bible Institute, Chicago, the students enrolled in 1893 were: Women, 195; men, 381; transients, 85. Denominations represented: Women, 10; men, 35. Thirty-one States of the United States, Canada, Turkey, India, Japan, Scotland, Ireland, England, Germany, Sweden, Switzerland, Denmark, Russia, Persia, Norway, Bohemia, West Indies, South Africa, Hawaii, and New Zealand were represented. The previous work of the attendants was: Pastorate, 24; evangelistic, 13; licensed local preachers, exhorters, etc., 13; singers, 4; Young Men's Christian Association secretaries, 20; home and city missions, 11; foreign missionary, 1; secular occupations, 111.

—The New York Society for the Prevention of Cruelty to Children celebrated recently its anniversary. In his annual report, President Gerry says: "Nineteen years have elapsed since the rescue of Mary Ellen from her cruel stepmother caused the interference of that great friend of humanity, Henry Bergh, in behalf of an ill-treated little girl. At his instance sprang up this institution. Not only was its influence felt in the Empire State, but east, south and west similar societies were formed, until to-day there is an unbroken chain extending across this continent in every direction, from ocean to ocean." During the years of its existence the society has investigated complaints involving the care and custody of 233,000 children, over 27,000 convictions have been secured, and 40,660 children have been rescued and relieved.

—The Southern Baptist Convention is embarrassed by an overabundance of applicants for missionary work, and says: "Our committee on new missionaries has recommended 10 as suitable and worthy to be sent. The number of those who apply is great. We have ceased to count them."

—The Congregational Church Build-

ing Society within the last forty-two years has aided in 49 States and Territories 2445 churches, and the amount expended is \$1,892,918. For 429 parsonages the amount is \$151,563.

—St. Bartholomew's Church, New York City, of which Dr. D. H. Greer is rector, started a mission that proved to be successful, and Mr. Cornelius Vanderbilt bought three lots for \$75,000 at 205-209 East Forty-second Street, on which a building was erected by his mother, Mrs. William H. Vanderbilt, at a cost of \$225,000. Then Mr. Vanderbilt presented a \$10,000 pipe organ, and the past year built on a lot directly east, that has been purchased and will be added. In the basement are a restaurant, eight bath-tubs, and a laundry. On the first floor a rescue mission hall holds over 1000 people under the direction of Colonel H. H. Hadley. There is a medical clinic in connection with the parish house, a savings bank, boys' club, girls' club, carpenter shop in the basement, cooking school, kindergarten, gymnasium, type-writing school, dress-making school, and 3 Bible schools, 1 Bible club, and a summer garden on the roof of the building for amusement. So here is a literal bee-hive containing about 5000 persons.

—The Methodist Episcopal Church reports 221 male missionaries in the foreign field, 205 assistant missionaries (of these 196 being wives of missionaries), and 153 women sent and sustained by the Woman's Board. The distinct missions number 24, and 7 of them in Protestant Europe. The church-members are 69,887, and the probationers 49,400. Of these thousands India supplies 17,135 full members and 33,343 probationers; China, 6021 and 4684; South America, 1464 and 1158; and Mexico, 1721 and 1364. Nearly 35,000 church-members are in Germany and Scandinavian countries.

## EUROPE.

**Great Britain.**—The London *Telegraph* gives the amounts which have

been left by will to religious and charitable purposes for six years. In 1888, 1889 and 1890 these amounts aggregated about \$5,000,000. In 1891, \$6,000,000; 1892 fell below the other years, reporting only \$4,000,000; but in 1893 the amount rose to \$7,000,000.

—The National Bible Society employs 110 colporteurs in Japan in the sale of the Scriptures.

—The Shipwrecked Mariners' Society maintains 1000 stations, relieves annually about 10,000 sailors, fishermen and their dependants, and since its organization fifty-five years ago has given aid to nearly 460,000 persons. During the terrible gales of a few months since 143 vessels, 911 men, and 993 widows and orphans were helped at a cost of about £4000.

—During the year 1893 the S. P. G. board of examiners accepted the offers of 5 clergymen and 23 laymen for mission service. Of these, 13 were from St. Augustine's College, Canterbury, 6 from Cambridge, 4 from Oxford, and 1 each from Trinity College, Dublin, and the theological colleges at Dorchester, Salisbury, Warminster, and Lincoln. In addition to clergy accepted at home, 70 clergy, including 16 natives, were placed on the list of the S. P. G. abroad; 31 were added in Africa, 10 of whom were natives.

—During the year 1893, 63 new missionaries reached Shanghai, in connection with the China Inland Mission. There are others on the way, bringing the number up to 86, and at least 100 young men evangelists are still needed.

—The London City Mission employs 482 missionaries, who visit systematically all the year round among the poor and outcast. Last year 3,667,680 visits were paid. The work is undenominational. More than 500,000 men are regularly visited by the agents of this mission.

—Some years ago the London Society, on account of the vicious meddling of the French Government, was obliged to make over its missions in

Huahine, Raiatea, and the neighboring islands, to the Paris Missions Évangéliques. The latter now announce that the L. M. S. has made them a free gift of all the mission property on those islands, charging only a small sum for some furniture, which was the private property of their missionaries.

—Dr. McAll, who died in May last, was the founder, and for many years pastor of London Road Chapel; and the members felt that a memorial of some description ought to be placed in the chapel. Accordingly a committee was appointed, subscriptions were invited, and the sum of about £40 was soon collected. It was decided that the memorial should take the form of a tablet. This is now in place, and on the centre panel is cut and gilded the inscription: "To the honored memory of Robert Whitaker McAll, D.D., F.L.S., first pastor of this church, founder, and for twenty-one years director of the Evangelical Mission in France, created by the French Government Chevalier of the Legion of Honor. Born 1821, died 1893. Co-worker with God."

**The Continent.**—According to recent statistics, the Roman Catholic Church in Belgium has 229 cloisters with 4775 monks, and 1546 nunneries with more than 25,000 sisters. In 1866 there were 173 cloisters with 2991 monks, and in 1880, 213 cloisters with 4120 monks. The number of nunneries in 1880 was 1346 with 21,600 inmates; in 1866 it was 1144 with 15,000 nuns. The rapid increase down to 1880 is largely owing to the fact that the members of the orders expelled from Germany went to Belgium, whence many returned to Germany since 1878. With these 30,000 monks and nuns, and a host of priests, etc., besides, this tiny corner of Europe ought to blossom with piety and all manner of good works.

—The Evangelical Society of Berne, Switzerland, has just held its annual meeting. From the reports it appears that a good work is being done by a band of 27 ministers and evangelists,

who go about through the hills and mountains carrying the Gospel to those who cannot go to church to hear. Eighty-five Young Men's Christian Associations and 80 Young Women's Christian Associations have been started by the society, and a large number of young men are being trained as evangelists.

—The feeble Presbyterian churches in Spain were largely supported by a Mrs. Peddie, a Scotchwoman who has recently died. Speaking of what Protestantism owes to the discovery of the New World, somebody pertinently suggests: "Spain has been neglected by tourists and missionary societies. It will not do to forget the debt we owe to Columbus and the land which sent him forth. The daughter-land and Church should not decline to share her purer faith and higher prosperity with the foster-mother.

—Hall Caine, in the *Pall Mall Magazine*, says Russia's reasons for expelling the Jews are, first, religious; second, national; and thirdly, and almost exclusively, economic; for: 1. He is a voluntary alien—a Jew, not a Russian—separating himself by dress and custom from the people among whom he lives. 2. His personal character is revolting. He is dirty, heartless and impure. 3. His religious character is hypocritical. He uses his religion to hoodwink his God and to deceive his sovereign. 4. He is grossly ignorant and fanatical, and has resisted and misused all efforts to educate him. 5. He is a bad soldier. He flees from military service. He joins himself to the Nihilists and other enemies of the government. 6. Above all, he is an immoral trader, a cheat, a base usurer, a friend of the drink traffic, and he has one *morale* for his dealings with his Jewish brethren and another for his dealings with Christians.

#### ASIA.

**India.**—Among both Hindus and Mohammedans agitation for "home rule" is steadily increasing, and in connection

with it is found nowadays the centre of disturbance and peril as touching British rule. For ten years a National Congress has met annually to discuss (for speech is free in the great peninsula) and to formulate demands. The cost of the standing army is much too great, the number of Indians in high civil offices is much too small, and provincial councils ought to be in which natives shall have greater prominence, etc. And all this desire and determination come as the fruit of the education in Western ideas bestowed by the British rulers.

—In Madras Presidency about 1000 separate works came forth from the press last year, in more than 20 languages. For the whole of India the number was 7125. Of these 1580 were upon religious themes, 989 related to language, 928 to poetry, 336 to science, 252 to medicine, 225 to law, 203 to philosophy, and 172 to history and biography. It should, however, be added that a vast majority of these publications consist of but a few pages, and are of trifling value, if not really worse than worthless.

—By the death of John Elphinston, of the Bombay Civil Service, for years Collector and magistrate of the Ahmadnagar district, and of Sir Henry Ramsay, during forty-four years Commissioner of Kumaon, in North India, we are reminded of how much Christianity owes to the lives and deeds of hundreds and thousands of the representatives of the paramount government. Both were devoted friends and most liberal supporters of missions, the latter in particular being the real founder of work in Almora, as well as for years by far the largest giver.

—Rev. C. S. Rivington tells how in a remote village of Bombay he found in a temple of Vishnu the tomb of a man who had died ten years previously, and on the tomb, *as an object of worship*, a large copy of the Bible in Canarese. A stranger theological medley could not well be conceived—a Christian tomb and a Bible enshrined in a Hindu temple,

guarded by an image of Vishnu, and along with the idol receiving the worship of Hindus! The Hindu has generally so much religious sentiment that he is able to dispense with logic and consistency of faith as well.—*Indian Witness*.

—An Indian magazine states that at Dewali, in the Punjab, gambling is regarded by the Hindus as a “religious duty,” and has been enjoined upon them by the priests from time immemorial as a theological dogma, the idea being that the souls of those who do not indulge in “jooa” will enter the bodies of donkeys. In the Occident the idea is mostly reversed; but to avoid calamity in the East “the simple-minded Hindu, the few educated ones excluded, tries to play the destructive game as much as possible, so that by accumulating the whole benefit derived from such playing he may be able to get rid of the donkey life in the world to come.”

—The *Independent* observes: “The banner Conference of the Methodist Episcopal Church in the number of Sunday-schools is not in the East, the West, or the South—not in this country at all. It is the North India Conference. Those who think the Gospel has made little progress in India need to rub their eyes and wake up to the facts.” The number of Sunday-schools in this Conference is 518; of Christian scholars, 9408; of non-Christian scholars, 11,921; or a total of 21,329.

—The London Society has a woman “who almost rivals the late Mrs. Dorothea Baker in the length of her service. Mrs. Addis and her husband founded the Coimbatore Mission in 1830. They labored together till 1861, and then retired to the hills, where he died in 1871. Since then she has sold over £10,000 worth of goods sent from England to aid various missions, and has collected more than £1000 for the Bible Society. Last year, although she had reached the great age of eighty-five years, she travelled down to Coimbatore to attend the

reopening and anniversary of the Tamil church.”

—The Church Missionary Society has 4 mission circles in South India—viz., Madras, Ootacamund, Tinnevely, and Telugu country; and these are looked after by 105 European and native clergymen. The number of Christians who have been brought into the fold is 58,000; and there are besides these over 8000 under instruction preparatory to baptism. The society has in its schools over 22,000 children. The financial return shows that the native congregations gave during the year Rs. 38,000 to meet their congregational expenses, and for different religious and charitable objects.

—Eighteen years ago there were but 2 Bible-women in the Neyoor District, South Travancore. Later on a few Christian women would go out on Sundays in couples to the nearer villages, fearing the scoffs and ridicule they knew they would meet with. Now there are 25 who go forth *singly* day by day, and are not only welcomed in the villages, but regret is expressed if for any reason they are kept away. Fourteen additional villages have been visited during the past year, making a total of 61, and still the cry is, “Come and teach us.” In one house a mother and two daughters said they had quite given up the worship of idols. In another, an old woman, kissing the hand of the visitor and looking earnestly into her face, repeated with great fervor, “Jesus God, my life, save me a poor sinner!”

—This is the showing of the London Society for Travancore, from a comparison of 1892 with 1893: Agency: Increase of 55 native agents, from 750 to 805. Evangelistic and pastoral department: Increase of 642 baptized, from 23,654 to 24,296; increase of 2510 in entire Christian community, from 50,637 to 53,147; increase of 264 church-members, from 6466 to 6730. Educational department: Increase of 49 schools, from 363 to 412; increase of 790 boys, from 12,209 to 12,999; in-

crease of 368 girls, from 4184 to 4552. Contributions of native Christians: Increase of Rs. 597, contributions, from Rs. 18,832 to Rs. 19,429. Medical mission: Increase of 7031 cases, from 26,194 to 33,225. Press: Increase of 1075 pages printed, from 3,307,236 to 3,308,311.

**China.**—Dr. Ashmore believes that “the evangelization of the Chinese is more important than that of any other race; for as far as all human standards are concerned they are so far beyond any other heathen nation that there is no comparison to be made.”

—The following proclamation was issued awhile ago in the province of Honan, China: “Should any one become bewitched by the foreign doctrines, and not be willing to sacrifice either to Confucius or to the spirits of his ancestors, he must be severely dealt with by his clan. His name must be erased from the family register, and his whole family driven from the province.”

—Rev. Arnold Foster recently found the following prayer posted on a house in Wuchang: “A young man named Cheng Yu, living inside the Gate of Military Conquest, reverently implores the God of Thunder to display his awful majesty and to forgive the writer’s sins of ignorance and to enlighten him as to what they are; he will then gladly obey his parents and elders, and will be very careful of all kinds of grain. He now puts out this promise to reform. Will benevolent and right-minded people, as they pass by, read this confession as a means to restoring the writer to health? He offers his grateful thanks to all who do so.” It seems that this young man had some affection of the eyes which he believed was caused by some sin on his part. He confesses he does not know what is the god of thunder whom he blindly adores.

—When Mr. Whitewright, of the English Baptist Mission, was home last year, he received about \$16,000 from a Mr. and Mrs. Robinson, for school building, chapel, etc. It was given in

memory of her father and of his father. It is a valuable lesson to the Chinese to tell them that all those buildings are erected in memory of parents. They seem to think that foreigners are devoid of all filial feelings because they do not worship at the graves.

#### AFRICA.

—A Baptist toiler on the Congo writes thus of trials endured: “The missionaries’ houses at this place are poor, but better ones are in process of erection. My own little abode was 20 × 14, with mud walls and a thatched roof of grass. Even this was not exclusively my own, for besides my two girls, who lived with me, there were lizards, centipedes, and other small creatures. One Sunday morning, as I was dressing, a snake fell from the roof down beside me, but no harm was done.” But she heeds not such trifles, for “this is the scene where the Gospel of our Lord Jesus Christ has triumphed, and in hundreds of huts, which are not worthy of the name of homes, women, strong men, and children are rejoicing in Christ. The 24 schools and 5 churches are centres of light to the heathen, 10, 15, 20, and 30 miles around in different directions. Native evangelists and teachers are constantly winning souls, and often we have marvelled at their zeal, courage, and fearlessness in the midst of God’s enemies, who persecute them and plot against their lives.”

—Out of 40 men and women sent to Africa by the International Missionary Alliance during the last five years, 11 have died. The first year of residence is most fatal.

—Bishop Taylor has 43 white missionaries at his “self-supporting” stations in Angola and the Congo Free State, together with quite a force of native evangelists and teachers. Twelve died at their posts last year.

—Lovedale Institution has an attendance of 782 pupils of all grades. These represent almost a score of tribes, and

not a few come from regions hundreds of miles away. This seat of learning has a Kaffir church, with 800 members, whose pastor, Rev. Pambani J. Mzimba, "is a splendid specimen of what the grace of God can achieve in the African race." The congregation is almost entirely self-supporting, and out of its poverty has undertaken to build a \$10,000 house of worship, has raised \$3000 from the field, and seeks the rest in Scotland from friends of the Free Church.

—The Rev. J. D. Hepburn, of the London Society, who died on the last day of last year of malarial fever, was the apostle of Khama's people, the Bamangwato. From 1870 till 1890 he labored uninterruptedly at Shoshong, and when Khama moved his capital to Palapye, he went also, but retired, broken down in health, in 1892. Not only was the conversion of the tribe largely due, under God, to him, but the new mission to Lake Ngami owed its origin to his enterprise.

—The waters of Lake Nyassa are ploughed by no less than 7 steamers, some engaged in traffic, but mainly engaged in the service of the King, carrying glad tidings to the benighted.

—From *Central Africa* we learn that Baron Von Soden, the new Governor-General of German East Africa, has decreed "that all missionary societies settled within the territories under German protection, without distinction of nationality, shall enjoy exemption from import duty and from the excise of consumption for an amount not exceeding £120 per annum."

—The Universities Mission has opened a new station in the Yao country, in Portuguese territory, at a place called Unangu, some 50 miles east of Lake Nyassa, and about 200 north of Blantyre. It is quite a large town, set on a hill, with thousands of houses, many of them large and well built. The station is expected, from its situation, to prove exceptionally healthy, while the

large population roundabout makes it a very favorable centre for missionary work.

### THE ISLANDS OF THE SEA.

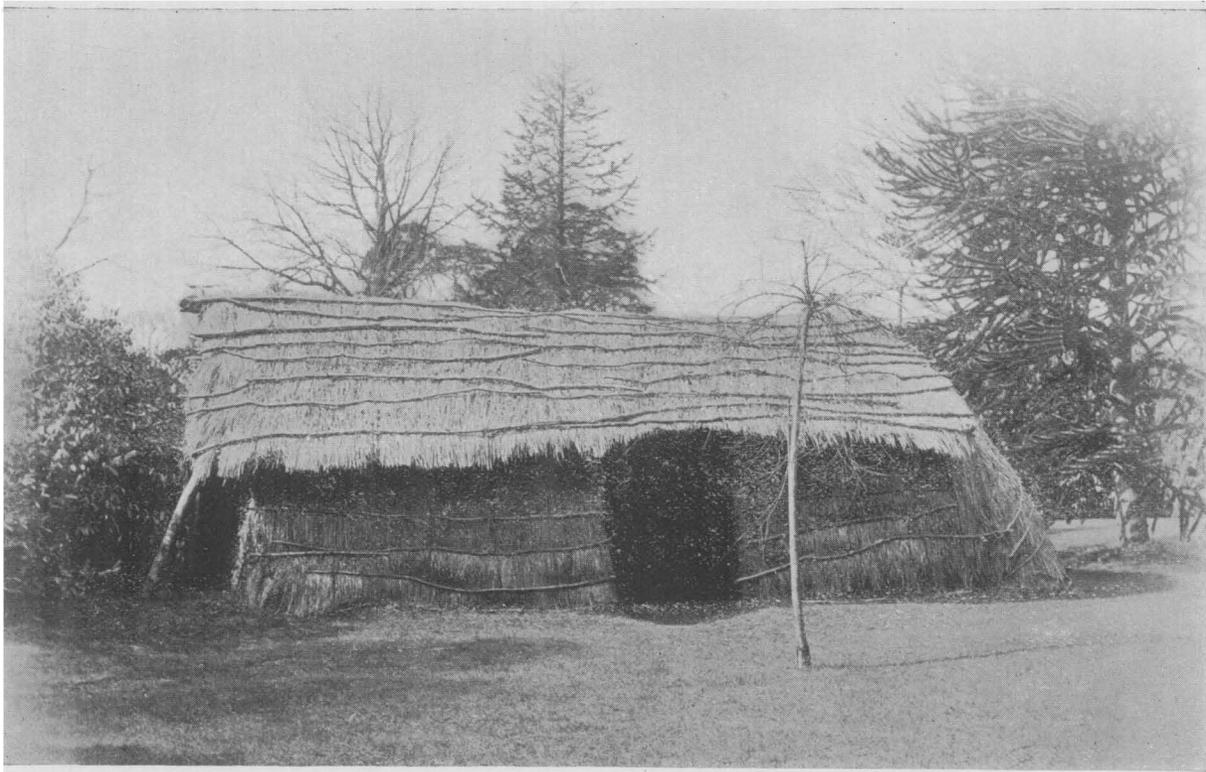
—The Hon. C. R. Bishop has deeded to the Kamehameha school in Honolulu all his property on the island of Molokai. The property includes 90,000 acres of land, stocked with cattle, horses and sheep. Mr. and Mrs. Bishop had previously given munificently to this institution.

—Not all of the heroes and heroines are of European stock. Mrs. L. Kaaiawahia, the wife of Rev. S. Kauwealoha, both of them native Hawaiians, went with her husband in 1843 to the Marquesas Islands as missionary under the Hawaiian Board to those cannibal islands, where she remained for forty years without ever returning to her native land. Part of the time she lived almost alone, separated from other missionary families. Her hands and her heart were occupied with labors for the natives, by whom she was greatly honored and loved.

—In Fiji there is a circuit which has 16 ministers, 310 local preachers, and upward of 7000 members, with 27,000 adherents. Of the ministers, all but one are natives, and the single European is *quasi* bishop of the populous diocese.

**New Hebrides.**—Rev. J. W. Mackenzie writes from Efate: "Sabbath before last was a grand day here. The sacrament of the Lord's Supper was dispensed, and 18 church-members sat down for the first time. The whole number of communicants present was 150.

—The West Indies include many islands under British, Dutch, and French rule, and the republic of Hayti. The total area is about 100,000 square miles, and the population 5,500,000, while 16 societies are at work with over 120 ordained missionaries and 500 native helpers. The communicants number 75,000.



EXACT REPRODUCTION OF THE GRASS HUT AT ILALA WHERE LIVINGSTONE DIED,  
BUILT BY SUSI AND CHUMA.

# THE MISSIONARY REVIEW OF THE WORLD.

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## MIRACLES OF MISSIONS—NO. XXII.

### SUSI AND CHUMA, LIVINGSTONE'S "BODY-GUARD."

A MODERN EPIC.

BY THE EDITOR-IN-CHIEF.

The work of David Livingstone in Africa was so far that of a missionary explorer and general, that the field of his labor is too broad to permit us to trace individual harvests. No one man can thickly scatter seed over so wide an area. But there is one marvellous story connected with his death and burial, the like of which has never been written on the scroll of human history. All the ages may safely be challenged to furnish its parallel. It is absolutely unique in its solitary sublimity.

On the night of his death, Livingstone called for Susi, his faithful servant, and, after some tender ministries had been rendered to the dying man, he said, "All right; you may go out now;" and reluctantly Susi left him alone. At four o'clock next morning, May 1st, Susi and Chuma, with four other devoted attendants, anxiously entered that grass hut at Ilala. The candle was still burning, but the greater light had gone out. Their great master, as they called him, was on his knees, his body stretched forward, his head buried in his hands upon the pillow. With silent awe they stood apart and watched him, lest they should invade the privacy of prayer; but he did not stir, there was not even the motion of breathing, but a suspicious rigidity of inaction. Then one of them, Matthew, softly came near and gently laid his hands upon his cheeks. It was enough; the chill of death was there. The great Father of Africa's dark children was dead, and they felt that they were orphans.

The most refined and cultured Englishmen would have been perplexed as to what course now to take. They were surrounded by superstitious and unsympathetic savages, to whom the unburied remains of the dead man would be an object of dread. His native land was six thousand miles

away, and even the coast was fifteen hundred. A grave responsibility rested upon these simple-minded sons of the Dark Continent, to which few of the wisest would have been equal. Those remains, with his valuable journals, instruments, and personal effects, must be carried to Zanzibar. But the body must first be preserved from decay, and they had neither skill nor facilities for embalming; and, if preserved, there were no means of transportation—no roads or carts; no beasts of burden available—the body must be borne on the shoulders of human beings, and, as no strangers could be trusted, they must themselves undertake the journey and the sacred charge. These humble children of the forest were grandly equal to the occasion, and they resolved among themselves to carry that body to the sea-shore, and not give it into any other hands until they could surrender it to those of his countrymen; and, to insure safety to the remains and security to the bearers, all must be done with secrecy. They would gladly have kept secret even their master's death, but the fact could not be concealed. God, however, disposed Chitambo and his subjects to permit these servants of the great missionary to prepare his emaciated body for its last journey, in a hut built for the purpose on the outskirts of the village.

Now watch these black men, as they rudely embalm the body of him who had been to them a savior. They tenderly open the chest and take out the heart and viscera; these, with a poetic and pathetic sense of fitness, they reserve for his beloved Africa. The heart that for thirty-three years had beat for her welfare must be buried in her bosom; and so one of the Nassik boys, Jacob Wainwright, read the simple service of burial, and under the moula-tree at Ilala that heart was deposited, and the tree, carved with a simple inscription, became his monument. Then the body was prepared for its long journey; the cavity was filled with salt, brandy poured into the mouth, and the corpse laid out in the sun for fourteen days, to be dried, and so reduced to the condition of a mummy. Then it was thrust into a hollow cylinder of bark, over which was sewn a covering of canvas, the whole package was securely lashed to a pole, and so was, at last, ready to be borne between two men, upon their shoulders.

As yet the enterprise was scarcely begun, and the worst of their task was all before them. The sea was far away, and the path lay through a territory where nearly every fifty miles would bring them to a new tribe, to face new difficulties. Nevertheless Susi and Chuma took up their precious burden, and looking to Livingstone's God for help, began the most remarkable funeral march on record. They followed the track which their master had marked with his footsteps when he penetrated to Lake Bangweolo, passing to the south of Lake Liembe, which is a continuation of Tanganyika, and then crossing to Unyanyembe. Where it was found out that they were bearing a dead body, shelter was hard to get, or even food; and at Kasekèra they could get nothing they asked, except on condition that they would bury the remains which they were carrying. And now their love and generalship were put to a new test; but again they were equal to the

emergency. They made up another package like the precious burden, only that it contained branches instead of human bones, and this with mock solemnity they bore on their shoulders to a safe distance, scattered the contents far and wide in the brushwood, and came back without the bundle. Meanwhile others of their party had repacked the remains, doubling them up into the semblance of a bale of cotton cloth, and so they once more managed to get what they needed and start anew with their charge.

The true story of that nine months' march has never yet been written, and it never will be, for the full data cannot be supplied. But here is material, waiting for some coming English Homer or Milton to crystallize into one of the world's noblest epics ; and it both deserves and demands the master hand of a great poet-artist to do it justice.

See these black men, whom some of our modern scientific philosophers would place at but one remove from the gorilla, run all manner of risks by day and night for forty weeks, now going round by a circuitous route to insure safe passage ; now compelled to resort to stratagem to get their precious burden through the country ; sometimes forced to fight their foes in order to carry out their holy mission. Follow them as they ford the rivers and traverse trackless deserts, daring perils from wild beasts and relentless wild men ; exposing themselves to the fatal fever, and actually burying several of their little band on the way ; yet on they went, patient and persevering, never fainting or halting, until love and gratitude had done all that could be done, and they laid down at the feet of the British Consul, on March 12th, 1874, all that was left of Scotland's great hero save that buried heart at Ilala.

When, a little more than a month later, the coffin of Livingstone was landed in England, April 15th, it was felt that no less a shrine than Britain's greatest burial-place could fitly hold such precious dust. But so improbable and incredible did it seem that a few rude Africans could actually have done this splendid deed, at such a cost of time and such personal risk, that, not until the fractured bones of the arm which the lion crushed at Mabotsa, thirty years before, identified the remains, was it certain that it was Livingstone's body. And then, on April 18th, 1874, such a funeral *cortège* entered the great abbey of Britain's illustrious dead, as few warriors or heroes or princes ever drew to that mausoleum ; and the faithful body servants, who had religiously brought home every relic of the person or property of the great missionary explorer, were accorded places of honor. And well they might be ! No triumphal procession of earth's mightiest conqueror ever equalled, for sublimity, that lonely journey through Africa's forests. An example of tenderness, gratitude, devotion, heroism equal to this the world has never before seen. The exquisite inventiveness of a love that lavished tears as water on the feet of Jesus, and made of tresses of hair a towel, and broke the alabaster flask for His anointing ; the feminine tenderness that lifted His mangled body from the cross and

wrapped it in new linen with costly spices, and laid it in a virgin tomb—all this has at length been surpassed by the ingenious devotion of a few black men who belong to a race which white men have been accustomed to treat as heirs of an eternal curse. The grandeur and pathos of that burial scene, amid the stately columns and arches of England's famous abbey, loses in lustre when contrasted with that simpler scene near Ilala, when, in God's greater cathedral of nature, whose columns and arches are the trees, whose surpliced choir are the singing birds, whose organ is the moaning wind, the grassy carpet was lifted and dark hands laid Livingstone's heart to rest ! In that great procession that moved up the nave, what truer nobleman was found than that black man, Susi, who in illness had nursed the Blantyre hero, had laid his heart in Africa's bosom, and whose hand was now upon his pall ? Let those who doubt and deride Christian missions to the degraded children of Ham, who tell us that it is not worth while to sacrifice precious lives for the sake of these doubly lost millions of the Dark Continent—let such tell us whether the effort is not worth any cost, which seeks out and saves men of whom such Christian heroism is possible !

Burn on, thou humble candle, burn, within thy hut of grass,  
 Though few may be the pilgrim feet that through Ilala pass.  
 God's hand hath lit thee long to shine, and shed thy holy light,  
 Till the new day dawn pours its beams o'er Afric's long midnight.  
 Sleep on, dear heart, that beat for those whom cruel bonds enslaved,  
 And yearned, with such a Christlike love, that black men might be saved.  
 Thy grave shall draw heroic souls to seek the moula-tree,  
 That God's own image may be carved on Afric's ebony !

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## THE UNOCCUPIED MISSION FIELDS OF THE WORLD.—I.

BY REV. JAMES DOUGLAS, M.A., BRIXTON, LONDON, S. W.

By the unoccupied mission fields of the world we mean those lands or peoples which, speaking roughly, are as yet unreached by any direct Gospel agency. Large as this theme is, it is far from measuring the actual dearth of Gospel knowledge throughout the earth. Many of the foreign fields now regarded as occupied are only touched at a few points by Christian teaching, the masses of the population being sunk in their ancient idolatries and superstitions. It is doubtful, indeed, whether the fields unoccupied in the sense given above represent even a tithe of the land that yet remains to be possessed ; for, notwithstanding the marvellous progress of missions in the present century, it is computed that still two thirds of the world's inhabitants have not even heard of Jesus' name.

Though comparatively few in number, the unoccupied fields are important on various grounds. The area represented is enormous ; and while the question of population remains hazy—statistics as to numbers resting

on flimsy inferences and guesses shrewd and otherwise—there can be little doubt that in the aggregate the figure is large. Then, in addition to the magnitude of the need bespoken, the unoccupied fields have an interest and importance and—may we not add, *claim?*—peculiarly their own on the score of difficulty of access. These fields are the enemy's citadels, the high places of his dominion, flaunting defiance in the face of a militant church. They are the Gibraltars of Satan's power, perched, in some instances, in what might be compared to eagles' fastnesses, and in others set, like islands, amid an ocean of unnavigable sand. Are they never to be stormed? Is the reproach that their unoccupied character brings upon Zion never to be rolled away? We are glad that at the present hour this question is receiving more than a verbal answer. Even as we write the army of siege, in more directions than one, is on the way.

As the missionary car moves onward it becomes more and more manifest that the secret of the power to conquer for the Lord lies in the resolution of will to obey Him. Faith is adventurous. Faith waits not the opening of the Red Sea passage, but advancing to the Divine charge, "Forward!" counts on the sea's cleavage by Him "whose biddings," as Rutherford has said, "are enablings." Fichte, a distinguished German metaphysician, defines faith as "the resolution of the will to admit the validity of knowledge." A good missionary definition of it would be to term it "the resolution of the will to admit the reality and all-sufficiency of Christ's lead." What though the way be not macadamized to sense, the course is yet open—*open to faith*—for has He not said "Forward"? What though doors are still closed, and to sense doubly locked and barred, is there not to faith a talisman in the Master's imperative "Go ye," which sets all doors open? Faith lives only as vital in works; it is an inspiring breath which can lead no ghostly life, but must find habitation and name in a body of obedience to the will of the risen Lord. And faith so constituted is charged with apostolic powers; for it is faith indeed, small as the grain of mustard-seed, yet with energy so vast that mountains are overturned, sycamores plucked up by their roots, gates of brass burst open, and the prey of the mighty and terrible ones delivered.

Without further preamble we proceed to the enumeration and succinct treatment of the unoccupied mission fields of the world, taking them as they may be naturally grouped by the associated laws of place and circumstance.

I. THIBET.—Foremost in the Asiatic Continent stands Thibet. Indeed, enlarging the circle, it would be no exaggeration to say that Thibet holds the leading place among the unoccupied mission fields of the world. For one thing, there is an unique fascination in the theosophic mystery that for the moment enshrouds that land. The civilized and most occupied lands—to their shame be it said—are drinking of the cup which the Mahatmas, through their Russian interpreter, are said to have mixed. Nor is that all. Thibet, from one cause and another, is about as

inaccessible as the North Pole ; and about as self-centred and exclusive as the gods of Epicurus. Besides being the metropolis of Buddhism in the form of Lamaism, it is a position of peculiar strategic importance, the fate of which must tell on the fortunes of the Buddhist system throughout all China beyond the Wall. Taking all this into account, many think to-day of Thibet as of a land marked off from the rest of creation, lifted by geographical position and Mahatmic prestige to a higher plane, looking down from her proud eminence, as from a home in the skies, on the dwellers that grovel on the earth beneath.

It is with no small shock that one finds these rose tints vanish before the sober prose of authenticated travel. Distance lends enchantment to the view, and the fairy bubble bursts at the first puncture of realistic description. Intellectually Thibet, instead of being another Olympus, is pretty much fallow ground. Childishness rules, combined with animal impulsiveness and the play of emotions that lie on the merest surface of being. "The Thibetans," says Bonvalot, "shift from the most abject submission to the most audacious insolence ; one moment with their foreheads on the ground, the next they are standing erect sword in hand. It would seem as though fear were at the bottom of all their emotions. One alarm sets them in one direction, then another cause of fear sets them off in another, and so their feeble will vacillates, shifting like a needle between two poles. They prefer, before everything else, relaxation and sleep ; and whether in order to be left quiet, or because they are put out by those who disturb them, they have outbursts of passion, like the man who killed the wolf by day because it frightened him by night."

The Thibetans are much more what they are in virtue of climatic than religious conditions. Lamaism is a tinkling cymbal, a corpse of ceremony, a thoughtless void. Its aim, as set forth in the beginning, is to empty consciousness of contents, to resolve personality into abstraction. Hence there is no foothold for thought in the system, and the round of religious activity has no more significance as regards progress than the marking of time by soldiers who have been gathered for review. But if the religion of the land does nothing to stir the stagnant pool of the national intellect, climatic conditions are pronounced enough to yield both physical and intellectual imprint, and to constitute a training school of their own, often rigorous and unceremonious to the last degree. In this school, as in our own land under the inflexible dominies of a past age, the scholar is often marred in the making. Over-rigor has stunted the type, and the law of adaptation asserted her authority at the cost of losing much to gain a little. This applies especially to the colder, loftier, and more unproductive regions ; for "in proportion as the land is more generous, the inhabitants take more care of themselves and have stronger frames" (Bonvalot's "Across Thibet," vol. ii., p. 114). The race somewhat varies in type, but probably climatic conditions have to do with the greater part of the variations. Throughout by far the larger portion of Thibet

life is a stern struggle, under arctic conditions, in the face of physical difficulties, oppressive alike to man and beast. It says much for the adaptiveness of the vital principle and the hardiness of the Thibetan constitution that the inhabitants of such a clime manage, if not to amass wealth, yet to wrest a precarious livelihood from a region so little adapted for human sustenance.

Thibet, Dr. Henry Lansdell describes as "a highly elevated region of Central Asia, bounded on the north by Chinese Turkestan and Mongolia, on the south by India, on the east by China proper, and on the west by Kashmir." The length exceeds 1600 miles, while the breadth varies from 200 miles toward the east, to 150 miles toward the west, and 500 miles in the centre. The estimated area is 700,000 square miles, more than Austria, France, and Spain put together. Thibet is the most mountainous country in the world. "The Himalayas form its southern scarp;" westward are the Pamir tablelands, and on the east the Yung Ling Mountains of China. Some of the mountain passes stand at an elevation of 25,000 feet and upward, while the average plateau is 13,500 feet in the northern zone and 10,000 feet in the southern.

The country is sparsely populated. Mr. William Woodville Rockhill thinks the current estimate (6,000,000) too large, and computes the number at 4,500,000, basing his estimate on the quantity of tea imported; but it is a risky calculation to infer from the quantity of food that should be eaten, the number of mouths that actually do eat it. Since the last census—over one hundred and fifty years ago—was taken, when the population was a million and a half, many causes have been at work to make the rate of increase one of the smallest. Thibet is thinly and unevenly timbered; food of every kind is scarce; mining is forbidden, the only gold procured being what the surface washings yield. Then polyandrous marriages act as a serious check to the normal growth of population—a hateful custom attaching to life's struggle in the more upland regions, where, for domestic economy's sake, brothers have a wife in common, or a man clubs with his fellow for the possession, the strain being otherwise too great for his means. All these things, coupled with the increase of a celibate priesthood and the prevalence of epidemics, particularly the small-pox, must have tended greatly to stunt, if not altogether to kill the increase of the people.

Owing to the jealous guard against the intrusion of the foreigner, particularly of the European, very few, indeed, from Europe or America have explored the land, and still fewer found an entrance into Lassa, the capital. Time and again, however, the gauntlet has been successfully run. Mr. Thomas Manning, in 1812, succeeded in reaching Lassa, where he resided twelve months. Pères Huc and Gabet, in 1844, also made the journey, only to be conducted out of the country at the end of a month. Pandit A—— K—— repeatedly traversed the entire region for the purposes of geographical survey—a brilliant achievement worthy of a better

than laurel crown. Among other explorers who have rendered great service may be mentioned the names of Mr. William Woodville Rockhill, an American, to whose work on "The Land of the Lamas" we are greatly indebted, the Frenchman Bonvalot, and the Russian Prejevalski. The most recent attempt to penetrate these preserves was that made by Miss Annie R. Taylor, September, 1892, to February, 1893, who after nearly reaching Lassa, and encountering much peril and privation, was forced to return, but with courage unabated and with purpose of renewed assault set firm.

Speaking comparatively, the Thibetans have a marked religious sense. Prayer is a national institution among them, ranking both as a custom and an art. All men pray. Like the Roman Catholics, they have their rosaries, their mystic sentences, their endless repetitions; and like them, too, their priesthood, who not only have religious authority, but bear rule also after the law of a carnal commandment. In addition to the aids and forms of prayer enumerated, the Thibetans make large use of praying wheels, some of which are driven by hand, others by the wind, and others again by water. There are also to be met with everywhere throughout Mongolia and Thibet stone heaps, known by the name of *Obo*, a Mongolized Thibetan word, a contraction, as Mr. Rockhill tells us, of *do bong* ("pile of stones"), or *do bum* ("ten myriad stones"). These have a dim religious significance, and mark afar off the thought to which Jacob gave embodiment at Bethel on awaking from his dream. Nothing of this kind is to be found in China, but among the Peruvians the traveller was wont on reaching the summit of a pass to throw a stone on the heap by the roadside as a thank-offering to God, exclaiming, "*Apachieta muchani*" ("I worship, or give thanks, at this heap").

In speaking of Buddhist devotions, it must be remembered that similarity of term does not mean identity of thing. The Christian conception of prayer is utterly foreign to the Buddhist mind. Prayer in the Thibetan tongue means "an asseveration," "a wish;" and the object of it is the acquisition of merit. Hence the magic formula which is everywhere in use, engraven on walls, written on stones, and offered by beggars seeking alms, the burden, too, which the praying-wheels carry, "OM MANI PADMÉ HŪM."\* This formula, as Mr. Rockhill in his admirable dissertation points out, p. 327, "is an invocation to Avalokiteshwara, the Merciful One, whose one great self-imposed mission is the salvation of all living creatures from the miseries incident to sentient existence, in the hope that it may lead them on in the way of salvation, and that he will, hearing it, ever keep the world in mind." To simplify as well as clarify the thought,

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\* This magic formula strictly means, "O, thou pearl in the flower of the Lotus." It is pronounced by the Thibetans "Om mani pémé hūm." The prayer-wheel, or "Mani K'orlo," is the mechanical way of repeating this formula. Care must be taken to turn the wheel from left to right, the order in which the words are arranged to appear. To turn the wheel in the opposite direction is deemed impiety.

prayer is the means of exit, by a process long, elaborate, and involved, out of a conscious, sentient, and personal existence, which is conceived of as only evil, into the impersonal state of *Nirvana*, where all individuality is merged and sunk in infinite abstraction. The thought of prayer as a commerce of soul with a personal God does not enter into the calculation. Hence the mechanical character which the whole transaction assumes, which, albeit it trenches on the ground of *corrupted Christian systems*, has nothing in common with *spiritual Christianity*.

Another feature, strongly marked in the Thibetans, is their insatiable desire to read the future. The forms of divination among them are many, and the belief in these general. One of the leading forms of foretelling the future is by means of a sheep's shoulder-blade, which the diviner, after reciting a prayer, puts in the embers to burn. When thoroughly charred it is carefully removed; the cracks in the bone are closely examined, the longitudinal cracks being taken to represent the journey and the transversal ones the events that are to befall. In addition to this a hazy form of divination is practised by prayer-beads, but this is only resorted to for light on minor matters, such as the recovery of a strayed horse or similar trifle. There are also fortune-telling books which adepts use, having a string attached to each leaf. These strings the performer twists together, and then asks his client to select one. The leaf is then read by the diviner, who, thus fortified, makes oracular reply. To get a daily peep into the future is almost as needful to the Thibetan as his necessary food.

The whole land of Thibet swarms with priests. According to the Chinese estimate, for every family in Thibet there are three *lamas*—an estimate which Mr. Rockhill accepts as approximately correct, for in a journey of 600 miles he passed “forty lamaseries, in the smallest of which there were 100 monks, and in five of them from 2000 to 4000.” The wealth as well as the management of the country is largely in the hands of the *lamas*. These priests have a keen eye to business, discharge supreme legal functions, and are virtual rulers in the land; for though they do not bear direct rule in every province outside the kingdom of Lassa, yet in all parts they are *de facto* masters. “Their landed property is enormous, and their serfs (*mi-ser*) and bondsmen (*ts'e'-yo*) swarm.”

Lassa, the capital of Thibet, is the acknowledged centre and headquarters of the priestly system. This applies to Mongolia and Manchuria also, as well as to the Kalnuks in Chinese Central Asia. Officially Thibet has no king, the office having been abolished by the Chinese in 1751 and a council of ministers appointed, over which a lama presides who is popularly known as King of Thibet, and whose actual rule is quite up to the level of the appellation. This office is elective, and the incumbent is chosen in turn from one of the three great lamaseries—Drebung, Gadän, or Séra. There are four Lamaist sects—the yellow, red, black, and white. The yellow bears the palm in number and influence, and the red serves as a good second. In ritual and dogma these sects differ little from one

another, and the people seem to employ their services indifferently. In Eastern Thibet, however, a creed known as Bön exists, and in Southeastern Thibet has a considerable following. The *Bonbo* or *Bonpo* system, as it is called, closely resembles the Lamaist in teaching, dress, lamaseries, etc., but this resemblance has no conciliating effect on the Lamas, who regard the Bonbos with feelings akin to what the Jews entertained toward the Samaritans. The people, however, do not partake of this prejudice, and scruple not to requisition their services "in beating the drum," the more so that their charges are low.

What the Bonbo religion is, and whether it is to be regarded as an integral part of Buddhism or not, is hard to say. To an ordinary Thibetan it is very much a case of six of one and half a dozen of the other. He notices that the Bonbo in going round a sacred building or monument keeps it on his left hand, whereas a Lama ever keeps it on his right; and this he will tell you is the sum of the difference. The probability is that the Bön religion, while it has become overlaid by Lamaism, yet points to a period anterior to its existence, and is in Thibet what Taoism is in China, a relic of a more primitive faith. One fact in particular would incline us to this view—namely, the significant fact of sacrifice; for "the Bonbo sacrifice living animals, especially fowls, to their gods, and this is an abomination in the eyes of Lamas."

The women of Thibet, by the place of authority which they occupy and the menial functions which they discharge, furnish a problem which thus far has baffled the reflective powers of the foreigner, be he Chinese or European. The Chinese, the more they see of the phenomenon, the wider they open their eyes in wonder; and the European traveller is equally at his wits' end for an explanation. The Thibetan woman is a coin of a double stamp—on one side she is a drudge, on the other a queen. Tasks far fitter for masculine than feminine shoulders are hers, which the ignoble males would deem it a degradation to perform, such as the carrying of water from rivers up to homes built on giddy heights; and yet, while the women of Thibet fill the place of drudge, they also sit on the throne of power. No good boy was ever more systematically subject to his mother, or dependent at every turn on her leave, than is the Thibetan husband on his wife. He cannot buy, and certainly he will not sell, save as his wife directs or permits. If the wife is from home, the husband will mention it, to any one wishing to deal with him, as the reason why necessarily all business in his case is at a standstill. How the women of Thibet have acquired such an ascendancy over the men, who otherwise are rough and intractable and by no means always pliant even to their chiefs, is one of the mysteries of the East which, like the esoteric teachings of Madame Blavatsky, lies beyond the range of the human faculty. Perhaps some day the women of Thibet may themselves furnish the clew. Till then the words of Horace concerning the hidden gold—

"Aurum irreperitum et sic melius situm  
Quum terra celat, spernere fortior"—

may be adapted to the more precious metal of woman's rule : " Better the mystery remain in its secret bed than be unearthed to man's confusion."

The trade of Thibet is mainly with the Chinese, on whom they are dependent for their national beverage, *tea*. This is imported in the form of bricks, of which there are six descriptions, according to quality. These bricks furnish a convenient standard of value, of wage, and of exchange ; the more so that the Thibetans have been largely imposed upon by debased and inferior coinage. In addition to tea, tobacco, drugs, chinaware, sugar, gun-barrels, cottons, silks, hardware, etc., are imported ; while the leading exports are gold, precious stones, yak-hides and skins of various sorts, musk, rugs, and a variety of coarse, unbleached cotton.

Though up to the present time Thibet has remained an unoccupied field, the vanguard of the missionary host has been long at work on its borders. The Moravians, while baffled in their wished-for ingress, have carried the Holy War to the gates, and rendered invaluable linguistic service by the preparation of a Thibetan dictionary and grammar, and also by a translation of the Holy Scriptures into the Thibetan tongue. The Moravian leaders have fallen—Pagell and the veteran Jaeschke (to whom we owe the dictionary and Bible), Marx and Redolob—but their works remain and the lamps they have lit go on to shine. The Moravians have three stations in Kashmir and Little Thibet—to wit, *Poo*, in Kunawur, now held by the Rev. J. D. L. Schreve and Mrs. Schreve ; *Kydang*, in Lahoul, where the Revs. Heyde and Ribbach with their wives labor ; and *Leh*, in Ladak, where the Rev. C. W. J. Weber and Mrs. Weber serve in the Gospel of our Lord. Besides, the London Missionary Society is working on the borders of Thibet at Almora. Further, the Americans have two missions, both in Sikkim, one in connection with the International Missionary Alliance, of which Dr. Simpson is Secretary, and the other in connection with the Scandinavian Missionary Alliance, which rather more than a year ago placed nine men in that border-land. In addition, the Chinese Inland Mission all but touch Thibet at two of their stations—*Si-ning*, in the province of Kansuh, and *Sung-p'an*, in the great province of Si-chuen. At the frontier town of Si-ning, Mr. and Mrs. C. Polhill-Turner sought for years to fulfil the ministry to the Thibetans to which they felt God had called them, but were terribly hampered by the suspicions of the people, who gave them permission to dwell in a village close to the border on condition that they should not go beyond it. Subsequently Mr. and Mrs. Turner removed to Sung-p'an, where they had a hopeful beginning, the town being a very suitable centre for work among the Thibetans, owing to the constant despatch of caravans far into the interior ; but on July 29th of last year the storm-cloud burst. Accused of being the cause of a drought then prevailing, Mr. and Mrs. C. Polhill Turner were assaulted by the mob, cruelly beaten, and dragged out of the city. Two days later the Turners left Sung-p'an under a military escort, and are now in England ; but they look for a speedy return to their beloved work, for of this

people they can say, in the words of St. Paul, "Ye are in our hearts to live and to die with you."

At the present time a mission of great promise has been constituted in England, called *The Thibetan Pioneer Mission*, which is due, under God, to the heroic enterprise of Miss Annie Royal Taylor, who, having adventured into the mouth of the lion in spying out the land of Thibet, and having brought back the good report which faith, as distinguished from sight, finds, has, like another Deborah, summoned the princes of Israel and laid on them the solemn charge, "*Forward in the Lord's name!*" It would appear that the Lord has so laid the burden of Thibet on the heart of Miss Taylor, that whoever else stays out, she and her Thibetan attendant, *Pontso*, must enter in. But she goes not without the full contingent she had asked from the Lord. A band of thirteen, exclusive of the Thibetan attendant and convert, accompanies her, and will have reached their initial destination (D. V.) before this article appears. Scotland is largely represented in this contingent, but Norway, Denmark, and England have each their representation. Without exaggeration we may describe this pioneer movement as the most heroic enterprise of modern times. These devoted servants go forth in naked faith, not counting their lives dear unto themselves, relying on the invisible God for all supplies and on the Master's presence for grace to do and to suffer; and while seeking no sign from heaven (faith serving in lieu of eyes), yet counting on the Divine lead, as clearly defined as in Israel's exodus from Egypt. Was it to be wondered at, then, that the following telegram should have seemed like a voice from heaven in answer to faith?

"*Calcutta, February 8th.*—The Sikkim-Thibet Convention has fixed the trade mart where the Indian and Thibetan traders can meet at Yatung, on the Thibetan side of the frontier. *From May 1st British subjects will be free to reside at this place.* Trade will be unrestricted, all goods except arms, salt, and liquors being exempt from duty for five years."

Verily, "the Lord hath prepared His throne in the heavens, and His kingdom ruleth over all."

(*To be continued.*)

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## CHRISTENDOM'S RUM-TRADE WITH AFRICA: A MODERN DEVIL'S-MISSION.\*

BY FREDERIC PERRY NOBLE, SECRETARY OF THE CHICAGO CONGRESS ON AFRICA.

In 1863 Burton, the discoverer of Tanganika, said: "Rum and spirits, arms and ammunition, are a serious injury to the West Coast, and present a sad contrast between the commerce of Christian merchants and

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\* This article is the complement of one on the slave-trade, written by the same author, and published in *THE MISSIONARY REVIEW* of June, 1891.

that of the eastern shores which Muslims and Hindu Banyans supply. When innocent trade in cottons, salt and minor luxuries would be equally profitable, I cannot cease to protest against the sale of rum, guns and powder." Twenty years later he added: "If slave-trade were revived with all its horrors, and Africa could get rid of the white man with his gunpowder and rum, she would gain in happiness."

That is the testimony, not of missionaries but of a hard-headed explorer and English consul, and it has been a hundred times repeated by men of the world. Yet it would be unwise to quote even one-tenth of the horrible facts at hand, for such a massing of the truth would seem to be a lie, and would be almost incredible. We, therefore, notice only four cardinal points: I. The American and European liquor-traffic with Africa is the most cruel curse ever inflicted upon the lost and hopeless continent; II. It is making it impossible to convert Africans to Christianity; III. It is ruining commerce, checking the development of African resources, and rendering civilization a chimera; IV. Remedies must be applied instantly, and laws enforced.

I. *The Injury Inflicted upon Africa by the Drink-Traffic.*—North, south, east and west Africa is girdled by a Phlegethon of rum. Since England entered Egypt, drinking and the liquor-traffic have terribly increased, till the natives even one thousand miles up the Nile are demoralized. In Tunis most shameless drunkenness rules among the Muslims. In Algiers and Morocco matters are little better. Senegambia suffers severely. Sierra Leone has had to plead for the prohibition of the import of low-grade trade-spirits. Along the West Coast the negro has for generations seen the ocean cast powder-keg, rum-cask and demijohns along his strand. From Boston, Liverpool, Hamburg and Holland flow these streams of liquid damnation. Since 1882 one hundred million gallons of spirits have poured into Africa. For hundreds of miles into the interior the square-shouldered bottles are as well known as the usual currency of beads and wire.

In wandering through native villages on the Kru coast, Joseph Thomson felt himself in hell, whose brutalized inhabitants are possessed by never-ending thirst for drink. Gin! gin! always gin was the cry that followed him on every side. The gauge of wealth is the amount of liquor the village can afford to drink. Lagos, an English colony of 75,000 inhabitants, imported 1,231,000 gallons of rotten rum in 1886, and the crown licensed fifty shops for the sale of it. In the delta of the Niger a few small places annually drink 3,000,000 gallons, or twenty one-thousand-ton ships loaded with liquor. The result is that James Johnson, a member of the Lagos legislature, says: "The death of the negro race is only a question of a few years. I would rather my countrymen were in slavery and hard worked, but drink kept away." In 1885 Thomson went one thousand miles up the Niger, to the Muhammadan States of Gando and Sokoto. He said: "For every African influenced for good by Christianity, one thou-

sand are driven into deeper degradation by the gin-trade. Along the greater part of the West Coast four centuries of contact with Europeans have only raised a taste for gin, rum, gunpowder and guns. There is no shirking the naked reality that European influence for evil enormously counterbalances any little good we have produced ; but among the Muhammadan tribes of Central Sudan no beer or spirits found place in their markets. Muhammadan missionaries in Sierra Leone and Lagos declare war upon our chief contribution—the gin-trade.”

In the Cameroons, Germany acquired a fine colony by gifts of unlimited rum. In the Congo basin, “ though regretting that gin is currency and not liking to have it introduced into the Upper Congo,” Stanley found in 1880 that traders had so supplied the people with rum, that without it trade was impossible on the Lower Congo. Thus the foundations of the Congo State rest on rum, though Stanley wrote : “ If it depended on me, I would have no more to do with rum than with poison.” Until the railroad around Livingstone Falls joins the Lower to the Upper Congo, the natives of the inner Congo basin are comparatively safe from our liquor-traffic, for the enormous cost of portage is a prohibitory tariff against the import. But in the Congo coast-country the rum-trade has ruined the natives, and the ingress of European spirits to the rich heart of Africa would rot it out. In the Congo State the battle will be between the Bible and the bottle.

In Angola and Mozambique the success of the Portuguese as wealth-winners is said to be based solely upon *aguardiente*, the vilest distillation known to the liquor-trade. Portuguese traders have destroyed whole tribes by enslaving them to the appetite for liquor, and so weakening them that Arab slavers met with feeble resistance.

In South Africa Sir Charles Warren, its late commissioner, says : “ We take Bible and brandy-bottle to the natives. Unfortunately we send the Bible last. The blood of thousands was crying to heaven against the British, and yet from expediency we refused in 1886 to take action.” A missionary maintains that England in South Africa has been a greater curse than blessing. Dutch and English governments have caused the extirpation of entire tribes—*e.g.*, the Hottentots—through brandy. Time and again English colonists have annexed regions which banned and barred out the liquor-traffic by native laws ; but these men of English blood nullified the law of the land, introduced saloons despite the piteous pleas of chiefs and peoples, and ruined Basuto, Griqua and Zulu. A colonial legislator said : “ Licensed victuallers’ vested rights are not to be trampled under foot for the sake of blackamoors.” The results of such a policy are, it is said, the Zulu war of 1879 and the increasing poverty of Cape Colony.

In Gazaland, bounded by the Zambesi and Limpopo rivers, King Gun-gunya found that the English and Portuguese liquor-traffic was destroying entire tribes on the Umkomanzi river, and in 1891 sent envoys to

England to beg the government to help him in preventing the import of spirits. In Madagascar England bound the government hand and foot to the liquor-power by the commercial treaty of 1883. When Mauritius, an English colony, became a sugar producer, the planters made rum from the refuse of the sugar-mills, and shipped it to Madagascar. In a single year crime leaped to a height too fearful to record. The Hova government tried to stop the import. Mauritius complained. English officials interfered. For blood-money the pearl of the Indian ocean is still deluged with rum. One of its kings died a murderous maniac. In 1879 the deadly effects of spirits upon the Malagasy became so visible that consuls and other influential residents begged Queen Ranavalona to prevent the importation. She replied that in 1876 she had framed prohibitory laws, but that they were made useless by her powerlessness to prevent the introduction of spirits. Though the government had formerly taxed the importers 33 per cent, the English (?) consul compelled the reduction of duty to 10 per cent! A rum for which no market could be found has by English subjects been thrust down the throats of helpless people.

In Mozambique the Portuguese on the Zambesi import enormous quantities of spirits, and at their opium factory pay the employés with them. At Zanzibar and in German East Africa large quantities of intoxicants were imported in 1890. The Muhammadans not only trade spirits, but have taught the natives to distil. The liquor is retailed by every Hindu merchant in all East Coast towns, to the destruction of the Swahili, so susceptible to civilization. Wherever Mackay went, he found men, women and even suckling children reeling in drunkenness. In 1863, however, Arab traders would have incurred eternal infamy had they sold ardent spirits to the people. The change is due to the failure of the efforts of the late Muhammadan ruler, Barghash. He threw every obstacle in the path of liquor, and forbade his subjects from making or selling it; but he could not prevent foreigners from doing so, for European powers had him sign treaties which gave them perfect freedom of trade.

This, then, was the continental condition in 1890; and there is too much reason to fear that the Brussels enactments have not yet materially mended matters. Wherever European traders have gone, they have inflicted immense injury upon Africans. Lord Wolseley claims that "it is useless to appeal to their humanity or feelings. The average trader does not care whether his vile alcohol claims more victims than war and pestilence, or his arms, bartered for oil and ivory, cause long districts to be wasted by slaves. African questions should be settled by European powers, without regard to traders' opinions." Moreover, this "Christian" rum-traffic not only ruins black men, but is leading Muhammadan merchants into breaking that precept of the Koran which prohibits drinking or making wine. The only African territories which Europeans do not injure with their liquor-trade are those which they can scarcely break into. Those territories fall between the Sahara and the Zambesi, with Abyssinia

and the great lakes as their general eastern limit, while the western one is formed by the Niger and the back-country behind the coast of Lower Guinea.

Now that we have seen where these waters-of-death flow, we need to note their moral and physical effects upon the natives. While the African has always liked to get (in)gloriously drunk, and brewed his own drinks ages before white men appeared, yet his beers and wines are milk-and-water beside European spirits. When an African drinks, he intends to get dead-drunk; and unexplainable peculiarities of the Oriental constitution or temperament make it exceptionally susceptible to the effects of alcohol. The African has neither the stamina nor the will to withstand brandy, gin and rum. If he drinks them once, an appetite forms itself which he is as powerless to kill as the prince who permitted Satan to kiss him on the shoulders was to tear away the serpents that grew out of his body where the fiend's lips touched human flesh. The poison of distilled spirits, with the deadliness of the climate and the vices of heathenism, destroys body and soul. Nature-peoples must be sober or die; and unless saved from drunkenness, European liquors make moral Frankensteins for whom and with whom nothing can be done. The natural cruelty and bloodthirstiness of Africans are kindled by "crazy waters" into the madness of demons. On the Gold Coast drunkenness is so common that it is customary not to visit native officials after dinner. No street-preaching is allowed in the evening, for no man dare face the intoxicated multitude. Funerals are horrible with rum and powder, \$500 being sometimes drunk and burned. At times a whole village is intoxicated. Many sleep with bottles as pillows, and drink during the night. In the Congo language the nearest word that missionaries could find to translate "sober" means "a man who cannot get drunk, whatever the amount he may drink." At the diamond mines of Kimberley the native workers have to be locked into their compounds after work-hours, to prevent them from obtaining drink. From as far north as the Zambesi natives flock to the mining industries. They come comparatively decent folk. There are 50,000 working in that city of diamonds. They return hopelessly polluted. In Madagascar many of the Hova aristocracy consider it the height of manliness and social standing to drink and smoke. At Zanzibar the porters from the interior waste their year's wage in a week's orgy. Almost everywhere the negro's former faith in the Englishman's word is shattered by a conviction that his governmental pledges are waste-paper. Through the ages there has been no peace in Africa, but this modern merchandise has made its unhappy peoples twofold more the children of hell. In one village the Christian church was once seated with gin-boxes! In another town Christians subscribed to build a *mosque*, because Muhammadans would bring no drink, but increase in the ranks of "Christians" meant increased imports of liquor.

## II. *The Impossibility of Christianizing Africa in the Face of this Traffic.*

—If Islam and Arab influence advance with the sword in one hand and the Koran in the other, Christianity and European influence go to Ethiopia, as she stretches out her hands to God, with Bible in one hand and rifle or rum-bottle in the other. We see ourselves in our proclamations, but Africans see us in our acts. We think of Islam as inseparable from slave-trade; the open-eyed and quick-witted Africans think Christianity the slave of commerce and the rum-trade. We decry and try to stamp out their slave-trade; we fail to choke our liquor traffic. Yet this is more blood-guilty than that. So the native says: Christians are hypocrites. Missionaries are but brothers of traders. I prefer to remain uncivilized. Tall hats and new rum have attractions, but it is better to stay black and bare-headed and pagan and even sober than to wear “stove-pipes,” and get drunk, and be “done brown” by Bible-reading pale-faces.

The religious battle for the possession of Africa's peoples will be between Christianity and Islam. Though the cross cannot fail to conquer the crescent, the issue of the contest has been made a thousand-fold more difficult, because the Church of Christ goes to African pagans with a soul-saving Gospel preached by her missionaries and a soul-damning business practised by her merchants. Were it not for this import of spirits, native *church-members*, now reckoned as only 150,000, would number a million and more. Such is the unanimous testimony of missionaries. It is useless for European legislators to make laws, however Christian and rational their spirit, when trader, bushranger and backwoodsman are ahead of them in Africa, poisoning the savage with spirits, inoculating him with loathsome diseases, brutalizing his mind, and for blood-money exciting his passions. To the missionary this commerce in spirits consigns, not nature's child with his natural capacities and instincts, but a beast and demon with its remaining faculties engrossed in the endeavor to satisfy a never-sated, ravening appetite.

III. *The Effect of the Rum-Trade upon the Commerce, Development and Civilization of Africa.*—The African liquor-traffic is the upas-tree of commerce. Within its poison-area no other industry or trade can grow. The profits are so enormous—often 700 per cent—that at first glance there is nothing like spirits to raise a paying trade rapidly. It takes hold like wild-fire, spreads like wild-fire, and will have its way. In any African community drink finds speedy sale, even when first introduced. The trade in which gin is the medium of barter must grow one hundred times faster than that where cotton is currency; but a commerce beginning with gin must end with gin, for every bottle of spirits drives out a bale of goods. The native sells his all in order to buy drink. Industry cannot thrive, and in its absence there can be no development of natural resources. Mr. Betts, of Sierra Leone, confessed: “I am myself a large dealer in liquors. I have thousands of gallons of rum and several thousands of demijohns of gin on the road. I am by no means insensible of the evil this traffic, whose ravages are those of pestilence, works to those coun-

tries and to commerce. Suppose you take a shipload of goods into any district ; the first business question is, ' How much rum have you brought ? ' If you say, ' Neither rum nor gin,' it would be said, ' You have nothing, you don't care to trade.' It goes the round that you have nothing for them to buy, are unable to trade. So demoralized have the people become everywhere, such slaves to rum and gin ! The traffic has so debased them that they neglect comfort. There is no thought of providing regularly and systematically for themselves and dependents ; of cultivating palm-trees or collecting and shelling palm-nuts for market ; of proper systems of agriculture ; no desire of acquiring wealth ; no home and no care of domestic business. Work that might be done by one family in a month consumes a year. If the liquor-traffic did not oppress business and hinder its growth, merchants would always get ten times as much produce as they buy now. It will be a great gain to commerce if the liquor-traffic be eradicated."

The last and worst economic effect of this illegitimate commerce is that it is depopulating Africa. Through the wounds inflicted by these twin demons of Muslim slaving and Christian rum-selling she is bleeding out her life-blood at every pore. In his walk across Africa in 1873 Cameron found vast areas relapsing from loss of inhabitants into jungles impenetrable to merchant and missionary. Slavery and slave-trade cost Africa 1,000,000 lives each year. To calculate the numbers murdered by drink is perhaps impossible, but Bishop Flickinger, of West Africa, claims that to reckon this as twice the loss caused by the traffic in black ivory is to state the case weakly. It is, however, safer to use the rhetoric of understatement, and simply to say that slavery and drink rob the pariah of continents of one million of her children annually. Since the population is only 135,000,000—far too scanty for a world of 12,000,000 square miles, especially when five-sixths of that area is between the tropics ; since the natural increase is but 10 per cent each *decade* ; since the loss in population exceeds the gain ; since Africans alone can develop Africa, colonization by American negroes, Chinese coolies, Hindus and South Europeans being almost an infinitesimal factor in the solution of the continental problem ; and since the coast is a hotbed of cancer-roots growing swiftly inward and threatening to change *all* Africa into an ulcer rivalling in magnitude and surpassing in malignity that other and world-old sore—therefore humanity and civilization must ask : Where shall we obtain the brawn, the thews, the sturdy sinews to fulfil the behests of our head and heart, and to win the precious spoils of African field and forest and mart and mine ?

The interior of Africa, teeming in population and rich in resources, can only be reached by the help of natives living near the coast. While missionaries look more and more for native churches near the sea to Christianize their brethren inland, the merchant who would trade with the interior is still more dependent on the strength, morality and prosperity of

the midway tribes. But the African is naturally neither thrifty nor energetic. He must be taught the gospel of labor. He needs every such spur that civilization can bestow. A child with a man's passions, he must be treated as own flesh and blood, with firmness and kindness. To civilize him we must Christianize him, thus inspiring new wants and desires. To gratify these furnishes a motive for regular exertion of body and mind. Fair and genuine trade inspires such wants and motive-powers. The Unyamwezi returned, according to Thomson, after his journey as a porter or to sell ivory, laden with cottons or other goods, with new stories about the wonders among Arabs or white men. He spread a taste for more decent clothing, and increased more varied wants, introducing the first civilizing germs which were bound to leaven all. Thus legitimate trade in any useful article increases the demand, elevates taste, and introduces other products. Inner Africa seemed to offer endless markets for the sale of cotton and other articles of clothing. As taste improved, the demand for other European goods would have increased, slowly but surely. Finally, since the native is producer as well as consumer, not only buying but selling; and since European goods are paid for in ivory, oil and other natural products brought by natives from the far interior, it is essential that he should be sound and strong, thrifty in life and energetic enough to take the toilsome journey inland.

But our commercial policy in Africa has been a robber-economy, killing the goose that lays the golden egg. Instead of making commerce the herald and handmaid of Christianity for Africa's salvation, as Livingstone wished and taught, we are killing our customers, maiming our markets, and cutting the nerve of commerce in Africa. Joseph Thomson led three expeditions into eastern Central Africa, but saw nothing to give hopes of a higher civilization being in store for the natives; nor did European trade convert him in West Africa. "I had," he confessed, "travelled and suffered, inspired by the idea that I was doing good in opening new lands to commerce and civilization; but all satisfaction was blighted as I felt that what little I had done were better undone, and Africa better remain the dark continent, if such must be the end of it all. Underneath the cry for gin I seemed to hear the reproach, 'You see what Christians have made of us. You talk of peace and good-will, yet put devils into us.' As things stand in many places, I translate this cry of opening Africa to civilization as really opening it to European vices, old clothes, gin, rum, powder and guns."

IV. *Remedies and Laws.*—Is there no light of hope on this pall of death-shades overhanging Africa? There is. Though clouds and darkness are round His throne, God still lives and reigns, and sets His bow in the cloud. One pillar rests on Africa, the other in England. One source of redemption from drink rises from the pleas and prayers of ruined Africans; the other is the rooted resolve of Livingstone's and Lincoln's countrymen that the accursed traffic shall perish from the earth.

in 1885 this bitter cry of outcast Africa pierced the ear of Christendom. The New York *Tribune* confessed that what was being done on the Congo in the name of commerce is a world-crime, of an immorality so deep and shameless that were it the type of nineteenth-century civilization, that civilization would be a horrible sham and conspicuous failure. At the Berlin congress of 1885 America, England, France and Italy endeavored to dam drink out from the new world of Central Africa. Leopold of Belgium joined with their representatives—Kasson, Malet, Courcy and Launay—in desiring prohibition; but the liquor-dealers of Germany, Holland and Portugal insisted on free rum in the Congo basin, because it is consecrated to free trade. So the vultures settled down again—this time more boldly—upon the body of Africa, and tore at her vitals even more ravenously, but now with the Pharisaic phraseology and sanctimonious demeanor of Christian philanthropists. Professor Cust maintains that “in dealing with the natives the principles of common Christianity and respect for national feeling entirely disappeared from the vision of statesmen. They looked only to selfish interests from the narrowest point of view. The only hope of amelioration of the unhappy people lies with the Christian missionary.”

Nevertheless, much had been gained. The uselessness of anything but common agreement had been painfully perceived. It was no use to drive the trade from England's African colonies, for an appetite had been created, and if she would not satisfy it, other countries would. So the children of light learned a lesson from the children of this world. They accepted the rebuke of an African liquor trader: “It is no good talking about *our* selling drink; you must go to the fountain. Europeans send it; let them bear the burden.” They took Thomson's advice: “Most important of all, get up a missionary agency for Christian Europe which preaches the doctrine of no gin-trade, no gunpowder and no guns for Africans.”

In 1887 eleven missionary societies, twenty-five temperance societies, twenty-four bishops and fifty members of Parliament organized at London a union-committee for the suppression of the liquor-traffic with native races. It has branches in many nations, but in England it created and guided popular sentiment with such effectiveness that in 1889 a world-congress came together at Brussels, explicitly to suppress the African slave-trade and to choke the liquor-traffic. For the first time in human story Muhammadan governments took counsel with Christian powers as to the wrongs wreaked on Africa by each.

Trade-interests rallied again to the protection of the African liquor-traffic. Though the powers made a genuine effort to grapple with the crying evils, they condoned the traffic in spirits. Not strong enough to suppress it totally, they condemned it in principle, but adopted measures only nominally restricting it. When the cheapest spirit can be sold in Africa at 5 cents a pint, netting a profit of 700 per cent, it is useless to impose an import duty of 3 cents a quart. Fortunes will continue to be

made, the traffic to thrive, and bodies and souls to be destroyed, until the tax is almost prohibitory.

Humane, self-sacrificing and statesman-like provisions can be enforced only by the most advanced and active Christian sentiment backing each government; but public opinion in Europe is far below that of England. No power would put a *higher* duty on the import of spirits in its colonies than did the neighboring colonies of another power, for that would divert trade. So it can cause no surprise that, according to the author of "The Development of Africa," "the Brussels programme\* is already out of date." Its only valuable results in practice so far, though its principles are a sleeping giant, are that the Congo State has been enabled to take several long steps toward ending slavery, and that the British chartered companies in South Africa, at the lakes, in East Africa and on the Niger have been compelled to embody prohibition in their charters, and are pushing it through their immense areas with a strong, swift hand. In fact, the African Lakes Company has from the start set its face like a flint against liquor-selling to natives, while the Niger Company has already cut down the import of spirits to one-fourth of what it was.

Only two things can end Christendom's rum-trade with Africa—the revival of the Puritan conscience and the application of the Golden Rule. But since America's interests in Africa are purely missionary and philanthropic, it might be possible for us to enforce the enactments of a Brussels act. Being free from colonial entanglements, having next to no commercial connections with Africa, and yet participating in the international congress at Brussels, the United States could by common consent assume the duty of aiding in the enforcement of humanity's decree, and would be far better able to fulfil the law than would any European power. For forty years before emancipation our flag was truly the flag of freedom in Africa, as our ships shared in blockading the maritime slave-trade. Why should it not again be the ensign of emancipation for Africa from her thralldom under the devil's mission?

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## THE CHURCH AT HOME.

AN ADDRESS DELIVERED AT TORONTO, ONTARIO, FEBRUARY 15, 1894, BY  
DR. G. L. MACKAY, OF TAMSUI, FORMOSA.

The Church at home should be more in prayer. When I told the natives there was a telegraph system here, and we could send messages so rapidly, some of the people started and walked away. These were the *literati*; when I told them messages could be sent under the sea, they began to reason, "How could paper go under the sea?" The *literati* said that it was below their sublime wisdom, and wouldn't listen to it. Some

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\* By Articles VIII. and XC. of this General Act, the importation of fire-arms, gunpowder, and of spirituous liquors (in districts where they are not distilled) is prohibited within the 20° north latitude and 23° south latitude.

years after a telegraph line was established in Formosa, and I brought the people in crowds to see it. They said, "Now, after this we will believe all that you say to us." Then I told them, "All the island will bow to Jesus. Now you said you would believe what I said—believe that." I taught my students in the day and preached Jesus at night. There was a Chinaman who had trumped up all sorts of falsehoods about us and circulated them through the country. We prayed and prayed that God would convert him. One day he invited me and my students to his house, where he had prepared a splendid feast on tables out in the open air, for it was a lovely day. He called us in and said, "I believe God is true, I know He is, and I have been a servant of the devil all the time."

Talk about God not being able to answer prayer! Do not tell that to me. Tell it to some one else if you must tell it. Do not tell it to me. We had prayed for this wicked man, and he was converted. It is possible that the animals around us can see things that we cannot see; it is possible they may feel and hear things we cannot. It is all within the range of possibility. But it is not "it may be" with God, but "*it must be.*" There are laws of our heavenly Father which our finite minds can't understand, yet we would dare to lift our puny arm, and dare to circumscribe the power of God. The Church at home needs more prayer. There is a beautiful psalm which reads, "God be merciful unto us and bless us, and cause Thy face to shine upon us." You think that is the minister's business to pray that, and the elder's business, and you stand outside. Well, then, if that is all, go outside if you like, and call yourself a Mohammedan or a heathen if you like. Pray that prayer for yourself, "God be merciful to me, a sinner."

We have great need of God's mercy. Send up that prayer from Quebec, from the Atlantic to the Pacific. There is no distinction between flags. "God bless me." Oh, there are many sweet meanings in that! If you are not a Christian, you don't know of them. O God in heaven, help! You are young, and do not think you need God's help. You have not gone through the fiery furnace yet, but you will have to some day. God help us in our business—in preaching Jesus, God help us that we may preach Jesus and not philosophy. Here in Canada, God help the Church at home. There is another sweet thought, "God cause His face to shine." Oh, that is sweet! If you're not a Christian you don't understand what I mean. The sun is shining. You have the idea of light, cheerfulness. I am in need of it; you need it. If not, I know not what your circumstances are. When there was no human instrumentality to cheer me, but everything to make me sink, then I asked God to cheer me, and He did. He did it every time. You are sad and have business troubles, and have shed tears since last Sunday. You need it. You need it in your heart. Ask Him to cheer the whole Church. The Church at home should be more like the Apostolic Church.

Twenty-three years ago I went through Canada, and that was the ice



REV. G. L. MACKAY, D.D., HIS CHINESE WIFE, AND CHILDREN.

age. I found it cold and indifferent. They told me I was just an enthusiast, and that I was going to drag the Church into debt. Four thousand dollars was all that the Presbyterian Church raised then. Many lectures I got, that I was just a young man and excited. I do not believe there is a greater geologist on the face of the earth than Dawson. That scientist grasped my hand on the streets of Montreal, and said, "God bless you on your mission to the heathen." There were noble exceptions. I found the Church cold, but nobody told me it was cold.

I went through Canada thirteen years ago, and it was something like the water age. The ice had melted some. Then, too, I was told the Church was about right. It was the age of picnics, fairs, and bazaars, the age when a man was supposed to be a perfect fool. I was told there was nothing wrong in these. The Church was right in its own eyes.

Now I am going through for the third time and perhaps for the last time. This I consider the age of steam. Oh, what activity there is! but I am bewildered, nevertheless. I do not see that the Church of twenty-three years ago, I do not see that the Church of thirteen years ago, or the Church of to-day is like the Apostolic Church. I cannot remember the names of all the organizations and societies and machinery. There is machinery; for God's sake, let there be activity. For God's sake, we want vitality. In China they have tread-wells to irrigate the rice fields. The men walk and walk all day. There is activity, but there is no advance. At night they are in the same place as in the morning. There must be less of this everlasting machinery. Oh, I feel the change out there in Formosa! I would not give Formosa for all of it. Beware of this increasing of machinery, lest it become one great big dead machine, without any power behind it. Be careful lest the family is not broken up. If you are not careful, after awhile your father will have to introduce the brother to the sister—"John, this is Mary." It's only here and there that I find a family together. These organizations are breaking up the family. The family is before the church organizations. Family prayer! O God, for more "Cotter's Saturday Nights"!

"With joy unfeign'd brothers and sisters meet,  
An' each for other's weelfare kindly spiers,"

\* \* \* \* \*

"From scenes like these old Scotia's grandeur springs."

These scenes, the family circle and the altar, in my old native country.

God save my native land and the Church at home, here in Canada! The Church should remove obstacles. I don't see why people should attack me. I am not travelling for any political party. I am ashamed for that poll tax. The missionary's wife was charged \$50; for each one of his three children he had to pay \$50, and for his student, before entering his native land. Of course the money was refunded.

The Church should remove that obstacle. They asked me to go to Detroit to the convention there. I could not. Volunteer students will be

in that convention. There are nineteen Chinamen in Detroit in prison—nineteen heathen Chinamen down in dark cells, kept by the people. No way to get back to their country. Nineteen missionaries being trained in the prisons. There will be five hundred Student Volunteers, but these nineteen prisoners will go among their brethren and they will defeat our object, humanly speaking. They will go back to tell about their treatment. The Church should not talk, but act—just rise up, depending upon the eternal strength of our Father. Do something for the kingdom of Christ. I do not like the words home and foreign, when they are opposed to each other. I like to think of the Lord's work in Canada, in Greenland, in Africa, in India, in China. Of course there must be men in Toronto, in Boston, in London. "The earth is the Lord's, and the fulness thereof." "For God is the King of all the earth." "His name shall endure forever." "All nations shall call Him blessed." It's anti-scriptural to hold that you can prosper at home and forget the heathen. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." "There," said John, "is the Lamb of God, that taketh away the sins of the world." "Ye are the light of the world." You want to send the light to the world. Then that sweet and imperative command, "Go ye into all the world, and preach the Gospel to every creature." When the Church came forth in her brightness after the revolution, if she had only obeyed the command! but when she broke the arm of Rome, she settled down and folded her arms, and then the "isms," and "schisms," and "ics," and "ologies" grew up. If the Church at home doesn't obey God's command, He will send His judgment upon you just as upon the Jews. It is anti-scriptural and anti-historical and anti-spiritual to attend to home and not to the field abroad. Let us carry the standard to the earth's remotest bounds,

"Stand up for Jesus, Christian, stand;  
Firm as a rock forever stand."

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## THE CAPE GENERAL MISSION, SOUTH AFRICA.

A STORY OF ANSWERED PRAYER.

BY W. SPENCER WALTON, DIRECTOR.

Let us glance at three or four scenes in different parts of the world which form golden links, forged in various places, but all brought together into one chain of answered prayer.

Over fifty years ago, in the Highlands of Scotland, a solitary shepherd was tending his flock alone to the outward eye, but on that lonely moor he knew the sweet companionship of his Lord. The sun was setting, and the air was filled with the fragrance of the sweet heather. The stillness



was unbroken except by the bleating of the sheep or call of some cock grouse. On his knees, his head buried in his plaid, the shepherd was pleading with his God. It was no unusual experience with that old Highlander. Many a time the hush had been broken by the strong cries and prayers of that servant of God. He was not pleading for his dear ones, or for God's blessing on his flocks and herds, but for Africa's unevangelized millions; he was crying to his God for their souls. Little did he know of that Dark Continent, but in that dark mine of sin he realized that there were precious gems to be found for the Master's crown.

One day the moor missed the old saint, the bleating sheep had lost their master, and the faithful collie his friend. He had entered into the joy of His Lord. Those prayers were registered, and they were to be answered.

It was the month of July, and the usual Convention for the Promotion of Scriptural Holiness was being held at Keswick, England. Hundreds were flocking to this little Cumberland town to hear from God's servants rich truths concerning holy living, and to catch fresh glimpses of their Master's beauty. Between the meetings the hymns of faith and consecration came floating across the lake, or on the pretty islands which dot its surface voices were heard pleading with God. It is, indeed, a hallowed spot. The morning prayer-meeting was over, and we were at the breakfast-table of the saintly Harford Battersby. It was the last year he was with his beloved friends, and the last year he presided at the convention. He seemed ripe for heaven, his tender words were the outpourings of a heart full of perfect love, and his face shone with a Divine glory. It was a lovely morning, and the feathered songsters filled the vicarage garden with their music. Next to us sat the Rev. Andrew Murray, of South Africa, and his wife. He was paying a visit to England on account of his health, and the Lord having graciously healed him, he had made his way to this centre of blessing, to sit and listen to the Master's voice through His servants. Never will we forget that meeting and the beginning of a friendship which was renewed at Polmont and ripened in South Africa. It was here we received a hearty invitation to South Africa, and prayer commenced by this saint of God for Him to send us there in His own time and way. The prayer was truly answered.

In a little home on the southern shores of Africa many prayers were ascending to Him who hears and answers. Mrs. Osborn, the widow of a general in Her Majesty's service, blessed through Mr. Moody in England, was seeking as God gave her strength and opportunity to care for the dark and dying around her. Through her energy a Young Women's Christian Association had been founded in Cape Town, a Christian union formed, and work among soldiers, sailors, and railway employés started and much blessed of God. But it was for the regions beyond that her heart yearned,

and for the thousands of dark heathen yet unreached. Overwork necessitated a trip to England in 1887. We were then holding a mission and conference at Leamington, which God was very wonderfully owning. Reginald Radcliffe was there, and also Mrs. Osborn, invited at his request. It was from his lips we received the call for the foreign field.

The large hall was crowded as we pushed our way toward the platform. Right at our feet a letter lay on the ground. We picked it up, and found it was addressed to us. "If you find this letter, will you take it as a call from God to come over and take up work in Africa?" was the gist of it all. Surely this *was* the call of God!

Nine months after we stood on the deck of a large mail steamer. Her voyage was just over. Table Mountain and Cape Town were in sight, and soon she glided into the lovely bay and moored in the docks.

As we landed the Rev. Andrew Murray and Mrs. Osborn stood on the jetty. "We welcome you in the name of the Lord," exclaimed the former, as we grasped each other's hands; "I have not ceased to pray for you since we parted some years ago, and thank God He has answered our prayers in sending you out." Mission services were organized throughout the colony, beginning in Cape Town, where soon a great revival broke out, scores being unable to gain an entrance into the large exhibition building, where over two thousand were already gathered. The same blessing followed at nearly all the places visited. On our return to Cape Town Mrs. Osborn offered to hand over to us her work in that town, as a small basis upon which to start an unsectarian mission. During our visit the Lord had been laying upon our heart the great need of an interdenominational mission, which could reach the classes untouched by the churches, as well as press into the "regions beyond." We consulted with the Rev. Andrew Murray, who heartily sympathized with us and ultimately consented to become our president. On the voyage home, as we sat with the map of Africa before us, our eyes fell upon Swaziland, some hundred miles north of Natal and Zululand, with its tens of thousands of heathen Swazies. Putting our finger on the spot we could not help exclaiming, "*Swaziland for Christ!*" little knowing that before long we were to have two stations in this neglected country.

On arriving in England we consulted with some old friends, well known Christian merchants in London, and on March 12th, 1889, the Cape General Mission was founded, with these good friends as our council. We then began deputation work in the large centres of England, among them the town of Sunderland, which has since furnished us with five missionaries. We visited one of God's saints, living in humble circumstances, who was most anxious to see some one from Africa, as her daughter and son-in-law were both in the Transvaal. Although engaged in business, they were spending all their spare time in working for Christ among the surrounding heathen. Their diary was read to us, and we learned how their

hearts were yearning for freedom from business ties, that they might give their lives to mission work. Living in a town two days' ride north of Swaziland, their hearts seemed especially drawn to that dark country. John Baillie wrote how, every Sunday, he spent an hour on the Barberton Hills, looking toward Swaziland and crying to God for the Swazies. Already he had been blessed to not a few heathen in his night school for natives, but the 50,000 Swazies, with only one mission station in their whole country, oppressed him. We little thought, when on the steamer we claimed Swaziland for Christ, that this was the way God was to answer our prayers. John Baillie and his wife became our pioneer missionaries in Swaziland, and thus God answered the prayers of His saintly grandfather, *the old Highland shepherd*, who on the lonely moor had day by day pleaded with his God for the dying millions of Africa!

We visited Keswick again that year (1889), and shortly afterward we held farewell meetings in Exeter Hall and the Metropolitan Tabernacle, where the late C. H. Spurgeon gave us a loving reception. On August 15th our little band of six stood on the deck of the outgoing Cape steamer, with an unknown future before us, but with the joyful knowledge that God had brought us into fellowship with Himself concerning this work. Four years and a half have passed since that date. Two of our number, Mrs. Spencer Walton and Wilfred Malcomson, have been promoted to His presence, but God has blessed His servants' work, and now there are fifty missionaries and workers in the mission, and several more leaving for South Africa this year. The work in Cape Town has steadily spread. Nine mission stations to the heathen have been opened, and three more are about to be occupied.

On arriving at Cape Town a loft was placed at our disposal, rent free. This was converted into an office. It was reached through the back yard of the Young Women's Christian Association, and up a very shaky ladder. Our packing cases were turned into desks, and we began work in a very primitive fashion. Much prayer was made for more suitable premises, and for a hall in which to hold services. Again our dear Lord heard and answered prayer. A wealthy Christian, well known to us, called and said some land was to be sold and he would buy it and put up the requisite buildings, only charging us a small percentage. Never can we forget the day when our new hall was opened and solemnly dedicated to God by our beloved president. This has, indeed, become a centre of prayer and real spiritual activity, and from it the mission has been worked. Two stores under the hall have proved very useful: one as an office, and the other as a depot for the sale of Bibles, Testaments, and religious literature. The monthly organ of the mission, *The South African Pioneer*, has a circulation of over six thousand copies monthly. The work formerly carried on by Mrs. Osborn in Cape Town, among soldiers and sailors, was reorganized and extended, and through the energy of Miss Edith Walton a home

for trained Christian nurses was founded. The Lord soon sent us some lady workers to take up the European work there ; but our hearts were yearning over the perishing heathen in the regions beyond. Step by step God led us, sending missionaries and money in direct answer to the many prayers offered at home and in Africa.

*Kimberley* was our first thought. When we visited this town in 1888 drunkenness abounded, with all its accompanying vices. Murders were frequent, and the thousands of heathen, who flocked into the town to labor in the diamond mines, came into the very centre of abounding sin, and while they earned good wages, the canteen owners reaped a good harvest. Diamond stealing was rife, and it was then estimated that over £20,000 worth of diamonds were stolen annually. The drunkenness also proved a great hindrance to this industry. At this time the various mines were formed into one large company, called the "De Beers Consolidated." Around each mine a high wall was erected with one outlet. Inside this enclosure everything was done to make the African laborers comfortable. Let us now visit the large De Beers compound. Against the high walls sheds are erected in which the various natives live. A large store is immediately on our right as we enter. Liquor is strictly prohibited. Clothes, boots, blankets, tobacco, groceries, meat, etc., can be procured. These stores are well patronized, and the company charge fair and reasonable prices for all wares. On the left, in the corner of this large four to six-acre compound, is a large, well-arranged hospital in charge of efficient physicians. In the centre are washing tanks and a large, much-appreciated swimming-bath, a pile of wood, and a wired enclosure with chickens and ducks for those who indulge in these luxuries. Sometimes as many as two thousand natives are to be found in this compound, while from eight to ten thousand are located in the other compounds. These heathen represent every tribe in South Africa, some even from the north of the Zambesi. One day we were told that in the De Beers alone twenty-seven tribes were represented. Raw heathendom may be seen in all its darkness, and the missionary has grand material to work upon. It is estimated that twenty thousand heathen pass through Kimberley annually. Our missionary here is kept hard at work with day and night schools, teaching many ready scholars to read their Bibles, and instructing them in Bible knowledge, while the Bread of Life is offered freely to many who have *never been under* the influence of the Gospel. Thus, when a heathen is converted, as soon as his term is up, he returns to his tribe and carries the good news to his own kraal. One who went back to his people a saved man was the means in God's hands of leading over seventy to Christ in a few months. When a native applies for work in the mines he is bound by contract to remain a willing prisoner for six, twelve, or eighteen months, receiving good wages and 10 per cent on the value of all large diamonds he may find. This wise action on the part of the De Beers has almost entirely done away with the awful drunken brawls and fights which for-

merly filled the streets every pay-day. The last letter from our missionary there reports eight hopeful conversions, and the return of some to their tribes, carrying the glad tidings with them. When we went with the Rev. Andrew Murray to hold a month's mission in Johannesburg, a town with about 50,000 inhabitants, situated in the centre of the thirty miles of gold-bearing reef, we saw the need of starting a branch of work among Europeans, ultimately to be extended to the heathen employed in the mines. We have some workers now in this district, who have begun work among the 70,000 inhabitants. At Pretoria we were met by Mr. W. A. Baker, an earnest Christian lawyer. He very liberally handed over to the mission on a lease property valued at £2000 at a rent of five shillings per year! He erected a church and a missionary's house upon the property, transformed some stables into a school, fitted up some cottages and built a Bible and book depot, thus establishing a centre in the centre of the Transvaal. Again prayer had been answered, exceeding abundantly.

Previous to this our assistant director, Mr. Dudley Kidd, had travelled with Mr. Baillie into Swazieland, and, amid many adventures and difficulties, had planted our first mission station, "Bethany," among the 50,000 Swazies, in an area of about 9000 square miles. We visited this station at the close of 1891, and found our missionaries living in two very small rooms; one built of corrugated iron, and heated like an oven under the burning tropical sun; the other built of mud and wattle. We paid a most interesting visit to the queen in her kraal; she is the widow of the late king, Umswarui. She received us graciously, and gave us permission to speak occasionally to the people of her kraal, numbering about 1200. The Swazies are a very fine nation, like the Matabele, a branch of the great Zulu tribe. They are of nobler character and finer physique than the majority of the South African tribes. It was our privilege to see an impi of about 1000, in their war dress of blue monkey and leopard skins, fully armed with assegais, knob-kerries, shields, and in some cases battle-axes. We find a hearing ear among the natives, and although up to the present we have not been able to build a church, which would also be used as a school, yet they flock into our mission quarters, eager to hear the Gospel, and learning to sing and read. We have now not only been able to train five missionaries at Pretoria, where they learned the Zulu language, but four of them have been passed on to this dark, dark heathen country, two opening a new station and two others going to Bethany. We purpose forming a chain of mission stations through Swazieland, and hope soon to have a much-needed medical missionary there. While the Swazies are not as cruel as the Pondos, still a great deal of cruelty is practised which is never known. Witchcraft is ingrained in the minds of the people. The late king made the people think he was the most powerful of all rain and witch doctors. Now, however, the power of the witch doctor is becoming somewhat undermined. As we left the queen's kraal we were met by one of these men, adorned with his feathers and charms.

His fierce, devilish looks betrayed his relationship to the evil one. Stopping us, he demanded our business, and then turned away with a curse. The queen's foot had swelled, and he was seeking to find out who had been the cause of it.

One redeeming point in Swaziland is the prohibition of liquor, which is simply decimating the adjoining country, Amatongaland. During our tour south we heard of a very needy spot on the banks of the Pongola, where some thousands of Zulus have never yet heard the Gospel. Here we have been enabled to place Titus, a Zulu evangelist who with his wife is now preaching the Gospel and winning souls for Christ. Two more are soon to be placed there.

Some years ago a hunting party travelling north had reached the fever-infected banks of the Zambesi. During the expedition one of their number, a Christian, was stricken down with the fever. He was ministered to by a young Zulu, and before he passed away had the joy of pointing this lad to Christ. He is now our first native missionary in the Transvaal, being the only missionary in a dark spot abounding in witch doctors. Our other native evangelists are working in the Highlands of Basutoland, a district which the Paris Missionary Society was unable to reach, owing to lack of funds. At the request of M. Mabile, the superintendent of that mission, we came to their aid. Through the efforts of Mr. Dudley Kidd during a visit to England enough money was raised to build three stations, and now another is being opened. The late chief, Letsie, would not consent to evangelists being placed here, but on his death his successor, the present chief, Lerotholi, gave his consent. The Rev. Job Moteam and two evangelists are now settled in this district. There are still openings for at least five more. At present the work is principally evangelistic, the laborers going from village to village carrying the glad tidings of salvation. Already precious souls have been saved. These evangelists are superintended by our good fellow-laborers of the French Protestant mission. The cost of maintaining a native evangelist is only about £12 per annum.

We have recently sent four missionaries—one a medical missionary—into poor, dark, devil-ridden Pondoland, with its 200,000 heathen. The Wesleyans have been working in this vast district for many years, and while they have done a splendid work, there are still districts and not a few *entirely unoccupied*. Lack of funds has prevented them extending their work, and at their invitation our missionaries have been sent, who are at present learning the language and customs of the people in the western station, and will soon be placed in these unoccupied districts. It is a remarkable fact that these coast tribes are invariably more degraded than those who occupy inland countries, except the Zulus. Amatongaland, for instance, which divides Swaziland from the seaboard, is being slowly depopulated by liquor and diseases, the outcome of immorality, both imported by the white man.

The power of the witch doctors in Pondoland is almost paramount.

During a recent pioneering tour, in which we travelled 800 miles in the saddle, we visited this country. As we crossed the Umtata, a report reached us of an act of gross cruelty, the outcome of a witch doctor's visit. He had been sent for to find out who had been the cause of a child's sickness. An innocent man, who happened to possess a few more cattle than his neighbor, was "smelt out" by this agent of the devil, and accused of bewitching the child. Fortunately his sons were able to drive his cattle into a friend's kraal, but he was seized and tortured to exact from him a confession. However, in the midst of it, while his would-be murderers were sleeping off the effects of eating half-cooked pork, he escaped; crawling on his hands and knees for three miles, he found an asylum in a friend's hut. Here we found him, and what a picture! Four festering wounds from assegai stabs, one penetrating his right lung, his scalp cut through in three places, and his stomach bearing marks of burning from hot cinders thrown on him when bound by his tormentors. Alas! this is by no means an isolated case; and while the missionary's efforts have proved in a measure successful, the chiefs wink at these acts, which invariably result in death, and are of common occurrence in this dark spot. A Christian farmer who was with me related cases he had seen too brutal and too awful to write down.

We must close this already too long article by a brief allusion to two unique missionaries we have laboring in the Transkeian district. Here the Cape Mounted Rifles are scattered to prevent cattle stealing, and any native rebellion. So many are located in spots where any religious privilege is unknown. To meet this need, and visit as well the many mission stations, we have two missionaries who virtually live in the saddle. Homes and home comforts are but little known by these two devoted men. Hundreds of miles are thus traversed yearly, depôts and outposts visited, missions conducted in the small townships, and evangelistic work gladly welcomed by the various missionaries. God has richly owned this work, and it has resulted in much reaping after patient sowing. Their visits, too, have greatly cheered on those who are shut off from Christian fellowship and shut in with the dark power of heathendom.

And so the work goes on, and as workers together with God, His own chosen ones are being gathered out and gathered in, thus hastening the day when the Lord will come for His bride, chosen from every kindred and every tribe, gems from the dark mines of sin to sparkle in the glory of Emmanuel's land.

Since writing the above the Southeast African Mission, under the able superintendence of Mr. and Mrs. Osborn Howe, have amalgamated with us, thus bringing over an increased band of missionaries as well as new mission stations in Natal and Zululand, with fresh openings to fill in unoccupied districts, including Amatongaland. On the banks of St. Lucia Bay, Zululand, they have established a mission station. In Durban, where some thousands of Zulus come to seek labor, a flourishing church

exists. Recently they had the joy of baptizing over thirty. As we have now considerably passed the Cape Colony limits, the mission in future will be known as

SOUTH AFRICA GENERAL MISSION.

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## THE MISSIONARY EDUCATIONAL QUESTION.

BY J. N. CUSHING, BAPTIST COLLEGE, RANGOON, BURMA.

In writing upon this most important question there is need of a just discrimination between the establishment of schools growing out of the real needs of a Christian community and the establishment of schools which do not grow out of such needs, but are intended to take the place of the direct evangelistic agency of the living preacher. In the one case the aim is to meet an imperative need of a body of Christians brought into existence by the successful evangelistic efforts of missionaries. The other supersedes the Christ-ordained plan of first discipling and then teaching those who are discipled. It is very easy and proper to write strong articles against missionary educational work which takes the place of preaching the Gospel as a method for the conversion of the heathen. But unless an impartial discrimination between missionary education as a direct evangelistic agency to the heathen, and missionary education as a means of enlightenment and elevation of mind and soul, sought for and required by a large and increasing Christian community already feeling strongly the movement of new mental and moral forces which the reception of Christianity has started into life and irresistible action, there is great danger that there may be an indiscriminate and unjust condemnation of a form of missionary education demanded by a Christian community and legitimately to be given to it. Ignorance never has been and never will be a help in the development of the Christian Church in any heathen land. This must be accepted as an axiomatic statement. The writer has no word in defence of any form or system of missionary education which anticipates or usurps the place of Christ's divine method of bringing Christian communities into existence. But he has strong convictions that it is the duty of the Christian Church at home to help the native Church, so far as is necessary, to establish and develop the educational agencies which it requires for its own advantage.

1. All development in the line of primary education must grow out of the needs of the native Christians themselves; must be adapted to their special wants, and be thoroughly religious in its spirit. In New England the early settlers fully appreciated the fact that mental ignorance was not a help to Christianity. The schoolhouse, therefore, was built beside the Church. The wisdom of this policy has never been questioned to this

day. The blessing which American Christianity has reaped from it has been vast in its results.

This is precisely the policy which has been pursued in Burma among the Karens and other races. The Gospel was first preached, converts were won, and, as Christian communities arose and it became possible, primary schools were established in different villages, while the missionary taught a school at the station during the rains in order to train preachers and teachers in some degree for the many places that required their service. The aim has been to secure a Christian school as well as church for every Christian village. That has been realized to such a degree that it is a cause for devout gratitude to God. Meanwhile there has been a gradual rise of intelligence which has compelled the station schools to advance in their grades of study as a result of the needs and demands of the Christians themselves. The decades since Christianity really got a stronghold in this country have witnessed a steady rise in the requirements of the Christians themselves in regard to education.

At the same time, there has been a wonderful growth of effort to furnish financial aid to the schools established. To such an extent has this effort been successful that in most missions the lower grade schools do not receive any help from mission funds.

It should be remembered that there is no common-school system in Burma like that of America. The Government has two schools only in the province which are directly under its charge—the Government College in Rangoon and the Government Normal School at Maulmain. The chief cities and a few of the towns have municipal schools supported by local taxation. These schools are generally under influences which are unfavorable to Christianity. With the exception of these schools, all the primary education in the province is given in missionary schools or in Buddhist, monastic, or lay schools. Missionary schools have been a necessity from every point of view, so far as the native Christian community is concerned; and the labor and time consumed in developing and supervising them have been of immense assistance to the native Church, and in fullest agreement with the Spirit of the New Testament.

2. All higher education also must grow out of the needs of the native Christians themselves, and be designed principally for their benefit. The need of higher educational work can arise only in old and large fields, where a well-diffused system of schools has created a higher degree of intelligence and knowledge than existed in the earlier periods of the mission, and has awakened in many young Christian minds the desire and determination to acquire a better preparation for usefulness in life than the lower-grade schools can give. By so much as these Christian youth are able to carry out their purpose, by so much do they become more intelligent preachers and teachers, and by so much, with the help of the Holy Spirit, do they perform better service in the Church of Christ. The desire for higher education has arisen strongly among many of the Bur-

man and Karen youth of our thirty thousand church-members and the fifty thousand more additional adherents who help make up our Christian families.

Other mission fields in other countries may or may not have the same conditions as exist here, and so may or may not have any such need of furnishing the means of higher education as we do. But the time has come when there is a widespread conviction that the native Church in Burma must be helped in the line of higher education to meet the present emergency. From all parts of the mission fields young Christian men have been coming forward and entering schools whose influences are aggressively hostile to evangelical religion because we have not given them the opportunities which they need in a Christian institution.

3. If our Christian young men demand and will have a higher education, we must help them to it until, in the lapse of years, the Christian community becomes strong enough intellectually and financially to maintain a college without foreign help. Their characters have not the moral strength and poise which come from the training of an English or American Christian home in childhood. They are more susceptible by far to the moulding influence of their environment, whatever it may be, than a home youth would naturally be, whose principles are more settled before he leaves his father's house. We need to throw around them the healthful atmosphere of a thoroughly Christian school until the impressions of youth have crystallized into the fixed opinions of manhood.

Others are ready and exceedingly anxious to supply the higher education which our Christian youth are bound to have. Already it is a sad and solemn fact that under godless, anti-evangelical influences at the Government College, quite a number of young Karen men who were professed Christians on entering that institution, left it with the scornful declaration that evangelical Christianity was believed in by missionaries and old women only. Others have passed into the ranks of the Anglican ritualists through the proselyting influences exerted in the college of that body. The same principle that led to the establishment of Brown University and other early New England colleges applies to this country. The Christian Church must look after the education of her youth, whatever the grade required. In Burma poverty and lack of qualification for leadership handicap the native Church. It would only be a fulfilment of the second great commandment if the mother Church helps her daughter Church temporarily, in the days of her inability to fully help herself. The few missionaries required for this service would be doing a work in developing an intelligent native ministry and laity under the preserving and stimulating religious influences which will tell mightily under God's blessing on the future prosperity of the native Church. Consecration and devotion being the same, what would be the power and efficiency of such men as Dr. A. J. Gordon, without anything but the rudimentary education of a primary school, compared with their present efficiency after the thorough courses

of instruction in such institutions as Brown and Newton, and the preparation for broader study and attainments which those collegiate and theological courses give? Such would doubtless have accomplished much in the helpful environment of New England life without any special education; but would they have been the towers of strength in the Church that they are to-day? Would they have exerted such a vast influence for good in so many directions and on so many people? I trow not. Education of itself will not make an effective Christian or preacher. But education is a mighty weapon in the possession of a heart warmed and inspired by the Holy Spirit. The history of the Church backs up this statement. It therefore becomes our important duty not to expose our young Christian men who are starting out for a higher education to the deadening if not destroying influences of godless Government, proselyting Roman Catholic and ritualistic Anglican colleges. Our native Church has reached that critical condition of intelligence which makes our training of its future ministers and teachers in a higher grade of education an absolute necessity for its future stability and prosperity. There has been a development of religious and general knowledge which makes a large section of the present generation of Christians restive under the poor preaching of the older pastors. We need not only evangelists, but we need pastors who can feed the people. These must come largely from the young men who have made up their minds to take a more or less higher course of education. We cannot afford to allow all the educated native minds to belong to those hostile to Christianity. There can be no plainer indication of the providence of God in reference to our duty than the fact that such a class of young men with such a purpose has come to the front, and that others hostile to the objects of our mission are urgently offering to these young men the training which they demand. Would the Master have the missionary body refuse them the training which they rightly are resolved to have, and thereby cause a terrible loss of working force and consequent loss of growth in the future of the Church? No; He would have us keep these young men and give them the chance for development which will make them effective workers for the Master.

4. While we need this element of Christian men in our Christian community, who will keep pace with the rising intelligence of the general community, we must remember:

(a) That there is no native staff of teachers as yet capable of taking charge of and conducting higher education. It is astonishing what advance there has been in the number of native Christian teachers who have qualified themselves during the last two decades for conducting successfully schools from the first to the seventh grade. This number is rapidly increasing. At the same time, others have already passed some of the higher examinations of the Calcutta University, and are the earnest of a class of Christian men who in time will be able to a considerable extent to meet the demand for a teaching staff in the higher branches of education.

To bring about the development of such a class of native Christian educators demands the effort and care of only a small portion of the missionary body, who thereby render an inestimable service to the native Church.

(b) For awhile the poverty of the greater part of the native Church prevents it from giving any adequate support to a school for higher education. There is a gradual rise in the property, intelligence, consecration, and liberal giving of the Christian community of Burma. The Karen Christians, who are numerically by far the largest and strongest section of the native Church, already entirely support their primary schools. With the exception of the salaries of the missionary superintendent and the missionary ladies, the entire cost of many of the station schools, like that of Bassein, is entirely borne by the native Christians.

We fully believe in the statement of Rev. Maurice Phillips, that education, whether lower or higher in grade, should grow out of the needs of the Christian community. The present demands for both lower and higher grades of education in Burma come from real and imperative needs of the large body of Christians itself—a body which already includes Christians of the third and fourth generations, who have felt the upraising influences of the past decades of missionary educational work which has supplemented and given a channel for the development of the inevitable desire for mental improvement and knowledge that Christianity creates in those who embrace it. By our evangelistic efforts, a community with this desire intensely developed has been brought into existence. It is a critical period. The character of its future depends on the policy of the present. There should be no entrusting of the higher education of Christian youth to hostile agencies at a time when the mind and heart take their final form. That education should be under the decidedly Christian influence of missionary teachers who will inculcate consecration to Christ as the highest form of life and the absolute requirement of the Master.

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## SOME FEATURES OF WORK AMONG THE FREEDMEN.

BY MISS ELLA BEARDSLEY, BOYDTON, VA.

The question repeatedly arises whether, after thirty years of emancipation, the negro is fulfilling the expectations of philanthropists and religious instructors concerning his race—what progress is he making? what discouragements block the pathway? and what methods are most successful in elevating his moral and spiritual character?

It is now generally acknowledged that the education of the negro in America is not a matter of race, but of circumstances, and that we must consider him as we would consider a man of any other color, whose ancestors had been reduced to barbarism in Africa and to slavery in America. How to reach, to educate, and spiritualize a people so entirely destitute

of intellectual and moral training has been and is a problem to be solved by careful study and by experiment. There seems to be no condition common to the South as a whole, for the intelligence and ability of the colored population in various localities have differed from the first. This is probably due to the treatment and occupation of their forefathers, as well as to the class of white people with whom they were brought in contact. Certainly the negroes who worked in the rice swamps or fields of sugar-cane, and seldom saw the interior of any other buildings than their own rude cabins, were far inferior in civilization to the slaves, who as servants became acquainted with the habits and manners of a gentleman's household.

We will only speak of the missionary work in Virginia and North Carolina.\* This was a slave-raising district, from which passed out, year after year, the chain-gangs driven to the cotton and rice-fields farther south, and where the slave-block was a conspicuous feature. It was the custom to retain the best physical development, the "smartest" of the slaves, on the home plantations, sending away the men of duller intellect and feebler frame. As a result we find a higher type of the race here than elsewhere. We will not consider the large percentage of white blood, the "half-caste" population, sufficiently large to form a society by themselves, but will confine ourselves to those who are recognized as ex-slaves, without regard to shades of color.

The devotional character of the negro is both an encouragement and a hindrance to the missionary. Rather, a devotional character, divorced from the moral, forms a peculiarly emotional temperament, which flatters the Christian teacher with hope one day and touches with despair the next. The ease with which these people are brought to their knees forms sometimes a sad contrast to the long and painful processes by which they are taught the finer ethics of morality. Through the three great channels of progress—the school, the Church, and the Sunday-school—ignorance and superstition are rapidly yielding to intelligence and reason; but the methods of teaching in all these departments are numerous, and meet with varied success. In the institutes provided for older pupils this is specially true, for the age and previous circumstances among them makes their minds less plastic and demands far more individual work.

There is probably no greater obstacle to both secular and religious teaching than the imperfect knowledge of the English language among the pupils. The inability of the teacher to make herself understood by the use of good English, and the necessity of adapting her language to the hearers, requires considerable experience as well as an acquaintance with the vocabulary and popular pronunciation of the negro dialect.† Words

\* A recent serial, by Julia P. Livermore, published in the *Workington Magazine*, and entitled "Ole Virginie Fifty Years Ago," has attracted the attention of the public to Mecklenburg County, on the northern borders of North Carolina, from which point we take our present outlook.

† We do not refer to the employment of such language, but the ability to explain our own term.

of similar sound, but differing widely in meaning, are frequently confounded. Prefixes and suffixes are lost upon the average listener, and discrimination in thought often depends more upon intuition than upon any real conception of the meaning of the words used.

The personal influence of moral and spiritual teachers, and the necessity of securing them, cannot be too strongly urged. For mission schools and for adult pupils these must be secured from the North. The spirituality of such teachers, imparted to their students, is disseminated in home, school, and church, as salt which has not lost its savor. A large proportion of mission work is being done by the negro for his own race. Notwithstanding some political favor and party partiality, they are carrying on an excellent work among the children in the day schools. With the exception of language lessons, the country schools of the South among the blacks are in advance of the New England district schools of forty years ago. In the Sunday-schools irregular attendance and tardiness, owing to the indifference of older people, are serious hindrances to good, intelligent results. The children are, however, fast becoming teachers to their parents. The Sunday-school convention of certain colored churches last year compared favorably with a New England State Convention, which we attended two years previously, and for practical plans proposed, those of the little local Virginian meeting were as judicious and comprehensive as those of the larger and more polished assembly, if the ideas were *not* expressed in as select language.

Pastoral work in this vicinity is more unsatisfactory than any other department of purely religious labor. The pastor, free from the extravagances and illiteracy of twenty-five years ago, and awake to a realization of his duties outside the pulpit, is an exception. Too frequently, if possessed of a fair education, he preaches stereotyped sermons, and makes no attempt to adapt himself to his congregation, often allowing indolence and egotism to govern his ministrations rather than Christian zeal and power with God. There are notable exceptions, but great blindness to pastoral duties prevails.

Religious literature has been of little use in a locality where so many of the inhabitants were unable to read, and for this reason there has been but small demand for it. This objection is, however, fast disappearing, for the child is becoming a medium for evangelization in the household by reading aloud to the unlettered parent. The Sunday-school has been most successfully chosen as a centre for the distribution of religious papers and tracts, which are carried home by the scholars to be read for the benefit of the older members of the family. Thus the good seed is sown effectually here by means of the printed page. Although the proportion of adults who can read still falls far short of that in the Northern States, there is greater willingness to listen.

The veneration for learning which existed among the slaves, as something attainable only to the free, is still noticeable among the uneducated,

and prevents the apathy which marks so many non-Christian dwellers in the North. The negroes are particularly pleased with illustrated papers, and study them with childish delight and keen interest. Even a cheap and inartistic picture attracts, and will convey thoughts to them which words fail to teach. A few illustrated temperance and religious papers are yearly distributed by evangelists, in addition to the work of the Sunday-school in that direction, but there is need of greater effort in this line. The barrels of cast-off clothing which yearly journey southward might well be supplemented with more Christian literature, for the people are growing beyond "ole clothes" into the sphere of intellectual and spiritual wants.

But needs, discouragements, and hindrances, or even methods are not the only themes of interest among this long down-trodden people. There is a song of praise to Him who giveth us the victory. There are white souls among these dusky teachers and preachers whose consecrated lives lend a lustre to their work, and about whose heads there is a halo of holiness. Through such men and women the education, spiritualization, and transformation of their race must be effected. There are those in whose lives intemperance, indolence, and indifference are unknown vices. These men are undertaking heroic labors among the cowardly souls surrounding them, and great will be the results. They become teachers in the pulpit, substituting Bible lessons for formal sermons, diversifying and illustrating as did the Great Teacher, who first went about preaching the Gospel of the kingdom. Instead of the weird, pathetic slave-songs, they introduce intelligent singing, more appropriate for true worship. Sweet and thrilling as were the old melodies, they belong to another condition of the people, and must vanish as things of the past—flowers and weeds turning into dust together. As long as a few such stars rise above the horizon there is promise of a noble future for these people; and the watchman may well cry to the eager questioner below, " 'The morning cometh' to the South!" With rose-winged hopes and brightening prospects the day breaketh and the shadows flee away.

[To this paper we also add some extracts from an article by Miss Hatch, of Boynton, Va., which touches on some interesting particulars of the work.—Ed.]

There is a great difference between the intelligence of the negro educated in one of the Southern institutions of learning and that of his colored brother brought up on a country plantation. So much has been done in the *cities* of the South, that we are apt to forget that there are yet thousands of miles where masses of the people live in the rankest ignorance and superstition. Newspaper correspondents come down to look over the field, stop at some hotel in a city or town, talk with the colored people, draw their conclusions, and write very incorrect accounts of their condition as a whole. One needs to *live* among them in both city and country to

grasp the problem in its entirety. There are still many places in the South where the Bible is wholly discarded as the "white man's book," and where the Saturday night prayer-meeting is the principal religious service. In these meetings the preacher takes his text from some current saying, wise or otherwise, and preaches from the light of a Bible which, the people say, God wrote in their hearts—a book to read which needs neither education nor lamp-light. The preacher makes up in volume of voice what he lacks in value of material. After one brother has exhorted for an hour or so another follows in the same strain, and so the meetings continue until about morning. In the mean time, the people become wrought up into great excitement; they rock to and fro, making a moaning sound, and call out occasionally, "Preach on, brother!" Soon one or more of the sisters begin to jump up and down, clap their hands and shout, and continue until they fall unconscious to the floor. Toward morning the meeting breaks up, and they go home to spend half of the following Sunday in sleep. This is probably the lowest type of worship among the negroes. A little more advanced is the work of the regular negro preacher, who can read a little and has the care of three or four churches of some orthodox denomination. Once a month he gathers in turn each of his little congregations together. He blunders through a text, giving his own interpretation of it, preaches his church-members into heaven and the sinners into hell, without once alluding to their manner of life or the true way of salvation. A member who has once been a "mourner," has sought the Lord for the pardon of his sins, and has felt happy in some time of religious excitement, may be assured of crowns, robes, and palms for his future inheritance, but for the "sinner" there is only everlasting fire. No wonder that, with the negro's natural religious sentiment, we find many more sinners in the church than out of it. Such are the negro preachers in districts where there is no direct railroad communication.

The American Missionary Association and other societies have done grand work, but this has been chiefly in the larger towns and cities. To educate seven millions of people means a vast amount of work. One great difficulty lies in the fact that so few of the graduates of institutions go back to their homes to work. They settle, instead, in the large towns, because salaries are larger and difficulties less. Only here and there do we find one, moved by love to God and his race, who is making a brave fight on a plantation.

Boydton Institute, at Boydton, Va., is in some respects a unique institution. Its motto, "Seek first the kingdom of God," indicates the plan upon which it is conducted. Bible study occupies the first period of each day, and the conversion and establishment in the faith the first thing sought for each student. While it is not meant that the secular education shall be at all inferior to that of other institutions, the first place is given to the spiritual man. The students are divided into prayer bands of ten to fifteen each, and have meetings once a week. These are led by the

white teachers, who carefully watch the progress of each soul. Then the students have a strong foreign missionary society, which, with the assistance of one of the teachers, is supporting a missionary in the China Inland Mission. For the home field there is an "evangelistic association," whose members, both teachers and students, each pledge a certain sum monthly for the support of their six or seven evangelists. These men go from place to place in the back country districts, preaching in the churches, and visiting from house to house, teaching plain Gospel truths that bear on the daily life. They also hold temperance meetings, stir up the people to educate their children and to practise habits of economy. For the past three or four years over a thousand conversions have been reported each year in addition to the still greater work done in the churches.

The Tuskegee Institution in Alabama has some six hundred pupils and a large industrial department. Mr. Washington has done much to solve the perplexing negro problem, by advising the people to withdraw from politics and to devote themselves to buying homes, improving lands, and engaging in different mechanical trades. He is trying to improve the home life of the negro. The great hindrance is the little one-roomed cabin, in which father, mother, and all the children, sometimes ten or twelve, are huddled together. Occasionally a large family has a little loft over the one room; but who could expect morality and self-respect to exist in such surroundings?

The late conference of farmers held at Tuskegee, where over six hundred negro planters came together to discuss crops, was one of Mr. Washington's best ideas. At this conference there were also the superintendents of some of the largest educational institutions of the South. A workers' meeting was called to discuss methods of work, and as a result Mr. Washington and his work have the hearty sympathy of the best white people of Alabama.

There have been some smaller schools opened on plantations in this "black belt." In one of them there are over two hundred pupils, with a good school and an industrial department. The colored people of that vicinity have raised within five years \$1500 for this school property, and have helped pay the running expenses. Their teachers are for the most part graduates of Tuskegee. Nowhere in the South have we seen such self-sacrifice and energy as here. They are raising money for their school, even in the hard times and after short crops.

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## THE CENTRAL SOUDAN HAUSALAND ASSOCIATION.

BY REV. JAMES JOHNSTON.

In memory of the Rev. J. A. Robinson, a man of heroic qualities, who, in 1891, died at his post under the auspices of the English Church Missionary Society at Lokoja, in the Niger territories, this society has

been founded. Its object is to provide for a scholarly and serviceable study of the Hausa language and for the enlightenment and Christianization of a very remarkable people.

Hausa is the *lingua franca* of the Central Soudan, an interesting country stretching from the Sahara to the pagan tribes near the Gulf of Guinea, and from the Egyptian Soudan to the French colony of Senegal. Between Tunis and Tripoli on the north and the Gulf of Guinea on the south, the region includes a large area, with a population of not less than fifteen millions.

It has been determined by the Association to invite a brother of Mr. Robinson's, the Rev. Charles H. Robinson, M.A., a graduate of academic honors, varied experience, and tried capacity in Oriental travel, to be the first "student" of the newly established Association. Mr. Robinson has already spent three months in North Africa in a preliminary study of Hausa and Arabic, and he is now making arrangements to proceed with as little delay as possible to Kano and to various important towns in the Central Soudan, where the Hausa language may be studied most effectively. Kano, which has a reputed population of 100,000, will be reached from the junction of the Niger and Binue, by travelling overland past Katsena, with a population of 60,000 people, and other places to collect specimens of literature and study the different dialects. It is the ultimate aim of Mr. Robinson to attempt the journey across the Sahara to Tripoli. The entire expedition may occupy something less than two years, and will involve an outlay of £1600, toward which nearly £800 has been received. The project has the cordial sympathy of the Church Missionary Society and kindred organizations, also of the Royal Geographical Society, the Anthropological Institute, and the Anti-Slavery Society.

There does not appear to exist any distinct agency in Great Britain or America for the study of the Hausa tongue, which is spoken by nearly one-hundredth of the whole human race. The subject is practically unbeaten ground. Some years ago the late Dr. Schön, a German student, succeeded in compiling a dictionary and issuing a grammar of the Hausa language, and subsequently a French author issued a grammar and vocabulary. A decisive impetus will soon be given to this worthy aim in consequence of a more intimate acquaintance with the Hausa race and their speech. With a British protectorate over the country it was especially incumbent upon the Anglo-Saxon nations to develop friendly and commercial relations through the network of caravan routes, and to guide the Hausa kingdom into Christianized civilization. Such an obligation gathered accentuated force from the rule which the "white man" exercised over vast domains in the occupation of these dark-skinned races.

The creation of a medium of communication with Hausaland was the preparatory step to an efficient leadership of millions, attended by the blessed triumphs of humane and spiritual emancipations. It was therefore primarily the work of the Hausa Association to bridge the gulf of

ignorance of each other's speech, which at present separates the Hausas from the rest of the world. The natives speaking Hausa radiated in every direction across African soil, even to the shores of the Mediterranean. They were met in the countries bordering on the Atlantic, and were numerous on the Gold Coast and at Lagos, skirting the Gulf of Guinea. Every year their caravans penetrated farther southeastward into the heart of Africa, while pilgrimages were annually made to Mecca across the Dark Continent. Sir George Taubman-Goldie relates an interesting experience of travelling for several days in the company of one of these pilgrim caravans on a journey from Khartoum to Suakim. Some eight hundred persons belonged to it, who remained short periods at each of the principal centres and made fresh negotiations for trade. With this stamp of population shooting forth arms of contact, like a huge tropical creeping plant, it was recognized that, should the Hausas heartily adopt the Christian faith, they would become gracious agencies for the evangelization of at least the half of Africa itself. This wide North African area, over twice the size of Europe, covered 500,000 square miles, and was popularly known as "Niger Territory," the home of the Hausas. Throughout the different States the dominant language, especially of the advanced portions of the tribes, was Hausa, for whose religious amelioration the undeniable responsibility was being laid at the door of Christendom.

In all probability Mr. Robinson will pursue his investigations for a time in the Hausa States west of Lake Tchad and north of the confluence of the rivers Niger and Binue. Supplementary to the study of the Hausa dialects and customs and the collection of native literature, he will make search for any remains which bear on the ancient traditions of the people and country. The Hausa race may rightly claim to be called the most literary of the native African races, on account of their extreme carefulness to preserve everything that has been written in their own tongue. Whatever light may be cast on the interesting philological inquiry of a possible connection of this language with the Semitic group, it has a peculiar claim on scholars and pioneers of the Gospel, because of its use by an immense number of Africa's children.

While the Hausas were followers of Islam, Wilmot-Brooke and other heralds of Christ noticed that they knew very little of their religion, and consequently the fanaticism which was so formidable in the Eastern Soudan was almost unknown there. An early anticipated harvest of the expedition is the translation of the New Testament into Hausa, which the lamented strenuous missionary, Mr. J. A. Robinson, inaugurated, by translating parts of the Scriptures, notably the first chapters of Matthew's Gospel. If this "ark of light" could be reproduced in the Hausa style of binding, it would most probably, through the passage of caravans, have a wide circulation, and the millions of the Soudan would learn something of the promised "way in the wilderness and rivers in the desert."

## II.—INTERNATIONAL DEPARTMENT.

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

### A Glance at the Situation in Turkey.

BY REV. C. C. TRACY, MARSOVAN, TURKEY  
IN ASIA.

The past year or year and a quarter has, in human view, been full of calamity. As if there were not woe enough, an attempt at revolution by secret organizations has made everything infinitely worse, stirred up the powers-that-be to the use of severe and stringent measures, and brought suffering upon all classes of people. The nine months spent here since our return to our field have contained the anxieties and subjected us to the wear of more than nine of the previous years. The most distressing thing about it all has been the all but universal distrust engendered, whereby people have been led to look with suspicion upon their nearest friends and the members of their own households. The consequences of these attempts, fostered by former subjects of this government, now in other countries, and carried on here by those who, incapable of judging wisely, rush with wild enthusiasm into things the results of which they would shrink from with horror had they the foresight belonging to larger information and experience, are already deplorable; God grant they may not become yet more so. These things have sadly blocked the progress of the loving and peaceful Gospel, interfered with school work, with preaching and labor of other kinds, and kept us in constant peril. Nevertheless, there are not wanting signs that the evangelical work is recovering tone, and is likely to take firmer hold in the soil, in consequence of the rude blast that has been passing over it. Rather to our surprise, we find in this place an unusual readiness to listen to the word of life. The bitter taste of mere human remedies for human sorrows may have prepared the way for the reception of the Saviour's loving invitation, "Come

unto Me, all ye that labor and are heavy laden, and I will give you rest." The number in attendance at Anatolia College is somewhat smaller than before the troubles began, but the spirit is improved and the seriousness of the students increased.

Some schools and congregations in the field are in a dilapidated state in consequence of all that has occurred; but we trust they will return to a genuine spiritual life and growth.

God has sent His angels to protect us during these trying months. We trust we shall be brought safely through these trials and that the work may be purer and better after the furnace heat that is testing it.

March 20th, 1894.

### The Shantung Mission, China.

Rev. C. R. Mills, D.D., of the Shantung Mission, Tung Chow, near Chefoo, China, says of the educational, evangelistic, and philanthropic agencies: "The educational institution at Tung Chow, founded by Dr. Mateer, and now ably managed by Rev. W. M. Hayes, is a college where, in addition to a good Chinese education, a thorough training is given in all the Western sciences. The institution is unendowed. The people whose sons come to the college are nearly all very poor. Their board and tuition has to be given them. The mission limits the number of students to one hundred. The Bible and Christian text-books are carefully studied, and the influences of the college are intensely Christian. The young men, most of them, remain in college eight or ten years. Few of them go through without becoming Christian. The graduates are sought by agents of all the missionary societies in North and Central China. Some of them are ordained ministers of high character, and others are engaged in other important work.

"The evangelizing work is carried on mostly by tours through the country in the spring and fall. There is an effort made to carry the Gospel by this means to the remote villages of the country. Much good has been done by this work, and it is rightly regarded as the principal work of the mission.

"The philanthropic work is twofold—the constant and the occasional. The constant is the medical. This is immensely important. There are stations at Chefoo, Tung Chow, Wei Hien, Che Nan-foo, Ichow, and Chi Nang Chow. There are dispensaries and hospitals at all these places. The most distinguished success is at Wei Hien, where there is a hospital for men, under Dr. William Ferris, and one for women, under Miss Mary Brown, M.D., and Mrs. Madge Dickson Mateer. Wei Hien is a large and wealthy city, with a very influential class of literary people—former mandarins and literary gentry. These people were formerly very hostile. Some two years since Miss Dr. Brown was called to perform an operation of a difficult and delicate nature on a married lady in one of these high families. It was a great success, and was regarded by the Chinese as simply marvellous. Since that time these high families are on terms of the closest intimacy with the lady physicians and the missionary families, and the whole city has become friendly.

"The occasional philanthropy has been in connection with the former one and the flood three years since. At these times large sums of money were collected, mostly in Britain and America, and distributed by the missionaries with the best results. On the last occasion a very thorough examination was made of all the families in the flooded district. This was done by the missionaries, and the funds were distributed by them. Thousands of lives were saved. Such a splendid object-lesson was presented to the Chinese in the outlying districts beyond the flooded region as they had never before seen. 'Here,' they reflected, 'our countrymen were starving

by thousands. The Buddhists and Taoists did nothing for them. These Christians, not of our own nationality, contribute the means, and the missionaries at great personal risk come and distribute food and save thousands of lives. This religion is surely from heaven.' The result has been a large ingathering. There are now 30 churches, 3800 members, and 1700 scholars in schools of all grades."

### Among the Hill Tribes of Central India.

BY REV. A. MÜLLER, ELLICHPUR, INDIA.

[Berar is a province in Central India. Nominally it is a part of the Nizam's dominions, but is really controlled by the British Government on account of military debt. A few brethren of what are known as a "Faith" mission are about all the Christian agents there. Mr. Müller, the author of this communication, is one of these missionaries.—J. T. G.]

On Christmas Day, December 25th, with great joy we received the Christmas home mail, and among many precious letters one from a dear friend and brother in Christ, unknown to us after the flesh, but one with us in his love for the Hill people in India, who said he had advised his bankers to pay to our mission 10,000 rupees, part of some money which he gave to the Lord for India six years before, but which had hitherto been tied up. I wish you all might have been present in our little Hallelujah Meeting after I had opened that letter! I think we all have been truly humbled and greatly strengthened through this Christmas gift. The Lord has wished to honor our joyful yet trembling faith in which we resolved last autumn to build the Chikalda Bangla, which may seem a small thing to others, but was not such a one to us. And we mean to "go forward" in the same faith "seeing Him and His treasures (by mistake I had already written treasurers) who is invisible." We do not think it would be "faith" to tie up these 10,000 rupees (£620) again, but have proposed a forward movement of our whole little mission to the committee in London,

urging specially three points : 1. The necessity of solid although simple houses in our unhealthy, dangerous hills. 2. The accepting of native helpers to work with our young men. 3. The call to open parts of our mission field which hitherto have remained quite untouched in the Melghat and in the Hoshangabad and Betul districts north of the Tapti. This will be a sort of hard pioneer work in the very lonely hills there ; but our young men are ready to go " for His glory and His kingdom," for whom the generous donor of the money prays that we may " lay it out."

*A Letter from Yuhanna Papaya.*

" Since I have become a Christian I have seen many troubles in the world, but I don't think they were real troubles; but the Father who gave His only begotten Son to save our poor, sinful souls likes also to teach His children the best way to love Him. Last week I went to visit my parents in A—, and I was very glad to see them ; and they also were glad, yet they showed me a house next to theirs to live in, since they cannot allow me to live in their house because I have broken my caste through giving my heart to Christ. My mother used to bring me food every meal-time, including a fowl for dinner, which was far too much for me to eat ; but my father wanted me to come back to his caste again, and wanted to pay a lot of money to the caste people to take me in again. It was very hard for me not to be received in my parents' house ; but the Saviour speaks in my heart that ' You think so much of things which will be destroyed, but you don't think of the house in which you will live with the Lord forever. Don't you feel happy ? ' I was happy ; I cannot say how happy. But I want you to pray for me that I may not get troubled about such things, but feel happy in the Lord forever."

*The Bairam Mela—The Worshippers at Bairam.*

The Bairam idolaters are just (besides our Kurkus) the people whom I should

like to see converted. But who will choose on whom the Lord should have mercy ? Are not the first to become last ? (Rom. 9 : 15, 16, and the whole chapter.) Yet I love these Bairam people. I had thought this Mela would bear some heathenish resemblance to our drunken fairs in England, Germany, and America. I thought of the wild lust displayed at the Holy Festival of the Hindus, and of fiendish fanaticism breaking forth in the nights of the Mussulman Mohurram. Yet I could only compare this gathering to certain big mission meetings in Germany, to big camp-meetings in America, with the exception of some devilish-looking fakirs and the wild music makers, whose noise nightly filled our hours of rest with dismay and sleeplessness. Think of 30,000 or 50,000, and altogether perhaps more people, camping together for days, attracting a large number of shop-keepers of all kinds, also a few (very few) showmen's entertainments, without any provision for cleanliness, worshipping and feasting with satisfaction at night-time, and you would wonder to see so little of drunkenness or of real indecency if you do away with merely Western notions and habits ; and but for that hideous rock and place of Sacrifices you would scarcely fancy being at an idolatrous festival, with its terrible counterfeits of Golgotha. The fact is, the Bairam worshippers are mostly farmers from the Berars and Betul, quiet and respectable, pious heathen, seeking to serve God, they and their whole houses.

*A Tirath on the Tapti River.*

Brother E. Charles writes : " Arriving on the bank of the Tapti, I found the people already gathered — those from the south side of the river and those from the north—where are their objects of worship. One is a large figure with one pujari (a priest), one gosain (a saint), and one Brahman, who seem to be the three who play on the people. Then there are about six smaller figures, the whole being cut out flat on the rock. The ceremony is

opened in the morning by the people taking a dip in the water ; then they go to take their offerings to the Dev—chiefly coconuts, and rarely a goat, which is slaughtered a little away. They sprinkle some water on the large figure, break their coconuts against it, prostrate themselves before it, paint it with a certain red stuff, then fall at the feet of the pujari, give him a piece or some such money-offering, and then they pass on to the Brahman, whom they serve in a similar manner. After this they pass on to the little idols, throw a little water on each, and apply that red stuff [sendur, red lead], etc. They then return to their place of encampment to partake of food and afterward return home. These are the doings of the better people, just as in Bairam. On the evening I got into the Tirath, I sang by the light of their fires, around which they were sitting, and spoke to them, to which they assented ; but these people's assenting means nothing. The next moment they go their old way. The following morning I also went out, but they were not very attentive. When I returned home I could praise God for His power unto salvation to us. He breaks the power of Satan. Glory to Him !”

*Some who seek Baptism.*

It was a very solemn moment for me when, several weeks ago, I found myself sitting at the foot-end of the bed of a slowly dying brother, having his nephew and niece squatted on my right and left to receive their first instruction for baptism. How in that humble village hut the tiny native lamp shone upon my Bible ; how bright the girl, Anandit (“ the joyful one”), looked, and what bright answers the boy, Mahadeo (the “ great god”), gave. Meanwhile, the suffering “ Lazarus” has died, whose special hymn was this, “ God loved the world of sinners lost ;” and for urgent reasons we have taken his boy of twelve years into our house ; and these young people's father has unexpectedly died even before the other.

The young people are also with us to be prepared for baptism. Mahadeo is just about to start with me and Yuhanna Papaya on a three or four weeks' jungle touring ; when we return we may receive these little ones, together with a young man, into the Church of Christ.

**The Peasant Women of Bulgaria.**

BY MRS. ZOE A. M. LOCKE, BULGARIA.

Life in the larger cities of Bulgaria is very different from that in the villages. The women are better educated and more refined and live more as Western Europeans live ; but it is from village life that the Bulgarian nation of to-day has sprung, greatly modified, however, by education and political and religious freedom. I wish to lift the curtain and let my readers see how Bulgarian women live in their village.

The question is frequently asked me, “ Of what color are the Bulgarians ?” They belong to the Caucasian race, and so are white, though they are generally not so fair as those living in more northerly parts of Europe. They have dark hair and eyes. Exercise in the open air and exposure to the winds and sun make their complexions a few shades darker than they otherwise would be. Our Bulgarian sister has a wealth of hair which might make some American women envious, and she knows just how to color it to give it that rich auburn tint which is so much admired. She has a good—not high—forehead, large black eyes, rather high cheekbones, broad nose—good for service, but not celebrated for its beauty, a large mouth, beautiful white teeth, a rounded chin, face, as a whole, broad, short neck, high shoulders, large, strong arms and hands. She is never guilty of compressing her waist into two thirds its proper size. She has no need of mutton-leg sleeves to broaden the beauty of her shoulders. Her muscles are strong and well developed, made so by labor in the fields. Her foot is a very serviceable one, not confined by too close-fitting

shoes, and not often troubled with corns. She decks herself in garments her own hands have made, in fashion not so very unlike those advocated by Mrs. Jenness Miller, but rather an improvement on hers, being loose and still more simple. She has a way of covering her beautiful hair with gay-colored head-handkerchiefs or other larger coverings which are more beautiful than neat. Her daughters are fond of "bangs," but curling irons are unknown; and if their own hair is not just right, black silk fringe makes a good substitute for their bangs. They are fond of wearing their hair in a dozen or two fine braids, to which, if not long enough to suit their taste, they do not hesitate to add something coarser.

The Bulgarian woman's garments are sometimes sombre and sometimes gay. She is very fond of bright colors, and embroiders her garments with gay-colored woollen or cotton yarns. She has gay hose for her feet, which latter she does not always keep the whitest or neatest. She has a pair of wooden clogs for muddy times, but she leaves them always outside her door. If she be a woman of ordinary means, she decorates herself with strings of bright-colored beads, gold or silver coins, or their imitation. She likes a good supply of ear and finger-rings, of bracelets and brooches, though they may not be of the finest gold. She is not completely dressed at home or abroad unless she has on a woollen apron—and every village has its own style; some being bright orange, some red, and others of various colors.

Let us look at her home. She has a frame house plastered with mud without and within and not generally white-washed. Its roof may be of thatch or tiles. Tiles are more frequently used now than formerly. It may contain one, two, or three rooms—usually two—one of which is the larger and is the living, reception, and sleeping-room, and the other a store-room. The covered entrance furnishes a convenient place where the housewife may sit and spin,

or weave, or take care of her young children and enjoy the fresh air. The living-room is quite large, not very well lighted; and she sometimes makes its walls neat with whitewash and the hard earth floor smooth with a mud wash which, when dried, is quite serviceable, and has this advantage, that it is easily swept, does not show dust, and does not furnish hiding-places for the numerous fleas. A large chimney at one side of the room is a good ventilator, as it allows the smoke and heat to escape, and the cold air, the rain and the snow to come in. At the close of the day the kitchen hearth is the most attractive spot in the room. Its bright fire and pot of boiling soup give good cheer to the tired ones sitting about them. Setting the table for the evening meal is not a very laborious process and does not take much time. The soup forms the central dish upon a low, round table. Each member of the family sits around the table on the floor or on cushions, and is provided with a spoon and a generous slice or two of bread. Supper is soon dispatched, and very little washing of dishes afterward is one of the pleasant results of this primitive style of eating. Around the room are disposed various household utensils—the bread-trough, in which the weekly batch of bread is mixed; the washing trough, made to do duty sometimes as a cradle; the flour-chest, the bread-box, copper kettles and pails, etc. The one large, gayly painted trunk belongs to the housewife, and contains her wardrobe at the time of her marriage and continues in that capacity still. A pile of home-made rugs, blankets, and cushions occupy one side of the room, which is high or low according to the means of the family. Chairs and bedsteads are unnecessary for this housekeeper, as she sits on her cushions and sleeps on her rugs spread on the earth floor, and there dreams her sweetest dreams. One article more must be added to this list of household furnishings, and that is a small, cupboard-like arrangement, always on the east side of

the room, in which is placed a picture of the Madonna or the picture of some saint, as the case may be, and before which swings a little lamp. This lamp is kept burning on the days kept for the Virgin and other saints.

Now let us see how she employs her time. She rises from her hard bed before light in winter and by light in summer. In springtime you might see her wending her way to the fields, one, two, or three miles away, before the sun is up. In one hand she carries her heavy hoe, with which she can do wonderfully good service in the vineyards and cornfields. Frequently you may see the mother carrying her youngest on her back, slung in a kind of woollen bag, as she trudges along to her work. While the mother works baby has a happy time lying under a tree, or bush, or an awning improvised for the occasion with the aid of the mother's apron. If, after a time, this gets to be rather monotonous for baby, his only resort is his mother's back, and he must take his joltings and chances there, and does actually fall asleep sometimes while his mother continues at her work. She takes her lunch-bag with her; and if you should take a peep inside you would see some very black bread and probably some garlic or onions, or maybe a piece of cheese or a head of lettuce, or some cucumbers, or only a little salt and pepper. She leaves off work in season to reach home by sunset. Then she prepares the evening meal, finishes the housework, puts her children to bed, and soon joins them in long, refreshing slumber. She works regularly with her husband in the fields through planting, hoeing, and harvesting. She helps in the gathering of the grapes, in making wine and grape syrup, and in threshing the grain. So much out-door work must be very burdensome, and yet she would not wish to be deprived of the privilege. She can take care of the cows, make butter and cheese, walk several miles to the city market, while her husband accompanies her on his donkey. She can cut wood, load it,

drive her ox-team to market, sell her wood at a good bargain, and with the money provide what she needs for her household. She makes most, if not all, of the cloth—woollen, cotton, or linen—used in the family. She is not quick with her needle, takes rather long stitches, but compensates for that by using very coarse thread. A tailor is employed to cut and make some of the heavier garments. In spinning she uses the hand spindle and distaff or a small spinning-wheel. She spins and weaves rugs, blankets, and towels for herself and others. Her daughters are taught from their early years to assist her in all the household duties. I have often seen girls five or six years old sitting at the street gate spinning or knitting. These mothers have the rare faculty of spinning stocking yarn and street "yarn" at the same time. They begin to knit their stockings at the toe, using hooked needles, and knit on the stocking farthest from them. This Bulgarian mother begins to prepare her daughter's *trousseau* soon after her daughter's birth, that it may be ready when the opportunity for marriage comes. She knows how to make sauerkraut, sour bread, and sour milk. She knows how to dress a lamb, stuff it with rice, raisins, nuts, salt and pepper enough to keep you in remembrance of it the rest of the day. As a special delicacy for her guests, she flavors her boiled chicken with garlic. She makes a variety of mince pies, which she bakes in a large flat dish a foot or two in diameter. The mince is crumbled cheese, pounded walnut meat, or chopped beet leaves and leeks, with sometimes the addition of grape syrup or honey, or sweet or sour milk to the taste.

*Something of her characteristics.*—She is very hospitable to friends and strangers. She is industrious and generally patient, and submits to kismet (fate) with better grace than some of her transatlantic sisters. She is very patriotic; not only is she ready to send away her husband and sons to fight for her country, but in several instances during

the late Servian War she actually went herself. She is very emotional, easily affected by joy or sorrow. She is very susceptible to ridicule. She is sometimes quarrelsome, gossiping, and jealous, which shows that she belongs to the same race that we do. She is fond of amusement, and enjoys the village dance out on the green or the dance in the street after a wedding, even though it be in winter with snow underfoot. If she has not learned submission from her mother, her husband does not fail to teach her by a more effectual method than moral suasion. If she thinks best to retaliate she may take the opportunity to visit her mother and let her husband have a quiet time for reflection, which generally has the effect of bringing him round in a few days, when the broken links will be repaired, and she will return to her home. Married life is not all smooth, though I do not think that divorces are more frequent there than in America in proportion to the population. Matrimonial relations are often entered into without the mutual love which is so necessary to a happy life. The parents make the arrangement and the young couple acquiesce.

Professedly only the biblical reasons for divorce are allowed, but practically a "backsheesh" by either party will be sufficient to bring it about. Women are subject to temptations to lead impure lives; and I am sorry to say that there are in Bulgaria some fallen ones.

The Bulgarian woman is very religious. She fasts twice a week, and six weeks before Christmas and Easter, and several days at other times during the year. She keeps her little oil lamp burning before the pictures of the saints, to whom she specially prays on their days, and also when there is sickness in the family. She confesses her sins to the priest, and if he so requires, she must pay penance for her wrong-doing. Usually she attends church on Sabbath morning, and religiously holds her wax taper during as much of the service as she wishes to hear. She does not understand the service, as it is intoned in

the old Slavic language, but she thinks, nevertheless, that she has received a blessing, and departs from the church to spend the remainder of the day in visiting and recreation and sometimes in working. She is much under the influence of the priests, and does not wish to do anything to incur their displeasure. She vigorously persecutes any who dare to differ in opinion from the teaching of the Established Church. Saints' days she observes more strictly than she does the Sabbath, saying that "they come only once a year, while Sunday comes once a week." To be called a Protestant is the worst thing that could possibly happen to her; and she has been heard to say that she would rather her husband should become a drunkard and her son die than that they should become Protestants.

How does the Gospel enter these Bulgarian homes, and what has it done for them? Booksellers or colporteurs visit these villagers and carry them the Bible and good books and tracts, and by their conversation often prepare the way for the evangelist, either male or female. As soon as it can be brought about, a Bible-woman is located in the village, and she visits from house to house and reads to them from the Bible. She stimulates in them a desire to learn to read, and she teaches them to do that with the Bible, or a portion of it, as a textbook. Little by little their prejudices die away, and the true light breaks in upon their souls.

The Gospel has the same wonderful transforming influence upon the women of Bulgaria that it has on the women of other countries. Wherever it enters it renovates the hearts and homes. It puts a new light into the eye, a new song into the mouth, and a perpetual joy into the heart. They love to tell "the story of Jesus and His love" to their neighbors; they love to attend the prayer-meetings, and are not ashamed nor afraid to let their voices be heard in prayer. They vote with their husbands and brothers on church matters, and some of our Bulgarian sisters have been

on the examining committee for church-membership. They are benevolent, and give more in proportion to their means than many of our American women do. One poor old lady, who had no money to give, gave the silver buckle which belonged to her wedding belt—a precious thing to her—to help support the preaching of the Gospel in her city. If they have used wine or tobacco before conversion, they become total abstainers afterward. They labor in the temperance cause; they have benevolent societies, they have mothers' meetings, and are thankful for all the help they can have to assist them in training their children aright. Twenty-five years ago only here and there one had learned the way to heaven by the cross of Christ; now hundreds of women know of this way and are walking in it.

### The Babis of Persia.

BY REV. P. Z. EASTON, D.D., NEW YORK CITY.

Having been acquainted with Babis for the last twenty years, and having studied the system on which the sect is founded for the last eighteen years, I should like to write a few words on the article "The Babis of Persia," page 362 of the May-number of *THE MISSIONARY REVIEW*.

The origin of Babism is to be sought in Persian pantheism—a system which goes back more than a thousand years, during which time it has produced many sects, of which Babism is one of the latest. All these sects hold one fundamental doctrine—viz., that the murid, or disciple, is to give himself up absolutely, body and soul, to the murshid, or guide. To say that the murshid is, to all intents and purposes, in place of God to the murid is to understand the matter. When God speaks to us He speaks to us as men, honoring the faculties of reason, conscience, and will with which He has endowed us. Does anything claim to be a new revelation? It must meet the demands of the old revelation, and stand or fall thereby. The

pantheistic idea is other than this. Revelation, conscience, reason and will are all annihilated. At every moment of existence there is nothing but absolute power, bare power, on the one hand, and absolute passivity and negativity, on the other. The murid is not a man in any true sense of the term, but mere material, a mere receptacle which is constantly being created and then taken to pieces or filled and then emptied. What he is has nothing to do with the nature of the communications or commands which are made to him or laid upon him. Judged by ordinary standards, they may be reasonable or unreasonable, wise or unwise, holy or unholy, but with all this he has nothing to do. Is he commanded to tell the truth, he tells the truth. Is he commanded to lie, he lies. Are counsels of wisdom give to him, he carries them out. Are the wildest vagaries of a madman enjoined upon him, this duty of obedience is exactly the same. Let me say:

First. The system is an essentially vicious one, based as it is on the degradation of the murid, who is robbed of all that makes him a man and reduced to a mere automaton. The honor and glory of the murshid is built up on the ruin of the murid. A more perfect contrast to Christianity it is impossible to conceive. "Because I live," says the Saviour, "ye shall live also" (John 14:19). "And the glory which thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" (John 17:22, 23).

Second. It cannot be reformed, seeing that the first step in the way of reform is to destroy the system root and branch.

Third. Every attempt to carry out the principles of this system has been fraught with the most terrible evils. The career of Mokanna in the eighth century, of which we have a true and faithful description in Moore's "Lalla

Rookh," that of Babek in the ninth, and of Karmath in the tenth, both of whom turned the Oriental world into an Acedema, or field of blood, more than all that of Wassan Sabah and his followers, the Assassins, who for one hundred and seventy years, from 1090 on, inaugurated a reign of terror compared with which that of the French Revolution was child's play, these and other instances which might be given both in ancient and modern times amply prove our assertion.

We are now asked to believe that Babism is an exception to the rule; that this devilish, this satanic system—and no other words can describe it—has been transformed; that the serpent has lost his fangs, and that the wolf has become the true protector of the sheep. Where, we ask, is the evidence for this amazing claim? Is it to be found in the blasphemous declarations of Beha, that he was not only Christ, but God the Father? Is it to be found in his life, stained with the basest of crimes? Is the man who attempted to poison his own brother, whom he had invited to eat with him, the inaugurator of a new dispensation of peace on earth? And what, forsooth, have we on the other side? Naught but honeyed words. The wolf is arrayed in sheep's clothing—*ergo*, he is not a wolf. What makes the matter still worse is that no excuse can be pleaded for this man. He was a cold-blooded villain, not a madman, like the founder of the Druses, or a deluded enthusiast, such as we may suppose the original Bab to have been. Good men there are among the Babis, men who have been drawn toward the system, hoping to find in it truth which they had vainly sought in Mohammedanism; good not because of the system, but in spite of it. Xavier was a holy man, but Jesuitism is anything but holy. We are to remember, moreover, that in all these pantheistic systems it is only a few who at first are fully initiated into "the depths of Satan," that it is the policy of the leaders to keep the multitude in ignorance, and to have some

whose pure lives shall serve to mask their own corruption. In the case of the Assassins the character of the sect was not fully exposed to public view until more than seventy years after it was founded.

There is no need of wasting any sympathy on the sufferings of the Babis. That they have suffered terribly is true. That they have endured suffering with marvellous fortitude and constancy is also true. So, however, it has always been in the case of these sects. When the infamous Babels, whose rule was to cause the wives and daughters of his captives to be violated before their eyes, had his hands and feet struck off, "he laughed, and smilingly sealed with his blood the criminal gayety of his tenets" (Von Wammer's "History of the Assassins," p. 27). As teachers and practisers of assassination the Babis richly deserve all they have been called upon to suffer.

It is idle to talk about their not interfering with governments, when, in the eyes of a Babi, there is no government but that of his leader. So long as that leader is in a state of semi-captivity, the exercise of his authority over rulers and countries may well slumber, lest he bring down vengeance on his own head. Let him, however, once become an independent sovereign, and we may then expect the return of that time when there was no security for sovereign or people, save as they became the slaves of the most awful despotism which ever showed itself on earth.

More freedom for women. Yes, but from the days of Mazdak these sects have taught the community of women. The millennium to be inaugurated is one of absolute license (Von Wammer, p. 105, etc.).

After reading this and much other such stuff, which finds its way into the public prints, one wonders how it is that Christian men and women can be so deceived.

Nevertheless, it is true that there is a terrible fascination about these pantheistic schemes, which does seem for a

time at least to rob men of sight, hearing, and understanding. Unquestionably, too, they contain grand views of truth, but the pity of it, the horror of it is that the truth, which should be so presented as to be uplifting and inspiring, is but the bait upon the hook to drag down the soul to hell.

A Baptist missionary from the Upper Congo, writing us on another subject, incidentally says: "The injustice and cruelty to which the natives are exposed by the Belgium State is a cause of much anxiety. On December 23d last, four canoes went to a town by night, the soldiers surrounded the place and fired; out rushed men, women, and children, their only aim in life just then to escape from their terrible foe. Every one was ruthlessly murdered and the right hand of each cut off to carry to the white man as proof that all had been slain. Their only offence was that they had neglected to carry kwangee (their staple food) to the State—and it is understood that they had neglected this but one day. The river last season had risen to an unusual height, and many of their gardens had been under water, hence a small famine in their midst; but no account was taken of this. What wonder that the people mock at Christianity when, on the one hand the Bible is offered them, and on the other examples so directly opposed to its teachings are before them."

The Bombay *Guardian* learns that Li Hung Chang, the Chinese Viceroy and Grand Secretary, has memorialized the Emperor for permission to retire, on account of advanced age, from the onerous position which he has so long, so loyally, and so honorably held. The *Guardian* says: "Li Hung Chang may truthfully be called one of the greatest statesmen of this century. He has piloted China through many troubles, and has exhibited a standard of morality which might well put not a few leading European statesmen to shame."

The *Western Christian Advocate* says: "Rev. W. A. P. Martin, D.D., LL.D., Peking, China, as we learn from a let-

ter from Dr. C. B. H. Martin, Danville, Ky., is coming home next year to spend the evening of life among his friends. He is saddened by the great loss of his noble wife, who was translated last April. He has been in China forty-five years, is president of the Imperial University of Peking, and is thought to be the best Chinese scholar living. He is in the neighborhood of seventy years of age, and is entitled to a little rest from the most arduous labors of a long and well-spent life."

Since the opening of the Theological Seminary of the Methodist Episcopal Church at Bareilly, India, two hundred native missionaries have passed through the regular course of three years; sixty have taken a partial course; one hundred and seventy-eight women, the wives of the students, have been trained to assist in the work, sixty-one Christian teachers have received certificates from the Normal Department; thus four hundred and ninety-nine workers have passed out from the school.

Bishop Gobat says of Palestine: "There exists no family life based upon the ennobling principles of self-denying love, truth, and justice, either among nominal Christians or Mohammedans. Neither the Greek Christians nor the Mohammedans have schools with a higher object than the mechanical practice of spelling and reading; no moral or religious training is attempted by the masters, who are generally taken from the lowest classes, and choose this vocation because, from some physical defect, they are incapable of a more active life. The whole training consists simply in the exercise of the memory. The Greeks begin with the Psalms, and afterward read the Gospel, while Mohammedans commit parts of the Koran to memory. Not the least attempt is made to develop the intellect or to direct the heart to spiritual truths. Where is, therefore, the salt wherewith this stagnant people is to be salted? Where the principles of justice, righteousness, and truth are so utterly ignored, it is very difficult to stir up the sense of the need of a Saviour."

### III.—FIELD OF MONTHLY SURVEY.

#### Africa, \* The Freedmen.†

##### CHRISTIAN MISSIONS IN SOUTH AFRICA.

BY REV. JOSIAH TYLER.

Protestant missions in South Africa are developing a degree of life cheering to every Christian observer. A few years ago it was predicted by some that the influx of Anglo-Saxons into that barbarous territory would be followed by bloodshed, the spread of intemperance, and other vices; but God in His providence has utilized white settlers (gold miners chiefly) in opening wide tracts of country for the spread of His Word. The history of the Queen's Chartered Company, from the time its members left Cape Town till they reached Mashonaland, is very interesting, and the manner in which they treated the aborigines in Matabeleland and the Bechuana district is creditable to them. The good they accomplished in checking intertribal wars, stopping the cruel customs of superstition, protecting the lives of missionaries, and providing facilities for evangelistic work is incalculable.

In previous numbers of this REVIEW attention has been directed to Northern and Eastern Africa. What is being accomplished and what are the prospects in the southern part of the continent?

Glance first at Natal, the "Garden Colony" of South Africa, of which the English are justly proud, on account of its healthy climate, picturesque scenery, and commercial prosperity. It became a dependence of Great Britain in 1845, but ten years previously the A. B. C. F. M. sent to it a party of brave missionaries, who clung to the field during a long period of discouragement and trial. Its European population at present is 47,000, while the

Zulus number nearly half a million. Among the natives there are 27 principal mission stations and 35 branch stations; members in full communion, about 5000; native preachers, 106; day schools, 65; ordained native ministers, 11. The Bible is translated into the Zulu dialect, also a variety of elementary books. There are now in the field American missionaries, European belonging to the Church of England, Scotch Free Church, German (Berlin and Hanoverian), Norwegian, and Swedes. Pains are taken by the American missionaries to train a native ministry, and not without success. Besides these there are Trappists, Catholics of the Benedictine Order, who have industrial schools in various parts of the colony.

Zululand, separated from Natal by a small river, has a native population of 120,000. Norwegians, Germans (Lutherans), and the Church of England occupy that part of the field, and their reports since the Zulu war of 1879-80 have been highly encouraging.

In Matabeleland the native population is estimated at 300,000. They are Zulus, having originally come from Zululand, and are war-loving. The father of Lo Bengula, the late chief, was a friend of Rev. Robert Moffatt, the noted missionary of Bechuanaland, and promised that he would protect the lives of those who settled in his country for the purpose of evangelizing his people. Lo Bengula, his successor, kept that promise, so far as security of life is concerned, but refused to allow a single man or woman of his tribe to embrace Christianity. Now that Great Britain has assumed the protectorate of that region, the lives of native converts are safe, and the few brethren of the London Missionary Society located there are much encouraged. So far as the chief is concerned, we believe

\* See also pp. 235 (April), 338 (May), and 401, 412, 424, 441 (present issue).

† See p. 436 (present issue).

he desired to live on friendly terms with the English. Like Cetywayo, Chief of Zululand, he may not have been able to control his soldiers. An attack on the Mashonas, lately made, was repulsed by white men, and complications arose which resulted in a collision and the complete subjection of that tribe to the British crown. This was the case when this article was written, but great changes have taken place. Mr. Mofatt is now at Palapyre, the capital of the Bamangwato. As the papers show, Matabeleland is now open for commerce and Christianity.

In Mashonaland, destined probably to become the Eldorado of Africa, missionaries are early on the ground, notably Wesleyan Methodists and the Church of England. Both societies have received liberal grants from the British South African Company, and are laying broad foundations for usefulness among whites as well as natives. For the latter a brick church holding 250 has lately been opened and without debt. Eight native volunteer evangelists have gone from the Transvaal to teach those people. The country is about the size of Scotland, with not at present a large native population, but as it is healthy on the high tablelands, and rich in agricultural, pastoral, and mineral resources, it will doubtless be soon filled with Zulus as well as Europeans, £7000 have been granted for mission work in Mashonaland by the Society for the Propagation of the Gospel in Heathen Lands.

To the Manica district, the northern part of Gazaland, a portion of which is elevated and healthy, the American Board has just sent a party of four ordained missionaries with their wives and some Zulu assistants. They acquired the language in Natal, some of whom had previously explored Manicaland. Gungunyana, the chief, principally through a kind message sent to him by Sir Cecil Rhodes, has given to the missionaries land on which to build, and has promised to protect them. The chief, like his predecessor, has been a

vassal of the Portuguese, who have a few missionaries (Roman Catholic) in his dominion, but he prefers the protection of the English throughout his country. Friends of missions will look with interest for news in regard to the history of the first Protestant mission in that distant region.

In the Transvaal (Dutch republic), with an area of 116,000 square miles and a population estimated at from 360,000 to 800,000, more mission work is now being accomplished than ever before, and the prospects are highly encouraging. For many years the Dutch farmers were indifferent to the moral necessities of multitudes of their own people as well as the heathen, but a change has taken place. Very few of the Boers are now without instruction, and the Zulus, from whose forefathers they suffered so much in the time of Dingaan (a treacherous chief), are now in some cases meeting with kind treatment at their hands. A missionary spirit has sprung up, and efforts to evangelize the natives, similar to those in the "Dutch farm missions," in the northern part of Natal are not uncommon. This is true also of the Orange Free State, in which Wesleyan Methodists and German missionaries are laboring successfully. The growth in the Transvaal from 1884-92, according to Rev. Owen Watkins, a missionary who has been on the ground for several years, is remarkable. Within those eight years the native agents have increased from 97 to 538; the membership from 774 to 3539; the attendance on public worship being from 11,254 to 25,308.

In Tongaland, a malarial district dominated by the British, are a few mission stations, mostly under the charge of Christian natives sent by the Wesleyan Methodists.

In Swazieland, with an area of 2500 square miles and a native population of 80,000, probably soon to be ruled by the Dutch, the Methodists have for many years been at work, and not without encouragement.

In Basutoland, the "Switzerland of South Africa," embracing an area of 10,000 square miles and a native population of 175,000, mission work is vigorously prosecuted, chiefly by French Protestants. Nowhere in South Africa has there been such a degree of success. The Basutus are regarded as the most intelligent, industrious, and progressive of the Kaffir clans. That the native Christians in that field might evangelize an ignorant, superstitious, and war-loving tribe, speaking their own tongue (the Barotsi, living far distant on the northern bend of the Zambesi River), they sent up a few years ago a missionary party conducted by the Rev. Mr. Coillard, a man of heroic faith, whose career will make a deeply interesting chapter in the history of pioneer missionaries in Africa; and now, after years of toil in that field, God is crowning their labors with success. The political affairs of Basutoland are under the charge of the Cape Colony. No ardent spirits are allowed within its borders.

British Bechuanaland has an area of 1,190,000 square miles, is a good agricultural and pastoral region, having a native population of 475,000. The most interesting tribe in that country is the Bamangwato, whose chief is *Khama*, the "most enlightened and Christian ruler in Africa," a man who exerts himself nobly to keep intoxicating liquors from being sold in his country, and who furthers every good cause. The latest intelligence from Bamangwato Christians is, that they are sending missionaries to Lake Ngami, encouraged and aided by their worthy chief.

The Cape Colony has an area of 333,000 square miles, with a population of 1,252,347, of which whites form one third. Within this area are the Transki, East Griqualand and Tembuland. For the whites, the Dutch Reformed and Episcopalians (S. P. S.) are laboring, but the natives are not neglected.

Among the Malays in the vicinity of the Cape and those of the Moslem faith the Methodists have mission stations. The number of native Christians in the

Cape Colony is estimated at 200,000. According to the census of 1891, there were 50,388 Hottentots in the Cape Colony.

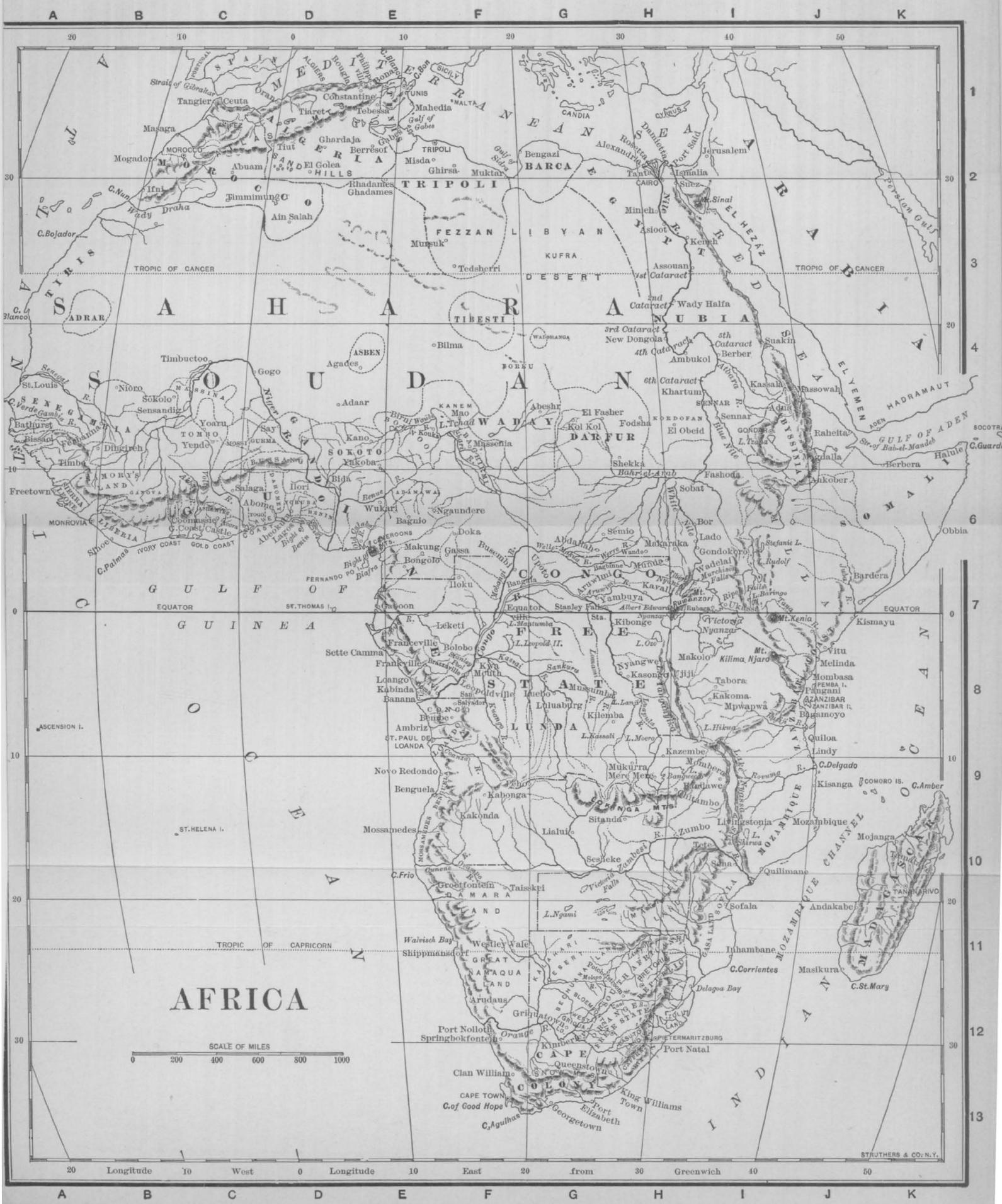
In *Kaffirland*, with a native population of 500,000, mission work has been prosecuted since 1736, when the Moravian Brethren entered that field. It has now representatives of the Free Church of Scotland, the Rhenish, Berlin, Hermansburg, Dutch Reformed, primitive Methodist, and Roman Catholics.

*Namakwaland* and Demararaland were made a German dependency in 1884. They cover about 360,000 miles, and have a population of 236,000. Hottentots occupy about three quarters of the country, and constitute one fifth of the population. The Finnish (Lutheran Society), Rhenish, and English Methodists labor among them.

The report of the South African Conference sent to the British Conference at the close of 1892 shows clearly that our Methodist brethren have reason to thank God and go forward with zeal. Their field includes the districts of the Cape of Good Hope, Graham's Town, Queen's Town, Kimberly, and Natal. Missionary work is not confined exclusively to the natives, but the report says that the growth of our colonial and native church is larger than in any other previous year. The number of native church-members is 36,367, being an increase during the year of 2844. There are 14,265 native members on trial, with 76,412 in junior society classes.

#### Statistical Notes.

The Dark Continent contains the most prodigious mass of savage humanity, of degradation bordering on the bestial, to be found upon the face of the earth. Senegambian, Kaffir, Bushman, Hottentot, are synonymous with Fijian and New Zealander before they were transformed by the Gospel, and with cannibal of New Hebrides or New Guinea, Patagonians and Australian aborigines of to-day. But while the islanders number at the most only a few hundred thousand, Africa contains scores of



millions, a host nearly three times as great as the population of the United States, and four times as great as that of the British Isles; and yet its 12,000,000 square miles are only one thirteenth as densely settled as India and one tenth as densely as China. It is true, there is a great difference in Africans intellectually, socially, and politically. Not a few rise to an estate approaching to civilization; the great majority are, however, exceedingly low in the scale of humanity.

Authorities differ widely as to statistics, and only estimates are possible. Those given here represent a mean between the two extremes.

<i>Population of Africa</i> .....	160,000,000
North.....	20,000,000
Western Equatorial.....	90,000,000
Eastern Equatorial.....	35,000,000
South.....	15,000,000
<i>Religions:</i>	
Mohammedans.....	77,000,000
Pagans.....	75,000,000
Christians.....	7,500,000
Abyssinian Christians.....	5,000,000
Protestant.....	1,100,000
Roman Catholic.....	800,000
Coptic, etc.....	600,000

*North Africa* includes the region lying between the Mediterranean and 15° north latitude, and contains an area of about 4,500,000 square miles. *Equatorial Africa* stretches from this line to 15° south of the equator, and is divided into two sections on the meridian of 25° east longitude. Thus Western Equatorial Africa embraces the West Coast from Senegal to Angola, the Niger Basin, Western Soudan, and the bulk of the Congo Basin, an area of about 2,500,000 square miles. The eastern portion contains the great lakes and the region of the Upper Nile, and extends over about 2,000,000 square miles. *South Africa* comprises the remainder of the continent, an area of less than 3,000,000 square miles.

There are four principal and very distinct *races*: the Semitic, the negro proper, the Bantu, and the aboriginals—*e.g.*, Bushmen, Hottentots, etc. According to Dr. R. N. Cust, the number of languages is 111.

*Mohammedanism* entered Africa more than twelve hundred years ago with the conquering Arabs, and the invasion has continued both from the north and east ever since. The sword, commerce, and direct missionary effort have wrought together to extend this faith from the coast through the vast desert toward the interior, until the Congo and the Zambesi have been reached, and its influence is felt as far south as Natal and the Cape.

The *Abyssinian Church* was founded in the earliest centuries, but, like all the ecclesiastical bodies of the time, soon departed from the purity of New Testament faith and practice, and under the combined influence of Islam, Judaism, and heathen surroundings, has become the most corrupt and apostate of all organizations which bear the name of Christ. The *Coptic Church*, the only surviving remnant of the old Church of Egypt, is wholly confined to the Nile Valley, where also are located a few thousand Syrians, Greeks, Armenians, etc.

About 500,000 *Roman Catholics*, mainly French, Spanish, and Italian, dwell in Algeria; some 250,000 are connected with the numerous and widely scattered missions, and the remainder belong to the various colonies founded by papal powers. About 20,000 are settled in Cape Colony. Jesuits, Capuchins, the Brothers of the Sahara, and other monastic orders, 17 in all, with 370 priests, are busy night and day changing pagans into papists.

More than one half the *Protestant Christians*, or about 700,000, are European colonists, chiefly English and Dutch, and are largely confined to South Africa. The remaining 400,000 have been rescued from paganism by the bearers of glad tidings from Germany, Britain, and America. Not less than 60 missionary societies are united in the herculean task of conquering Africa for Christ. Of these 24 are British, 16 American, 10 German, and 7 are Scandinavian, etc. About one third of the number have entered recently, consequently their harvest does not yet appear.

In *South Africa* the Gospel was first proclaimed in modern times, and here it has won its largest victories. It is gratifying to know that Cape Colony can fairly claim the right to be called Christian. Of its population of 1,500,000, the Dutch Reformed Church reckons 306,000 adherents; the Church of England, 140,000; Wesleyans, 112,000; Independents, 70,000; and Presbyterians, 37,000. The region farther in-

land also is well covered with flourishing mission stations. There is a Wesleyan Conference which has upward of 31,000 natives in its churches. Three German societies—the Berlin, Rhenish, and Hermannsburg—have each more than 20,000 native Christians; and with the Moravian and Basle societies have an aggregate of 40,773 communicants. The American Board has wrought nobly among the Zulus, for fifty years, and the Scottish Free Church is a light-house at Lovedale. The total number of societies in South Africa is 18. It was here that Schmidt and Vanderkemp, Moffat and Barnabas Shaw, and others laid deep and broad foundations. All through South Africa the soil is fertile, the climate is favorable for Europeans, stable governments have been set up, and rich mines of gold and diamonds are certain to attract settlers.

*Western Equatorial Africa*, by a mysterious providence, contains the densest mass of paganism—more than half the entire population of the continent—crowded within the most pestiferous and death-laden area in the world. The West Coast in particular has been indeed the “white man’s graveyard.” Can it be that this is to be linked with the fact that for four hundred years this was the horrible theatre of the slave trade, whereby some 40,000,000 of Africans were seized and forced into bondage? Sierra Leone has been occupied by missionaries for a full century, with the Church Society and the Wesleyans in the lead. There are now 41,000 Christians there, a portion of them organized into an independent ecclesiastical body. Seven societies are at work in Liberia with results nearly as large. The Gold Coast is cared for by the Wesleyans and two German societies, the Basle and Nord Deutch, and the Slave Coast by the Wesleyans, the Church Missionary Society, and the Southern Baptist Convention. The Niger Basin is mainly in the hands of the English Church, with the Scotch United Presbyterians at Old Calabar. The Cameroons are German, and under political pressure the English Baptists have retired and made way for a society from the Fatherland. The Gaboon is now French, and the Presbyterians have been similarly interfered with. Eight societies are leagued together to redeem the Congo Basin, but little more than pioneering and preparation can yet be recorded. It was Stanley who stirred the Christian world to enter this great field. Both below and above the Cataracts a number of steamers are doing service for the King.

In *Eastern Equatorial Africa* we find other missions still in the primitive stage, though one or two societies entered the coast region more than a generation ago. It was Livingstone who persuaded British societies to first establish missions in the interior. The Church Society is on the coast and in Uganda; the Universities’ Mission is in Zanzibar and upon Lake Nyassa; the Free Church on the southern and western shores, and the Scottish Established Church at Blantyre; the London Society has taken possession of several points about Lake Tanganyika; to the west of this are the Paris Society and the Primitive Methodists; and to the north are the Moravians and the Berlin Society. The Garenganze field of Arnot lies to the west. Eight societies occupy this district. The dreary wastes of Sahara cover the bulk of *North Africa*, and the population is practically all Mohammedan. Berbers, Moors, and Turks are everywhere the ruling force, and a low grade of civilization exists. Up and down the Nile from Alexandria to the Cataracts the American United Presbyterians are engaged in work among the Copts. In all the Barbary States the North Africa Society, largely with medical missions and schools, is witnessing for Christ. The South Morocco Society also sustains a small force.

Societies at Work in Africa.	Ordained Missionaries.	Communicants.	Native Christians.	Scholars.
<i>British:</i>				
Church M. S. ....	42	9,847	25,500	6,200
Wesleyan .....	25	18,493	61,300	9,287
Un. Presb. (Scot.) ..	19	3,490	12,000	2,750
Free Ch. (Scot.) ..	16	4,675	13,000	8,500
Church of Scot. ....	3	150	1,500	800
Universities' Miss. .	23	1,701	3,185	1,966
London M. S. ....	29	2,515	7,485	2,270
Unit. Free Meth. . .	5	3,032	7,000	800
<i>American:</i>				
American Board. . .	23	1,560	5,000	2,504
Methodist .....	20	2,900	8,000	1,500
Presbyterian .....	12	1,929	7,500	875
United Presb. ....	14	3,891	10,000	7,313
Episcopal .....	8	650	2,500	1,250
United Brethren. . .	18	6,000	12,000	1,600
<i>Continental:</i>				
Moravian .....	33	3,498	13,900	2,812
Berlin .....	58	11,720	23,950	4,233
Hermannsburg. . .	50	13,000	25,000	6,000
Rhenish .....	32	7,300	20,350	4,025
Basel .....	50	5,275	11,986	4,712
Paris .....	18	7,960	15,000	7,870
Other Societies. . .	125	3,800	10,000	1,200
Total .....	623	113,526	316,108	80,217

## IV.—EDITORIAL DEPARTMENT.

## Mission Work in India.

The editor has a private letter from a very intimate personal friend, a civil-service magistrate in the Northwest Provinces of India, which is so interesting that he ventures to lay it before the readers of the REVIEW :

I dare say you would like to have a description, from an official point of view, of Indian society more or less with regard to missions. I do not think that you or any of the people at home can have any idea of the difficulties and disadvantages under which missionaries labor through the action of their fellow-countrymen in India. A missionary, as such, is outside the pale of European society in India (society being spelled with a capital S). The result is that he has, as a rule, to make up his mind to be looked down upon by the majority of Europeans he meets. This is curious and may seem unlikely, but it is a fact; and the thing of all others which I admire about missionaries is the way in which they accept that fact, and give up literally all things for the sake of the Gospel of Jesus Christ. The longing after European society must sometimes be terrible—placed as I am, I can realize that; and to have so many Europeans round about who will not associate with, and have absolutely no sympathy for, missionaries must be to the missionary a very severe trial. This is looking at it from the point of the missionary as it affects himself. Looked at from the point of his work, it is even more distressing. How can we expect the natives to respect and admire missionaries when they see them treated thus by the Europeans in office? They naturally argue that the missionary is a low-caste man who is disregarded by his fellow-countrymen, and whom therefore they are also at liberty to treat as they like; and missionaries have, I know, to undergo treatment from natives which the natives would never dare to use to any of us officials. Another thing that militates against their work is the commonly accepted but utterly false idea that every native Christian is a blackguard, a thief and a liar. This view is accepted unquestioned by ninety-nine per cent of Anglo-Indians. I have often been surprised at this, and when I hear it expressed I invariably ask how it was formed. The answer equally invariably is, "Oh, So-and-So had a native Christian bearer, a regular thief, who

stole his liquor," and so on. I have taken the trouble to go into the matter with some care, and can give it, as the result of my experience, that the native Christian convert as a rule is infinitely above his heathen brother in morality, honesty, and truthfulness, though he has not (*and cannot be expected to have*), as a rule, attained to the level of Western practice in these points. It is positively unjust to compare a poor fellow, whose ancestors for hundreds of generations have lived in immorality, dishonesty, and untruthfulness, and who has only just learned to trust Christ for his Saviour, with men whose ancestors have had religious training and opportunities for centuries; and yet this is what is often done. As a matter of fact, I believe that the dislike to native Christians is really this. They are able, as heathens never can, to compare a nominal Christian's life as it is with his life as it should be, and the (nominal) Christian, knowing this, dislikes him because of the pricks of conscience that (nominal) Christian feels in doing things he knows to be wrong in presence of the native Christian. I should not like to lay this charge in general, but it is my belief, and the reason I forward it is this: I have invariably associated with and employed native Christians, and I find that it is necessary to be extremely careful not to do anything which might "cause them to stumble." In fact, I find that I have to give up a good many things in which I see no harm for fear they might. Now, no man who is not himself a converted man could live in front of these native Christians without knowing that they see and know when he does wrong, and he must necessarily dislike them accordingly. This is the only reason I can think of for the general dislike of native Christians. There is one special reason among the class of people (who, thank God, are rapidly decreasing, and mainly consist of young and ignorant fellows) who are given to kicking "niggers." That is, that they dare not treat native Christians in the way they do heathens, because the native Christian would be man enough to resent it. This, however, would only apply to a very small portion of the Anglo-Indian community.

Another great stumbling-block in the way of missions, which I see as an outsider, is the action of Government. Government sets up to be impartial—not to favor any religion. The result of this is that it actually handicaps

Christianity terribly in its combat with heathenism. The natives argue, and very naturally too, that if our religion were the true one, Government would teach the Bible in schools and aid missions—in fact, one native asked me why it was, if England really believed in Christianity, the Government did not send out missionaries. The native, therefore, argues that English people do not believe in Christianity; and I must say that the action of many of the English in India lends itself to strengthen that view. I do not at present see how Government could now introduce Bible teaching into its schools; but it could have done so immediately after the Mutiny, when Herbert Edwardes proposed it. It could, however, lend very much more aid to missions if it chose than it now does.

I must tell you one thing, in view of what our Hindu friend said at the Parliament (Bedlam?) of Religions at Chicago, *in re* slaughter of cows. There actually is a case on record of a holy Hindu jagir eating the dead bodies of human beings which floated down the Ganges (I can give you, if you wish it, full facts, with names and dates. I saw the place myself. The man was prosecuted, I believe, in 1887, and the occurrence happened on an island in the Ganges in the jurisdiction of the magistrate of Budaon); and Hinduism is a religion which allows reverence to a man like that and whom you Americans allowed to stand and preach unanswered falsehood at the World's Fair! It was altogether a monstrous arrangement, and I agree with you in thinking that it was capable of incalculable harm.

However, we can all rest on one grand truth, a *fact* that we can never doubt—namely, that God reigns, that Jesus Christ died for the world and is bound to win it to Himself. What a grand thing it is to know that we are *bound* to win! No matter what mistakes may be made by His feeble followers here, He is directing all, and knows exactly the best time and the best methods. It is only a question for us now whether we are going to share the glory ourselves or let others reap it. The missionary undoubtedly has a hard time. He is like his Master, “despised and rejected of men” and “acquainted with grief.” He is despised and rejected by both white and brown, and he has to bear solitude and disappointment and the terrible fall from the ideal to the real. He gives up friends, home, country, everything for Christ; but he will have his reward. I do not suppose there is a single feeling more pleasurable on earth than to know that God has used

one to point some poor wretch lost in worship of devils—which Hinduism mainly is—to the true Saviour.

Yours in the bonds of love for Christ and His work,

J. HOPE SIMPSON.

**A Corean Itinerant Mission** has been lately organized, and the following is its declaration of principles. Motto, “Occupy till I come.”:

In Corea millions of human souls are in pressing need of the Gospel, and thus far the vast majority of the people have been wholly unreached by any herald of the cross. For all these centuries generation after generation has perished without the knowledge of Christ.

The present missionary methods and agencies employed are so plainly inadequate to supply this need that, unless some new or additional measures are adopted, it is a hopeless task to attempt to overtake this appalling destitution.

Without any interference with the work of other societies and missionaries now on the field, there is both an open door and ample room for some supplementary effort especially directed toward the immediate preaching of the Gospel throughout Corea. This is the great object of the Corean Itinerant Mission. It is to be interdenominational in character, evangelistic in spirit, and aggressive in method, not building on any other man's foundation, but pressing into the regions beyond and aiming to preach the Gospel to every creature.

God seems in our day to be leading His Church greatly to multiply both gifts and workers. In answer to united prayer to the Lord of the harvest that He would thrust forth laborers into His harvest, hundreds of men and women are being made ready to undertake the work of evangelization where as yet Christ is not named. Many of them cannot conform to any fixed and uniform educational standard, and will be shut out from the mission field if they are required to prepare by the usual full course of study. And yet they give evidence that by the Holy Spirit's teaching they have been qualified to sow the seed of the kingdom.

Another of the signs of the times is found in the signal blessing which God has granted to Gospel witness and work done in the name of Jesus, in simple faith, in supreme dependence upon the Holy Spirit, and in confidence that, in answer to believing prayer, all needful support will be furnished by the voluntary offerings of God's people without the necessity of direct appeal for money,

of incurring debt, or of assuming obligation for any fixed amount of salary.

These simple facts and principles serve to indicate the basis upon which the Korean Itinerant Mission is formed and is to be carried on. Its doctrinal standards are not those of any one body of disciples exclusively, but rather those great fundamental truths embraced alike by the Reformed Church in all its branches, and forming the basis of the so-called Evangelical Alliance.

As the prime purpose of this mission is to penetrate into the regions beyond, the territory as yet unoccupied for Christ is to be recognized as its special field. All conflict and collision with existing missionary organizations, or with missionaries now employed, should be carefully avoided, and brotherly love should be cherished and active co-operation promoted. If only Christ be preached, by whomsoever it be, let us rejoice.

This mission gladly welcomes as its workers those who are highly educated. No contempt is cast upon learning and culture in seeking to make room for those not so highly qualified. But the supreme qualification sought in all candidates, and for lack of which no other can compensate, is the evidence that they have been truly born again and have been fitted by the training of the Holy Spirit to witness to Christ and to win souls. Every precaution will be taken, therefore, to insure at least a high type of spiritual character in accepted candidates; and it is thought best that those who have had no previous experience in mission work be fully accepted missionaries after two years of trial upon the field.

Some one missionary will be asked to act as director on the field; but in the prosecution of the work important steps are to be taken only after conference and united prayer among the missionaries have brought them into unanimous accord. Any tarrying to wait upon God until His mind is made known will be richly repaid by the confident persuasion that He is guiding in every new step. Should conflict arise through variance of opinion, the council of referees at home should be consulted.

Believing that God, rather than man, has led the way in the forming of this new mission for Corea, we commend it to the love, sympathy, and prayers of all those who hold to the inspired Word of God, who believe in the one name whereby there is salvation, who depend upon the Holy Spirit for all power in service, and who love Christ's appearing and kingdom.

Director: MALCOLM C. FENWICK,  
Wonsan, Corea, Asia.

Honorable Secretary and Treasurer,  
JOSEPH R. DOUGLAS, Box 342, Toronto,  
Canada.

We wish this mission heartily great success. Friends who believe in such attempts to push the lines of evangelization will be glad to bestow of their goods to feed God's poor.

Professor George E. Day, D.D., of Yale University, New Haven, Conn., is making a most laudable and painstaking effort to gather a complete library of missionary literature at Yale. He has succeeded in collecting thousands of volumes, some very rare. He will be glad of help from all who are willing to aid in such a grand project.

He wishes especially a complete file of the *MISSIONARY REVIEW, First Series*, from 1878-87. Part of these numbers he has, but part are missing. It is not at all improbable that some of our readers may be able to supply the missing links; or, better still, some one may be willing to donate an entire set of the ten volumes, from 1878-88. This would be helping to complete one of the most carefully compiled missionary libraries in the world, and be a source of enrichment to future generations. If any one has numbers of these earlier volumes, and will supply them, the editor or Dr. Day would be glad to hear from such. Any other rare books on missions Dr. Day would gladly add to his great collection.

Rev. Matteo Prochet, D.D., President of the Waldensian Board of Evangelization, has again made a tour of the United States in behalf of the missionary work of the Vaudois Church in Italy and among Italians in other parts. He had a warm reception from the Waldensian colony in Burke County, N. C., every member of which turned out to meet him; and one hundred little children, drawn up in ranks at the boundary of the Waldensian lands, sang a hymn of welcome. The Waldensians seem very happy in their North Caro-

lina home, and will probably soon be joined by more of their countrymen.

The "Darkest England" scheme of General Booth has this year cost \$765,000, toward which sum no less than \$695,000 has been returned in labor or money by those benefited. The "Rescue Homes" have received 1670 women, 800 of whom have gone into honorable service, and 320 have become reconciled to their friends. Meals to the number of 127,000 have been supplied, 79,500 children fed, and 361 ex-convicts have been helped and employed. These facts cannot but awaken gratitude, whatever may be our opinion of the methods of the Salvation Army.

### Christianity and the Church.

From one of our exchanges we clip the following, with the sentiments of which the editor thoroughly accords :

"There is a way of lauding Christianity and at the same time finding fault with the Church, that does not seem to be quite fair." In a recent sermon by a distinguished man, fault was found with the Church because "such philanthropic and evangelistic enterprises as the Young Men's Christian Association, the Woman's Christian Temperance Union, and the Salvation Army had arisen outside of church organizations. George Müller's remark that these good agencies were 'monuments to a dead Church' was quoted with approval, with the exception that the preacher substituted 'sleeping Church' for 'dead Church.' These outside agencies were regarded as laudable manifestations of Christianity, but not having arisen within church limits, not being controlled by Church authority, having in some instances to wait long before receiving ecclesiastical sanction, they were regarded as having risen in spite of, or at least independently of, the existence and activity of the Church. And then the positive position was taken that the mission of the Church requires that these and similar works should be undertaken and carried on by the Church in its organized capacity."

Against such gross misrepresentations we also desire to enter our protest. Every one of these agencies, so far as there is any good in them, owes it to the very genius of Christianity and the Christian Church. We must discriminate between the local

Church and the Church *at large*. It is manifest that many an individual congregation would unwarrantably waste money and energy in a work done within its own borders exclusively which could be done in common with others. A Young Men's Christian Association needs, for example, certain machinery that is too cumbersome for one church to manage. But why it should be regarded as outside of the Church because it is outside of any particular local organization is hard to understand. A missionary board which represents a whole denomination is certainly the organ of the local churches, and owes its support to them.

Another overture looking toward "Christian union" appears—this time from the Congregationalists of America. The finding of the Council is as follows :

In brief, we propose to the various Protestant churches of the United States a union or alliance based on :

1. *The acceptance of the Scriptures of the Old and New Testaments, inspired by the Holy Spirit, as containing all things necessary to salvation, and as being the rule and ultimate standard of Christian faith.*
2. *Discipleship of Jesus Christ, the Divine Saviour and Teacher of the world.*
3. *The Church of Christ, ordained by Him to preach His Gospel to the world.*
4. *Liberty of conscience in the interpretation of the Scriptures and in the administration of the Church.*

Such an alliance of these churches should have regular meetings of their representatives, and should have for its objects, among others :

1. Mutual acquaintance and fellowship.
2. Co-operation in foreign and domestic missions.
3. The prevention of rivalries between competing churches in the same field.
4. The ultimate organic union of the whole visible body of Christ.

Voted, That this paper be communicated to other State associations and conferences, and to the National Council, for their consideration and action.

AMORY H. BRADFORD,  
WILLIAM HAYES WARD,  
STEPHEN M. NEWMAN,  
FRITZ W. BALDWIN,  
CORNELIUS H. PATTON,  
DANIEL A. WATERS,  
THEODORE F. SEWARD.

Com. of the  
General  
Association.

We incline to think that if less were made of outward and organic unity, and more emphasis laid upon *hearty co-operation in all mission work* at home and abroad, a nearer approach would be made to our Lord's ideal of all being one than can be reached in any mere external organization. The tendency of freedom coupled with intelligence is to *individualism*, as a tree that grows ramifies. But the tree is yet one, notwithstanding its branches. And unity is found in diversity so long as the harmony of action and unity of sources of life and growth are maintained. The brethren who put barriers about the Lord's table to keep out all unimmersed believers, or about the pulpit to keep out all who are not ordained in their fashion, are no doubt conscientious, but they can hardly expect external unity unless the lamb and lion lie down together, the "lamb being inside of the lion." The only union with such bodies is by absorption into them. But practical and hearty co-operation in the work of God is practicable without surrender of conviction, or the immoral tone of mind which insists "you must be like us." Of denominationalism we are not afraid, but of intolerance and bigotry we are, and of uncharity, which makes all true co-operation impossible.

A communication in the *Northern Christian Advocate* states that the week of prayer this year was observed with more than usual interest by both Japanese and foreign Christians in Nagoya, Japan. A meeting in English was held in the afternoon of each day, and a service in Japanese in the evening. An unusual interest attended these meetings from the first, and before the week had closed the interest had so deepened that it was decided that the six churches—the Presbyterian, the Congregational, the Episcopal, the Methodist Protestant, and the two Methodist Episcopal—should continue the meetings. The second week has closed, and the interest is on the increase. Many who come

in never before saw such a sight. Buddhist priests come in, sit quietly and listen, seem confused, and then quietly withdraw. Prayers follow in rapid succession. Denominational lines disappear, and all work for the one end.

Lady Henry Somerset and Miss Willard, as representatives of the World's Women's Christian Temperance Union, will go round the world to present to all the governments of the world a polyglot petition, with over two million signatures, on the question of alcohol, opium, and legalized vice. The delegation will in all consist of one hundred members, and will probably leave England at the beginning of next November.

[The first number of *Northfield Echoes*, an illustrated magazine published monthly during the summer at East Northfield, Mass., is to appear about June 1st. The initiatory number will contain articles on the "History of the Northfield Conventions," a sketch of the Boys', Girls', and Bible Training Schools, and "Picturesque Northfield," accompanied by illustrations of Northfield and the vicinity. It will also give full announcements as to the summer programme. The three subsequent issues will contain full and accurate reports of the Young Women's, Young Men's, and Christian Workers' conferences. This magazine will answer a need long felt by friends of Northfield for an attractive and interesting magazine of present and permanent value.\*

D. L. P.

The present number of *Student Volunteers*, of whom the Executive Committee have accurate record, is 3200. By the addition of a cypher this was inadvertently multiplied by ten in the May number of the REVIEW, p. 355.

\* The price per copy will be 30 cents; \$1 per volume (four issues). Address *Northfield Echoes*, East Northfield, Mass.

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

### Extracts and Translations from Foreign Periodicals.

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

#### AFRICA.

—We are happy to receive frequent numbers of *Life and Work* from Blantyre. This little magazine, coming right out of the heart of the Dark Continent, does not simply treat of missions, but is itself an incarnation of them. Handling it, we find ourselves rising distinctly in the scale of missionary dignity. Its editors are too deeply immersed in their work to find much time for preparing paragraphs that can be quoted with much effectiveness when detached from it, but they bring those who have a vaguer function an influence and illumination which will be felt in due time.

Like the good Las Casas and his Dominican brethren, they begin at once to lift up their voice against the specious hypocrisy of certain neighboring Europeans who talk of conversion, but mean subjugation and exploitation. God give them much success against these wolves in sheep's clothing! Everywhere missionaries have been the dam between their people and the devil in the form of an intruding worldliness of a higher race.

—“We have been fifteen years in occupying two stations, Blantyre and Domasi. No one can say we have gone too fast. We rejoice that the Free Church is doing work in Angoniland and west of the Lake. The only desideratum is that that work have Church impress and connection with the Church Catholic.

“A font for the church has now come up from the river, and stands at the north side of the chancel arch. It is a gift from St. Leonard's Church, St. Andrews, and is very handsome. The top is of marble, octagonal, with monogram,

dove, cross, and glory on four of the faces. The base and cluster of pillars are of Caen stone.

“The crowds of Angoni have naturally brought help to mission work as they have to work in other departments of the country's industry. The midday meetings for workers have been a source of great interest. Very few make more attentive listeners than the Angoni, and interest is not a quality one can command unless the message and spirit of the communication be such that the listener can understand and one in which he feels part.

“The Angoni are great favorites with the planters and others. They do not steal, they are constitutionally polite, and go together like an army.”—*Life and Work* (Blantyre).

—Bishop Buchner, of the Unitas Fratrum, who has been visiting the Moravian stations in South Africa, gives, in *Periodical Accounts*, a most interesting description of that country: “The scenery was so wonderful that I can scarcely describe it in a few words. A sublimely wild beauty characterizes the passes. The high, entirely bare mountains, chiefly of graywacke, here and there betray breaks of other formations. They are peaked, steep, and rent with ravines. Lit up by the sunlight, their colors change from the most delicate violet to the darkest blue. Single caps and abysses appear from time to time, and stand out so clearly that one cannot sate himself with looking. As soon as one chain of mountains has been crossed or passed another arises. On the heights appears a wilderness of so-called *Rhenoster*, a heather-like species of growth.

“But what lends this landscape a wonderful charm, just by reason of the lack of forest trees, is the splendor of the wild flowers that luxuriate in the midst of these solitudes. Agaves, aloes, lilies, and countless other species,

rank on rank, afford the most beautiful prospect. It was a hardship to me to have to take in all this beauty only in haste as we swept by. Moreover, the animal world is abundantly represented. The numerous birds particularly, yellow, green, black, and red finches, entirely harmonized with the gloriously colored blossoms. At one spot about thirty vultures sat on a fallen horse, and did not allow themselves to be in the least disturbed by us. Just before we reached Genadendal there greeted us one of the most dignified of birds, a 'secretary,' which here takes the place of the stork."

—Genadendal (Gracevale) is the mother-station of the Moravians in South Africa. Last year it celebrated its centenary. Its ruinous church, the oldest Protestant church in Africa, has lately given way to a successor. Bishop Buchner says: "We halted a short distance from the station, and waited till the missionaries came to meet us on horseback or in vehicles. Then we all passed into the village in a long procession, the people standing before their houses and welcoming us. They had erected a number of arches of honor. As we passed all fell into place in the procession and followed us to the so-called *werft*, the mission quarter. Here the trombonists rendered their services, hymns were sung, and I addressed some words to the assembly, which Brother Hettasch translated. The children of the schools sang an *aria* very beautifully and correctly. The people here seem to be very musical. At the close of the proceedings I was overwhelmed by their determination, each and every one, to get a handshake. Then I was led by the missionaries to my room in the mission house. They had decorated it exquisitely in kindly remembrance of my jubilee. Incriptions, the texts of the day when I was born, and of my fiftieth birthday, recently spent at sea, were adorned with splendid flowers; two large palm fans were there, and on a table lay many photographs. This delicate attention

appealed to me and deepened the cordial feeling aroused by the previous public reception. In the evening there was a social gathering of the missionary brethren and sisters.

"To-day (Sunday, October 16th) Brother Hettasch preached in Dutch in the morning at ten. I understood almost everything. As I sat opposite to the brown and black countenances a great feeling of great joy came over me, to be able to see in these colored people, wont to be so despised in this land, my brethren and sisters in Christ. Many faces bore a marked expression of spirituality. At the close of the sermon I greeted the congregation in a few Dutch words, whereupon the chief native assistant replied in an address of considerable length. To-morrow the deliberations with the missionaries are to commence.

"This afternoon we took a very pleasant walk in the *kloof* (a narrow, ravine-like valley created by the precipices—some of them about five hundred feet in height—of the mountain, at the foot of which the mission station Genadendal lies). I gathered a large bunch of splendid and wonderful plants. The view was grand; and Genadendal, with its gardens and woods in the midst of this sublimity of nature, is a veritable paradise. George Schmidt's famous pear-tree, as well as the remains of his hut, carefully treasured, awaken in one reverential feelings.

"The Genadendal mountain on the east and the Donnersberg on the south, each some five thousand feet in height, frame in this scene of sublimity, luxuriant beauty, hallowed memories, and present energy of Christian life."

—"The German Protestant missions in Africa deserve to be more widely known than they often are. There are no other missions, save the British, which can at all compare with them in extent and in educational and religious results. If Evangelical Christianity is to win the day in Africa, it will owe much to their faithful labors. These missions have been mainly hitherto in

the south, with the exception of the Basle Mission, which is doing so great a work on the Gold Coast; but, with the late impulse to colonization, the German missions are gradually extending in Central Africa under experienced leaders. The German missions have 157 stations and 224 out-stations; there are 272 European mission laborers and 592 native laborers, of whom 22 are ordained. The baptized number 81,371; the communicants, 33,052; scholars, 17,553. The moneys raised by the mission churches (*Gemeinden*) are, approximately, £20,383 10s. We state the last with some reserve, as we have not all the facts."—*Church Missionary Intelligencer*.

—Of Gnadenthal it is said, in the Moravian *Missions-Blatt*: "Gnadenthal, in its days, was, in the eyes of many, the first proof for the *possibility* of a heathen mission, the first palpable fruit of the *blessing* of heathen missions, the first reminder of the duty of heathen missions. This in the course of time has changed. To-day ask even many a warm friend of missions if he knows Gnadenthal at all, what this place signifies to him, and he will answer: 'A mission station, *one* among many hundred others.' Should this surprise us? should it affect the friends of our Brethren's missions painfully, or even appear an affront? The word of the Baptist: 'He must increase, but I must decrease' includes a holy vital law, applicable not merely to individuals, but also to whole corporations and communities, which serve the kingdom of God. Even though, on the missionary firmament, the constellation of Gnadenthal may no longer draw so fixed an attention to itself, may now, in appearance, no longer gleam so brightly as once, because meanwhile a whole host of stars has come into view, we will therefore joyfully conclude that *He* has increased, that *His* kingdom has spread abroad and is advancing irresistibly to the ends of the earth."

—Gnadenthal has now 3000 inhabitants, all communicants or adherents of

the Moravian Church. Including its 11 daughter-stations, there are 9347. Shiloh and its 6 daughter-stations (4000 souls) have been detached.

—In Uganda, King Mwanga, whose pernicious vice of hemp-smoking was actively resisted by the Roman Catholic chiefs while he adhered to their party, and of course is equally abhorred by the Protestants now that for policy he has come over to them, has been obliged to yield the supervision of the education of his heirs to the British authorities. They are to be brought up as Christians, and, it is to be hoped, will make amends for the vices and tyrannies of Mwanga and Mtesa.

—There are at present 47 missionaries of both sexes working among the 6,000,000 of Morocco, more than half, however being new recruits yet unacquainted with the language.

—The French-Swiss missionaries at Lourenço-Marques (Southeast Africa) say, in the *Bulletin Missionnaire*: "We have had a brief visit from a numerous party of American missionaries, who are about to found a new mission to the north of Gaza, near the former residence of Goungounyane and of the late Mozila, his father. They were Mr. Bates, Miss Jones, Mr. and Mrs. Bunker, Dr. and Mrs. Thompson, Mr. and Mrs. Wilder and their two children.

"They were passing in the German packet on their way from Natal to Béva. We had them two hours with us. It does one good to be with these Americans, whose Christianity is so simple and so broad. They have put at our disposal (for all our missionaries) the sanitarium which they have just established for themselves near Maritzburg in Natal. This charming attention was wholly unexpected, and has touched us deeply."

—The heroic Collard, in his declining days, bereaved of his admirable wife, seems appointed to undergo the reality without the name of martyrdom at the hands of an African despot as odious as Mwanga, though not quite so blood-

thirsty. Léwanika insists on forcing on the missionaries all sorts of exorbitant bargains, and "woe to him who does not buy." The refusal is sure to bring a shower of insults upon us all, above all on me, as being the eldest and nearest. "What are you good for, then? What benefits do you bring us? What have I to do," exclaims he in his fits of rage, "with a Gospel that gives me neither guns, nor powder, nor coffee, nor tea, nor sugar, nor artisans to work for me, nor any of the advantages that I looked for?" And thereupon, after having run us down in his little circle of courtiers, he proclaims a blockade against us. Threats are thrown out to strangle those who serve us or who venture to sell us so much as a dish of millet or a porringer of flour."

#### THE JEWS.

—"Never since that glorious day of Pentecost, nearly nineteen hundred years ago, in the far-off holy city of Jerusalem, when three thousand Jews acknowledged Christ and were baptized in one day, have the opportunities of preaching the Gospel of glad tidings to our Jewish brethren been so bright and promising as in the present year of our Lord. The almost universal sympathy that has been evoked in our English-speaking lands for the sufferers of the Russian persecutions has awakened a responsive echo of love in the hearts of God's ancient people for English-speaking Christians, rendering our position an exceptionally favorable one when we approach them and relate the sweet story of the life of Jesus and His surpassing love for humanity. God forbid that we should be so blind to the signs of the times as to let these grand opportunities pass neglected by!"—MARK LEVY, in *Jewish Herald*.

—A Jewish missionary in North England says: "We had offered a tract to a young Jewess in the presence of her parents. She hesitated, unable to make up her mind whether to accept or reject it. 'Take it,' said her father; 'you may learn from it much that is useful.

Moses was a great man, but was sent for the Jews only; but Christ was far greater, and He was sent for all nations. He has the highest seat in paradise.'"—*Jewish Intelligencer*.

—The orthodox Bishop of Wilna, the centre of Russian Judaism, has, as mentioned some time ago by us, opened a mission to the Jews. He only permits the common truths of the Gospel to be preached to them, and is glad to accept aid from Protestants. The meetings are conducted in a free way, like Paul's discourses in the synagogues or in the school of Tyrannus, the fullest opportunity being allowed for objections, which are often quite eager and tumultuous. The regular addresses are in Russian, but the discussions in Jargon.

—"The Rev. C. Adler, of Amsterdam, visited Zutphen, Zwolle, and Groningen, in December, 1892, where he preached and lectured to crowded congregations of Jews and Christians. 'In the last-named town,' he says, 'the church was filled to overflowing, and the Jews not only formed the majority of the congregation, but also listened with rapt attention.'"—*Jewish Missionary Intelligencer*.

#### English Notes.

BY JAMES DOUGLAS.

*A New Jewish Mission.*—That separation for service seems to be a feature of the times receives a fresh illustration in the new movement in behalf of Israel which has just been inaugurated by the Rev. David Baron in London. Mr. Baron is esteemed by his friends generally, "an Israelite indeed in whom is no guile." Formerly associated with the Mildmay Mission, he elects to stand on independent ground, and, in conjunction with his friend, the Rev. C. A. Schönberger, brother-in-law of the late Dr. Saphir, and Mr. Henry Barnett, his companion in missionary journey abroad, to initiate a new work, one of the objects of which is to reach the wealthier and more educated Jews of

the city and West End who lie outside the scope of the East End missions. At the same time the needs of the whole Jewish field will be kept in view; the provinces will be visited, as opportunity occurs, in quest of the lost sheep of the House of Israel; and missionary journeys abroad undertaken. In consideration of the greatness of the field in the East End, a hall has been opened in Whitechapel, where Mr. Henry Barnett bears Gospel testimony. The entire enterprise is launched in faith, and proceeds on undenominational lines. From time to time a statement shall be issued, scrupulously faithful as before the God of truth, everything in the nature of vague and exaggerated reports being avoided. The honorable treasurer of the council is Mr. A. Boake, Southwood Lawn, Highgate, London, N. W., while Mr. Baron's address is 23 Grove Road, Highgate Road, London, N. W.

*Tunis.*—The Tunis Medical Mission are much rejoiced by the conversion of Sidi A——, a Mohammedan of mark. He has taken a firm stand, and is apparently daily growing in grace. Recently addressing a friend whom he had brought to the mission, and whose conversion he earnestly sought, he said: "I was a more rigid Moslem than yourself; and when I heard these words for the first time I put them from me, but they haunted me, and I determined to see if they were true, and I am convinced—doubly convinced, they are. Nothing can turn me from them now."

*Afghan Medical Mission.*—The Church Missionary Society still keeps at the doors of Afghanistan. For forty years the agents of this society have maintained their stand there and are in the same mind still. Dr. T. L. Pennell, of the Church Missionary Society, who conducts a medical mission at Bunnū, North India, is sanguine that the time is near for the opening of the long fast-closed door. Meanwhile, the frontier stations are of great value, especially the medical mission at Bunnū, which, being regularly visited by merchants and Hill

men of the border tribes, is practically a work among the Afghans. The importance of the place is further enhanced by the fact that under the new treaty, just concluded with the Ameer, the Warjris are placed under British protectorate. Altogether Bunnū seems likely to prove the Gospel door to Afghanistan; and there is hope of reaching the Hill tribes, who, indeed, are wishing for Dr. Pennell to dwell in their midst.

*The McAll Missions in France.*—J. F. W. Deacon, Esq., of Tonbridge, has recently contributed to the pages of *The Christian* some remarkable cases of conversion in connection with these missions. In Calais a notorious character, who used to call himself "the greatest anarchist in the world," has been converted. So dangerous was he that the police took away his children from him. Now, recognizing the change brought in the home, they have restored the children to the father. Another anarchist, who was under strict police surveillance, and had formerly suffered expulsion from the country for three years, is now "in his right mind," a most devoted Christian and a member of a Baptist church. He is now exempted from police surveillance, and has given his testimony before his old comrades in the notorious Salle Favie, undismayed by their hootings and insults. At the Salle Rivoli blessing has come to a whole family that were deeply sunk in the mire. The conversion, too, of an old man—a determined free-thinker—is also recorded, who died in peace. There are 34 halls in connection with this mission in and around Paris, and nearly one hundred more in the provinces.

*Outlook in Japan.*—Bishop Evington, of Kinshin, Japan, now on a visit to England, takes a hopeful view of the prospects there. At a recent Exeter Hall meeting he said: "In the nineteen years I have spent in Japan I have seen practically the evolution of the whole work of the Christians in that land. True, Archdeacon Warren and several others were there before me; but when

I arrived they were only preparing for active work, and I heard the arch-deacon's first sermon in Japanese in Osaka. Then the whole land was without the Gospel; now it is steadily spreading in all parts. God has wrought marvellous things in these fair lands of the East." According to this bishop, the grand need is native workers; and the main difficulty concerns the patriotic spirit, which renders even Christians somewhat jealous of outside interference. Still God seems to have a great future in store for the Church in Japan.

*Outlook on the Niger.*—There is every reason to believe that the recent sad losses on the Niger will prove the means of fresh invigoration, an illustration of the great truth that "except a corn of wheat fall into the ground and die it abideth above; but if it die it bringeth forth much fruit." "Six months ago," as Bishop Tugwell, of Western Equatorial Africa, has just observed, "the Yoruba mission was hardly known; now the needs of that mission are on the lips of thousands, through the life and devotion of Bishop Hill." It is hoped that the many fresh helpers needed will be forthcoming. Of the 16 men who went out four years ago, only 4 remain—Messrs. Dobinson, Watney, Melville Jones, and Wilson—while the important post of Principal of the Lagos Training Institution is also vacant.

*The Opium Traffic in China.*—The Rev. Yung-King Yen, M.A., who is a presbyter of the American Protestant Episcopal Church Mission in China, is now in England, and has raised his powerful testimony on the subject of the opium curse. Speaking as he did from intimate knowledge, and in the spirit of love, with no trace of acrimony, his address in Exeter Hall was most impressive. A great change has taken place in the public opinion of this country during the last thirty years on this question, and the time is ripe for the voicing of it in legislature; but financial considerations and temporizing legislators

block the path and defer the loudly-called-for deed of reparation.

*South Travancore.*—In this district of South India the London Missionary Society has a large Christian community, which numbers, including children, 10,580. Of these, 1310 are church members, who are supposed to be converted men and women. In addition to the number baptized (5248) there are 3843 adherents who have left demon worship and placed themselves under Christian instruction. Among this entire community 60 churches have been established, 18 of which have been formed into three pastorates, which have been self-supporting for many years. The other churches are worked in circles, an evangelist and four or five catechists being appointed to each. Of late years, scope for zenana work has much increased. The chief defect is the lack of the diffusive spirit which aims at fresh acquisitions and an ever-enlarging sphere of usefulness. The self-supporting pastorates manage to hold their own, but fail to make much relative headway.

*Work Among the Talebs of North Africa.*—Miss Colville and Miss Granger, who have been at work in Constantine for seven years, are receiving some gleams of encouragement. M., a Taleb, is much interested in the Bible, specially in the Book of Acts, where Paul, as he expresses it, "changed masters." Another Taleb, a wealthy and well-educated Arab, shows a sincere desire to know more about the Christian's religion, saying again and again, "I do want to believe, if you will only show me how." Sanguine hopes are entertained of this case. H., another Taleb, is believed to be holding secretly the faith of Jesus Christ; his private testimony being, "I do believe that Jesus Christ is the Son of God, and that He has saved me; but I dare not confess it, for my people would kill me." Steady work is maintained among the children and women by these women, and several cases of blessing received are recorded.

*Blessing at Agra.*—The Rev. J. G. Potter, Baptist missionary, has been much cheered by a gracious reaping time at Agra. Several converts have been baptized, and there are other candidates for baptism. "We rejoice," he says, "in the privilege of being sowers, still more when the Lord of the harvest gives us also the joy of reaping."

### THE KINGDOM.

—Dr. George Smith writes thus in the introduction to his "The Conversion of India :—" "We stand to-day at a point in the history of the human family almost as many years after the incarnation of Jesus Christ as His first and greatest forerunner lived before that central event. The nineteen Abrahamic centuries were the period of decentralization, of scattering, of despair, but of silent preparation. The nineteen Christian centuries have been the time of unification, of elevation, of hope. Then the warring races and jarring civilizations, preying upon each other, groped about the Old World, around the Persian Gulf and the Mediterranean Sea, knowing little of their home or of physical law. Now, and especially in the last century, men have been taught by Christ the unity of their destiny in Him, and their consequent responsibility to each other."

—The statement is that while at home the Presbyterian churches received each on an average 8 persons to membership on confession during 1893. The average in the Synod of China was 13; in the Synod of India, 14, and in the missions on the Corisco coast, Africa, 23. In the missions of the Presbyterian Church, South, 522 were added last year, or at the average rate of over 10 to each ordained missionary.

—Some "dont's" for the missionary meeting: Don't sing "Greenland's icy mountains" every time. Don't talk about a "penny collection" or a "collection" of any sort; call it "offering." Don't speak of "begging money."

Don't make it appear that the only reason your church has for doing missionary work is that it would be a shame to have the other churches do more. Don't fail to teach that our ancestors were heathen, saved by foreign missionaries. Don't always mention the heathen as "dying" and "suffering," until the children come to associate a missionary meeting with long faces and funeral tones.—*Morning Guide.*

—The ninth edition of "Die Bevolkerung der Erde" contains a list of 270 cities containing a population of more than 100,000. Of these the principal are:

London.....	4,415,958
Paris.....	2,712,593
New York—Brooklyn.....	2,352,150
Berlin.....	1,763,543
Canton.....	1,600,000
Vienna.....	1,364,543
Wuchang-Han-Yang-Han-Kau.....	1,300,000
Tokyo.....	1,155,290
Philadelphia.....	1,105,277
Chicago.....	1,099,850
Liangtan.....	1,000,000
Si-ngan-fu.....	1,000,000

There are 23 cities numbering between 500,000 and 1,000,000.—*Bulletin of the American Geographical Society.*

—The Mohammedan paradise is a fairyland. To enter it the believer must cross 7 bridges, at each of which he must answer questions relating to his past life. Having crossed the bridges, he is at the entrance. There are 13 doors. The first act is to take a bath, which gives to the body great brilliancy. This abode of delight is built of bricks of gold and of silver, held together by a mortar of musk. Four oceans soothe the senses—one of water, one of milk, one of honey, one of wine. Waves of perfume envelop them, so powerful as to be noticeable 500 days' march away. Lastly come the castles of the houris—70 castles with 70 rooms, containing 70 state beds and 70 tables ready set, and in this castle 1,680,700,000 houris. This to each of the elect. He himself has 70 robes of green brocade embroidered with rubies and

topazes. Great prophet! let us all be Turks!—*Halifax Critic*.

—A missionary in Swatow deems it strange that young men from our theological seminaries can be content to share a village of 8000 people with half a dozen pastors of other denominations, when they might go to China and take the oversight of a field containing 200 or 300 villages.

—The curious fact is noted by Sir Samuel Baker that a negro has never been known to tame an elephant or any wild animal.

—It is not exactly carrying the war into Africa, but is an eminently proper thing to do, when the Methodist preachers of Chicago respectfully petition the Pope to use to the utmost his all-powerful influence to put a stop to the persecution of Protestants in certain States of South America. Archbishop Ireland and Mgr. Satolli are asked to forward the same with their endorsement. And if any one of the three fails to perform his part in the matter, let the world mark the fact and recall the same when fine words are spoken by Catholic lips about our glorious American freedom of conscience.

—In a recent article, happily entitled "The Problem of the Unemployed in our Churches," Rev. F. E. Clark dwells, among other things, upon the unused powers of good citizenship, of fellowship, and of beneficence, and then expresses the hope that Christian Endeavor may do somewhat to utilize the mighty forces which now run to waste.

—Dr. A. S. Hobart, in *The Examiner*, waxes almost jubilant over the thought that perhaps in a day not distant some man of wealth may be inspired from above to do for Christian missions what Johns Hopkins and Peabody did for education. But, blessed as such a consecration of millions might be, even better results would ensue if millions should be persuaded to lay upon the altar such comparatively small sums as are within the compass of their ability.

—What can be the matter with the Clarendon Street Baptist Church, of Boston, of which Dr. A. J. Gordon is pastor, and which gave last year to foreign missions \$20,000, while its own expenses were between \$9000 and \$10,000, and this includes \$1300 to its poor? And what with another body of believers if this item tells the truth? "The Seventh-Day Adventists have a church at Battle Creek, Mich., composed of 1450 working people. Their average income is \$262. Yet their contributions to benevolent causes last year amounted to \$38,000. And recently, on the Day of Missions, no sermon was preached nor was there any pleading of any kind, yet the offering amounted to \$21,000!"

—The pastor of the Pilgrim Church at the Santee Agency, Rev. Artemas Ehnamani, when he was informed of the needs of the American Missionary Association, spoke up in the utmost of sympathy, and said: "Why, I must go right out and speak to our people and the teachers, and have something done." And something was done. The last three year-books report for this church an average of \$319 for benevolences.

And when the freedmen were asked to help the same society, which was doing so much for them, one congregation walked in rain and mud from 5 to 16 miles in order to attend the special service. A widow with 7 children came without shoes and poorly clad, but she gave 15 cents—all she had!

—When the news reached England of the sudden death of Bishop Hill, the mother of another missionary who gave his life for Africa wrote to the Church Missionary Society: "You must know, even I know, what Africa means. It is literally the life laid down. At this moment I have two other sons in mission work in Africa, and I would not have them elsewhere. Those words of Francis Xavier express most happily what seems to justify the loss of precious lives. You may remember he says, 'While I can do anything to prove

the contrary, it shall never be said that the love of Christ is less constraining than the love of gold.' ”

—“Ye lacked opportunity.” So said Paul when, under the guidance of the Holy Spirit, he wrote his gracious letter to the Philippians. God counts up what we would do if we had the opportunity as well as what we do. “It was in thine heart,” He said to the disappointed David, who might not build the Temple. He knows all the beautiful temples within that never take shape without. He is satisfied with the heart. How much good would the widow with two mites have done had she possessed a fortune! He knows.”

#### WOMAN'S WORK.

—Dr. Pauline Root writes this in *Life and Light* with regard to the calling of young women as medical missionaries: “Cheerfully they enter the crowded zenanas; they sit down beside the young wife in her too early motherhood, showing her, not by any strained effort, but by the love of Christ which constrains them, that they love them and sympathize with them, and that they are strong to help. They go to dying women and gather them, poor, forlorn, dirty, forsaken, into their arms, and as they comfort them they point them to the only Physician who can help them. Beside the leper they tell of a land where there will be no more sickness and no outcasts; tenderly dressing the sore, aching body of the little child dying with small-pox, they win the love of the patient, sad-eyed mother. They carry healing to the outcast, despised widow, and they hesitate not to lay soothing hands on those so diseased that they are thrust out of their homes; for to whom else can these sin-burdened souls turn? The young woman doctor is the confidant and adviser, the friend and comforter of all classes—European, Eurasian, Hindu, Mohammedan, Chinese, and whomsoever she works for; and in them she finds some heart, some trace of “the angel in the marble.”

—Mrs. E. S. Williams inquires in *The Pacific*: “Wouldn't it be delightful if, somewhere within easy reach, we could be sure of finding help and information when planning a meeting, preparing a paper or a talk, or seeking instruction for our own individual aid and comfort, and where this work, now so often an uncertain, blind, indefinite, tiresome search, could be turned into a pleasure?” And then she goes on to suggest how easily, at what slight cost, the women of every community could have an excellent missionary library.

—The Woman's Foreign Missionary Society, of Westminster Church, Minneapolis, has contributed \$1000 during the past year, helping to support missionary workers in Africa, China, and Persia.

—Soon after the organization of the Methodist Woman's Foreign Missionary Society was formed Miss Isabella Thoburn's name was presented as a candidate for work. Her brother was already in the field, and so strong were her convictions of duty that she had resolved, if not sent by this body, to go as the representative of a sister society. Not 20 ladies were present at the meeting, and they had less than \$300 in the treasury—no more than enough for an outfit. At last Mrs. E. F. Porter, with thrilling earnestness, spoke of the needs of the heathen and of the peculiar fitness of the one who had offered to go. “Shall we lose her,” she asked, “because we have not the needed money in our hands? No, rather let us walk the streets of Boston in our calico robes, and save the expense of more costly apparel. Mrs. President, I move the appointment of Miss Thoburn as our missionary to India.” Every heart responded ‘Amen!’ and with united voice they said: “We will send her!”

—One woman made a gift of \$50,000 toward the erection of the Episcopal Church Missions House; one woman furnished the board room, another the library, another the offices; the joint offerings of women in many branches

of the auxiliary will furnish the auxiliary rooms and the chapel; from one branch comes a cassock and surplice and stoles, while individual gifts of women in different branches are providing the altar vessels and linen, the cross and vases, the service book and markers, the book rest, the credence and prayer desk, and the organ.

—The American Friends have a woman's organization which sustains upward of 70 representatives in the field, of whom over half have gone from this country, and are found in China, Japan, India, Mexico, Alaska, etc.

—The Woman's Board of the Methodist Episcopal Church, South, opened work in Mexico in 1881, and now has 13 missionaries, 5 boarding-schools and 4 day-schools, with 1217 pupils and 11 native helpers. Work is done at Laredo on the border, at Saltillo, San Luis Potosi, Chihuahua and Durango. The property owned in this Mexican work is valued at \$105,000.

—In the United Presbyterian Church the "Junior Missionary Society" is a general title for all the different organizations of young people and children, such as Young Women's Missionary societies, King's Daughters, King's Sons, Boys' Brigades, Mission Bands, and all others of similar purpose, who are auxiliary to the Women's Missionary Society. Its object, as set forth in the constitution, is to arouse and develop an interest in the cause of missions among the children and young people of the church, of our own and other lands, to form the habit of systematic giving, and aid in the work of the Women's Missionary Society.

#### OUR YOUNG PEOPLE.

—General O. O. Howard, describing his life at West Point, tells how he braved the ridicule of the cadets by going to religious services and doing work in the Sunday-school. He said it cost him more to take his stand and run the gauntlet of their scoffs and sneers than it did later to face the cannon and

musketry of the battlefield. "But I gripped my Bible, shut my teeth, and went, for mother's sake."—*Zion's Herald*.

—There are 686 Student Volunteers now in the foreign field, and they are distributed as follows: North, South, and East Central Africa, 45; West Central Africa, 33; Arabia, 5; Armenia, 5; Austria, 5; Brazil, 32; Bulgaria, 8; Burmah, 24; Central America, 3; Ceylon, 4; China, 135; Corea, 38; India, 129; Japan, 88; Laos, 11; Malaysia, 3; Mexico, 17; Micronesia, 12; Palestine, 3; Russia, 32; Siam, 15; Syria, 13; Turkey, 19; United States of Colombia, 7.

—L. D. Wishard, of the Intercollegiate Y. M. C. A., thinks that the great need of the time in non-Christian lands is "an army of native allies to reinforce the missionaries, and the colleges of Asia furnish the material for this force in the 500,000 students who have been deheathenized, but not Christianized. Higher education only rolls away the stone of heathenism, and, unless Christianity is ready to take possession, leaves the students a prey to materialism, alcoholism, opiumism, and all the other evils of infidelity. The time is now ripe, however, for projecting the college life of America into that of Asia."

—The seventh International Conference of the Railroad Department of the Y. M. C. A. was recently held in New York. Railroad officials and employes from all parts of the country as far west as Denver were present, more than 250 delegates representing 98 railroad associations, with a membership of 23,000, including 113 railroad secretaries and assistants. Railroad officials of all the trunk lines of the country attended the meetings, among whom were Cornellus Vanderbilt and Chauncey M. Depew.

—A recent issue of *Woman's Work for Woman* tells of the origin and workings of a native branch of the Y. W. C. A. at Ambala, India, which sustains a Bible woman, who teaches in the neighboring

villages, and also by its good works stirred up an English branch to send out a second Bible woman.

—On the first Sunday evening in April, under an impulse from the St. Louis Christian Endeavor Union, 50 missionary meetings were held in as many churches in that city. Over 100 short addresses were made, and for 35 of the services the Union provided the speakers.

—The Presbyterian Endeavorers support 20 home missionaries : 4 in Alaska, 5 among the Indians, 4 among the Mormons, and 2 among the Mexicans. During January of this year these societies sent three times as much to the Home Mission Board as they did during January of last year. In February their gifts were four times as large as in the preceding February. The Sabbath-schools made a threefold increase in January, and did nearly as well in February.

—In Madagascar there are a number of Societies of Christian Endeavor. Two or three months ago a native minister, Andrianaiavoravelona, went out into the country one Sunday to speak at a meeting of these societies. He took as his text the words, "Come thou with us, and we will do thee good," and urged those present to bring others to Christ. They agreed to do this, and eagerly set to work, and as the result of their effort 223 people have been baptized, and 38 have already become full members of the Church.

#### AMERICA.

**United States.**—Probably never before has so much good news of such a kind come from Utah as during the last few months. Revivals are really quite common which are genuine, thorough, and continue for weeks together. And in the main this is but the joyous harvest which follows from fifteen or twenty years of seed-sowing in the schools. Those who were children when first brought into contact with the

Gospel are now adults, and the truth has power over their hearts and consciences.

—Seventy years ago the American Sunday-School Union was organized. At the sixth anniversary, the famous "Mississippi Valley Resolution," with great enthusiasm, was unanimously adopted. In many respects it is the most important resolution ever adopted in America. It read as follows: "The Union, in reliance upon Divine aid, will, within two years, establish a Sunday-school in every place where it is practicable throughout the valley of the Mississippi." This action aroused the nation. The society has organized, on an average, four new Sunday-schools every day in the year for seventy years, the total number being 92,500. It has brought 4,430,000 scholars and teachers into the Sunday-school, which is an average of 63,285 each year. It has created and circulated nearly \$9,000,000 worth of religious literature. During 1893 were established 778 Sunday-schools in destitute communities in the Northwest, with 3853 teachers and 21,425 scholars.

—"The strongest church in the United States is probably at Old Chief's Village, Red Lake," says the *Minnesota Missionary*, "where the Rev. Mr. Willis, assisted by the Rev. Mark Hart (a native clergyman), is laboring. There almost the entire adult population are communicants. Before 1878 there was not one, nor, with the exception of the Old Chief and his brother, one who had ever seen a Christian church. All in the place were utter heathen, and they came over in a body. Has there been a similar instance in our country?"

—The *Spirit of Missions* for April, from which the last item is taken, is especially characterized by articles overflowing with the genuine spirit of missions, containing matters of fact and Christian sentiment of great value to Episcopalians not only, but to all who love the kingdom of our Lord.

—The seventy-fifth Annual Report of the Missionary Society of the Methodist

Episcopal Church for 1893 has just been issued, and shows an increase in the foreign missions of 10,749 members and 17,748 probationers. The conversions were 10,690, with no reports from Africa, North China, Northwest India, Bulgaria, and Korea. The Sabbath-school scholars have increased by 20,564.

—Our brethren of the Presbyterian Church, South, are to be congratulated upon having in their missionary force in Africa one of such gifts and graces as are possessed by Rev. W. H. Shepherd, a colored man, for some months in this country, where he spoke often over a wide area both South and North, always with the greatest acceptance to all, and recently returned to the Upper Congo. Could some hundreds or thousands of his spiritual and intellectual stamp be found among the freedmen, the problem of African missions would soon be solved.

**Canada.**—In his last annual letter Bishop Bompas, late of Athabasca and Mackenzie River, but now of the still remoter diocese of Selkirk, threatens to report the Church Missionary Society to the Society for the Prevention of Cruelty to Children on a charge of “starving and neglecting their own offspring, the Northwest America Mission, and leaving it out in the cold!”

—Well may Rev. Dr. Langtry, of Toronto, speak in *Harper's Weekly*, with loving reverence of various leaders of the Anglican Church in Canada, among them “Bishop Horden, living for forty years on the ice-bound shores of Hudson's Bay,” and “Bishop Bompas, who nineteen years ago passed into the regions to the north of the Arctic Circle, and has never once been outside of it since; with no companions but Indians and Eskimo, living as they live, often almost starving for lack of food of any kind.” And he concludes, “If the Anglican Church is true to her opportunities and worthy of the heritage of heroism which her past history supplies, a glorious future is in store for her.”

—One of the largest home mission fields in the world is that under the care of the Canadian Presbyterian Church. Western Canada has an area as great as that of Europe without Russia, while the habitable part of it is as large as Central Europe. The Canadian Pacific Railway opened up this vast region, and immigrants are now pouring in at the rate of 30,000 a year. About one third of the settlers are Presbyterians. During the past nine years this church has planted 712 preaching stations, built 212 churches, and gathered into them 15,000 communicants. Now the work is growing too great for her own resources, and an appeal has been sent to the Presbyterians across the ocean for help.

**South America.**—Rev. James Millar, formerly of British Guiana, states that that country has a population of about 300,000, of whom 38 per cent are coolies imported from East India; about 52 per cent are “blacks, Africans, and colored people;” the remaining 10 per cent being made up of Portuguese, Chinese, Europeans other than Portuguese, and native Indians. The black people speak English, and are as professedly Christian as any white community. The heathen element is made up of the coolies from Calcutta and other parts of the Indian Empire, about 110,000 in number, and employed on almost every sugar estate in the colony; and the aborigines estimated at 10,000. The churches that are at work in the colony are, in order of numbers, Church of England, Church of Scotland, Methodist, Congregational, and Roman Catholic.

—The Episcopal Church reports for its mission in Brazil 4 presbyters, 4 catechists, 4 candidates for orders, 90 communicants, 205 in the Sunday-schools, 65 in the parochial schools, and contributions amounting to 2224 milreis.

—Brazil is to have a sort of Robert College through the late John I. Mackenzie, of New York, who gave \$50,000 for the erection of a building at San Paulo, to be known as Mackenzie College, in which “God and His Word

should be forever honored," to be under the control of the Protestant college at that place. The Protestant college was chartered by the Board of Regents of the University of the State of New York in 1890, and is now in the third year of its regular college work. It is not under the Presbyterian Board of Foreign Missions, though intimately connected with its work.

### EUROPE.

**Great Britain.**—According to recent statistics, at least a little cheering light begins to beam forth in places hitherto very dark. It appears that during the decade 1881-90 the migration from the country to the cities of England has fallen off at a rate really wonderful; to London, for example, from 302,121 during the ten years preceding, to 158,023. And further, that throughout the United Kingdom, and with all the growth of population, the number of arrests and convictions for various indictable offences is much less than twenty or thirty years ago.

—Another famed African explorer, Commander Cameron, follows Sir Samuel Baker to the unseen world. Between 1873 and 1876, while in charge of the Royal Geographical Society's East Coast Livingstone expedition, he crossed the continent from ocean to ocean, making a journey of nearly 5000 miles through the terrible unknown.

—Christian missions are likely to find in Lord Rosebery a valuable sympathizer and helper. He has recently given \$5000 to Glasgow to improve the condition of the poor, is a firm friend of General Booth's endeavors, and no doubt in every possible way will help on the fulfilment of his own prediction that "the politics of the future will be the politics of the poor."

—The Baptist Missionary Society publishes these encouraging figures setting forth the steady growth of its income: 1792, £13; 1812, £4857; 1832, £13,208; 1852, £19,117; 1872, £31,835; 1892, £72,729. The communicants in the mission fields now aggregate 61,682, and repre-

sent almost 250,000 redeemed from idolatry.

—The Church Missionary Society is able to write concerning the annual letters from the missionaries: "We do not remember any year in which they have been so full of tokens of the working of God the Holy Spirit in our missions."

—Since the death of Mr. Horniman, a merchant famous throughout the world for his tea, it has transpired that, having an intense interest in foreign missions, he conceived the idea of founding a "Missionary Home," in which candidates for the foreign field with no means of their own should be boarded and lodged free of charge. With this idea in view, he made over a sum of £20,000 to certain trustees belonging to the Society of Friends, of which sum £3000 was to be spent in providing and furnishing a building, and £17,000 was to form an endowment. A house in the north of London has been taken and furnished, a good library has been provided, and one room with single desk tables is set apart as a study.

—The United Presbyterians of Scotland stand among the happy few whose missionary receipts do not show a falling off. The figures are £84,138, as against £82,856 for 1892.

**The Continent.**—The American Seamen's Friend Society publishes an article by Rev. J. N. Lenker upon Danish missions for seamen. On a Bethel ship in Copenhagen Harbor services have been held since 1870, amounting to 130 in 1891 in Danish, 55 in English, 11 in Swedish, 10 in German, and 4 in Finnish, together with 172 visits made to the hospitals. The central society has 5 principal stations in foreign parts—London, Hull, Grimsby, Newcastle, Hartlepool, New York, and Sydney, Australia.

—The inveterate intolerance of "Pope and Pagan" dies hard, especially of the former. Rev. W. H. Gulick writes from Spain that, though after strenuous en-

deavor and long waiting, *permission* was received from the powers that be to open and dedicate the Protestant Church in Madrid ; since then, and without any reason given, the chief of police, acting under orders, has closed the main door.

—The Papal Society for the Propagation of the Faith, whose constituency is the Papal Church in all lands, in making report for 1892, gives the total of missionary collections as only \$1,329,548. Of this sum only about \$45,000 came from the pockets of Catholics in the United States. Missions in Africa received \$273,917 ; in Oceania, \$126,448 ; in North and South America, \$90,631 ; in Asia, \$66,940, etc.

#### ASIA.

**Islam.**—Speaking of the value of hospitals in the Turkish Empire, a missionary writes, in *Life and Light* : “ The patients are from all parts of the country around, and of every nationality—Turk, Armenian, Kurd, Jew, Arab, and Greek ; some are from the better classes, but as a rule they are working people and often very poor. Many come from distant villages in the north or east, and from large cities also ; the poor people will sell everything they have, sometimes, in order to make the journey and be treated. One excellent thing in the hospital is this : that men of different nationalities and religions are received on exactly the same footing ; all are treated alike, and, rich or poor, all have to obey the same regulations. Turks become accustomed to eating and sleeping with Christians and Jews, and all learn to help one another and to sympathize with one another in a very friendly way. There is no democracy like that of trouble and suffering.”

—S. M. Zwemer, of the Arabian Mission, whose seat is at Bahrein, on the lower Euphrates, writes in January of a twelve days' tour to Hassa and Kateef, lying to the west, and of the outlook at Muscat, which to a considerable extent is under British influence. Thus far

the missionaries have not been seriously molested, and the sales of Bibles have been surprisingly large.

**India.**—When the census of 1881 was taken the Brahmins numbered 13,730,000. This exalted caste is divided, according to Sherring, into no less than 1886 classes or tribes.

—In addition to British India proper, there are native States to the number of 698 great and small. Under certain restrictions all these are ruled by Hindu or Mohammedan princes.

—The *Canadian Baptist* has a letter from L. D. Morse, of Bimlipatam, entitled “ Sights and Sounds in India,” and describing the thronging of thousands of Hindus at certain sacred seasons to the Bay of Bengal, in that vicinity, to plunge into the brine, that their many sins may be washed away. A Brahmin with a brass bowl is a necessary part of the proceeding, and after water has been poured by him on the head of the “ penitent,” with the jugglery of magic words to exorcise the demon of transgression and guilt, it is needful to deposit in his hands certain coins, the larger the more effectual the washing.

—The American Baptists believe in adding instruction to evangelization, and so have founded various institutions for higher education in the foreign field. Thus Insein, Burmah, has its theological seminary, and Rangoon its college. There is another college at Ongole, India, where we may be certain the Gospel will not be kept in the background, and a theological seminary at Ramapatam. In the institution first named Karens and Burmans are taught together, while four natives have positions in the faculty.

—A letter from Rev. E. S. Oakley, of the Mission to Lepers at Almora, tells of the baptism of 16 of these unfortunates, 12 of whom were men, and 1 at the age of eighty-three. In former years he had been a devoted Hindu, and had made pilgrimages to many sacred places.

—The Lutheran *Missionary Journal* (General Synod) publishes a parochial report from Nelaturn Samuel, a catechist, whose salary is 10 rupees monthly (\$36 per annum), and whose field covers 14 villages, with 8 prayer houses, 656 Christians, 183 communicants, 150 candidates for baptism, 173 boys and girls in school, etc. Besides this, for eight months he has wrought in another field about as large. One of his sons is a sub-catechist, while a second is a teacher.

—According to these figures, the Methodist Episcopal missions in India, represented by 5 conferences, and the growth of less than forty years, cannot be deemed a “failure”:

Foreign male missionaries.....	95
Wives of missionaries.....	82
Missionaries, W. F. M. S.....	55
Native ordained preachers.....	150
Native unordained preachers...	567
Members.....	18,931
Probationers.....	36,345
Adults baptized in 1893.....	12,133
Children baptized in 1893.....	6,950
Day scholars.....	27,960
Sunday-school scholars.....	68,011

—Rev. E. G. Phillips, American Baptist, writes from Garo Hills, Assam: “We have just spent a Sabbath with a village which I first visited eighteen years ago—and what a contrast! Then the people were wholly given to demon worship and drunkenness, while the village itself was full of the filth of heathenism. But now what a miracle of a change has been wrought! Yesterday 117 assembled in Sunday-school, and together earnestly studied the Bible for an hour. At midday 357 old and young assembled to listen to the preaching of the Gospel, and never did I address a more intently interested company. The church, numbering about 320, support their own pastor, and, with the help of what may justly be called their share of school funds placed in our hands by Government, 5 village school-teachers. The church is alive for religious work; and this year more than

90 converts, mostly from neighboring villages, have been received by baptism.

**China.**—Why are not the Celestials wiser than we when they place the surname first and the personal name after it? Precedence is thus given to what has gone before, to the trunk of the tree—the individual is treated as an attachment to the family, the latest branch of the tree.

—“Some of the government officials in China are becoming ‘westernized.’ An illustration is given by a missionary in the following extract from his report: ‘Both the civil and military magistrates regularly read the *Fuhkien Christian Advocate*.’ At a recent literary examination the subject for thesis was, ‘History of Christianity in China; Will it be an Impediment to Her in the Future?’ Two Christians sent in theses which so pleased the magistrate that he required their publication in the paper.”

—Dr. DuBose writes: “The Southern Methodists have 12 men, the Southern Baptist Convention 13 men, and the Southern Presbyterians 23 men in the field in China, and others under appointment.”

—The *Christian Intelligencer* supplies its readers with a very acceptable photograph and historical statement of “the oldest Protestant church building in China, erected at Amoy, 1848.” It was the fruit of the toil of Rev. W. J. Pohlman, who secured in America the \$3000 required. The material is brick. Mr. Pohlman perished at sea in a terrible gale. The dedicatory service was also his funeral.

**Japan.**—“One of the pleasures of being a Christian,” said a Japanese, “is the freedom of Christian fellowship and the full confidence in the brethren. We Japanese are naturally suspicious, and cautious of how we speak out our real thoughts. But now when I meet a man with a Bible in his hand, we are acquainted at once, and are soon talking like old friends and exchanging the most secret experiences of our hearts.’

—The Chief Justice of the Supreme Court of Japan is a Christian, and engages actively in Christian work in Tokyo, where he lives. He is president of the Tokyo Y. M. C. A., and attends all the meetings. At a meeting of the Kumiai churches last spring he entertained all the delegates at a social in his own home.

—Stated preaching services are held in connection with the mission of the German Reformed Church in 35 cities, towns, and villages in Japan, in 24 of which this is the only Protestant denomination at work. With 6 in the city of Sendai, the whole number of preaching places is 41, and 7 new places were opened last year.

#### AFRICA.

—Islam can scarcely match Christianity as a substitute for gross paganism. For a missionary writes: "Just now every heathen man and woman is carrying either a stick of a certain kind of wood, or a necklace of black hair or thread, for fear of illness, which is rife in the country. It appears that a certain Mohammedan teacher to the north has lost two devils, and does not know where to find them. They patrol the country, greeting people, and if you have not the orthodox stick or necklace, on return to the village you will change your sex. No instance has occurred yet, however, that I can hear of."

—Letters from Uganda up to September 7th have been received, and report "all quiet, and work going on well." From the time Bishop Tucker left, 110 had been baptized, of whom all but 1 were adults. This gives a total baptized since Christmas, 1892, of 316. There were 335 names (81 of them women) on the list of those under instruction for baptism. In a postscript Mr. Leakey says: "The king seems to be coming out as a great reader and seeker after the truth."

—On November 19th, 37 adults were baptized at Mengo, in Uganda, and some 40 others were waiting for their final instruction and examination before bap-

tism. A pleading letter from Zakaria Kizito, chief of Bulemezi, had been received, urging that Mr. Gordon on his arrival should go and reside at his place, where he had erected a church to which some 300 people gathered daily for instruction.

—There were 15 baptisms at Blantyre during December; of these 13 were adults.

—Writing on December 18th from Nyassaland, Dr. Hine says: "You will be glad to hear that we have managed to finish our house before the rains. It has thundered fearfully for some days, but as yet no rain has fallen. And now for the cost of house-building at Unangu. I find the cost of this house has been about 536 fathoms of cloth, or 1144 spoonfuls of beads, or 215 bars of soap (that is to say, about 72 yards!), or 1172 mugs of salt; or, in lawful English money, £26 16s." Such is the currency of interior Africa.

—Not everybody knows that Frere Town, hard by Mombasa Harbor, East Africa, was named for Sir Bartle Frere, the hater of slavery, and because he suggested that the English Church Society establish here a station, where slaves rescued from the Arabs should be cared for. And the contrast is amazing between the unutterable degradation and woe witnessed during the first years from 1874 onward, and the lives now sober, pure, and even devotedly Christian.

—The *Missionary Echo* of the Methodist Free Church reports that the Rev. T. M. Carthew received into the membership of the mission at Jomvu, near Mombasa, by baptism, 84 adults and 38 children—the first-fruits of the Gospel there—on October 4th, 1893, thus gathering up the results of his six years' work. At the neighboring station of Ribe the candidates for baptism number over 250.

—The Propagation Society has undertaken work on a comprehensive scale in Mashonaland, having an "almost unbroken chain of places visited among

the chiefs for 260 miles to the north through Fort Salisbury; and to the south of Umtali for 70 miles, and round Umtali one is being rapidly made. Indeed, round Umtali and to the southwest there is scarcely a chief who has not a definite understanding with us, and receives us; and our most eastern mission hut is right on the Portuguese border. As to the good which the missions are doing, it is the day of small things, when we go deeper than friendly intercourse. We have not one convert, and one boy only who is fit to be a catechumen; nor can I say that the effect of Christianity among them seems to be great. Certainly at Maconi's town I have seen 70 walk some distance to the service, and at Umtali I have had 39 Mashona and camp-servants in church; but when you realize that when twins are born we have not yet anywhere stopped their putting them into a pot and pouring hot ashes over them, or throwing them into a river, you will not expect too much."

#### ISLANDS OF THE SEA.

—On the large island of Malekula hard hearts are now beginning to break. Six years ago, when 2 missionaries from Victoria arrived among these 12,000 savages, no woman could be persuaded to enter a school-house. The men prohibited them from doing such a thing, as quite beyond a woman's province; they were downtrodden to the last degree, and their masters meant to keep them down. The tide has now begun to turn, and at the meetings for church and school as many women and girls may be seen sitting on one side of the frame building as there are men and boys on the other. In the case of the few who have taken a decided stand for Christ, the wild eye has become subdued, and the countenance is changed. One man is now helping his missionary as an evangelist.

—Some years ago an English captain of the Royal Engineers stationed at Singapore became so interested in missionary work among the Malays that he

resigned his commission, went home, spent some time in practical work in London, then returned to the Straits to work as a missionary, and has recently been ordained a minister of the Methodist Episcopal Church.

—The Presbyterians carry great responsibilities in Australasia, for their numbers are large, being almost 500,000 in 1891. Of these 166,911 are in Victoria, 141,477 in New Zealand, 109,383 in New South Wales, 45,639 in Queensland, 13,206 in South Australia, 9756 in Tasmania, etc.

—The Malagasy people are very fond of money. They love it, and long to possess as much of it as possible. But the love of Christ proves stronger than the love of money sometimes; and Mr. Hockett tells us in a letter from Fianarantsoa, in the south of Madagascar, that during a week of special meetings the native Christians of that town raised \$627, or £125, for mission work. This sum means for them about what five times the amount does for British or American Christians.

—The *British Weekly* gives the following as showing the missionary activity of the Madagascar Christians: (1) The Congregational Union, which represents the churches, 800 or 900 in number, in the central province of Imerina, and is the Malagasy missionary society for sending native evangelists to the distant heathen tribes of this great island; (2) a society for supplying preachers to the dark and ignorant villages of the central province, and for preaching in markets, etc.; (3) an association of medical students, and those who have taken their diplomas, for providing native medical missionaries for needy districts of the country; (4) an orphanage, having homes in the capital for boys and girls; (5) a woman's temperance society, in connection with the American women's temperance organization; (6) an auxiliary Bible society, for supplying the Scriptures gratuitously, and at cheap rates, where desirable; (7) the most recently formed, a tract society, for printing and circulating tracts.



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## THE IMPERATIVE NEED OF A NEW STANDARD OF GIVING.

BY THE EDITOR-IN-CHIEF.

Evangelization, like all work for God, has a financial basis, and, if that basis is rotten, unsound, unsteady, the whole structure is in peril.

One needs but to compare the prevailing practice of giving, or rather of *not* giving, with the teaching of Holy Scripture and the demands of God's work, to see that from the very foundations upward our whole system of so-called benevolence needs reconstruction. Such comparison becomes contrast at every point. It is only in rare and exceptional instances that there can be found any real conformity or approximation to the pattern showed us in the mount; and it is a sad fact that the current impression is that the biblical standard is an impracticable ideal!

This whole matter must have *radical* treatment, for the evil is radical. We shall never reach it, therefore, until we are ready to eradicate the selfishness which is its root. Evils which are deeply rooted in the human heart are hard to exterminate. As the farmer is tempted to be content with breaking off, at the surface, an obstinate weed which should be pulled up, and which, if not pulled up, will only sprout again and gather new strength deeper down, making more difficult its eradication, so we are constantly prone to be satisfied with superficial remedies for evils which only grow stronger under our mistaken treatment.

The wrongdoing which we are now seeking to expose is not only radical, but *respectable*, and it hides behind respectability. This is the favorite refuge of all the most subtle social sins. Now that slavery is abolished in Britain and the United States, we all marvel that such a system could ever have found a cloak or its deformity and enormity. Human beings were put on the auction-block and sold like cattle. Maiden modesty was openly profaned to make appeal to the lowest passions of buyers; husbands and wives sold to different owners, and then taught to enter into new marital relations with other parties, so that all sanctity was lost to marriage; parents and children hopelessly parted, as unfeelingly as a calf

and a cow—every nameless atrocity was perpetrated by a system that made merchandise of the bodies and souls of human beings ; and a chief justice (?) insulted his title by deciding that a black man had “ no rights which a white man was bound to respect.” And yet such an organized iniquity hid behind law, as legal ; hid behind custom, as respectable ; hid behind commerce, as profitable ; hid behind ethics, as moral ; hid behind even philanthropy, as benevolent, and behind religion, as pious ! And to-day the drink habit, and the still worse drink traffic, find similar hiding-places ; but the time will come when men will look back and wonder that ever in a “ Christian nation such arguments and apologies could be allowed to shelter evils so outrageous.”

Hung Fung, the Chinese sage, nearly a hundred years old, being asked by the emperor what was the great risk of the empire, answered, “ The rat in the statue ;” and he explained that the rat hides in the hollow, painted, wooden statues, erected to the memory of dead ancestors ; and he cannot be smoked out, because that would desecrate the statue ; and cannot be drowned out, for that would wash the paint off ; and so the vermin can find secure refuge in the sacred enclosure. Everywhere social evils are the rat in the statue. Many a sin gets into the Church itself, and cannot be smoked out lest we defile the Church, nor drowned out lest we wash off from the Church the paint of respectability.

It has been hinted that this radical, respectable evil of withholding from God and His cause, is furthermore entrenched behind positive *resistance* to the plain teaching of Scripture. A senator of the United States shocked the sentiment of the community by declaring that the Golden Rule and the ethics of the Sermon on the Mount cannot be carried out in politics ; but it is a fact that the body of professed Christians *do not believe Bible teaching on the subject of giving*. A tree is known by its fruit, and faith is proved by works. What our real creed is, character and conduct reveal. Were Christ’s precepts really received by us, our whole present system of giving would give place to another ; and our present object is to deal fearlessly and faithfully with this whole question, studying only to show ourselves approved unto God. Missions are to-day threatened with a collapse, from the dry rot in the floor timbers of our financial system !

Paul committed to the Ephesian elders the crown of the beatitudes : “ Remember the words of the Lord Jesus, how He said, ‘ It is MORE BLESSED TO GIVE THAN TO RECEIVE.’ ” That is the law about which the whole conception of Christian giving must crystallize. Life has a double aspect : getting and giving—the receptive and the impartive sides. Both represent good, but giving is the higher. Yet it is obvious that there can be no giving until there is getting ; but it is as true that the ultimate *object* of getting is to be found in giving. To enjoy what we receive is lawful, but not if it be final ; we receive in order to impart, and the highest joy comes only when the blessing passes on to others. It is in the course of impartation that the stream develops and deposits its richest residuum.

He who retains what he receives forfeits the "more blessed" experience. Now everybody believes it is blessed to receive, and some know that it is also blessed to give; but very few really believe it is *more* blessed to give, and hence the blessings imparted by us are everywhere but a fraction of what are bestowed upon us: the bulk of God's best gifts are wasted or worse than wasted on self-indulgence, or held and hoarded to be finally lavished on vicious pleasures by heedless heirs, or perhaps dissipated among greedy lawyers!

The grand lesson of God's Word is that the highest grade of *living* is *giving*, not of substance only, but of self. In Prov. 11 : 24 we read, "There is that scattereth and yet increaseth : and there is that withholdeth more than is meet, but it tendeth to poverty." In Mark 8 : 35 we have the corresponding New Testament lesson : "Whosoever will save his life shall lose it : but whosoever shall lose his life for My sake and the Gospel's, the same shall save it." This is to the natural man not only a paradox, but the apex of absurdity. To increase by scattering and grow poor by hoarding; to save by losing and lose by saving is the climax of contradiction, yet here is to be found the summit of Divine philosophy.

God's law is *impartation*. "I will bless thee, . . . and make thee a blessing." "Who comforteth us, . . . that we may be able to comfort others" (Gen. 12 : 2 ; 2 Cor. 1 : 4). We can understand this scriptural law only as we first perceive what is the depraved tendency of our sinful nature.

"The love of money is the root of all evil," yet that love of money is only one branch from a deeper root—the LOVE OF SELF. Selfishness is the great radical *sin*, of which all *sins* are ramifications; selfishness, the sum of all deformities, the parent of all enormities. Paul's awful catalogue of apostasies begins and ends with selfishness : "Men shall be lovers of their own selves, . . . lovers of pleasures more than lovers of God" (2 Tim. 3 : 2, 4). The corner-stone and capstone of wickedness is the same idolatry of self.

All men are therefore divisible into two classes : those whose supreme aim is to *get*, and those whose grand aim is to *give*. The former aim feeds and fattens selfishness till it becomes monstrous; the latter starves selfishness that it may develop benevolence.

It has been hinted that selfishness is but a root-stock, having many branches. The three branches from which all the more minute ones spring are the three lusts : *appetite*, *ambition*, *avarice*, or the lust of pleasure, of power, of gain. To make the lesson the more startling, we take the one branch, avarice, and trace some of its "apples of Sodom." Let us see how greed paralyzes all true giving.

I. First, greed brings *absorption*. The law of selfishness is, Get all you can, and keep all you get. No wonder it makes monopolists and monsters, and that modern society presents the awful contrast of enormous accumulations looking down like Alpine peaks on abject want and hopeless

degradation. Dives, everywhere, among dainties, with Lazarus at his gate, among the dogs; the one fattening on luxuries, the other starving for necessities. But what is worse, there is deliberate adoption of the policy of self-indulgence. The good gifts which God meant we should weave on love's magic loom into a garment to cover human nakedness, we calmly braid into a hammock of ease, in which we lie, pillowed on down, swung between the Church and the world, fanned with refinement and sprinkled with rosewater. A recent article in a leading secular magazine, on "How to Live on Seven Hundred Pounds a year," makes provision for house rent, food, clothes, education, travel, aesthetic culture, and even worldly amusement, but not a penny allowance for charity! The theatre and opera are necessities, but to compassionate poverty and misery is optional, and may be left out of life's scheme entirely. Meanwhile, a woman advertises for a lost poodle, worth two hundred and fifty pounds sterling, whose diamond collar and silver chain are worth thirty-seven pounds more. A poodle that represents nearly three hundred pounds is a necessity, but to give anything to suffering is not needful! A professing Christian in America spends in one year on a new house for himself more than the four leading missionary boards of the world spend that year to evangelize a thousand millions of heathen.

Absorption means the sucking-up process, and suggests the sponge which drinks up what it is dipped in, and swells larger and larger, till it can hold no more, but never gives out anything except under pressure. Hundreds and thousands are mere sanctified sponges that soak up all God's gifts, and have to be squeezed hard to give out even a reluctant drop. What is a dead sea but a basin into which rivers pour their sweet waters only to stagnate, become bitter, heavy, acrid, because they have no outlet; and around such dead sea no plants grow, over it no birds fly, in it no fish swim. Life comes into it, but turns to death! There are many dead seas in Christian congregations. God pours His gifts upon and into them, but there is no outpour in blessing to man! In the light of Christ's words, "Lay not up for yourselves treasures upon earth," it never seems to occur to some to ask whether a disciple has a right to hoard riches?

II. Again, such absorption is *idolatry*, for idolatry is the intervention of any object between the soul and God, to hide or displace Him. One needs not to bow before stocks and stones or brute beasts, to worship idols. Whatever God sees to stand in the way of the supreme love and obedience due to Him constitutes an idol. No idol is so common and universal as SELF.

The law of all idolatry is *assimilation of the worshipper* to the object worshipped. If it be a brute beast, he becomes brutal, beastly; if a stock or stone, he grows dumb and senseless, helpless, irrational, like the wood or stone. And so, whatever be the idol, the worshipper comes to resemble it. "They that make them are like unto them; so is every one that trusteth in them" (Ps. 115 : 8). This law is universal. He who practi-

cally worships horses, and is found absorbed in the race-course, gets "horsey"—has the smell of the stable, the look of the jockey. The devotee of fashion becomes the mere animated tailor's dummy or wax doll. Beau Brummel spent four thousand dollars a year on his wardrobe; spent three hours sometimes in artistic tying of a starched cravat, and invited a score of friends to witness his feat. Such a man has no character, except what he wears on his back, and that is made at so much the yard, in the tailor's shop. How hollow and shallow grow the fashionable women at our watering-places, who have nothing to do from morn to night but to dress three or four times a day, comb or curl their hair, and study to give impression of a boundless resource of wardrobe and wealth! And the worshipper of money! A coin is hard and unimpressible; it has a metallic ring. He who makes an idol of money gets to be hard, unimpressible, irresponsible; he gets the ring of metal, and "drops into his coffin with a chink"! There was a manufacturer in Britain, who for a score of years spent his time in counting over his hoarded sovereigns, daily repeating the process that he might gloat his eyes over his treasure. Such a man worships the golden calf, and becomes a golden calf himself. Those who idolize worldly pleasure get to be frivolous and empty, incapable of seriousness and sobriety, like the crackling of thorns under a pot. Those who pursue fame, the bauble or bubble of reputation, become as a bauble or bubble, dazzling but unsubstantial, mere illusions of display. Even culture, made an idol, transforms a man into a bookish semblance of true manhood, stiff, stately, to be jealously guarded from all defiling contact with common folk, securely shelved behind glass doors!

III. A third result of greed is moral and spiritual *atrophy*. This word means, in medicine, an emaciation or wasting of the body for want of nourishment. In some cases the stomach, kidneys, liver, lungs shrink to one third of their natural dimensions. There is a corresponding emaciation of soul—a contraction of the intellectual and moral faculties, a consumption of vital powers, an absolute loss of function. Simple selfishness may atrophize the soul, until sympathy and sensibility are lost, and one can look calmly on sorrow and suffering unmoved. The benevolent impulses grow by exercise, and shrivel from want of true activity. Inaction becomes incapacity for action. True life grows by its very exhaustion, as the stream that pours from the spring leaves room for water to pour into it. To restrain noble action is to become incapacitated for noble action. When one gratifies good and unselfish motives, he becomes magnanimous, great-souled. When he learns to concentrate all upon himself, the very process by which he hopes to enlarge, belittles, he becomes pusillanimous, little-souled. Indulgence of self seems harmless, but it is dangerous. Simply to say, "I want this, and, therefore, will have it," is destructive of the highest type of manhood. In the fable of the "Magic Skin" the wearer got every wish, but with every fulfilled wish the skin shrank, and held him the tighter, until with the last gratification life itself

was crushed out. The fable needs no interpreter. The magic skin is selfishness ; and every time self secures a new gratification, the power to enjoy is lessened, and the vital organs of the soul are cramped into narrower quarters. God's gifts, even in their so-called enjoyment, are perverted to self-loss and self-ruin.

There was a man who, as a foundling, was picked up on a doorstep and sheltered in an orphan asylum. There he found friends and a start in a successful business life. Afterward when he walked on 'change, a merchant prince, he refused help to the very institution to which he owed all he was. Monstrous ingratitude ! Yet "Nathan said to David, Thou art the man !" He who is indifferent to the cause of missions and says, "Missions do not pay," forgets the pit whence he was digged. Our Scotch ancestors were once cannibals, and counted the herdsman a better meal than his herd, and a female breast a special luxury at a feast. He who scorns cannibals as too degraded to be worth saving, forgets that the missions he will not help, educated his forefathers for the manhood they have attained and transmitted.

The proof of this moral atrophy is found in the fact that many a selfish soul is to-day looking on the absolute destitution of hundreds of millions, without a sympathetic pang that answers to their cry for help ! Douglas Jerrold caricatured such in the man who, hearing that it was desired to raise, in pounds sterling, "five and four naughts," benevolently said, "Put me down for *one of the naughts !*" He was one of those who give "nothing to nobody."

The terrible influences of habitual selfishness on character make heroic treatment of this whole question necessary. However respectable the evil, we must boldly ferret it out in its hiding-place, and drive it forth into daylight and compel ourselves to see its hideousness.

A gracious God has provided an antidote for all this inordinate and destructive selfishness, and His great remedy is GIVING—habitual, systematic, self-denying, universal giving—a life whose law is impartation, which is the royal law of love.

As we turn to consider this counter-aspect of the theme, let us tarry to learn a fundamental lesson. What is the *primary object of giving* ? Most people would answer that God needs our gifts, or His poor do ; but the real reason why He calls for our gifts lies farther back than this, in *our need of imparting*. Psalm fiftieth contains a remarkable lesson on this subject. There the Judge of all summons to His court those who, in the matter of sacrifice, have entered into covenant with Him. It was an age when the apostasy had begun, that ripened into such hypocrisy and formalism five hundred years later. As yet the offerings continued to be brought, but instead of being presented as the gifts of a grateful heart for mercies bestowed, they were brought in a self-righteous spirit, often by ungodly worshippers, who imagined they were putting God under some sort of obligation, instead of acknowledging a boundless obligation under

which He had put them! Hear Jehovah's sharp rebukes. Does He need our gifts? "If I were hungry I would not tell thee, for the world is mine, and the fulness thereof." Hear Him again rebuke all ungodly and disobedient givers: "What hast thou to do to . . . take My covenant in thy mouth? seeing thou hatest instruction, and castest My words behind thee." Not only has God no need of our offerings, but He will accept none of them unless brought by a docile, obedient soul. He will take no "blood money" from him who consents to thievery or partakes of adultery. He will not have man think that He is "altogether such an one" as himself, to greedily accept a gift *because it is a gift*; and the Church is here taught a lesson that the Word of God gives no warrant for asking any impenitent and godless man for money to carry on Christian enterprises. God wants consecrated gifts, and never separates the offering from the offerer. We must, then, learn, first of all, this lesson, that the value of a gift, in God's eyes, depends entirely not on its amount, but on the character and spirit of him who presents it.

What, then, is the primal purpose of our being permitted to give? Hear our Lord: "The poor ye have always with you, that whensoever ye *will* ye may *do* them good." Well wishing is benevolence; well doing is beneficence; and the reason why poverty is allowed always to confront us, is that our benevolent will may find exercise in beneficent doing.

1. There is in giving first a *salvation* implied. Salvation is a big word; it includes salvation from penalty, which is justification; salvation from power of sin, which is sanctification; and deliverance from selfishness and self-idolatry, which is *service*. Salvation means development, full growth; we need to be saved from the sin and crime of *smallness*, the hell of a heart that is a temple full of idols, and self the central deity. Man is naturally a snail, and his shell his little world, out of which he ventures only to pick up some dainty morsel, always returning again into his shell to enjoy it; outside of that shell he knows no world. To learn to give, as God gives, is to drop the shell, and find the world our sphere of service; and every precious gift is to be best enjoyed as we share it with others, equally in want, or pass it on to others more needy still. No soul is ever fully, gloriously saved who does not habitually give.

2. Again, giving recognizes *stewardship*. Some think it means one who "stews," cooks another's victuals. Probably it means the ward or guardian of another's work. The bottom idea is that of a trustee of another's property. Hear Peter: "As every man hath received the gift, even so minister the same as good stewards of the manifold grace of God" (1 Peter 4:10; comp. 1 Cor. 12:6, 7). The root-conception is that all is originally and inalienably God's, and we ourselves belong to Him. Consequently we can have nothing in our own right. What we have we hold—hold in trust, not to hoard, or enjoy as we will, but to use as He will. The teaching of Scripture is explicit and undeniable. "Whatsoever ye do, whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

Not only is the "Lord's portion" His own, but all is His—we are to eat, drink, clothe ourselves, furnish our home, not for our pleasure, but for His glory. That is the Bible rule, as plain as words can make it. The tithe system was the outgrowth and acknowledgment of this stewardship. The Jew brought a tenth to God as a constant tribute to the Owner of all, and it represented not the maximum, but the minimum—what the poorest must give. Many a Jew gave two, sometimes three, tithes of his whole income, not including voluntary thank-offerings. And then the firstfruits and first born, what a challenge to faith! How knew the farmer or shepherd whether he should ever reap the rest of his crop, or enjoy the further increase of his flock, when he brought these first yields to the altar? He made his first acknowledgments to the Owner of all, and then trusted Him for the rest.

The tithe system cannot satisfy God's claims. Fidelity has no fixed standard, for God's bestowments vary; and the ratio of our gifts must increase according to the ratio of God's gifts to us. He who gives one hundred dollars out of a thousand must surely give a larger proportion out of ten thousand or one hundred thousand; for can God judge by what we *give*, without reference to what we *keep*? Is he equally as faithful a steward who reserves nine thousand out of ten, or ninety thousand out of a hundred thousand, as he who keeps but nine hundred out of a thousand dollars? In one case there may be great self-denial, in the others absolutely none. The Christian dispensation marks a grand stride in advance, in that it no longer recognizes even the tithe as adequate, but reveals to us more fully the fact that Redemption by blood covers all we are and have, and buys it anew for our Redeemer. The highest type of Christian feels that *he is himself* the Lord's portion, and he cannot put God's money into a gluttonous stomach or on a self-displaying body.

And yet Cyrus H. Wheeler has shown us what even a tithe can do, in those little churches along the Euphrates, where ten humble believers, each paying his tenth, make a self-supporting church, whose native pastor can live on a level with his people, because his living is as large as their average.

3. Once more, giving develops *sacrifice*, and sacrifice is the necessary element in all heroic discipleship. The purpose of the Gospel is to eliminate and finally exterminate self. This is "the offence of the Cross," which will never cease—self-abnegation—and this doctrine, however plainly taught in the Word of God, cannot be preached even to disciples without finding resistance. The first element in all religion is self-sacrifice; it is the essence of the religion of Christ. "Deny thyself, take up thy cross, and follow Me." Those are the terms. What is self-denial? A much greater attainment than most of us imagine. If a man uses tobacco and gives it up, he calls it "self-denial;" but that is not denying *self*, it is denying *tobacco*. If a woman renounces jewelry, that is not denying *self*, but denying *jewelry*. Down beneath all these and like denials, self may

survive prouder and more insolent than ever ; the man may get compensation for his sacrifice of the weed in the pride of his self-discipline ; and the woman may carry a more boastful spirit beneath her Quaker drab than in her finery. The Pharisees thus deceived themselves, and grew proud of their humility and more self-righteous by their very austerities. Christ says " they *have* their reward," in the praise they sought ; but to deny *self* is to *root up* the plant of which the indulgences we cut off are only the twigs. To kill self, to destroy the very idol and its shrine, and set up God in its place—that is a very different matter ; it means a revolution in the whole being. The empire where self ruled becomes the kingdom where God reigns alone and supreme.

So as to cross-bearing. We belittle the whole phrase by talking of our " many crosses," by which we mean our thousand little vexations. Christ means one cross. The Bible never speaks of crosses, and has not once the plural form. The one and only cross is that whereon the disciple is crucified to the world and the world to him—each made hateful forever to the other. In other words, he only bears the cross who, like his Master, knows entire loss of self ; and who, like him, cannot save himself because he saves others.

Space compels an abrupt conclusion to this important discussion ; but we must not dismiss such a theme without noting a few " corollaries" which belong to our " theorem."

1. We have an instinctive sense of the sublimity of self-sacrifice. As Froude suggests, the artist who, in the midst of his creative work, stops to calculate how much pay his statue or picture will bring him, finds his genius forsaking him, for it cannot breathe such a stifling air when he descends to such a carnal plane. And it is an essential element in all true giving that we corrupt it with no selfish reckoning as to *returns in kind*. Missions do not pay in the coin selfishness values, but it is for this reason that this field of service is most blessed in our discipline toward Christliness. We bid to the feast those who can make us no recompense.

2. Sacrifice must not be evaded or avoided. All excellence is proportioned to self-oblivion. Giving to the Lord what costs me nothing forfeits the blessing. What is attended with no sacrifice He values not. If you " give so as not to feel it," nobody else will feel it, nor will you feel its benefit. You may call it benevolence when you get rid of half-worn garments, or buy off a beggar with a shilling, or purchase respectability by getting your name on the published " list of donors ;" but God calls such giving by other names. The widow, who in her mites cast in all her living, He recognized as the first of all givers, because she kept nothing, and it cost her everything. There is too much of an *eye to returns*. We seem to think the offertory boxes in God's temple are automatic sweetmeat machines—you put in your penny and get out your caramels. The ointment has no odor without self-denial ; and the odor constitutes the

preciousness and sacredness of the ointment. The avoidance of self-sacrifice is therefore not success, but disastrous failure.

3. Hence *all* need to give. The great question is not that of securing more *money*, but more *contributors*. Where the large gifts of a few, who are wealthy or generous, serve to hide the neglect and indifference of the many, they are a curse rather than a blessing. In chemical galvanism the volume of the galvanic current is not increased by enlarging the individual cell, but by multiplying the number of the cells. In the Church there may be a doubling of the amount given without any real increase of the Divine life in the Church; but when the number of self-denying givers is doubled, the volume of blessing is greatly increased.

The secret of sustaining missions is simple, but it requires a deeply spiritual body of disciples to learn it and live it out. To regard ourselves as God's stewards; to think of nothing as our own; to become mere channels of distribution, never obstructing the outflow any more than the inflow; to cultivate self-denial rather than evade it; to deny self and not simply certain indulgences; to bury self out of sight and exalt God to the throne upon its ruins; to look with Christ's eyes on a dying world and choose to save men at the expense of not saving ourselves; to withhold nothing from God, and spend every dollar as trustees of His estate; to hide no selfishness behind others' generosity, but bring out all our witches that draw us from holy serving and suffering, and slay them before God—were such the law of life with Christ's disciples, what a basis would be laid for every good work of God, and what streams of ceaseless bounty would flow into God's treasury, and from God's higher treasury into our own souls!

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What lesson nature teaches us on service! The royal cocoanut palm, with its majestic coronal of long green leaves—what a type of an imparting life! Its wood is very hard and is used for posts and paddles, clubs and spears; its branches for thatching roofs; its leaves for bonnets, baskets, fans; the shells of the nut for goblets, dippers and various utensils. The milk furnishes nutritious drink; the husk, fuel; the fibres are braided into ropes and robes; the juice of the tree yields a healing balsam; the oil is useful for embalming and anointing. No other tree yields so much fruit; four hundred nuts are often gathered from one tree in a year; and the groves of palm are a grateful shade from the heat. It is said that the tree may be put to as many uses as there are days in the year!

Elizabeth Fry left on record the secret of her amazing usefulness: "Since, at the age of seventeen, my heart was touched, I believe I have never awaked from sleep, in sickness or in health, by day or night, without my first waking thought being, how best I might serve my Lord." Here was a true cocoanut palm in the Lord's garden!

## MISSION WORK IN FORMOSA.\*

COMPILED FROM ADDRESSES BY REV. G. L. MACKAY, D.D., OF TAMSUI, FORMOSA. DELIVERED AT TORONTO, ONTARIO, FEBRUARY, 1894.

In the beginning "God created," not man. Geology testifies to creation. Two books, but the one Author—the book of nature and the book of grace. John tells us, "All things were made by Him"—by Jesus. He was present at creation. This is the Jesus we preach in Formosa, as the Author of the *new* creation.

The island of Formosa is about 250 miles long, and about 70 or 80 broad. The Formosa Channel, which separates it from the mainland, is about 100 miles wide. There are two nationalities on the island—the Chinese or Mongolian on the west side, and the savages or Malayan in the centre and on the eastern side. About 4000 of the Malayan population in the Kap-tsu-lân Plain are civilized, and about 100,000 are savages.

My work began in Tamsui. Here the first convert was brought into the kingdom of Jesus, and another soon followed; these were both young men, and they were just what I had prayed for. Our method of carrying on the work has been to travel around and preach Jesus and Him crucified. Every month I made a tour down the west side, and very often had to spend the night in dark and damp places. On one occasion we started, as we had supposed and intended, at a very early hour in the morning; we kept travelling on and on for miles, wondering that daybreak did not come. Beginning to feel cold on account of the heavy rains, we kindled a fire to warm ourselves, set out again over stones and weeds until we made fully ten miles more before daybreak. The fact was that it had been simply *moonlight* when we started, and we had mistaken it for the approach of daybreak; but our mistake turned to good, for we met a man at the place of our destination who was just going to leave, but who stayed because we arrived, and was thus brought to a knowledge of the true God. And a further and greater result was the building of a place of worship there. We went to a village far down on the coast, where a delegate met us with a strip of paper bearing seventy names, inviting us to remain. We erected a chapel in this village also. An earthquake turned it over a little, and the people cried out that the very earth itself was against the "foreign devil."

On my next visit, while sitting in a small, dark room, I received a letter to this effect: "Now, you barbarian, with your followers, must

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\* Dr. Mackay's stations are chiefly grouped round about Tamsui and on the northeast coast—this second group, very numerous, being mostly planted among the aborigines. Dr. Mackay reports for 1892, 97 adult baptisms and a total full membership of 1751. There are two ordained native pastors and 56 preachers, besides 22 students in the doctor's peripatetic college (the students accompanying him in his tours), many of whom frequently preach. The native Christians gave above \$2000 in 1892 toward the support of their own churches. The hospital has been largely blessed; during the year 11,000 patients were prescribed for.

either leave this village to-morrow morning, or you must sit inside of the house for three days. We are worshipping our ancestors, and cannot allow any outsider to remain in the village and witness our rites." We laid this matter before our Master, and decided to write to the party who had sent the letter, as follows: "We will neither stay in the house three days nor start away in the morning to leave the village; we depend on the power of our Master to protect us." A little while after the whole village was in a great state of excitement. Some were suggesting one thing and some another. Most of them proposed that we should be taken out and beaten, but others opposed this. The morning came, and I said to the students: "I do not want you to get into trouble, but I am going to stay here for life or for death." Every one of them determined to remain at my side. After breakfast we walked out through the village. The people stood in groups, angry and excited. A number of them had broken pieces of bricks in their hands, and they had stones piled in heaps, ready for use. Only one stone, however, was actually thrown; it was evidently intended to strike one of the students, and was thrown by one of the aborigines. We remained most of the day. On the third day we went to where the chapel stood. Fifty or sixty came to hear us, and some spoke in a friendly way to us. On the fourth day they seemed ashamed of their conduct. The savages in the island afterward claimed me as their kinsman and also as their great-grandfather. They said that their people had no queue, and, as I had none, therefore I must belong to the same race as themselves. We fixed up the chapel, and there preached Christ and Him crucified. We had one, two, and even three, hundred, many times listening, in that place, to the Gospel of Jesus Christ, the world's Redeemer.

We went to another place further inland, among the mountains, and there put up a log church. Again, within sight of the lofty mountain ranges we preached Jesus to the people. The aborigines stood around the fires with us, and joined in singing praises to God in that territory of savages. One Sabbath, while at the place referred to above, I received a letter which read thus: "If you dare to come in again with your party, the savages declare that they will shoot you. They are determined to put you to death, and I would advise you not to come again." I went out to the service as usual that evening, and also decided to go about my Master's business again in the morning, irrespective of any letter sent by men, influenced by demons. When advancing toward these people in the jungle, and when on a peak, 1000, 1500, or perhaps 2000 feet high, we heard the shouts of the savages on the neighboring peak. This is a savage custom. We hailed them. They came out and looked for a moment, and then fired a volley, pointing their muskets upward. The leader signed, "It is all right." Since then five, ten, fourteen, sixteen years have passed away—yes, eighteen years. During my last visit to the place an old man eighty years of age came to me and said: "Do you remember getting a letter from that place within the mountains? It was I who wrote that. I did my best to get

OXFORD COLLEGE, TAMSUI.



SAVAGES, EASTERN FORMOSA, WITH DR. MACKAY.

the savages to put you to death. I did all I could. I dare not go to the savages myself, but live in these barren hills. I am very sorry for what I did. I have listened to the Gospel, and now believe that Jesus Christ is my Redeemer, and I want to be baptized." All who know him declare that he is an entirely changed man. Even his face does not look the same, now that his whole body and soul is given to the Redeemer. Yes, his very countenance, at eighty, was changed. I baptized him and enrolled him as one of the converts in Formosa.

I and my students travelled through many parts of this wild country. There are many changes in the island in twenty-two years. I love my native Canada, but not more than this beloved land. A bamboo like this that I hold in my hand is an old friend. I used it in fording streams, feeling the bottom where we were to step, and also supporting myself with it in travelling. We carried wild banana leaves to serve us as umbrellas during heavy rains.

We went to one large city called Bang-kah, and tried to get an opening there. We succeeded in getting a house at the outskirts near an encampment of soldiers. We put out over the door, "Jesus' Holy Temple." A soldier came and told us that we must get out of that place, as the ground did not belong to the owner of the house. I told the students they would better leave me. The soldiers got excited, and I found it absolutely necessary to leave, as the land belonged to the government and the house to the soldiers. I started to leave, and the city got excited, and the British consul came to see what the matter was. Dense crowds gathered. Some of the people threw bricks from the roofs of the houses. They reviled and hooted. The consul said to me, "You would better go down to Tamsui for the present, as it will be impossible to get in here for three years at least." Then I asked God to open up a way for us into that city. At nine o'clock we walked back and got into the suburbs on the other side, where I rented another house, getting the proper legal documents from the owner of the house before midnight. I put up again over the door, "Jesus' Holy Temple." The people came from the streets and looked in for a moment. Some of them did not wait to give expression to their thoughts; but others said, "He is a perfect devil out and out." A great crowd gathered, and they were getting excited. Very soon they began to send in beggars; some were sitting down, others standing and pushing us about. Beggars and lepers coming in in such large numbers soon left us very little space even for standing. The crowd was getting more and more excited. I saw one or two from the places where we had been before, and extracted some of their teeth for them. We overheard some saying, "He is not big; one blow would be sufficient." Day after day they were getting more aroused; and the third day, in the middle of the afternoon, they began to twist their queues around their heads and tie up their clothes around their waists, ready for action. One man threw a stone at the building, and then—if you have ever seen an angry Chinese crowd! It

baffles description. The Chinaman is easily excited, and is ungovernable, when enraged. Then they pulled the building down, carried it away, and took up even the very foundation. I directly walked with the students into a building right opposite. The owner of that inn came with tears in his eyes and begged us to leave. The British consul came again, and a mandarin, in his large chair. The mandarin told the consul to order me out of the city, but the latter said he had no right to do that. I felt that Jesus was my Master, and He had said, "Go preach the Gospel." When the consul started to leave they yelled and screamed at him with contempt. I walked with him as he bravely stepped out of the city. The mandarin then tried another way—begging and begging that I would also leave the city. I showed him my forceps and my Bible, and told him I was there in obedience to my Master. He wrote officially to say that he would put up a building outside of the city for me if I would go there; but we had planted stations outside of the city already, and now we determined to plant our standard inside its gates. Finally, we had another building put up on the very site of the one that had been torn down, not an inch from it one way or the other. That also was pulled down, and then we erected a larger one near it, and that shared the same fate. But there now, in Bang-kah, we have a church with a spire! There is a great change. We see what God has wrought. Dark, proud, ignorant Bang-kah, with all its bigotry, welcomes the worship of the living God. Some of the same headmen who at that time stirred up that mob of four thousand, who gathered around to kill us, called the people together a short time ago, and said: "The missionary is now going to leave us to visit his native land, and we must show him what the meaning of our heart is." The people had done what they chose in village, town, and city everywhere when I travelled through at first, and I decided they should follow out their own free will, when leaving, though I neither wanted nor needed any of their honors, even as I do not want them from Canada. They did it with a purpose. They assembled in the large open space in front of the tent where the mob had assembled formerly; and many of the chief men ordered for us a grand parade, and came with eight bands of Chinese music, and banners and umbrellas of state, such as they would carry before the governor. They formed a procession, beginning in front of a large temple; asked me to sit in a large sedan chair lined with silk, and went through the city with flags flying, and thus they insisted on carrying me through the town, and escorted us to the boat, wishing us blessing and offering gratitude to God. There in foreign style they cheered us, while the converts sang what they knew:

" I'm not ashamed to own my Lord,  
Or to defend His cause;  
Maintain the glory of His cross,  
And honor all His laws," etc.

This showed the great power of God, the living God. We do not acknowl-

edge His power as we ought. I am afraid that many in Christian lands do not believe what they profess respecting the living God. At other places scattered about yonder we planted twenty or thirty churches, and then came to a plain, travelling with the students among the aborigines on the east side. The people in one village said: "You have been going up and down through this plain for some time; if you will come to our place you will see what we can do." They fixed up a shelter with poles and sails, and we remained there the whole night. At day-break the leader decided to erect a place of worship, and the people, instead of going out to fish, went to get rafters for the building. There we taught them the Gospel. Would to God many of the people of Canada were there to see—fishermen going out in their boats singing praises to God, and the old women weaving and singing. They were taking in the plain Gospel of Jesus Christ, which is ever fresh. In a short time the whole village of these aborigines, men, women, and children, would meet; one would take a shell and blow on it, and then all would join and sing praises to God:

" All people that on earth do dwell  
Sing to the Lord with cheerful voice;  
Him serve with mirth, His praise forth tell,  
Come ye before Him and rejoice."

Here, back in Canada, I am quite at sea in the midst of ever-increasing machinery. There we have everything so simple—just the plain Gospel of Jesus Christ, and the plain asking for aid in His work—no ceremony about it. Yonder we are living back in the first century.

After that the people in another village came, and we soon had fifteen churches planted in that plain. We put a native preacher in each village, to preach Jesus Christ simply, and not waste precious time in declaring vain speculations, for we are not wont to spend our time on any such men-evolved schemes. My students in Oxford College—not Oxford, England, but Oxford, Formosa—study the Bible in the morning, at noon, and at night; we begin with the Bible and end with the Bible, and preach Jesus Christ as the only Saviour of men. We can trust these students to preach what they know of Divine truth. Some people may suppose that these aborigines, or the Chinese, cannot get a clear idea of the Gospel plan of salvation. They do get a very clear idea of it, because God intended that they should. One of them went to a place on the plain further down and labored there. For eleven years I had purposed going in that direction; but now receiving a letter from him to come down, I felt that I had a call to go. I got a boat and went down at night, lest the savages might see us. Four hundred soldiers had been killed there. We narrowly escaped a similar fate. When the boat came up to the place of landing a man met us, and said: "You are Mackay, the missionary." A pony was brought for myself to ride on, and the students rode in an ox-cart. We got five villages to assemble, to whom we proclaimed the truth day after day, exhorting and

discussing. One night all the headmen assembled in front of the house and began to talk very loud. I asked what was the matter ; and they said : " Nothing, only we are angry that we have been so long deceived with the worship of idols." Who could sleep under such circumstances ? I have spent many a sleepless night in Formosa, and I do not care how many more I spend for such reasons as these. Our Master suffered ten thousand times more than that. These people brought their idols in baskets from all around ; and when they were piled in a heap, we sang again :

" I'm not ashamed to own my Lord."

And then the heap was set on fire. Some of the people who were indignant at their having been so long deluded were shoving the idols further and further into the fire, so as to get rid of them the sooner.

In Northern Formosa we had twenty churches here, and twenty more there, and others further down ; and after the French had bombarded us there we started twenty more. As we met eight Frenchmen in a ravine they were suddenly on their knees, pointing their guns at my breast ; but their attention was turned at once to this white flag of truce in my hand. At that moment no American or British or German flag could have saved us as this flag of truce did. I have often thought that no flag of *external forms* of righteousness, or *meritorious acts*, or *speculative theological dreams* could save the perishing soul. The blood-stained banner of Jesus can save the sinner from pole to pole, and nothing but that. Young men attending the universities and colleges can do nothing without that banner.

We have thus established sixty churches and put a trained native minister in each church. I am enabled to be here because of the sterling ability of my first convert, whom I have entrusted with the oversight of the whole work in my absence. He has stood faithful to the cause for more than twenty years. When my second convert told his mother that he was going to accept the Saviour, she took a stone and nearly killed him ; but now she is saved, herself. One of my converts is a Tauist priest, who accepted the truth. Some might say that the poor aborigines who have no minds may be simple enough to believe in Christianity ; but here is a priest who was brimful of speculative philosophy, and he is now a preacher of the Gospel of Jesus Christ. The Gospel has *not* lost its power. It is still the chosen instrument for bringing souls into the kingdom. Another convert is a Bachelor of Arts, who might be seen in his graduating dress, standing six feet high ; and he who used to look down upon me with contempt now looks up to me with respect. When he accepted the Gospel he was so humble, so gentle, that all were impressed. He is a man of great mental calibre, and is now in a city of 50,000 inhabitants, preaching Jesus and Him crucified. He was a Confucian of the Confucians, but is now a defender of the glorious Gospel. Another convert is a young man, who two years ago went up to an examination where there were 3000 candidates, and his

name came out at the top of the list. He, too, is a Confucianist no longer, but has accepted the Gospel of Jesus.

I would not spend five minutes teaching the heathen anything, before presenting the Gospel to them ; but I would teach them afterward what may assist them in preaching the Gospel. The religion of Jesus Christ has pervaded the public mind so fully, that it would be impossible to trump up, in the northern part of the island, any such stories as that we missionaries were seeking to dig out the eyes of the Chinese children. What a change has been wrought there by the Gospel ! The idea of a mandarin coming inside a chapel twenty-two years ago ! But now they send in their cards and visit us with bands of soldiers !

For a long time we had trouble on account of the French invasion of the island. The French bombarded a town where we had a mission, and the shells fell all about us—some only a few feet away, but not one of us was hurt. Once we were intercepted by the French and taken prisoners. They blindfolded us and marched us for miles out of our way, but we escaped. Once on board a British man-of-war the balls from the French guns cut the air all about us, but we pulled out from the French lines and were saved. Once I wanted to go to the other part of the island during the invasion. I applied to the British consul for protection, and then went, carrying the British flag, and the Chinese broke their ranks and divided before me. Once, as I have said, eight guns were pointed at my breast, for they took me for a German spy, but I held up a white flag of truce, and so again escaped with my life.

The natives had great resentment toward us after the invasion, and pulled down our churches and persecuted the converts terribly. One convert, an old lady with considerable means, had everything she had in the world stolen from her. Her house was demolished and her body was bruised black and blue, but she would not deny her Lord. A young man had his fingers joined by bamboo splits and tied till the blood oozed out of them ; they demanded of him to forsake his trust, but he did not turn his back on Jesus. In another place they pulled down the splendid church and took every vestige of it off and buried it in a huge grave. They placarded it with these words, "Mackay, the black-bearded devil, is here." "Now," said they, "we have wiped out the work ; now it is all gone." But they did not wipe it out. Men and devils cannot do that ; as well try to wipe out the universe. All these trials they endured for the same Jesus, the same Spirit, the same Word. I cannot understand people being ashamed of the Jesus that the people of Formosa can love. Oh, that book, *the Bible!* It is full. It teems. You can never get to the bottom of it. I have found it a spring which never can be drained. There is no use in telling me that the Chinese are not faithful, that they are double-minded. There are people with double minds in more places than China. Of course they are not *all* sincere, neither are they here in America ; but I never saw more fidelity to Christ anywhere than in Formosa.

In the north I built not only Oxford College, for training native evangelists and teachers, but the girls' school, and a hospital. In some places where we tried to preach to the people the men just deliberately left and the women and children crept off into the house. You say that is discouraging when they will not stay to listen. "Discouragement!" Destroy that word! Blot it out of the Christian's vocabulary! With the living God in front of us, behind us, below us, within us, above us, where is the place for discouragement? I do not understand that word. Jesus says, "Go!" and "Come!" and no "ifs" nor "buts" nor "ups" nor "downs" about it.

I have found it a help to my work to minister to bodily ills. I extracted twenty-one thousand teeth in twenty-one years, and thirty-nine thousand in all; and have dispensed considerable medicine. Extracting teeth is cheaper than dealing out medicine, for after you have your instrument there is no outlay. The natives have lost all faith in their old doctors. Here is one thing that most people do not know—that a commander of a British man-of-war helped the Lord's work wonderfully there in Formosa in its inception. More than can be told in words or put on paper he helped. He would repeat sentences and ask me to translate and repeat them to the natives. He said, "Tell them that I am a Christian. Tell them that I am on a British man-of-war of Queen Victoria, but I serve a greater king." May his name go down with Formosa—he stuck to it.

In one place where we went to preach, the chief man ordered the sails to be brought from the boats and to be stretched upon bamboo poles. Here we preached and sang. There is one hymn that always takes with the Chinese; it is about the shortness of life. "We come into the world with our empty hands and we leave it in the same way." This the Chinese have in proverb, which sentiment we have also in hymn. Some of you are rich and live in fine houses, but you will have to go with your hands empty. We are all marching on, all crossing the same narrow strip. What does it matter, it's only for a day and then we are off. There is a generation pushing us off the stage, and that generation behind us is in turn being pushed on. I have told you how, the first day I spent in one city in Formosa, I had the privilege of gathering together the idols of five villages, representing five thousand people, and casting them into the fire. "I have cast their gods into the fire, for they were no gods, but the work of men's hands." Yes, we truly "cast them to the moles and to the bats." We fling them into oblivion. Some were so disgusted with them that they split them up before bringing to us. How mighty the gospel seemed amid such scenes as this!

Once, where we began to build a chapel, and the natives went in bands to the mountains to get timber for the rafters, they had to fight their way, weapons in hand, and many came home at night bleeding. Now, in that village—I repeat it—you could hear the fishermen, as they rowed their boats out into the sea, keeping melody with the oars, singing,

"I'm not ashamed to own my Lord,  
Or to defend His cause."

I have heard them, and the poor old women in their huts singing, "There is a happy land"—the whole village worshipping God. When the people in the neighboring villages witnessed this, they said, "We must have something like this," and thus churches were established around, and so it came to pass that we have sixty churches in all and two thousand converts, and native pastors in each church.

Once we were confined in a chapel all night, with the savages from the mountains on the outside. They would creep up with long poles and try to fire the building. We had no human protection, but we had God, and if it had been His will every one of us was ready to welcome death. As the morning began to dawn the cowardly savages skulked away to the mountains.

Once with two converts I started for the southern part, where we wanted to establish a church. We arrived near the small village just at dark. We inquired at a house if we could stay with them for the night. They shut the door in our faces. The next place we asked to stay, they said, "No place here for foreign devils." We inquired at another place, and the man said, after a long hesitation, "There's an ox-stall; you can stay in there." He did as much as give us each a bowl of rice, which we were thankful for. The ox-stall was very much like the old stall in this country, with upright poles. One of the converts with me was an old man who had owned rich tea farms, and had lost all for Christ's sake. He was not used to sleeping in an ox-stall, but it humbled him, and afterward he did better service as a preacher to his people. How all this does make one think of the Redeemer, who came down to do His best for us! The Lord of glory was rejected. It is of little consequence if we do not get quarters for the night. I hope no one will ever mention my name in connection with persecution in Formosa if he does not speak of those natives who with me carried the banner of the Lord Jesus. Over and over again I have seen men shed tears when they remembered the way they had treated us, when they thought how badly they had persecuted us. They are themselves astounded at what they did.

When you are young you think you can put off God; but come with me to the city of the dead, and you will find the young at eighteen and nineteen there. "*Shame!*" is the word, that men in Canada will not believe Jesus. They ask me over there in Formosa if every living soul in Canada is a Christian and a zealous follower of Jesus. What can I say to them?

In a large city toward the northwest of the island we searched for a little room to begin work in. We got a small room, where pigs were kept; we drove two pigs out, and got a man to come and clean up a little and whitewash the place. A mob stopped the work for a while, and we remained out in the streets till they left us to go on with the building

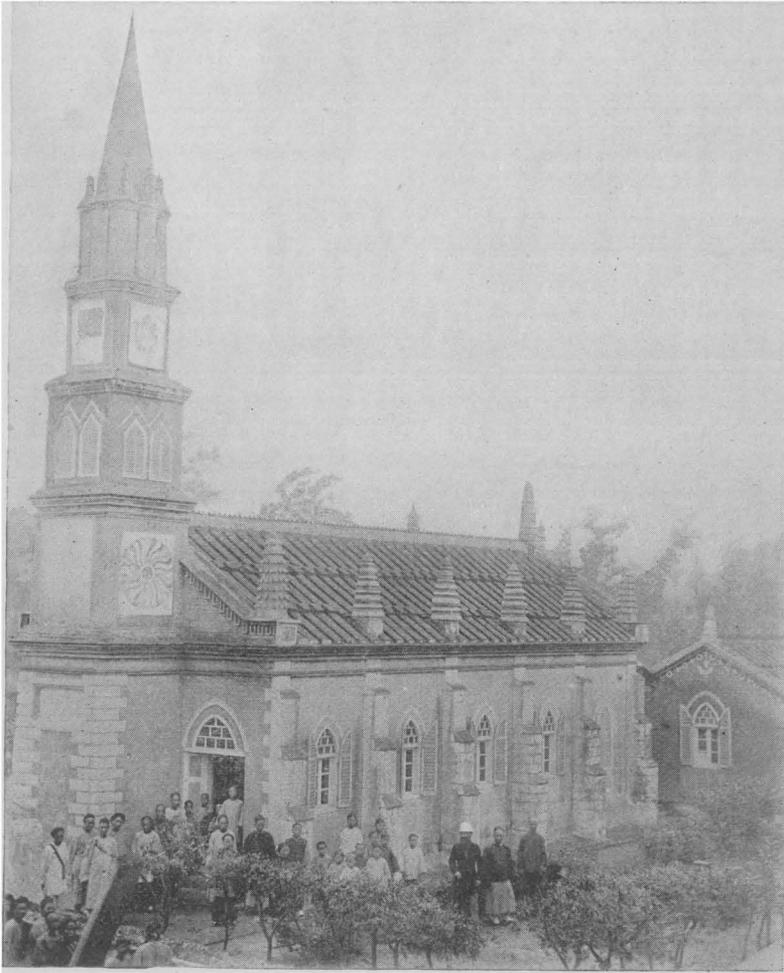
and cleaning. They spit on us and taunted us, but that was not anything. It is there, that to-day the converted Confucianist, a graduate, a B.A., preaches in a large church. Crowds come to converse with him.

An old man over seventy walked to our services on Saturday for three years and brought others with him a long distance. Some of the converts sent \$10 back with him to help start a chapel where he lived. Talk about self-supporting churches, self-propagation ! There is self-propagation in a score of churches in Formosa, and the work is but twenty-two years old. In each church is a map of the world, and through the week the native preacher announces that he will speak at night on Germany, or England, or America, or some other country, till they go through every country in the world. He tells them of Toronto and of the university there, etc.

I once fell in with an English Church clergyman at sea, coming from the Philippine Islands. He said, " I have just been speaking with a Baptist missionary and telling him that this missionary business is all stuff. You're a missionary, are you ?" I said, " Yes." " Well, I want to tell you it's all bosh and sham. I've been at the Philippine Islands a while, and let me tell you you are just fooling away your time. One day a man will say he is a Christian, just to get employment, and the next day he is a heathen, just to get employment. It's all fraud." " Now," I said, " I have listened, and treated your statements courteously ; will you do the same to my statements ?" He said he would have to do so. I told him that men in Formosa were not saying they were Christians or heathen as it suited them, to get employment. They were not getting and keeping money there, but they were rather giving out their money. In one place they pay their pastor \$17 a month. During the famine they took up a large subscription and sent it to their suffering brothers on the mainland. I told him, as I have told you, that there are double-faced people all over the world, who are characterized by duplicity, but they were not all so. He admitted that when he left, there were a few who came to see him off and were grieved to see him go.

I do not agree with the popular notions about the Chinese. I claim to know something of Chinese character, and think I have a good right to know their dispositions, virtues, vices, etc.; for my own wife is Chinese. The first five students who were baptized have remained faithful during these twenty-one long years ; and they have passed through many trials and persecutions. Whenever we arrived at a stopping-place they would always go and get water to wash our feet, and would help change our clothes and do our evening work, attending to sick people and preaching Christ.

Some will say that it is all very well to talk of converts in Formosa in a speech ; but we all know the duplicity of the Chinese. I can say that I know of similar traits in many Canadians. Christian Chinamen in Northern Formosa are just as true as any disciples that I know of anywhere. Four hundred of those converts in Formosa have come to the end of the fight, including men, women, and children ; and they have fought a



CHURCH AT BANŪ-KAH.

good fight. I have stood beside death-beds in Scotia, my native land ; I have seen men die in Canada, in Africa, in China, and I have found these four hundred converts, who have died in Formosa, showing evidences of the same faith in God. And the first convert, my main helper, still remains faithful, and is now taking charge of the whole work in my absence as a sort of bishop. Let us work on, press on for our Redeemer, for the time is short. "Not unto us, O Lord ; but unto Thy name give glory."

Many of these converts have gone to their eternal home. Their names may be treated with ridicule, indifference, or slander ; no such things can affect glorified saints. They have finished their earthly course, and are beyond the reach of harm. They breathed their last, trusting Jesus. Where is the room for "waiting" in their case to see whether they backslide or not ? Among the living also we have all classes—tradesmen, mechanics, scholars—men tried in all the ways in which we are tried here, preaching Jesus Christ and walking under His banner.

We add some extracts from a remarkable letter written by a Chinese convert, describing the departure of Dr. Mackay for home. He has labored in that island as a missionary for about twenty-two years ; and his success has been very notable, impressing his personality on all the people in a most extraordinary way, to call forth such demonstrations.

"When Pastor Mackay visited the stations throughout Tek-cham district, converts and heathen crowded to show him honor and respect. At every station several hundreds came out to meet him, and then followed again when he was leaving, converts waving green branches, and heathen burning fire-crackers. The church people were very sad and could not keep back their tears. Indeed all were of one mind and unwilling to let him go, though they wished him a pleasant visit to his native Canada.

"All through Kap-tsu-lan district whole villages came out to meet him, and escorted him when he left, entreating him to return soon. On this trip it was not merely converts who came ; throughout all North Formosa the heathen joined with converts to honor Pastor Mackay and wish him a safe journey. Men and women, old and young, wept much. They could scarcely bear to let him go even for awhile, because he has been in and out among Chinese now for twenty-one years, and every one loves him.

"Throughout Tamsui district it was the same, hundreds expressing good wishes. Everywhere crowds and music and gunpowder, but in Bang kah City the greatest crowd of all. There in the procession were three mandarins, five head men, twenty sedan chairs, six horses, and many, many people, with drums and gongs and other things more than I could write about. Then they hired the little steamer to take Pastor Mackay to Tamsui, and more than three hundred people came down with him. Little over twenty years ago Bang kah people were such determined enemies, verily wicked in their hatred. Now they have been even more enthusiastic than others in showing their good will ; that day all through the city the Chinese were praising Pastor Mackay and his teaching, not a single soul uttered an ill word. Thank God ! because in all North Formosa the very strongest fort of the enemy was Bang kah City. Praise our Jehovah, praise Him for what He has done !

"On the 18th, at two o'clock, there were more than seven hundred of the converts, men, women, and children, to see Pastor and Mrs. Mackay and the rest go. Chinese had drums and gongs and firecrackers, for-

eigners fired guns, and there were bands of music. All the foreigners boarded one steam launch, the mandarins and head men another, converts—many in tears—took a third, old and young filled little boats, and the whole crowd—as many as the boats would hold, followed the vessel right out to sea, as far as they dared go.”

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## UNOCCUPIED FIELDS OF THE WORLD.—II.

BY REV. JAMES DOUGLAS, LONDON, ENGLAND.

*Mongolia.*—Passing from Thibet we naturally think of another section of the Chinese Empire beyond the Wall of much larger area, though smaller population—namely, Mongolia. This immense region, larger than China proper, consists of an elevated plain 4000 feet above the sea, unfit for the most part for agriculture, but possessing, in the north especially, grasslands in sufficient abundance to support the flocks of the nomad inhabitants. The climate is excessively cold and dry, the winter long, and from the reluctant soil a little wheat, oats, buckwheat, and millet are wrung. Mongolia has four divisions: (1) Inner Mongolia, which lies beyond the south of the desert of Gobi and the Wall; (2) Outer Mongolia, extending from the north of the Gobi to the Altai Mountains; (3) the country adjoining Koko-nor; and (4) the dependencies of Uliassutai. The entire population is reckoned at 2,000,000, and consists of Kalmuks in the west, Buriats in the northeast, and Khalkhas in the centre. It remains to add that all that religiously obtains in respect of Thibet applies to Mongolia.

This vast tract of country has had, so far as is known, only one missionary, “the lamented Gilmour,” and still must rank as an unoccupied field. On inquiry, however, we learn that though “Gilmour” has ceased from his labors, it is not the intention of the London Missionary Society to allow his work to lapse. The intention is to put two, if not more, laborers into this field who, like Gilmour, shall itinerate and sow the seed of Gospel knowledge as widely as possible. No reason exists why Mongolia should not be occupied. The door is open enough. The real difficulty concerns the immensity of the region, the severity of the climate, the sparseness of the population, the poorness of the country, the abounding squalor and filth, and the general depravation of type. Are there Christians who have love enough for Mongolia to come into line with these Mongol tribes, content, as it were, to go out of the world in order to save the world? At present there are *no Protestant missionaries* in all this vast region, including Koko-nor, but Roman Catholics are at work among the Ortus Mongols. The Roman Catholics are also at work among the Kalmuks of Kuldja.

Closely related to Mongolia is the extensive province of *Manchuria*. But this country, while little known and still less occupied, does not

strictly come within the scope of this paper, for at Niu-chwang, Mukden, and Kirin, Presbyterian missionaries have raised the standard of testimony. The Greek Church, also, is seeking to Christianize the Gilyaks and the Goldi, nomad tribes of the Lower Amur and Assuri.

*Ili.*—The populous land of Ili, however, is emphatically a field *unoccupied*. Ili, to which the Chinese have given the name of Sin-Kiang, or the New Province, comprehends what is generally known as Sungaria and Chinese Turkistan. There is nothing like unity of race in these vast domains. Sungaria, which is the open highway to China, Dr. Lansdell calls “*an olla podrida* of races, languages, and religions.” The Kalmuks are, as the Thibetans in creed, Lamaists; the Turkish peoples, otherwise known as Uigurs, Dugans, Turanchis and Kashgarians, are followers of the false prophet; while the Chinese, who figure as the lords of creation, are Confucians or else Buddhists proper. To this number is to be added the Manchus, from whom throughout Ili the army in possession is drawn, and who are Buddhists of the Lamaist type. The population of Sungaria is reckoned at 2,000,000, but what the population of Chinese Turkistan is we have no sufficient means of determining. Probably it is double the above amount.

The chief races occupying Chinese Turkistan may be classified as follows: Kalmuks, Manchus (soldiery), Kirghese, and Turks. The Kirghese and Turks are the most widely spread—the former ranging over the mountainous land principally, “north, south, and west of Kashgar as far as the Pamirs,” the latter forming the staple population of the cities and towns. The Kirghese are remarkable for their powers of organic resistance. The temperature of their blood is high, and they excel in withstanding cold, heat, hunger, thirst, and physical sufferings of all kinds. To complete the marvel, their wounds quickly heal. The wonder is that with all these advantages they do not rival the antediluvians in longevity; but in this matter they fall short of our own dimensions.

The town population of Chinese Turkistan, whom we may designate Turks, seem to be a mixed race, the ground type being Mongol with an infusion of Aryan blood. Among them faces presenting the characteristic traits of the Caucasian race appear, aquiline with thick beard; but the prevailing features are Mongolian—projecting cheek-bones, little beard, large nose, thick lips, complexion swarthy, but devoid of the yellow tint of the Chinese. As a rule the race is hard-working and theft rare; but narcotics are much used—hemp, tobacco, opium, henbane, thorn-apple—the result being that the nerves are enfeebled and madness common. So loose is the marriage tie that it can hardly be said to constitute a bond at all. For four or five shillings a wife may be bought at any time, and virtually may be divorced at will. Hence there are women among them who have had their thirty or forty husbands, and think no shame of it. Still lower in the scale of morality are the Dolan settlements along the Yarkand, a race of degraded physique, promiscuous social habits, and

enfeebled intelligence. Such, after centuries of unresisted sway, are the fruits of Islam's rule. Can it be wondered at that the countenances of the people should lack expression, that the lustre of life should have died out, and that through the excessive stimulation of the flesh the spirit should soon subside wearily to *exist*, we cannot call it *live*, in the neutral zone of indifference?

The power of the false prophet, viewed from the standpoint of the permissive will of God, is one of earth's greatest mysteries. Why has that fleshly system, reared on the key-stone of woman's degradation, been suffered ruthlessly, over the whole Asiatic mainland, to lord itself over God's heritage? There was a time when almost the whole of Asia was an *occupied* field. Amru, who wrote about 1349, mentions twenty-five metropolitan and episcopal sees covering the entire continent. "Christians existed at Kashgar, at Yarkand, at Urumtsi, Suchau and Kanchu, at Tenduc, as well as in Manchuria and the country bordering on Korea." Missionary fervor and enterprise were by no means defunct even in the Dark Ages, when the Church of the West was locked in sleep; for then Nestorian Christians were carrying the torch of Gospel light to the ends of the earth. And when the light was diffused and churches planted in all parts, the forces of Islam came, like fiends let loose from the pit, and by brute force stamped out the cause of Christ in Central Asia, so that for centuries it was unsafe for one who bore the name of Christian even to travel in the land.

Happily now, though that brutal faith remains the religion of the people, it no longer is the creed of the governors. We may infer, therefore, that Islam in Ili has seen its best days. Islam is mighty when backed by carnal weapons, and when, invested with rule, she can make her own terms with the "infidel." But those palmy days are over in Ili. The Chinese Mandarins have no interest in, no association with, the religion of the people; hence the field, though unoccupied, shows a door at least ajar. There is no reason why, speaking after the manner of men, this field should remain unoccupied. If Roman Catholics can carry on missionary work at Kuldja, there is no reason to believe that the Protestant missionary would be unable to find a footing at Yarkhand, or Kashgar, or Aksu, or Khotan. Dr. Lansdell is strongly convinced as to the feasibility of such an undertaking. The time is ripe for it. Islam has not now the sword to wield in Ili against the infidel. She is shorn, accordingly, of her argumentative power. Besides, the people are not soaked in their creed to the extent that Moslems are elsewhere. They have been too often upset by Buddhists and others. There is not so much, therefore, of long-standing and fanatical prejudice to tear up. "Who will go and build again the walls of this ruined Jerusalem?"

*Nepal and Bhotan.*—Both these countries come within our present scope, and as they adjoin and have many features in common, we place them before the reader in their juxtaposition and total lack of the one

thing needful. Nepal is confined almost entirely within the Himalayas and is a kind of parallelogram, the length from west to east being 450 miles and the breadth from north to south on an average 100 miles. Thibet forms the northern boundary, Sikkim and Bhotan the eastern, while on the west Nepal is bounded by the English province of Kumaon, and on the south by the plains of the Ganges. The country is governed by the Ghoorkas, a brave tribe which about the middle of last century acquired ascendancy over the other tribes of the land, and whose prince is sovereign. The area is estimated at 54,000 square miles, and the population between 2,000,000 and 3,000,000. Unlike Thibet, the tribes inhabiting Nepal are not homogeneous in religion. Some are of Mongol origin and are Buddhists, but the majority are Hindu in faith and in descent. The country has been locked against the civilized and religious world. Sir Jung Bahadoor was a prominent figure while he lasted. For thirty years he was, as Joseph to Pharaoh, the prime-minister in the land, with this difference that he was greater than Pharaoh himself, the king being a mere puppet in his hands. This despot, after swaying the fortunes of Nepal for a whole generation, died in 1877. His wisdom was not equal to his strength of will and power to govern. The country was left by him very dark indeed, without a shred of education, slavery existent in its worst form—a land, too, closed equally in the face of the merchant and the missionary, the geologist and the sportsman. We know of nothing that is being done for the tribes that dwell in this dark region.

The like applies to Bhotan, a country of much smaller area than Nepal, but possessing a larger population, the area being 20,000 square miles, and the population over 3,000,000. Since 1865 the independence of the kingdom has been seriously curtailed by the British occupation of the Dwars or passes, a measure taken by the British Government in self-defence. Throughout the country the religion is Buddhism, and the government ecclesiastical and oligarchical. The nominal head is marked off from the common clay of earthly lineage as a vase too sacred to be profaned to common uses, and is, in fact, treated more as a god than a sovereign; but in place of the Dharma Rajah, the nominal head, is the Deb Rajah, the actual head, whose jurisdiction is circumscribed by a council of eight. The Bhotans, while miserably degraded and of dirty habits, given over to polygamy on the one hand and polyandry on the other, are said to be a fine race, ingenious in the construction of their houses and in other manual efforts.

*Afghanistan and Beloochistan*, which, although politically separated, are normally one, constitute another large unoccupied mission field. The Afghans are excessively fierce, and in later times have degenerated from the high chivalry which formerly was an eminent trait in their character. They are described as being "most consummately deceitful, wantonly and ferociously barbarous, revengeful and rapacious;" and while

“always on the alert for war,” yet “lamentably deficient in intrepidity and coolness, and quite unable to withstand the steady charge of a determined foe.” The leading towns, Cabul, Peshawur, Ghiznee, Candahar, etc., are inhabited mainly by Hindus and Persians. The Afghans themselves scorn commerce, and are nearly all soldiers or priests. Mohammedanism prevails, and is of the most fanatical type.

Bounded on the north by Turkistan, on the east by the Punjab, on the south by Beloochistan, and on the west by Persia, Afghanistan consists mainly of an elevated tableland which reaches a height of 6000 feet above the sea, gradually diminishing, however, as it extends westward toward the Persian frontier, to half that height. The Indus is the principal river, which runs in a south-southwest direction between two immense mountain ranges, which rise in some parts to 18,000 and 20,000 feet. A feature of special interest in the geography of the country is the valley of the Cabul River, a valley containing three basins or plains, which are named respectively after the cities there located—Cabul, Jellalabad, and Peshawur. The population is mixed. The Afghans, who are the ruling nation, and believed by themselves to be sprung from Jewish captives, are spread over the whole of the tableland; but among them are settled Tajiks, Hindus, Khuzzilbashes, and Arabs, with a slight sprinkling of Armenians, Abyssinians, and Kalmuks, while the mountains are largely in the possession of other tribes. Afghanistan, which is autocratically ruled, has a population, including Beloochistan, which only numbers about 500,000, of about 6,000,000 or 7,000,000.\*

*Siberia.*—It is difficult to know how to assign this immense and thinly peopled region, the square mileage of which is 6,000,000 and the population 5,000,000. Deficient in solar warmth, it is yet more terribly shorn of the Gospel's vivifying beams. The Greek Church is horribly dead—a mere mumble of confession and sacrament. Still, of late years God has not left Himself without a witness in that sad, benighted land. Dr. Baedeker has repeatedly traversed the Siberian Continent with the view of opening the prison doors to them that were bound, and much blessing has rested on his evangelizing tours. Like another Paul the aged, he makes an appeal to the Timothies of our age which, we trust, will bear much fruit. “My time is running out; I am now seventy years of age; consequently I can scarcely hope to repeat my visit to Siberia. I, therefore, wish to stir up the holy ambition of my younger brethren to take up this glorious work of carrying the light into the darkest places of the world, where sin rules over men, and where *nothing but the Gospel of redemption by the blood of Jesus* can be of any avail.”

*Annam.*—The kingdom of Annam, with an area of 200,000 square miles and a population of 6,000,000, is virtually unoccupied, for there

\* The Waziris of Afghanistan have just come under the British Protectorate. The probabilities are that a missionary entrance will be effected from Bunnu, a medical station of the Church Missionary Society. The way is paved by the translation of the Scriptures into “Pushter.”

are *absolutely no Protestant missions in Annam*. In 1889 the Gospel of St. Luke in the Annamese tongue was published by the British and Foreign Bible Society from a translation made by M. Bouet, a French Protestant, who resided twenty years in the country, and is now chief Government Interpreter at the Paris School of Oriental Languages. This is the only part as yet translated into this tongue out of the whole Bible, and the country still awaits the preacher who shall make known its message of love.

*Tonquin*, with a population of 12,000,000, is in a similar condition to that of Annam. This, the most thickly populated district of the peninsula, has half a million of Roman Catholics, but "no one to show them the 'more excellent way'—*the only way*."

The like is true of *Lower Cochín China*, the *Philippine Islands* and *Cambodia*. For a time Mr. F. de P. Castells, of the British and Foreign Bible Society, circulated many Chinese and other Scriptures in Saigon, but after a brief stay illness obliged him to leave. From all these regions rises the Macedonian cry, "Come over and help us."

*Arabia* is not now entirely without Gospel agency. On the extreme southwestern coast is the Ion Keith-Falconer Mission of hallowed memory, while in Northern Arabia the North Africa Mission made a start in 1886 by sending a brother to labor among the Bedouin descendants of Ishmael. The brother in question has retired, but another brother and his wife are taking up the work, and are at the present time in training in Egypt.

(*To be concluded.*)

## MISSIONS AMONG THE NORTH AMERICAN INDIANS.

BY REV. EGERTON R. YOUNG, TORONTO, ONTARIO.

Parkman's fascinating volumes charm us with the recital of the heroic zeal and dauntless courage of the early ecclesiastics of the Church of Rome, who, in their efforts to save from a dark and debasing paganism the red Indians of North America, displayed such a spirit of self-abnegation and self-denial.

While most emphatically differing from some of their teachings and methods, we cannot but admire the spirit of sacrifice, of thorough consecration to their work, and the almost longing for the crown of martyrdom which characterized some of those heroic souls. Fearlessly and cheerfully they trod the then unknown wilderness for hundreds of miles, that they might reach the forest retreats of the fierce Mohawk, the timid and disheartened Hurons, or the bloodthirsty and then almost always victorious Iroquois. Where the pestilence raged among these savage tribes, these priests of Rome seemed almost ubiquitous. Utterly devoid of all fear, and apparently proof against contagion, they went where death held

high carnival, that they might, as they fondly imagined, by performing their simple rites of baptism, and making the sign of the cross, open the portals of heaven to the expiring victims of small-pox or other loathsome diseases. Then when inter-tribal wars were prevailing, which was nearly always the case, and the terrible Iroquois were driving all before them, and many a forest glade was turned into a bloody battle-field, almost ere the echoes of the terrible war-whoop had died away, these Jesuit fathers and their co-laborers were to be found prowling among the dying and the dead, rapidly performing on the former the rites of their Church, and exulting in their delusion that thereby they had opened for them the gates of Paradise.

Traces are still to be found of the work of these early priests of the Roman Catholic Church. On the shores of the great lakes and in other parts of the Northwest some Indian missions still exist, as the surviving few of the many once established when the French was the dominant power on the northern half of this great American Continent, and the Indian tribes were numerous and powerful.

The missions to the North American Indians established by the Protestant churches are of a later origin. Among the earliest to enter the field were the devoted Moravians, whose self-sacrificing and persistent efforts to lead the Indians to a pure and simple Christianity form some of the grandest and most pathetic chapters of missionary toil in the new world. Very unfortunate and gloomy for the Indians were many of those years long antedating the Revolution, in which some of the best and bravest of that truly missionary church struggled so grandly to benefit both spiritually and temporally the poor red men of the forest.

The greed for land had entered into the hearts of the grasping white man, and so the poor Indian had to go. What cared they for his prior claims! Treaties, solemnly made and scrupulously kept by the natives, were unhesitatingly broken by the stronger race as soon as the land was wanted, and in spite of the entreaties and expostulations, and at times even tears of the Moravian missionaries, the poor Indians were remorselessly driven away from their hunting-grounds and the graves of their fathers. Broken-hearted and disconsolate, whole missions were obliged to retreat farther still into the then almost unknown Western wilderness before the ever-advancing paleface, thankful if even there a few years of respite were given them, ere they were again compelled to sacrifice their all and again and again flee into the forest wilds.

The self-sacrificing spirit manifested by their Moravian missionaries, who accompanied these unfortunate tribes in their exile and shared their many privations, is beyond all praise. It is to be regretted that, in spite of such unremitting toil and effort, no abiding results remain. Hardly a vestige of their work continues to this day. The hardships of such conditions so told upon those once numerous tribes, that they are now like the tribes to whom Eliot and Brainerd ministered—annihilated.

Amid the sadness and regret which come with the contemplation of the history of the red man, it is refreshing to read in old annals that, while several European nations were parcelling out the American Continents among themselves, and sovereigns were coolly giving charters "to court favorites" or "bands of adventurers," in some of them there were some injunctions or commands in reference to the spiritual welfare of the Indians. For example, in the charter granted to the band of adventurers who, in the year 1607, selected that portion of the new continent which they called Virginia, in honor of Queen Elizabeth, as their colony, it was specifically ordered that they should "use all proper means to draw the savage and heathen people to the true knowledge and service of God."

It is also cheering to read among the reports which have come down to us, that in the early settlement of Maryland there were, among the first colonists, a number of devout and godly men, who, pitying the superstitions and degraded condition of the Indians, did much for their advancement in things temporal and spiritual. In one of the first letters written back to England after the arrival of the Pilgrim Fathers at Plymouth Rock, Mr. Cushman, one of the elders, mentioned the matter of Indian evangelization, and hopefully referred to "the tractable disposition of the Indian youths and the possibility of doing them much good."

Of the heroic efforts of Eliot and Brainerd I need not here write. The intensely interesting articles from the pen of Dr. Gordon, already published in previous numbers of *THE MISSIONARY REVIEW*, have been an inspiration to multitudes. Their consecrated zeal and marvellous successes fired anew the hearts of such glorious men as Jonathan Edwards, George Whitefield, and the two Wesleys. An eminent writer has declared that "the work of God among the Indians at that period was perhaps without parallel in heathen missions since the days of the apostles." David Brainerd, in writing of the wondrous work, said: "The power of God seemed to descend upon the Indians like a mighty rushing wind, and with astonishing energy bore down all before it. Marvellous were the results. Old men and women were in deep distress for their souls, and the most stubborn hearts were compelled to bow, and thousands were happily converted to God."

So profoundly impressed was John Wesley with the scriptural character and genuineness of Brainerd's work among the Indians, that we hear him at one of his conferences with his ministers asking the question, "What can be done in order to revive the work of God where it is decayed?"

In the reply, which is doubtless his own thought, among other things we read: "Let every preacher read carefully over the life of David Brainerd. Let us be followers of him as he was of Christ in absolute self-devotion, and in total deadness to the world and in fervent love to God and man. Let us but secure this point, and the world and the devil must fall at our feet."

In Mr. Wesley's journals of 1767 he says, where he had, as desired, had a collection taken up for missions: "Will money convert heathen? Find preachers of David Brainerd's spirit, and nothing can stand before them; but without this what will gold or silver do?" As an Indian missionary himself Mr. Wesley cannot be considered as having been a great success during the two or three years he spent in Georgia. Bound up in those early days in the trammels of a cold, dead formalism, destitute of that blessed spiritual "heart warming" which came to him in after years, and made his life and work so glorious, we hear him on his return voyage to England giving utterance to his sad thoughts in these words: "I went to America to convert the Indians; but oh! who shall convert me? who, what is he that will deliver me from this evil heart of unbelief? I have a fair summer religion. I can talk well; nay, and believe myself while no danger is near; but let death look me in the face, and my spirit is troubled. Nor can I say, 'To die is gain.'"

The honorable Hudson's Bay Company, which received its charter from Charles I., was expressly ordered to look after the spiritual interests of the Indians of the vast northern regions, where for over two centuries it held almost despotic sway. In compliance with this command, until a very recent date, many of the missions of different churches were in part sustained by grants of money from this wealthy corporation.

In the limited space of a MISSIONARY REVIEW article it is impossible to give even a brief *résumé* of the whole continental field of missionary work among the Indians, and so in the space left at my disposal in this paper I will endeavor to confine myself to a cursory review of the Indian work as carried on by the Methodist Church in Canada. Other churches are doing grand work in the Dominion, and doubtless in future articles will have honorable mention.

The early pioneer Methodist missionaries who crossed over from the United States into the then new provinces of Upper and Lower Canada, now known as Ontario and Quebec, were deeply impressed with the degradation and needs of the poor Indians, who, wandering in the dense forests or on the shores of the great lakes, were the victims of the unprincipled vendors of the fire-water. Once made drunk by the terrible intoxicant, the unfortunate hunters were then easily defrauded of their rich and valuable furs. Poverty and suffering the most deplorable naturally followed. For a time the government was apathetic and indifferent, and it seemed as if the whole race of the red men would be annihilated by the rum fiend. Amid many discouragements the missionaries toiled, but for a long time the results were most discouraging.

In the year 1823 the conversion of an Indian lad, who afterward became the Rev. Peter Jones, gave the first real impetus to the work. The Rev. William Case, who had been one of the principal agents in his conversion, as he heard the once wild Indian boy in clear and scriptural language tell the simple story of his acceptance of Christianity, exclaimed.

with joyous emotion, "Now is the door open for the work of conversion in his nation." From this time onward for a number of years the work of evangelizing the Indians was very successful. Whole bands of these wandering red men accepted Christianity, and a number of flourishing missions were established. The missionaries, true to their discipline, made total abstinence from all intoxicating beverages a necessary qualification for membership of the different societies. Thousands of the once drunken Indians became and continued total abstainers, often in the midst of the most persistent and dastardly efforts that were made to lead them astray. The Rev. Peter Jones, whose Indian name was Rah-ke-wa-quon-a-by, was a man of power. Full of zeal and courage, under the guidance, and often in company with the Rev. William Case, who has most aptly been called the father of Canadian missions, he went up and down among the Indian tribes of Canada, preaching the Gospel of the Son of God, which had so wondrously transformed him.

In those early days of that then new country's history, churches and even school-houses were hardly known outside of the few towns or villages; but "the groves were God's first temples," and so in some favored spots, under the sturdy oaks or beautiful maples, the tents were pitched and the primitive camp-meetings were held. With the multiplication of churches, these unique services have in their early effective methods passed away; but grandly did they serve their purpose in those crude times.

Not only did the early settlers from their lonely log-cabin homes come many miles through the forest roads to attend them, but the Indians, hearing that the "palefaces" were worshipping the Great Spirit in the woods, also were attracted to those leafy temples. The preachers of those days believed in all the verities of God's Word. They believed God and His Word—all of it. To them hell as well as heaven was a reality. They thundered against sin and its consequences, and spoke of punishment as well as reward. Multitudes of the unconverted went down before these faithful appeals, as those Boanerges thundered forth Jehovah's threatenings, and "reasoned of righteousness, temperance, and judgment to come."

In these ministrations the Indians were not forgotten. Those among the ministry who could address them in their own language did so. Others, using interpreters to aid them, faithfully preached to them the glorious Gospel of the blessed God. Great success attended these efforts.

Among the Indian converts at these camp-meetings and similar services were a number of young men who afterward became successful ministers among their own people. To two of them only have we space here to refer.

John Sunday is our first example. His Indian name was *Sha-wun-dais*, and he was once a dark, degraded pagan of the lowest type. Acquiring a love for fire-water, which was very frequently given him by the wretched liquor sellers in exchange for his furs, he sank about as low down as ever a poor Indian could; but the Gospel had not lost its power

to save, and so when Sha-wun-dais came under its influences, and was willing to be saved, it was not long before there was a marvellous transformation. The story of his conversion, as it was the writer's joy in boyhood days to hear him tell, was thrillingly interesting. In quaint language, often with his homely face wet with tears of gladness, he would say: "I kneel down to pray to God. I do not know what to say to ask for religion. I only say this: 'O Ke-say-man-ne-do *Shah-na-ne-me-shim!*' ('O Lord, have mercy on me, poor sinner!') By and by the good Lord, He pour His Spirit upon my poor wretched heart; then I feel He hears me, and I am happy in my heart. Oh, how glad I am! I look up. I look out at the trees; the same is everything new to me. I hope I got religion that day."

There was no doubt about it. John Sunday at once began to tell to his countrymen the story of his conversion, and to urge upon them the acceptance of this great salvation. For many years he lived a godly, consistent life, beloved by all that knew him. In England, where he was taken, thousands crowded to the missionary meetings where he was announced to speak. In that old land, as well as in Canada, he charmed the multitudes by his inimitable addresses, which sparkled with wit and yet were full of unction and power. He finished his course most triumphantly, and his body rests in the little Indian cemetery at Alnwick, near Rice Lake, close by the grave of his lifelong friend, the Rev. William Case.

Henry Steinhour was a native Indian convert who became also a missionary of great influence and usefulness. When a poor little, neglected pagan child he was picked up by the Rev. William Case, and brought up with loving Christian care. He developed into a bright and clever student, and at school and college acquired a broad and liberal education. When but a child he was found to be possessed of a very musical voice, and so with others was chosen by Mr. Case to form a little company of native Indian children, with whom he travelled through various parts of the United States and Canada. Large audiences were attracted to the services, where these Indian children sang in their own language the sweet songs of Zion. Many hearts were touched and many erroneous impressions in reference to the poor Indians were removed, and multitudes who had been apathetic about the conversion of the Indians became interested in the subject, and an impetus was given to the work of evangelizing the red men rather than destroying them, such as it never had before.

When these singing tours and his college life were ended, Mr. Steinhour devoted himself most thoroughly to missionary life among his own people. He was a useful and a godly man. Not only in the old province of Ontario did he labor among the tribes there, but in the days of his manhood's prime he went far West, even to the Rocky Mountains, and there amid their glories, as well as on the great prairies, he faithfully labored, and not in vain, to bring many of the wild, proud Indians to the Cross.

With the Rev. James Evans, the grandest, the most heroic, and the most useful of all our Canadian Indian missionaries, Mr. Steinheur labored among the northern Crees, whose hunting-grounds are far north of the new province of Manitoba. In after years, when it was the writer's great privilege to labor in that same wild land, his heart was often gladdened by hearing some old Indians ask about Mr. Evans, that great missionary who had given them his wonderful invention, the syllabic characters, by which they were able to read the great Book so easily. When the story of his sudden death had been told them, after a time of silence they would ask very kindly about Henry Steinheur, the missionary of their own race, who had been such a blessing to them, and whom they had loved so well.

Mr. Steinheur toiled during the closing years of his long ministry among the Cree and Stoney Indians, in the great Saskatchewan country of the Canadian Northwest. Wonderfully sustained by that Gospel which he had so long proclaimed to his countrymen of various tribes, he triumphantly passed away to his reward. Two well-educated and devoted sons have followed him into the ministry, and are faithfully carrying on the good work among their own people.

In a work so extensive, carried on in regions beset with so many dangers and where the toilers were "in perils oft," it is not to be wondered at that some, amid tragic surroundings, ended their career. The only wonder is that more fell not. One of the saddest cases was that of the Rev. George McDougall. His name had become a household word in the Dominion of Canada in connection with Indian evangelization. For over thirty years with indomitable zeal he had labored for the temporal and spiritual uplifting of the Indians. His mission fields were as large as empires. Neither the fierce, dangerous wintry blizzards nor the summer's exhausting heat could restrain his ardor and his courage.

Beloved by whole Indian tribes, and trusted by his Government as the wise, prudent counsellor to quiet and conciliate the restless, warlike ones, he steadily rose in usefulness and commanding influence.

Sad and mournful and utterly inscrutable was his end. Caught in a blizzard storm not far from his place of refuge, he perished on the plains. Long days passed ere the frozen body was found. When discovered, it appeared as though angel hands had laid him out for his burial.

Thus they fall at their posts; but the work goes on. Sons rise up to take the places of the fathers. Thus it will be until the final consummation, when to His Son shall be given "the heathen for His inheritance, and the uttermost parts of the earth for His possession."

Haste, happy day!

## NEW METLAKAHTLA.

The Rev. Bishop Cridge and Senator Macdonald recently visited New Metlakahtla, where the inhabitants of Metlakahtla, B. C., headed by Mr. Duncan, have established themselves. Senator Macdonald was interviewed by a representative of the *Colonist* with the following result. He said :

“ As to the present condition and the future prospects of the Metlakahtlans, the village site at Port Chester is a better site in every way than the old Metlakahtla, situated on a beautiful plateau, nearly level land extending to one thousand acres, with clean shady beaches on three sides, which are highly appreciated by the Indians as affording facilities for launching and hauling up canoes, as well as for landing and shipping fish, wood, and other commodities. The soil is capable of cultivation when drained and cleared. The food supply is abundant, venison, salmon, and halibut to be had almost at their very doors. During our visit the beach was covered with millions of small fish, very good eating, and could be picked up by the cartload. The Indians appear satisfied with the change—no repining, no desire to go back to the old home.

“ We questioned Mr. Duncan closely as to the reports about disaffected Indians returning to old Metlakahtla, and he told us so far as he knew none of his people had left, excepting probably six in all, whom he would not have at the new settlement, and he could not say where they had gone to. About six hundred were at the new settlement, and about two hundred were working at the gold mines and canneries, who had not yet returned for the winter. The demand for men trained by Mr. Duncan is so great that they command from \$2 to \$3 wages per day.

“ There is at the settlement one day school at present conducted by Mr. Duncan with the help of Indian assistants. The day we visited the school ninety-eight children were present. A building for an industrial school is being finished, with accommodations for sixteen girl pupils, boarders, and a male and female teacher, and a smaller building is to be erected for an equal number of boys. In the mean time, thirty young men have been sent to the industrial school at Sitka, where they stand out in bold relief from the other pupils for their good conduct and cleverness. The United States Government gives \$1200 annually in aid of the day school, and will so maintain the industrial school also.

“ As to industries carried on, only a saw-mill is operated at present, which has paid for itself in one year, and is found too small to supply the demand. The canneries, which have been getting their boxes from Portland, find that New Metlakahtla can supply better boxes much cheaper, and intend in future to get their boxes there, which means trade to the value of \$20,000 and employment to a number of people. The logs are supplied, all the sawing done, the boxes cut and brand printed on by Indians, who are fully as expert as white men.

“ As to buildings at the settlement, Mr. Duncan lives in a log-house,

with an abundance of air and daylight coming through the chinks. Dr. Bluett has built a very neat frame cottage, which will be comfortable when finished. The Indians live in small houses at present, but will soon commence to erect their permanent houses on an improved plan on the new town site, in the laying out of which Mr. Duncan took counsel with Bishop Cridge and myself. It is intended to have a wide road on the sea front on the three sides of the village, a square of twelve acres in the centre, in which will be the church, day school, and two industrial schools. From this square streets for residential purposes will radiate. The most convenient part of the immediate water front will be for commercial purposes, and on a very pretty and well-wooded point will be the town hall and recreation grounds. There are also two large buildings, one built for a cannery, now used for a church and school-house, and one for the trade shop. A large building called the guest-house is erected on a convenient spot, where strange Indians can find shelter, with fuel, tables and benches. Such a building is a great boon, and is much patronized.

“Mr. Duncan gives the greater part of his time to the church and school. Dr. Bluett, a medical gentleman from England, who gives his services gratuitously, attends to the sick and takes some of the Sunday services (there being four). When Mr. Duncan is away, David Leask and others assist with the services. David Leask and John Tait manage the mercantile department, the former making periodical trips to Portland to purchase goods. The trade compares with that of old Metlakahtla very favorably, being nearly double the volume, and goods of all kinds are 25 per cent cheaper than at the old settlement. Other industries are likely to be commenced.

“Mr. Duncan is trying to raise a capital of \$20,000 to establish a cannery next spring. Dogfish oil will become a large industry, and already Indians are forming joint-stock companies for its development. Logging and cutting cord wood will be a remunerative industry. During our stay four steamers called for firewood. The manufacture of furniture has been commenced. In Frederick Ridley's house we found a large turning lathe and mortising machine, and other tools of many descriptions, with which he was turning out bedsteads, wash-stands, tables, window-sashes, etc., which would do credit to any of our factories. He had received an order from Portland for furniture for which he was seasoning yellow cedar.

“There was an unexpended balance from the trade of the old place sufficient to purchase a stock of goods for the new. An agency was established at Portland, and unlimited credit could be had. The contributions in the States, all unsolicited, were under \$4000, none of which have been put into the trade or industries of the place, but has gone to assist in the emigration, building the guest-house, road making, and aiding the poor.

“The day after our arrival the Indians gave Bishop Cridge and myself a feast, as they call it. The food was well cooked and well served. A raised table was prepared for us, ornamented with a canopy of evergreens

and flags. About four hundred persons partook of the feast, nice white table-cloths and good crockery on the tables. An hour previous to our entering the supper-room a salute was fired. After supper eight of the most prominent men made eloquent speeches, thanking us for coming to visit them, and referring to their present happy and united condition, with no allusion, strange to say, to their old home, the land grievance, or to any official or other person who may have treated them unjustly. They display the greatest patience and forbearance, and use such temperate language. Very few of us whites would under similar circumstances act with such commendable prudence. Between each speech a trained choir sang sacred songs, and throughout good order and harmony prevailed.

“Mr. Duncan does not desire a rapid increase ; if he did, the population would be doubled in three years. He will not sanction or encourage more than can be conveniently absorbed and furnished with employment, and church and school training.

“As to provision for maintaining law and order, Mr. Duncan is a justice of the peace, and has commenced dealing with some lawless characters already, and will soon turn his attention to rooting out the whiskey traffic in Alaska as he did in British Columbia, and there is every prospect that he will acquire the same influence for good over the surrounding tribes which he exercised so wisely and usefully at old Metlakatla.”

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## A TRULY APOSTOLIC MISSIONARY, JAMES WILLIAM LAMBUTH, D.D.

BY REV. J. P. DRAKE, D.D., EDWARDS, MISS.

The telegram which flashed across continents and ocean April 28th, 1892, announced the death of one of the most remarkable men of his age. Accompanying the sad tidings was a stirring message to his brethren, which fell from the dying lips of the heathen's friend : “Tell the Church I die at my post—the work to be done is very great. Send more men !”

That excessive work, though long sustained, had at last shortened his valuable life, none can doubt who knew the man and his marvellous career.

Descended for two generations from missionary parentage, James W. Lambuth was born at Demopolis, Ala., March 2d, 1830. His father, Rev. J. R. Lambuth, a missionary to frontier whites, Indians, negroes, and French Catholics, came to Mississippi when the subject of this sketch was quite a boy. Serious and thoughtful from childhood, he was thoroughly regenerated while a student at Oxford, at the age of twenty-one. Immediately he began planning for a useful career in life. He studied, first medicine and then law ; but the voice of the Spirit pursued him with a call to preach.

Soon after beginning this life work—viz., in his twenty-fourth year—he volunteered for the foreign field. His noble young bride was equally

ready and consecrated to the work. In May, 1854, they sailed from New York for China, being sent out by the Methodist Episcopal Church, South. These were among the first representatives in the foreign field of this then new division of the Lord's invading army. None have ever proved more faithful—few if any so efficient.

Sailing over such a stretch of sea, doubling the Cape, gave them a voyage of nearly five months' duration, with many accompanying dangers. The hand of God was manifest in saving them from impending shipwreck in direct answer to prayer.

When they reached Shanghai, China, September, 1854, there were only three hundred native Christians in that vast empire of spiritual darkness. The outlook was the more unfavorable, as the country was much disturbed by the Taiping Rebellion.

By dint of faithful application, and of a wonderful readiness to acquire language, our missionary was able in six months' time to begin to preach to the curious natives, so as to be somewhat understood in the most difficult of earth's confused tongues. He soon became known as the "Jesus-talking man," and won his way where others had utterly failed. With headquarters at Shanghai, he established many other preaching places and mission stations. "In Jesus' name" (his favorite phrase) he planned, he wrought, he spoke, he wrote till the work became well established. It was noticeable that nearly all who came into the Church under his ministry proved faithful as Christians. Many have already passed into the better land and welcomed their brother home. He was too conscientious and loved men's souls too well to drag them hastily and uninstructed into fellowship with the Church. Thus magnifying the ideal of true Christianity, his converts magnified the grace of God within them.

As usually happens to foreign missionaries in that malarious region, his health gave way, and he was ordered home in 1861. He found our land in fratricidal strife, but braved all dangers to reach the Southern home of his parents, who received him as one given back from the dead. As soon as sufficient health returned, he began pushing his way through contending armies, his faithful wife always with him, to get back to the work into which God had so distinctly called him. On foot, and in every possible conveyance, they made their way to New York. Robbed of their little money for crossing the ocean, they finally procure passage with a shipmaster who is willing to wait for his pay. To return this Mr. Lambuth did hard extra labor, while at the same time sustaining himself and growing family at his own charges; for his native land was swept by the storms of war, and the Church which sent him forth could not maintain him in the field. After the war clouds dispersed better times came, and reinforcements were sent. Of these he became the great and trusted leader or superintendent. Thus "much was added to the Lord."

In 1886 he planned a mission for Japan. He quickly perceived the effectual door which was opening here for the true light of life.

Here, among a people of different languages and customs, he speedily became a ready and successful preacher of the same blessed Gospel. With the aid of his son, Dr. W. R. Lambuth, and Dr. O. A. Dukes (with their wives), he was instrumental in bringing our native Japanese membership in *one* year from nothing up to *one hundred*. For about six years he toiled with quenchless zeal for the Master in this new field of effort. Fourteen hours a day of preaching and explaining God's Word was his accustomed task.

More than a year before his death he had this most marvellous experience: While very sick he had a vision of one like unto the Son of man, who said plainly, "Old servant, it is time for you to be going home to rest." He replied, "Lord, let me stay a little longer to work for Thee. So many of these heathen are perishing in their sins." The vanishing form said, "You may stay a *little* longer." He rose at midnight rejoicing, and shouted till the break of day.

Henceforth he labored on more diligently than ever and with greater success, till at last the Master came to give a final summons. He ceased at once to work and live, while, to use his own words, "inexpressibly glorious things were opening up before him, coming and going."

Three nations mourn him, while hundreds of redeemed souls greet him as their greatest human helper. In honoring such heroes, we honor ourselves. The secret of his good and great success was the faithful use of all the powers with which God had endued him, "looking ever unto Jesus."

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## CHRISTWARD MOVEMENTS AMONG THE JEWS.

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

The presence in Chicago during the World's Fair season of Joseph Rabinowitz, of Kishnev, Bessarabia, Russia, the leader for ten years of the unique, spontaneous, and independent Christward movement among the Jews of Southeastern Europe, who came to America at the invitation of Mr. Moody to participate in the great and glorious Gospel work in connection with the Exposition, in which Stöcker and other prominent European evangelists also took part, has brought to the forefront in the religious world the noteworthy agitation headed by the learned Jewish lawyer of the East. The fact that this movement has prospered and developed for a whole decade, and continued to be a positive factor and force in the religious thought of the Eastern Jews, is evidence sufficient that it is not the mushroom growth of a night, but has in it the elements of permanency, and has become a fixed fact in modern evangelical history. When it first arose the venerable Professor Delitzsch greeted it as the dawn of a new day for the lost sheep of the house of Israel. While his ideals and hopes may not have been realized, especially not in the slow numerical growth of the open adherents of this new religious communion, the quality and

character of the movement is of a superior kind. It is not the only movement of the kind that has sprung up in the ranks of Eastern Judaism during the last decade, but it is the first and the only one that has a promise of a future. Rabbi Lichtenstein, of Tapio-Szele, Hungary, has also learned to see in Jesus of Nazareth the Messiah promised to Israel by her seers and prophets; but he has not come so close to the heart of Christianity as has the Kishnev reformer. Lichtenstein still refuses to be baptized, on the plea that he can serve Christ among the Israelites all the more effectively by remaining unbaptized; but Rabinowitz was baptized half a dozen years ago in Berlin by Professor Mead, of Andover. Then the agitation inaugurated by the former has not led to the organization of a church or congregation of like-minded Israelites, while the preaching of Rabinowitz has. Lichtenstein has recently begun to labor among his people, with headquarters at Buda Pesth. He is working under the auspices of the English Mildmay Mission. A third movement of this kind was begun about eight years ago at Tomsk, Siberia, by a Polish refugee named Scheinmann, and Delitzsch gave an enthusiastic account of the movement in an article entitled "Eisaufbruch in Siberien," in his Jewish mission quarterly *Saat auf Hoffnung*, 1887. Nothing further was heard about the man or his work, until in recent months German church papers were compelled to publish notices warning Christians against giving financial aid to Scheinmann, who has been abusing the prominence gained by his agitation for private gain. On the other hand, Lichtenstein and Rabinowitz have both been very active with their pens as well as with their tongues. The former has published a number of brochures, in which his views and how he gained them are found in interesting detail discussion. Rabinowitz has published several brochures containing the official confession of the communion headed by himself, as also a large number of sermons, lectures, and the like. He is a literary man, and before his conversion was a favorite correspondent of the *Hammelitz* and other prominent Hebrew journals published in Russia. An interesting biographical sketch of the reformer, prepared by himself at the request of Professor Delitzsch, and translated into German by the latter from the original Jewish jargon, which he generally uses for his preaching and publications, has been issued by the *Institutum Judaicum* of Leipzig, where the other documents pertaining to this movement have also been printed.

The ideal and aim of Rabinowitz is one that is unique in Church history, although he regards it as a reproduction of the plan upon which the Jewish-Christian churches of the apostolic era were organized. He states that just as the Frenchman remains a Frenchman as far as nationality is concerned when he becomes a Christian, and an Italian an Italian, thus a Jew is to continue to be a Jew in his nationality, notwithstanding the fact that he has learned to accept Jesus of Nazareth. He accordingly aims at the organization of a national Jewish Church, in which the Christian Jew shall retain those characteristics and marks which distinguish his nation-

ality and race, and do not belong to those religious beliefs which are inconsistent with an open and full confession of Christ. Among these national traits he counts among other things also the observance of the seventh day as the day of rest and worship, also the rite of circumcision, which is to be retained in addition to baptism. Accordingly, too, Rabinowitz has not allied himself to any of the existing Christian churches, although his faith is positively evangelical and is based upon a full acceptance of the New Testament Covenant and its Scriptures. Years ago Delitzsch expressed the conviction that the Pauline standpoint taken by Rabinowitz would sooner or later lead him to accept the Pauline conclusions in reference to Sabbath and circumcision; but this step has as yet not been taken. That it has not been taken has estranged not a few friends of Jewish Gospel work, who at first enthusiastically welcomed the reformer and his ideas, but now fear that the agitation will end only in half-way measurism and syncretic compromise.

The confessional standpoint of the Kishnev Jewish-Christians is officially expressed in the thirteen Theses with which Rabinowitz began his crusade, and is the Confession of Faith adopted by the communion. Both of these are exceedingly interesting documents, and give a clear idea of the religious atmosphere and surroundings in which these people live and move and have their being. To give these in extract at this place is certainly not a work of supererogation. In the Theses, after pointing out in the first five the deplorable condition of the Israelites in the East, the document continues:

“ 6. The material condition of the Jews cannot in any way be improved, unless the moral and spiritual status has been first bettered.

“ 7. In order to elevate the people morally there is need of a deep-seated regeneration, of a spiritual renewal. We must cast aside our false gods—namely, our love for money, as such, and in its place must plant into our hearts the love of truth, as such, and the fear of evil, as such.

“ 8. In order to renew our innermost being and to aid us to love the truth and to hate the evil, we stand in need of a Helper, of a reliable and experienced man, of a Physician, whose personality and medicine have already stood the test of experience.

“ 9. Such a Helper we must seek among the descendants of Jacob, and must select a man who loves Israel; one who has given up His life for the sanctification of the Divine name and for the sanctification of the Torah (Law) and of the Prophets; a man who has become known to all the inhabitants of the globe, on account of the purity of His clean soul and His strong love for His people, the children of Israel; a man who has lived in a time when Israel had already accepted the traditional law, and had already taken its place among the nations of the earth; a man who, on the one side, had thoroughly recognized the haughtiness of heart in his Jewish brethren, as they boasted of their noble descent from Abraham, Isaac, and Jacob, their fathers, blessed of the Eternal God, and who were proud of their wisdom that had been given them in the Torah re-

ceived on Mt. Sinai ; and who, on the other hand, saw through their stubbornness and their propensity, in good and prosperous days, to forsake the living God, their heavenly Father, and to choose new gods for themselves, such as the love of money and the supremacy over their brethren through science and Mammon.

“ 10. The man who unites all this in Himself, after a careful search in the old books of the history of our people, the children of Israel, we have found in the one Jesus of Nazareth, who was slain at Jerusalem before the destruction of our last temple.

“ 11. The wise men in Israel among His contemporaries were not yet able to understand His teachings, nor the blessed purposes of His work which He sought to perform for His Jewish brethren—namely, this, that He sought to lay the stress upon the observance of the prescriptions of the law pertaining to the heart and the head, and not on the minutiae of outward acts and deeds, which are set to be changed according to time and place and political condition of the Jews. We, however, who are living in the year 5644, can say with a certainty that He, Jesus, sought only the welfare of His brethren, and offered peace to their whole race.

“ 12. Therefore the strength of our love for our Israelitic brethren impels us to hold in reverence the name of this Jesus, our Brother. We should learn to appreciate His holy words, spoken in love and truth, as they are found written in the Gospels, and should impress these truths on our children in the schools, should speak of them constantly in the society with others, should receive the Gospel books as blessings into our houses, and should unite them with all the sacred books which have been left to us as a blessing from our really wise men in all generations.

“ 13. We hope confidently that the words of our Brother Jesus, which were spoken aforesaid to our Israelitic brethren in righteousness, love, and pity, will find root in our hearts and bring forth the fruits of righteousness and salvation. These will change our hearts and make them love the true and the good, and then, too, the hearts of the people and the governments will turn toward us in kindness, to give us continuance and a position among all the other nations, which live in safety under the shadow of the laws of Europe, which have been given and written in the spirit of our Brother, who has given up His life in order to make the world happy and to remove evil from the earth. Amen.”

The official Confession of Faith of this Judæo-Christian congregation is given in ten different propositions. Of these the ninth is the most important, as bearing on the relation sustained toward the Messiahship of Christ. The first eight are historico-dogmatical statements, based on the Old Testament, of the promised Messiah and the fate of Israel. Then comes the ninth, reading as follows :

“ The word of the Lord, spoken to Abraham, our father ; to Moses, our prophet ; to David, our king ; and to His servants, the true prophets, has found its fulfilment and realization about seventy years before the

destruction of our second temple ; for the Lord has taken pity on His people, and has exalted the house of our salvation in the house of David, His servant, and has caused to shoot forth for us a righteous branch—namely, the Lord Jesus, the Christ, who has come forth for us out of Bethlehem, the city of David, to be the ruler in Israel—He who is the exalted son of the Most High, to whom His Father has given the throne of David. He it is who rules over the house of Jacob forever, and of His kingdom there is no end ; He has suffered and has been crucified and has been buried for our salvation, and arose again from the dead, and now lives, and, behold, He sits at the right hand of our Father in heaven.

“ 10. According to the decree of the impenetrable wisdom of God, our fathers were struck with hardness of heart, and the Lord has inflicted them with a spiritual sleep, so that they resisted Christ, and sinned against Him from that day to our own, in order thereby to stimulate other nations all the more to zeal and to contribute to the reconciliation of the world, since these people learned to have faith in Jesus the Christ, the Son of David, our King, when they heard His messengers of peace (Isa. 52 : 7), who had been cast from Israel in disgrace. But now since, in consequence of our sins against the Christ of God, the world has become rich in faith in this Christ, and in consequence of our unbelief the times of the Gentiles have been fulfilled (Luke 21 : 24), and these have entered into the kingdom of God in their entirety, the time for our entrance has also come ; so that we, the descendants of Abraham, become blessed through our faith in our Lord Jesus Christ, and that the God of our fathers, Abraham, Isaac, and Jacob, may again have mercy upon us, and again may implant the torn-out branches into our holy roots—*i. e.*, into Christ, and that in this way all Israel may partake of eternal salvation, and our holy city, Jerusalem, may again be built, and the throne of David may again be established forever and ever. Amen.”

In addition to the above, the communion has also published a “ Short Explanation of the Faith in the Messiah, Jesus of Nazareth, in the Convictions of the National Jewish New Testament Congregation now being Organized.” This document is of considerable length, but contains no prominent ideas not already mentioned, only preliminary historical statements, also of the faith as understood by Rabinowitz and his followers, the positive commandments, and the unity of God. In this document especially the national and Jewish characteristic features of the new communion are set forth, such as the retention of circumcision, observance of the seventh day, reasons for not connecting themselves with any of the existing Christian churches, etc. Further sources of information on this movement are the “ Fortgesetzte Documente,” and the “ Neue Documente,” published by Delitzsch, containing an historical introduction, a most interesting autobiography of Rabinowitz, and three sermon sketches or articles by the latter. An appendix gives the titles of sixteen publications, mostly brochures and pamphlets, by the leader of the movement.

## II.—INTERNATIONAL DEPARTMENT.

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

### Methodist Educational Institutions in China—Historical Glance.

BY REV. F. OHLINGER, FOOCHOW, CHINA.

Drs. Maclay and Gibson were probably the first among the Methodist missionaries to China who took an active interest in the education of Chinese boys. They had at various times and with varying success conducted a boys' boarding school in the mission compound.

Failing health and the opening of two new missions (Central China and North China in 1863) so depleted the working force of the mission that the school had to be disbanded. The results of the school were generally pronounced meagre and unsatisfactory, though the mission had gained by it two of its best preachers, Yek Ing Kuang and Ding Neng Ciek, and several of its best laymen, among them Ding Heng Mi, one of our first ordained local preachers, one of our first Chinese lay delegates-elect to General Conference, for many years foreman of our press, and finally monitor in our Anglo-Chinese College. The Church should remember these men as the first-fruits of her educational work in China. Inasmuch as the majority of the pupils had proved failures and the eminent usefulness of these few could not be foreseen, confidence in mission schools sank to a low ebb. Reinforcements were sent out in 1870, and one of the young brethren was appointed to our chapel in the city. This church (Hok Ing Dong) had been in a deplorable condition, no additions to the membership having been received for years. The anti-foreign feeling that had culminated in the Tientsin massacre in the north, and subsequently found vent in the "Fairy Powder" riots in the south, was strong in this centre of wealth and culture. "Open-door preaching" could not be conducted with safety, and all approach to the

people seemed to be shut off. A boys' day school was proposed by the young missionary as a possible agency by which a breach might be made in the solid ranks of heathen society. The mission readily gave assent and means "to try school work once more in hard fields like the great city." A memorable "concert of prayer," a meeting that has been held monthly by the Protestant missions at Foochow for more than a generation, took place at about this time. The subject was, Missionary Means and Methods. Schools came in for a due amount of attention, and one after another of the senior missionaries denounced them roundly as "missionary hot-houses," and the Christians that were raised up in them as "hot-house Christians." "Indeed, one could not help seeing the difference between the convert of the boarding school and men of the rugged, holy obstinacy and pugnacity of a Ling Cing Ding." Finally, a pause occurred in the meeting, and a man of unusual stammering force, Rev. J. Doolittle, took up the defence. In a few moments the atmosphere of the meeting had completely changed, and more than one confessed, saying: "I forgot myself, and simply drifted into that line of remarks about our former schools." The school at Hok Ing Dong was never opened, but in its place, after a careful survey of the ground gone over, of the difficulties encountered, and of the gradually changing circumstances and condition of the field, a school for the education of young men who felt called to the ministry, and who had held and used exhorter's license acceptably for at least one year, was opened in the old Boys' Boarding School bungalow. A Boys' High School, for the education of our preachers' sons, was soon added, the mission paying a nominal sum (\$2.20 per month) to each pupil in the "Training School" (Biblical Institute) and 50 cents to each

preacher's son in the High School. With this aid all the pupils were to furnish their own food, beds, books, and clothing.

This was quite an advance on previous rules and conditions. It was also made an essential feature of the schools that the missionary should not sit in the school-room and have the whole responsibility for its order and discipline, but that, as efficient workers had been raised up in other departments of the work by gradually placing responsibilities upon them, so school-teachers should gradually be trained to whom Christian schools might be entrusted at any distance from the mission headquarters. The great aim of those in charge of these schools was not to build up large and expensive institutions, but rather to *give* (to the native church) and *take* a course of training on the difficult problem of Christian schools in heathen China. It was emphatically a process of "feeling our way." The missionary at the head of these schools was not withdrawn from the general work, though the older missionaries and our lamented Bishop Wiley frequently proposed to "set him apart for educational work exclusively." But it was always felt that the object and purpose of the schools could not be reached unless the one in charge continued in vital connection with the native church. He was therefore not only pastor of a church and editor of a monthly paper, but usually also "missionary in charge" of one or two districts. By this means it was possible to keep a close watch over the influence of the schools on the church, to hear criticisms and suggestions, and, on the principle of "going abroad to get the home news," learn how they were conducted and governed. When he left Foochow, early in 1886, he bore this testimony from the graduates and pupils of the Biblical Institute, among them one presiding elder: "Over twenty persons owe their promotion to the pastorate and eldership to your wise and faithful instruction." His successors first reported:

"Many of our preachers are graduates of this school;" and now: "The majority (or about four fifths) of our preachers are graduates of the Biblical Institute."

In 1888 the Boys' High School was united with the Biblical Institute as a preparatory department.

The influence of this school was first noticed in an awakening desire to open boys' day schools at our more prosperous inland stations. Confidence in educational work grew apace. The foreign missionary, the native presiding elder, and the preacher in charge were constituted examining committees, and the responsibility for the work, character, and reputation of the schools was placed on their shoulders. After some failures and haphazard experimenting they came into line as a permanent branch of our missionary work, and are still the best "feeders" of our higher institutions of learning. They cost the missionary society \$10 each per annum.

The effect of all this educational work might have been in a measure foreseen. During the last half of the seventies voices were heard among the native preachers and some of the more intelligent laymen pleading for "greater educational advantages" for the Christian children of China. The missionaries were not even willing to consider anything further than the gradual development of the schools we had. In December, 1880, while two of the missionaries were travelling in the work and the third one keeping up the schools and general interests at Foochow, the latter on a rainy afternoon took the recreation of which he felt a special need by visiting Mr. Ahok, a man whose name has since become known throughout the Christian world. Mr. Ahok asked the missionary into his private room, and while enjoying the cup of Chinese courtesy together, Mr. Ahok said: "Teacher, I am getting old and may not live much longer. You know something of my financial circumstances. The General Hospital on yonder island I shall have to continue to

assist; but I can do more. I think, teacher, I'll buy this lot and building above my store here and use it as my guest house while I live. Your bishops could be entertained there when visiting Foochow. I think I can get it for \$10,000. When I die it will be the property of your mission to be used as an Anglo-Chinese College." The missionary left Mr. Ahok and returned, amid a cold, drizzling rain, to his classes in the Biblical Institute. He could not help wondering at the calm manner of Mr. Ahok, his *un-Chinese* reference to his age, and, most of all, what opening God might be pointing out in this unusual manner. Three days later the Rev. R. S. Maclay, D.D., for many years superintendent of the mission, but after 1873 superintendent of the mission in Japan, revisited Foochow. When the brethren returned from their "country trip" Dr. Maclay, in various meetings of the mission, related the experience of the Japan mission in educational work, expressing his strong conviction that a system of higher education conducted by the mission in Foochow would prove of great benefit to the work. In a meeting of the missionaries, with the native presiding elders, Mr. Ahok and other laymen, on January 19th, 1881, it was decided to open a preparatory department in February. Mr. Ahok showed with much clearness that the mission had delayed too long in the matter, and that some opportunities and advantages had already been lost. He nevertheless manifested a deep interest in the movement, and instead of purchasing the building he had spoken of as a guest house, he placed \$10,000 cash in the hands of the trustees. This was the first Christian college ever established on Chinese soil, and it was *founded by a Chinaman!* Others, however, soon followed at Shanghai and other ports. A committee of native gentlemen connected with the foreign hong raised \$2000. On January 17th, 1882, one of the finest sites in the east was purchased for \$14,000. The Rev. Joseph Cook ex-

claimed, as he looked at it from all points of the compass: "It is a liberal education just to look at it!" "Opposition and kindly fear" sprang up in unlooked-for quarters. The three families in the mission toiled long and diligently before others arrived who were both willing and able to assist. Bishops Wiley and Bowman were its first and strongest friends in the Board. The former, having episcopal supervision of our missions in China, declared its organization "a very marked step of progress." Before it had celebrated its first anniversary a strong committee of native ordained preachers pronounced it "an everlasting, firm foundation-stone for our church." The principal reported to the church, saying: "Friends, Jesus Christ is in the habit of visiting the Foochow Anglo-Chinese College." The example of so many poor boys and young men paying so liberally for an education stimulated the native church along the line of self-support. Revivals took place on some of the hardest fields, but, best and most timely of all, in the college itself. Before its second anniversary came round the Missionary Board had given its unreserved sanction, the number of students had doubled, and another committee of native preachers had said on behalf of the whole conference: "The Anglo-Chinese College is as a child just born, and pleases us greatly."

The last word from the President, Rev. George B. Smyth, is as follows: "The college has now one hundred and thirty-two students, the largest attendance it has ever had. A good many of the boys are Christians, and they are doing good work. Four companies of six each go out every Sunday afternoon to teach in as many Sunday-schools."

A Girls' Boarding School and a number of Girls' Day Schools had been in progress for many years before the opening of the college. To this boarding school the Misses Woolston had devoted years of faithful service, and their name will ever be associated with the first stage of Christian education in

China. A woman's school had also been attempted. These were all stimulated into new life, broadened and enlarged by the revival of the interest in Christian education that had culminated in the founding of the college. The enthusiasm, often denounced as a "craze," reached all our missions in China, and soon each of the younger missions had not only a "college," but a "university." They took a "high aim" to be sure, but have not shown any signs of coming short of it thus far. Rev. C. F. Kupfer took a leading part in the work in our Central China Mission, where we now have the Kiukiang Institute, the Chinkiang Institute, and the Nankin University. Miss Gertrude Howe has always taken the lead in the development of the means for educating the girls and women. It is fair to state here that the W. F. M. S. and its agents are not slack in this line of Christian work, but are everywhere doing the best in their power to keep pace with the efforts of the parent society. It seemed to be supernaturally brought home to nearly all our agents on the field in 1880 that, *not only every human mind but every faculty of that mind is sacred, and therefore worthy of training.* Our faithful German Methodists have sustained Brother Kupfer's enterprises with characteristic liberality. The buildings at Kiukiang and Chinkiang are monuments of their quiet generosity.

In North China the lamented Dr. Pilcher was largely in charge of the educational work from its inception to its present stage. He was one of the first to express confidence in the movement at Foochow, and was not afraid to copy some of its essential features. In an eminent degree qualified for the work of an educator, his early promotion to higher service, however fitting, for the present frustrates our plans and almost prostrates our hopes. The status of the work is well expressed in a few lines from the senior missionary, Dr. H. H. Lowry: "Educational work bears a most important relation

to the great objects we have before us, and it is gratifying that it is being organized and developed in harmony with these great objects. The Peking University is the head and centre of this department of work. While organized upon an undenominational and independent foundation, it is essentially and practically, and we hope ever will be, an invaluable aid to our mission work. An endowment and the erection of other needed buildings will be a direct contribution to the work of evangelization. Here our preachers, teachers, doctors, and intelligent men of business are to be fitted for influential places in the regenerated society that must replace the institutions of the past. Hundreds of our youth, who will never pass entirely through the courses of study, will receive an impetus and inspiration that will fit them for useful lives. Around the university as a centre and an inspiration our schools are being better organized and are producing more satisfactory results. Intermediate schools are established at Peking, Tientsin, Tsunhua, Taian, and Lanchou, while the day schools are receiving more attention than ever before. One encouraging feature of these country and inland city schools is that the native churches are manifesting increased interest by contributing for their support. Most of our day schools are now entirely self-supporting, with the exception of the teacher's salary, while very encouraging amounts in money and grain have been given for the boarding schools at Taian and Lanchou."

Miss Anna B. Sears has for many years ably conducted the work of educating women and girls. Here also the women of the Church are coming up nobly to the new demands of the old, empire field. Considering that China has by her system of education always conquered her conquerors, that she was for several millenniums the school-teacher of Asia, that she is the only country in the world that favors an aristocracy of letters, the wonder is that it took us so long to decide how

to approach her. And yet at one time it seemed as if the whole missionary body were to be rent in twain before the "new departure" in educational work could be fully inaugurated. Discussion became violent and assumed many of the features of the "vexed term question." It was a hot though brief battle, and now that the smoke has cleared away and higher education is almost universally acknowledged as a legitimate missionary agency, as the tree is becoming known by its fruit, both he that planted and he that watered rejoice in great hope and expectations.

### Peking and the "Great Wall."

BY REV. ARTHUR H. SMITH, P'ANG  
CHIANG, NORTH CHINA.

In the "more former days," that is before the war of 1858-60, the city of Peking was regarded by almost all foreigners who knew anything about it with a mixture of curiosity and awe. It was the centre of the great empire which foreigners of all nationalities had been struggling, for more than three hundred years, to penetrate, but which very few had ever explored, those few almost exclusively diplomats or missionaries. The former did not see much, and the latter, as a rule, did not report much, though to this remark there are a few conspicuous exceptions.

It is not strange that the Chinese who came in contact with foreigners should have invariably exaggerated the greatness and grandeur of their capital. "The unknown passes for the magnificent," and with a ready credulity, many of the Chinese statements were absorbed by the foreigners to whom they were communicated, and so passed on into current literature, where many of them seem still to remain. With the end of the war all this was altered. So intelligent and discriminating a historian as Mr. Justin McCarthy remarks in his "History of Our Own Times," that perhaps one of the principal results of

the war of 1860 was the discovery that Peking is by no means so large a city as many of us had supposed! Now that this capital has been occupied by foreigners for nearly a third of a century, one would suppose that everything of interest regarding it would long since have been found out, and have been communicated to the world. But while desultory descriptions of special objects and places have often been published, it is a singular fact that no comprehensive account of Peking and its people, their peculiarities and customs, has ever been issued.

Twenty years ago there was no difficulty in inspecting the grounds of the Temple of Heaven, undoubtedly the most characteristic structure in the empire. But the privilege was often abused, sometimes shamefully so, and the lavish expenditure of many persons who had no knowledge of the proper way to deal with Asiatics, and no interest beyond the single visit which they were to make, soon tended, if not to kill the goose with the golden eggs, at least to stop the laying. Within a few years the finest of the many buildings connected with the Temple of Heaven, and the one most frequently represented in cuts, has been destroyed, by what was called in the *Peking Gazette* "lightning," and until it is rebuilt, which will be no one knows when, that great landmark is gone; moreover, it is generally hopeless to try to see the grounds, not to speak of the buildings.

The great Lama Temple (Yung Ho Kung) is another spot which was once easily accessible, but is now closed, except to such adventurous spirits as Mr. Henry Norman, whose extraordinary account of his proceedings there must have impressed every discerning reader with that gentleman's total unfitness to deal with the Chinese.

The monks in this lamasery are a set of bullies, who have been totally depraved by the reckless waste of cash upon their temple, which has indeed some notable sights, but by no means worthy of the trouble to which the

traveller must now be put, even were there no actual danger. There is nothing so attractive about an image seventy-two feet high, that one would care to be insulted at every court entrance, nor is even the chanting of a choir of yellow-jacketed boys to be put against the fright likely to be caused by an attack on one's life. Putting aside these sights, then, as unattainable, we have left the Confucian Temple, and the astronomical instruments in the Observatory. Each of these places is well worth visiting, and they have been often described, so that what is to be seen can be readily ascertained in advance. We are not aware that the Confucian Temple has ever been closed to foreigners, but the Observatory has been so, and for long periods together, although at present accessible. We omit all mention of the stable of the imperial elephants, and the Examination Hall, as these places contain nothing which may not be seen elsewhere equally well.

A view from the wall of the city is of course interesting, but with the exception of the imperial palaces, which are much like other Chinese structures, and a few dagobas, there are in the main only the same sights as in other large Chinese cities.

There are two places of historical interest to foreigners in connection with Peking, one within the city and one without. The former is the seat of the Russian Mission, which has been in existence in Peking since the days of Catherine in 1727, when a treaty was made between Russia and China, lasting till 1858, being, according to Dr. Williams, the longest-lived treaty on record. The other spot is the Roman Catholic Cemetery outside the P'ing Tse Gate, which contains the remains and monuments of some of the ablest men who ever set foot on Chinese soil, Ricci, Schall, and Verbiest.

Whether the Great Wall is or is not worth visiting will depend much upon the visitor. If he objects to sleeping in inns, which, like those in Spain, may

be defined as places where one is "furnished with shelter and vermin for the night;" if he objects to extortion by inn-keepers with connivance from every one else; if he considers one pile of stones and bricks as good as another, and a pile of them ranged upon a range of hills in the light of a monument to the lunacy of the builders—if he is in this frame of mind, he will do well to adjure the Great Wall. It has been lauded as the greatest work on the planet, and stigmatized as the greatest fraud. The inscription in six languages (on a stone in the midway arch), which hardly any one is learned enough to decipher, and which is of little interest to any mortal when it has been deciphered, may or may not be a great attraction. One must understand that the age of this particular section of the wall is wholly uncertain; he must endeavor to dissociate it from thoughts of the personal inspection of Ch'in Shih Huang, the great Vandal of the third century before the Christian era, and he must not attempt to entangle the intricacies of the history of this special section of the great barrier. In short, he must have faith as a grain of mustard-seed, and he will be enabled to see in review much of the history of the empire. It is only of late years that the pass leading to Ch'a Tao (Forked Roads) has been put into tolerable repair, so that it is possible to traverse it without the agonies which were once inevitable. The Chinese had good reason for leaving it in a wretched condition, as a protection against invasion from that quarter, although, as experience has so often shown, a most ineffectual one. But if we satirize the effort to keep out a savage race by piles of stones and bricks, let us remember that it was the best way known to those who adopted it, and that to a great degree and for a long period of time it was successful. And if the wisdom of the ancient wall-builders of China is put into competition with the modern legislators in the United States, who are struggling to build up a Chinese wall

against the Chinese themselves, it may perhaps be ultimately made evident even to these modern crude wall-builders, that while supposing themselves to be the "heirs of all the ages in the foremost files of time," they are in reality more than twenty centuries behind it, and that their work will not stand.

#### Wahabism and Babism—Bibliography.

[Having solicited from Rev. P. Z. Easton information as to the difference between the religion of the Wahabis and that of the Bab, and also having asked for the titles of a few books that could be followed for further investigation, the answer received is herewith furnished to aid others interested in the subject.—J. T. G.]

"Taking up your queries of April 24th, I would say that Wahabism and Babism are antipodes—the one taking its stand on the letter, the other claiming that the spirit is all in such a sense that the letter becomes a mere mass of wax, which may take on any shape that is desired. The Wahabi desires that everything should be done now exactly as it was in the days of Mohammed, nothing less and nothing more; the Babi makes a *tabula rasa* of the past and starts anew. One of the questions of greatest moment at the present time is, Do we not find both these elements in the Koran? Was not Mohammedanism, if not from the beginning, at least during the lifetime of its founder, a system of self-contradictions which were bound to rend the body in twain in the course of their development? The letter which killeth on the one hand; the abrogation instead of the fulfilment of the law on the other. Babism, like all other forms of pantheism, claims that it contains "the roots of the roots of the roots of religion." As a matter of fact, like all other forms of pantheism, it is an atheistic system which makes use of religion as a mask to cover its infamous designs.

Now as to bibliography. The great

proof which both the original Bab and Beba have put forth in support of their claims is, that they are writing machines—that is, that they can write more verses on any given subject in a certain time than any other man. The Bab, for instance, it is said, in Ispahan, wrote out one thousand verses on a given subject in three hours (according to another account he took six hours). One account credits him with writing a million verses, which another reduces to one hundred thousand, in the course of his six years' ministry. One characteristic of those I have seen is their utter lack of originality, being merely a hash of sentences, phrases, etc., from the Old and New Testaments, Koran, and other religious works, in a setting of high-sounding words.

The principal work of the original Bab is the *Beyan* (explanation). Those of Beba are the *Kitab i Akdas* (most holy book) and *Ikan* (assurance).

Browne, of Cambridge, who is to-day the historian and expounder of Babism, has translated two original Babi works, "The Traveller's Narrative" and "The New History of the Bab," and enriched both of them with valuable notes. Needless to say that many of the statements made by the Babi writers are to be taken *cum grano salis*. To lie for the glory of their leader is with the Babis, as with their predecessors, a great virtue. Other valuable works of Browne's are the articles in the *Journal of the Royal Asiatic Society* for 1889 and 1892, his two articles on Sufism and Babism in "Religious Systems of the World" (Swan, Sonnenschein & Co.), and his last and in some respects most important work, "A Year Among the Persians." All these books can be got through Macmillan & Co., who have an agency here in New York. Before passing from Browne let me state that while he has placed the Christian and learned worlds under great obligations by his valuable works, he himself is too much under the spell of pantheism to be a safe guide. How was it possible, that when he had once had

his eyes opened by such an experience as that of Kirman, he could be again deceived? Truly, there are none so blind as those who see.

Adding to the list two French works, Gobineau's "Religions et Philosophies dans l'Asie Centrale" and Mirza Kazem Beg's articles on "Bab et les Babys," in the *Journal Asiatique* for 1866, we have sufficient to give us a pretty good idea of that branch of pantheism which is called Babism. Now for the tree itself. For the general reader I would say that the best work to give one a general idea of the system, the best because everywhere accessible, is Moore's "Lalla Rookh," which, it is to be remembered, is not a mere work of fancy, but based on historical facts. I know of nothing that gives a better idea of what this system really is than Mokban's soliloquy.

Von Hammer's "History of the Assassins," which it is difficult to find outside of the great libraries, is a book which should be not only read, but studied. It would be well if it could be made a text-book in our higher schools, in order that the youth might know the danger to the State of nourishing such serpents in her bosom.

Now, and not till now, with eyes wide open to the practical outcome of the system, should one enter into that enchanted palace of the Mesnevi, the Persian Koran, the mine of mysticism, as it has been called. There are two English translations of parts of this monumental work, Redhouse's and Whinfield's. Begin with the former and read carefully "The Acts of the Adepts" before commencing on the Mesnevi. Of the two translations Whinfield's is the more literal and gives extracts from all the books, while Redhouse's gives a translation of the whole of the first book. Whinfield's introduction, however, shows that he too has been deceived as to the character of the work, and how necessary it is that we should have more than human wisdom to direct us.

The orthodox Persian historical

works on the subject are: 1. Nasikhat Tawarikh; 2. Rawzatu's Safa; 3. Kisasu l Ulama. A summary of these works, so far as they relate to Babism, is given in "The Episode of the Bab," pp. 173-98.

I would suggest that it would be a good thing to apply to other missionaries for bibliographies of all lands and religions, so that those extant might be perfected."

#### From Our Mail-Bag.

—Rev. Charles W. de Lonza, of the Methodist Episcopal Mission, presiding elder of the Ajmere District, Rajputana, India, writes: "I am struck, as other missionaries must be, with the marvellous hold that Christian truth is taking on the low or depressed classes in almost every part of India. Our society is not singular in this advance work, but is paralleled by the Presbyterians in the Punjab, and the Baptists in the south.

"The pressing question to-day is, What shall we do with these thousands on our hands? How shall we train them and help to elevate them? They cannot be expected to derive their support from the mission, and yet as surely as they become Christians they look for emancipation and release from some of their old difficulties and oppressions. May it not be the time now for Christian missions to consider the industrial side of the question, besides the purely educational?"

Rev. G. W. Morrison, of the United Presbyterian Mission Rawal Pindi, Punjab, India, writes: "The work of our mission in the Punjab has been largely among the outcast races. Large numbers have been gathered in—about ten thousand, adult and infant. There are many discouraging features. Some of the people are given to eating carrion, and in some cases have been charged with cow-poisoning to keep the supply of carrion. Yet where we have been able to reach them and to look after them properly, they are showing

most encouraging progress. Our best workers, with few exceptions, are from among these people. Many noble men who give less trouble in regard to moral conduct than those of the upper classes, are found among these converts. We make no effort to furnish support of any kind to converts. They are expected to remain in their villages and go on with their work. We give them schools for all who will attend."

Rev. Hiram Bingham, the venerable missionary of the American Board to the Gilbert Islands, Micronesia, for thirty-seven years, after having seen through the press in America his translation of the Scriptures, in September last retired to Honolulu, where he and his noble wife find health reasons oblige them to remain. He asks that the native catechists and preachers in the Gilbert Islands be remembered in prayer by persons of Christian lands; and also that prayer be made for the removal of obstacles to Christian work in Hawaii, and that Divine Providence may direct in all matters connected with the organization of a permanent form of government in those islands.

Rev. K. W. McFarland, of the American Mission of the United Presbyterian Church at Assiout, Egypt, writing us, says: "The work in Egypt is moving along quietly, but encouragingly. In our college here we had the largest attendance last year in its history. The largest enrolment during any one term was 288, but the first term of this year there are 293. From these come our pastors, evangelists and teachers.

"Our work is largely among the old Coptic Church, which has become very illiterate, and is almost as far away from the soul-saving Christian truth as its Mohammedan neighbors."

—Rev. S. H. Kellogg, D.D., writing from Landaur Mussoori, North India, says, after recounting the items of serious and protracted illness of his family and himself: "Despite all the interruption of so much sickness, the

Bible translation has gone on, and now, with our committee completed by the addition of Mr. Lambert, of the London Missionary Society, we are pushing ahead rapidly. Dr. Hooper has proved a most congenial fellow-worker. It would be impossible for a committee to work more harmoniously and smoothly than we have thus far. We shall put to press some specimen portions of our work in the course of a few weeks, to invite the criticism of the general public.

"During the winter I did some work lecturing on Christianity to educated natives in Lahore, Amballa, and elsewhere, and was greatly encouraged by the audiences I had and the spirit manifested. Such a work would have been impossible when I left India in 1876, and is one of the very many evidences of progress that has been made since. And yet it is the same story still; so many who are evidently convinced intellectually of the truth of Christianity dare not come out and profess Christ for fear of consequences, which, as much as ever, may, in many cases, mean sore persecution, even assassination. When one sees how much of voluntary self-denial and suffering these faquirs here endure for the sake of a false god, one cannot but wonder that the Hindu character does not show itself rather more ready to endure suffering for Christ's sake when once convinced that He was what He claimed to be."

#### Book Mention.

—The nineteenth volume of "By-Paths of Bible Knowledge," by Dr. Joseph Edkins, is entitled "The Early Spread of Religious Ideas, Especially in the Far East." Whatever Dr. Edkins writes is sure of a wide reading. He has spent nearly fifty years as a missionary in China. Rev. T. Richards, of Shanghai, writing in *The Messenger*, says many important facts stated in this book are not to be found elsewhere in the English language. He thinks, too,

that the question, Where did the high religious ideas of the Chinese come from? one of the greatest of the times.

—*The Conversion of India, from Paganism to the Present Time, A.D. 193–1893*, by George Smith, C.I.E., LL.D., with illustrations (Fleming H. Revell Company, New York, Chicago, and Toronto). The preface explains the occasion of this book. The first of the churches of the Reformation to become missionary was that of the Netherlands. The earliest work among the Red Men of America was by the Dutch of Manhattan Island. The Reformed Church of America has one of the “most remarkable missions in British India, the Arcot Mission.” One of the elders of this Church, Mr. Nathan F. Graves, of Syracuse, N. Y., established a Professorship or Lectureship on Missions in the Theological Seminary at New Brunswick, N. J. This volume is an expansion of the fifth in that course of lectures. Dr. George Smith is perhaps the most capable man alive to write on “The Conversion of India.” His “Lives” of Carey, Martyn, Duff, Wilson, Histop, and Somerville would, any one of them, establish his reputation. He treats the Greek, the Roman, the Dutch, the British, and the American attempts to convert India; the Roman Catholic effort; the East India Company; and then in three lectures: “The Methods of the Evangelical Mission to India,” the “Results,” and the “Prospects of India’s Conversion.” Since Sherring’s “Protestant Missions to India” there has been nothing to be compared with this treatment of the subject of the Evangelization of India. This goes farther than that, and is more full of great seminal thought.

—*The World on Mercator’s Projection*. Size 8 ft. 6 in. × 4 ft. 6 in. Paper, \$1.50; cloth, \$2.50 (Congregational House, Boston). This map puts America where it belongs, in the centre of the world. It has many decided advantages over the old maps which divide differently. It is an education to

the American eye as to the relative position of this country to the rest of the world, and in itself emphasizes the obligation on us to be a missionary nation.

—*Folk Tales of Angola*, by Heli Chatelain, late United States Commercial Agent at Loanda, Angola, West Africa, and author of “Kimbundu Grammar.” With two Maps and several Melodies. 8vo, \$3. To be had of the author, 118 East Forty-fifth Street, New York.

This is the first volume in a proposed series of memoirs of “The American Folk Lore Society.” Mr. Chatelain, during a stay of several years in Angola, possessed exceptional opportunities for observation of African life. As a result of his labors, he has been able to make a gathering of Angolan folk tales, which represent the traditional lore of the West Coast in the same manner as the Zulu collection of Bishop Callaway represents that of South Africa.

The tales, fifty in number, are printed with Kimbundu text and English translation, on opposite pages, and are illustrated by copious linguistic and ethnographic notes. In an introduction the author gives a sketch of the geography, ethnography, and oral literature of the province. The whole work consists of more than three hundred pages, uniform in size and style with the “Journal of American Folk Lore.”

The collection includes stories answering to European *Märchen* or fairy tales, heroic narratives of an African stamp, and animal tales corresponding to those familiar to American negroes, together with anecdotes and relations considered by Africans to be accounts of actual events.

As popular narratives giving an accurate representation of native life these offer the best means for comprehension of the habits, character, and ideas of the population of the West Coast, the source of the American negro immigration; the relation of the material to the traditions and notions of the latter bringing the work within the scope of the American Folk Lore Society. The book has a relation to African ethnology, the author maintaining the substantial identity, in point of mental conceptions, as well as physical characteristics, of the Bantu stock with the upper Guinea and Soudan negro, and the general homogeneity of African traditional lore.

### III.—FIELD OF MONTHLY SURVEY.

Islands of the Sea,\* Australasia,† Circumpolar Missions, North American Indians.‡

MISSION WORK IN THE ISLANDS OF  
THE SEA.

BY REV. JOSEPH NETTLETON.

The history of Christian missions in the Pacific is full of interest. Its incidents are more romantic than any other tale of remarkable adventure. The biographies of its pioneers are rich even to prodigality with the heroic and marvelous. The wonderful romance of former years is fast passing away or shifting toward New Guinea and the islands along its coasts. The patient work of teaching and building up the Christian life is quiet and intensely practical, but this work is being well done. The Polynesian churches of the future will be self-sustaining, self-governing, and self-extending. Settled communities of Christians are now found where cannibalism and widow-strangling once degraded man and dishonored man's God.

For all the purposes of mission work the islands are practically apportioned in separate fields among the different Protestant missionary societies. The English Reformed Catholic Mission in Honolulu and the Australian Wesleyan Mission in Samoa are exceptions.

The Hawaiian Islands were evangelized by the American Board of Commissioners for Foreign Missions, and transferred in 1873 to the Hawaiian Evangelical Association.

The Wesleyan churches of Australasia have successful missions in Fiji, the Friendly Islands, Samoa, New Britain, New Ireland, the Duke of York's group, and New Guinea.

The London Missionary Society has a fine record of good work in the Society Islands, Samoa, the Loyalty and Hervey groups, and in New Guinea.

The Presbyterian churches of Australasia carry on a mission in the New

Hebrides, where, after long sowing in tears, they are now reaping in joy.

The Melanesian Episcopal Mission has for its special field the Banks, Santa Cruz, and Solomon Islands.

This division of the many groups of islands among the various Protestant missionary societies saves a great deal in men and in money, as well as in friction and needless rivalry. It is the "more excellent way," and has proved itself to be such in practical working. Roman Catholicism has intruded itself, wherever possible, as a dividing element. Certain great principles are common to all the Protestant missionary societies, and variety is found only in special expression.

One agency common to all is a *vernacular Bible*. This has been especially owned of God. The first work of the missionary in the South Seas was to reduce the language to a written form, and then to give the people the Word of God in their own tongue. The books of the Bible were generally printed one by one in the islands, and revised on the ground. Then the American Bible Society printed the Scriptures in the Hawaiian language for the Sandwich Islanders, and the British and Foreign Bible Society has rendered invaluable help to the London, Wesleyan, and Presbyterian missionary societies. Without the Bible societies missionaries in the South Seas would have been like Belshazzar in the balances, miserably wanting. The Word of God was necessary as a *standard of appeal*, where the moral sense was perverted and so much twisted that revenge and cunning were regarded as the highest virtues. Conscience, like a compass that deviates from the pole, needed to be adjusted. Such a thing as a New Testament conscience was unknown. A clever lie, where the cunning deceit made discovery impossible, was an excellent thing. Thieving was not dishonorable in itself;

\* See also pp. 108 and 130 (February).

† See p. 30 (January).

‡ See pp. 507 and 514 (present issue).

it was disgraceful only when done so clumsily as to be found out. Cannibalism had its root in human sacrifice. His religion taught the Fijian that the most acceptable offering he could make to his gods was the dead body of his enemy. This was offered by the priests in the temple compound, and then cooked in ovens never used for cooking ordinary food. His cannibal fork was used exclusively for the Bokola (human sacrifice). His religion gratified his worst passions. Widow-strangling also had its poisoned source in his religion.

Burotu, the elysium of the South Seas, always toward the west, was forbidden to bachelors. They were doomed to wander in misery and hunger on sterile mountains, forever seeking rest, but never finding it. The widows were strangled to accompany their husbands, to prove them to have been married men. It was a point of honor with the widows of the polygamist chief, if not from love, then from pity, to go with him to Burotu, for without them he could not enter elysium. Conscience, perverted by generations of such teaching, could not be an infallible guide. A watch with the main spring broken would be as good a standard of appeal for knowing the time of the day. In many thousands of cases the first conversion from heathenism was to *formal* Christianity. They gave up cannibalism, widow-strangling, and chronic tribal wars, and were teachable as little children. The great school book was the New Testament, and in patiently learning to read, verse by verse, they were spelling their way into conviction of sin, and their need of a change of heart. The Bible, therefore, was needed as an instrument or an agent of *conversion or the new birth*. Meetings for religious testimony, where careful notes were taken in each case of the means used by the Holy Spirit to open the eyes of the people to their guilt and danger, and to lead them to the "Lamb of God, who taketh away the sin of the world," prove *beyond doubt* that in 60 per cent of the cases the New Testa-

ment was the agency by which their eyes were opened, and they were led to see their sin and to find the Saviour.

At the dedication of a new church a native chief said: "Thirty years ago I saw the first two missionaries land on this island. What changes since then? Instead of heathen temples we have Christian churches. Instead of the old myths and songs, we have God's Word, and can read it. Instead of the old priests, with their cunning and deceit, we have our own 'sons as Christian teachers. Instead of killing and eating one another in chronic war, we have a Christian chief ruling over a Christian people. What brought these changes about? Those two missionaries brought the Holy Book and put it into our language. They came from white man's land. If the great chiefs in white man's land had sent ships of war to fire upon us with shot and shell, we might have been blown to pieces, but these changes would not have come about. If the great chiefs in white man's land had sent an army of soldiers to cut us down with swords, we should never have given up widow-strangling or cannibalism, for we should have been cut to pieces first. Yet what neither sword nor cannon-ball ever could have done has been done by that *sword of the Spirit*, which is the Word of God." The honor that God has put upon His own Word, in the success of missions in the South Seas, has been very striking to those who have seen the Bible taking the place of heathen myths and songs, and moulding the lives of Polynesians. The following native boat song, translated into English rhyme, will show these changes from the native standpoint. The missionary referred to is John Williams, the martyr of Erromanga.

"Tall were the trees, and sweet were the fruits  
of Aana;  
But the Warriors came from Manono,  
And with cruel spite in their power and might  
Cut down all the fruit trees of Aana;  
But Williams came with the Gospel of Peace,  
And tall trees and sweet fruits again grow in  
Aana.

" Clear were the streams, and sweet were the waters of Aana ;  
But the Warriors came from Manono,  
And they dyed the clear flood with the heart's best blood

Of the slain of the sons of Aana ;  
But Williams came with the Gospel of Peace,  
And clear streams and sweet waters again flow on Aana.

" Green were the fields, and neat the houses of Aana ;

But the Warriors came from Manono,  
And the fields became red, and the war flame was fed,

With the wreck of the houses of Aana ;  
But Williams came with the Gospel of Peace,  
And green fields and neat houses are again seen on Aana.

" Cruel and dark were the old gods of Aana—  
Like the gods once adored on Manono,  
And they heard not the prayer, nor the shriek of despair,

Which rose from the altars in Aana ;  
But Williams came with the Gospel of Peace,  
And Jehovah now smiles upon Aana."

The late King Thakombau, of Fiji, was beset with many difficulties, but when he could free himself for an hour from his business affairs, he would say to his blind chaplain, Shem : " Now I am disengaged, let us retire, that we may hear what the Lord will speak." The king was the reader and Shem was the expositor. If the passage proved a little difficult of explanation, the king would say : " We can believe what God speaks, for His Word is truth, even if we cannot fully understand it."

When King George, of the Friendly Islands, held the jubilee of the missions, he said : " A heathen nation has become Christian. Churches and schools are in all the islands. If the leaves of the trees and the stones of Tonga had mouths, they would shout forth their thanks to God for what He has done for Tonga. To His Holy Word Tonga owes all that it is and all that it has."

The Rev. F. Vernier, of Tahiti, writes : " The Bible has been and still is the book of the natives. They would not exchange it for all the books in the world." These testimonies might be given from all the different groups. The poorest natives, like those of Aniwa, will set apart their whole crop of

arrowroot to pay for their Bibles, and in six years the British and Foreign Bible Society received £6399 3s. 10d. from the South Seas in payment for Scriptures. These facts show clearly that the Christian natives of the South Seas love the Bible, and recognize in it one agency that God has honored in successful mission work.

Another agency common to all missionary societies is a *vernacular ministry*. In no other part of the world has a native pastorate been developed so quickly or used so extensively as in the South Seas. The people are given to see that Christianity is not an exotic, or a thing of the pale-faced foreigner, brought simply to further the interests of the predominant race, but native to their own islands, and watched over and watered by Pauls and Apolloses of their own. A native agent has often reconciled them to a message which, if taken to them by the white missionary only, would have been rejected. Moreover, the chiefs are proud to see their own countrymen in these positions, and are greatly influenced in favor of self-sustaining churches. It would be simply impossible to provide European missionaries for populations so widely scattered over many islands and in small villages. The late Bishop Patteson said : " No church can take root without a native clergy." Each missionary society has its college for the special training of native pastors. The London Missionary Society founded a training college at Malua, on the island Upolu, in 1844. For fifty years that college has been supplying biblical and theological training to about one hundred students. They generally remain four years, and about twenty-five teachers per year have been supplied to various islands for Christian work. The Church Missionary Society has its college on Norfolk Island, under the direction of the Bishop of Melanesia. The standard of education is probably higher at this college than at others, before a native candidate receives ordination. Comparatively few have been ordained in

Melanesia. The Wesleyans have had a flourishing college at Navuloa, in Fiji, which has given them a continual supply of trained men for many years. Captain Hope, R.N., writes of this college: "The whole establishment forms a model village, whose inhabitants are trained to habits of cleanliness, order, and decency, as well as method and industry. We were much struck with the neatness and order which prevailed, and there seemed nothing to be desired in the arrangements. We examined the students and were much gratified with the practical nature of the system pursued, and the intelligence and proficiency of the young men. They are taught everything necessary for their position as village pastors."

Such testimonies might be multiplied, but the real proof of efficiency is found in practical results. The men are everywhere an elevating influence, intellectually, socially, and religiously. Responsibility compels them to think and to act with caution. The necessity of leading others develops manliness and independence. Often far away from the European missionary, they must act upon their own judgment in emergencies that arise in their church life. They are not denationalized. They live in good native houses with native furniture, and dress largely in native costume. They prefer a loose black coat for preaching, but all their wants are easily supplied by the native churches to which they minister. They have an enormous advantage over the European missionary in the use of local illustrations and native proverbs. They have a wonderful knowledge of the Bible, and quote it copiously and correctly. They have never to be pushed to the place of peril. As pioneers among the heathen they have been heroic, and many of them will wear the martyr's crown. They require oversight and an occasional visit from the European missionary. A word of appreciation and encouragement is often a stimulus to still greater devotion. The weak side of the native pastor is often vanity.

He is sometimes intoxicated by his own success. Some of them, who could bear persecution with fortitude, have fallen through pride, when honored with success, or when they have been unwisely praised for their work. The real hope of the future in the South Seas is in a soundly converted and well-trained native pastorate. The white missionary is temporary, and in many islands his work is done and out of hand. Self-governing churches now sustain their own pastors.

*Extension* is also common to all the societies at work in the South Seas. New Guinea and its adjacent islands will be very largely evangelized by Polynesian agents. The training colleges supply suitable evangelists. The reproductive power of a mission is one good test of its success. If its converts become agents of conversion, aggressive evangelists spreading the Gospel, that mission will grow and prosper. The London Missionary Society has appointed its Samoan and Raratongan teachers to its stations in New Guinea. The climate is trying to them, and malarial fever has proved fatal to many. They acquire the language quickly, and in school work and preaching soon become efficient for all missionary purposes. The work is ever extending, and perpetual demands are made upon the training colleges for reinforcements and additions to the staff of native evangelists. The South Sea natives cannot live inland. They attribute every sickness to being away from the sea. The Rev. W. G. Lawes has commenced a college at Fort Moresby to train the New Guinea converts for evangelistic work in the interior of their own country. The mission at the eastern end of New Guinea has extended rapidly, for Samoan evangelists can work admirably along the coast. The prospects of mission work in that part of New Guinea which is specially under the care of the London Missionary Society is full of promise. The Wesleyan missions in Fiji have also found their line of extension in New Guinea, with Dobu as their centre.

Sixty catechists from Fiji and Tonga have mastered the language, and are meeting with pleasing success. Their great cry is for reinforcements, for many places are asking for teachers and wishing for Christian instruction. Of all modern missions, New Guinea is the most rapid and abundant in a fruitful harvest. Dobu has only been occupied for about three years, and Sir William McGregor, the British governor, says in his report: "At my first visit to Dobu, a few years ago, the natives were a howling pack of demons, and to-day there is such a marvellous improvement that no man breathing could possibly believe the change that has been wrought, unless he had seen it as I have." In the district which the Rev. W. E. Bromilow superintends from Dobu, there are now 6839 attendants at public worship. Very few have been yet baptized, for they need much more teaching than can be given in three years, before formal admission into the Christian Church. The people clamor for teachers, and a glorious harvest is here awaiting the reaper's sickle.

*Elementary education work* is undertaken by all the missionary societies, and day schools have been practically free all through the South Seas. Now ladies' colleges are giving a higher education in many centres, and industrial schools give the boys the great advantage of being taught useful trades. Missionaries in the South Seas were the first to preach the Gospel of peace where chronic tribal wars prevailed. They were able instructors in many mechanical arts. They have prolonged life and modified suffering by healing the sick. They were the first to make known the Divine Fatherhood or man's universal brotherhood. They have resisted oppression and taught the dignity of womanhood. They have lifted up the sex which in every savage land is degraded, so that woman is now respected and holds a good social position. They have founded schools and a vast system of education, which is practically free, being graduated from the infant class up to the college for training native ministers. They have been the first to give a simple but suitable code of laws, and they have been pioneers of civilization. They have founded self-sustaining Christian churches. The pioneers suffered great hardships, but their self-sacrifice, their love and heroism and sanctity have not been *lost*. Not only are their names a fragrant memory, but their deeds kindle enthusiasm, inspire faith, and brighten

the future of missions with the light of a great hope.

### Statistical Notes.

According to Wagner and Supan, in the last edition of *Die Bevölkerung der Erde*, of the earth's 52,000,000 square miles of land surface about 2,000,000 belong to the polar regions, and only some 760,000 to the oceanic islands. These same authorities estimate the inhabitants of the globe at 1,500,000,000, and assign 7,420,000 to the various insular tracts, with but 80,400 to the arctic and antarctic regions. Japan, Madagascar, the Dutch East Indies, etc., are included with the continents to which they are adjacent.

The *Eskimo* are in almost sole possession of arctic North America. They number about 40,000. Greenland is the home of some 11,000, Alaska of 13,000, the Aleutian Islands of 2400, Labrador of 2000, while 4000 are scattered here and there from Bering Straits to Baffin's Bay. In Greenland and Labrador much the larger number have been redeemed from heathenism by the faith and patience of the Moravian missionaries, whose toils began as far back as 1733, and who have now nearly 3000 communicants. In Alaska only a few years have passed since the glad tidings were first proclaimed to these dull-minded hyperboreans.

The term *American Indians* is commonly employed to mean not the entire 12,000,000 aborigines who dwell between the Arctic Ocean and Cape Horn, but only those in the United States and the Dominion of Canada, in number probably about 400,000. Alaska contains 30,000, the British possessions 125,000, and the various States and Territories 250,000. It is somewhat startling to be instructed by historians of the present generation that the red man of this country never numbered more than 500,000. How active and enterprising this handful must have been to make such a tremendous stir from Jamestown and Plymouth Rock even until now!

Our British brethren have cared for the spiritual interests of their contingent of Indians fairly well. The government early fixed a rational Indian policy, so that wars have been rare and evangelizing efforts have seldom suffered interruption. The Presbyterians have gathered about 400 into their churches. The Methodists sustain more than 100 missionaries, and the nearly 4500 church-members are organized into

8 conferences; but the greater part of the Indian work, at least in extent of territory, is performed by the English Church Society. Beginning in 1826, it has now five grand divisions, each with its bishop, and stretching from Hudson Bay to the Polar Sea. The stations number 56 held by 33 European and 17 native clergymen, a total missionary force of 177, 2448 communicants, and the 14,076 adherents. Add the results from missions of other denominations, and we have nearly 8000 Indian church-members in Canada, and upward of 25,000 adherents.

In the United States almost all leading churches are represented in labors for the various tribes, while the evidence is convincing that the Indian can be thoroughly civilized and Christianized. From the fierce Sioux alone upward of 4000 communicants have been gathered. There is a Dakota Presbytery composed wholly of these once wild and bloodthirsty braves, with 13 native pastors, 18 churches, and 1223 members. In the Indian Territory the Southern Methodist Church has 181 native preachers and 12,759 members. Out of a population of about 60,000, upward of 28,000 are communicants in the 785 church organizations.

The interest felt in the *islands of the sea*, and the part they have played in the world's history, are out of all proportion either to their size or the number of their inhabitants. They are roughly estimated at 30,000. If we omit a few of the most populous like Japan, Java, the Philippines, etc., the population does not equal that of single states in India, or provinces in China. The least of the continents is ten times larger than the largest of the islands. The following table will present impressively to the eye these two related facts:

	AREA.	POPULATION.
Europe .....	3,825,000	357,380,000
Australia .....	3,000,000	3,250,000
New Guinea .....	310,000	660,000
Borneo .....	285,000	1,600,000
Madagascar .....	230,000	3,500,000
Sumatra .....	160,000	2,720,000
Celebes .....	70,000	800,000
Java .....	50,800	23,900,000
Cuba .....	41,650	1,632,000
Haiti .....	28,250	1,500,000
Ceylon .....	24,364	3,008,480
Formosa .....	15,000	1,500,000
New Caledonia .....	7,750	63,000
Jamaica .....	4,200	639,490
Porto Rico .....	3,550	896,700
Trinidad .....	1,750	209,000
<b>ISLAND GROUPS:</b>		
Japan .....	147,000	40,450,000
Philippines .....	114,300	7,000,000
West Indies .....	92,000	5,500,000
Fiji .....	7,740	125,400
Hawaiian .....	6,640	90,000
New Hebrides .....	5,300	75,000

	AREA.	POPULATION.
Caroline .....	560	85,000
Society .....	375	23,000
Gilbert .....	170	86,000

Nowhere else in the annals of Christianity can a story be found more remarkable or more thrilling than that of the conversion of the islands to the Gospel; nowhere have the triumphs of the Cross been more complete. The names Fiji, Samoa, Madagascar, Japan, the New Hebrides, Sandwich Islands, and Society Islands are sufficient to bring to mind the inspiring facts. In the North Pacific, by a strange providence, idols were cast out just before the missionaries arrived, and a six years' revival followed in which 27,000 were received into the churches. In another group peopled by fiercest cannibals, devils incarnate, almost within a single generation such an astounding moral revolution was wrought that wars and violence ceased, and out of a population of some 125,000 nearly 30,000 are now church-members, and upward of 100,000 are regular attendants upon religious services in the 800 places of worship. Madagascar is unique as a mission field. When the foundations of the kingdom had scarcely been laid, a bloody persecution broke out and raged for five-and-twenty years, but so receptive were the people and so mighty the truth, that the number of believers increased so rapidly that the 2000 converts increased to 40,000. Now the London Missionary Society, the Norwegian Missionary Society, and the English Friends together reckon 112,000 converts and 435,000 as largely redeemed from idolatry.

The Dutch churches have been strangely remiss in carrying the tidings of salvation to their populous possessions in the far East, though of late, with the aid of their German cousins, they have put forth considerable effort. In Java the Netherlands Society reports 12,000 adherents gained in the main from Islam. The Rhenish Society is the chief missionary force in Sumatra, and has some 6000 communicants with 25,000 adherents, of whom 4200 were baptized in 1892. In Celebes, especially in Minahassa, the northeast portion, most notable successes have been won. Out of a population of 145,000, about 120,000 have become in some sense Christians. In Sangir also, so lately desolated by a terrible catastrophe, more than a third of the 80,000 inhabitants have forsaken their false gods. According to the census of 1890 the nominal Christians in all the Dutch possessions in the Indian Archipelago numbered 277,450.

#### IV.—EDITORIAL DEPARTMENT.

At the Foreign Mission Convention held in Toronto in February last, Dr. Gordon and myself felt that the spiritual interest rose to a higher flood-mark than either of us had ever before seen in any missionary gathering. One of the principal speakers was Rev. G. L. Mackay, D.D., of Formosa. We felt that his addresses should have a wider influence, and we sought to obtain exact and full reports of them. Such as we could get we have utilized in the June and present issues of this REVIEW, having by his courtesy obtained also fine illustrations from photographs made by his native helper, who is with him in Canada.

These addresses, as reported, do but little justice to his power as a speaker. His unique personality cannot be photographed nor printed. It is as impossible to express on the printed page as the aroma of a flower. Dr. Mackay is one of the best examples of simplicity, resoluteness, old-fashioned orthodoxy, and faith in the Gospel and in the Spirit of God, that we have ever met; and his success proves that missionary methods are not likely to improve upon those of the apostles. As he himself says, out there in Tamsui they are living *in the first century*, and we may add, are seeing somewhat of the power which was then exhibited.

The Acts of the Apostles is a *vocal* book—it is full of Divine voices, meant for all ages. Take, for example, the following lessons taught there, for all time; and let Dr. Mackay's work at Formosa show that they can be embodied in modern missionary enterprise.

1. The first and leading lesson is that taught by our Lord Himself: "Ye shall be witnesses unto Me." The one great duty of the Church is universal testimony—all taking part and uttering their witness to all men.

2. This dispensation is the acceptable year of the Lord—the great day of Pentecostal effusion.

3. Every disciple is a steward, and every honest calling a stewardship. Property is God's—even Dorcas's needle is a Divine instrument and implement.

4. Need constitutes a claim on all who can supply it. Believers form a Divine brotherhood. Compare the prophecy of Agabus and the consequent help sent to the famishing.

5. There is to be a distribution of labor, so that no department of need shall be uncared for and no disciple be without a sphere of ministry. (Compare the institution of the diaconate.)

6. Lay agency in evangelization is to be emphasized. Proclaiming the Gospel is a prerogative of all believers. Compare the Pentecost at Samaria under Philip, the scattering of disciples, etc. (Acts 8 and 11).

7. The Church is to obey the law of diffusion, not concentration. God sent persecution to break up centralization at Jerusalem and scatter disciples abroad.

8. Sovereignty of grace is everywhere recognized, as in Saul's conversion, preparation for, separation unto work, as a chosen vessel.

9. Supremacy of grace is equally prominent, confined to no spot, but making all places holy; to no time, but making every day a Sabbath; to no persons, but lifting all believers to priestly rank. A sacramental or sacramentarian religion finds no support here.

10. The universality of the Church is taught in Peter's vision on the housetop. What a rebuke of caste, what a testimony to the essential dignity of man, and what a type of the Church is that all-comprehensive sheet!

11. The power of prayer is the one grand force that rules in the spiritual realm, and which every believing disciple can command for God's work.

12. All true qualification for God's service is, at the last, Divine. It is a matter of the Spirit's anointing. Priscilla and Aquila, common tent-makers,

became under the Spirit's unction the teachers even of Apollos.

13. God's providence and Spirit have the charge of missionary work. Paul is forbidden to go into Bithynia, and is called to Macedonia. At Corinth he is assured that God has much people in that city, and bidden to stay there, etc.

14. The common verdict of spiritual minds is to be taken as a voice of God. Compare the Council at Jerusalem.

15. The programme of the kingdom is given in Acts 15. First, the outgathering of the Church. Second, the return of the Lord. Third, the rebuilding of the Tabernacle of David. Fourth, the conversion of the residue of Gentiles.

16. The Regions Beyond constitute the great field of missions. The question is one of destitution, and where the need is greatest the call is loudest.

17. The Holy Spirit is the presiding power in the true Church. Ananias lied to the Holy Ghost. Those who drew up the deliverance of the first Council said, "It seemed good to the Holy Ghost and to us," as though He were one of the Council, as He was.

Our English editorial correspondent, Mr. Douglas, writes, in the May issue, of two young men going to Soudan *via* the Niger, in connection with the Central Soudan Mission, and of the route they intended to follow. He does not tell, however, that this route has never been taken by a European, and would require most careful preparation and African experience to accomplish it. Even Bishop Crowther, African as he was, failed, though he tried it. Graham Wilmot Brooke wanted to do it, but well knew it would take some years to fit him for such a venture. The two young men, whom Mr. Douglas mentions, reached Lagos almost penniless, and without either proper clothing or that indispensable safeguard, *quinine*! They at once fell sick, and one was thought to be dying in the hospital, where the late Bishop Hill and other missionaries of the Church Missionary Society visited him,

and in answer to their prayers he was raised up when given over by physicians. He has now, at least for the time, abandoned his project, and is maintaining himself as a shopman in the Church Missionary Society bookstore. His companions (for there were *three* of them in all) have gone forward into the country, though they have abandoned the idea of making the important journey referred to above.

Surely the whole facts need to be known before we glorify this kind of enterprise. "Faith" is easily pressed to presumption. Can we afford to treat slightly the steady work of experienced missionaries whom God has blessed to hundreds of souls, while we commend the imprudent and often reckless ventures and adventures of those who have not counted the cost and sometimes actually thrown away not only their own lives, but the lives of those they have carelessly led into an untried and unknown exposure? Africa, of all lands, has been the grave of hazardous but well-meaning pioneers. We feel that great caution should be exercised even in commending missionary enterprises.

Woman has a missionary apostolate. Paul's words to the Corinthians, instead of *prohibiting* her testimony, rather *regulate* it. She is forbidden to usurp authority over the man, or to be disputatious in public assemblies; but the idea that any Scripture forbids woman to tell the Gospel story, or to teach the unsaved great saving truths, is a strange perversion of the Word of God. While Christ Himself owned the Samaritan woman's preaching, and made Mary of Magdala His first witness of His resurrection; so long as Priscilla taught Apollos and Phebe was a deaconess who labored with Paul in the Gospel; so long as the sixteenth of Romans stands to qualify the apparent teaching of the Epistles to Corinth, can we have any real doubt that woman is man's authorized co-worker in missions? And if such false exegesis needs any other corrective, is not mission history enough?

In the REVIEW lately appeared the following :

“ Bishop Taylor has 43 white missionaries at his ‘self-supporting’ stations in Angola and the Congo Free State, together with quite a force of native evangelists and teachers. Twelve died at their posts last year.”

Rev. Ross Taylor has kindly sent the names and the stations of these missionaries, and we are glad to supply the readers of the MISSIONARY REVIEW with the fuller information for which this brief paragraph in the REVIEW has awakened a desire. He says :

“ Those marked as sailing this week go out under the auspices of the Missionary Society of this Church, to take charge of the seminary at White Plains, Liberia, long ago abandoned, but which was once in successful operation under the superintendence of Annie Wilkins. They are the first white missionaries that said Society have sent to Africa for a number of years, and cannot be counted as engaged in Bishop Taylor’s work.”

*Province of Angola, Southwest Coast.*

Rev. A. E. Withey, Superintendent. Mrs. Irene Withey (General). Mrs. William Schneidmiller, N’hangua-a-Pepo ; Mrs. Charles W. Gordon, Dondo ; Mrs. William P. Dodson, Mrs. Catherine Dodson, and Rev. Herbert Withey, Ben Barrett Station ; Rev. Robert Shields and Mrs. Whiteside-Shields, Pungo-Andongo ; Susan Collins (colored American), Canandua ; Rev. Samuel J. Mead, Mrs. Ardella K. Mead, Mrs. Minnie Mead and child, John Mead, William Mead, and Julia Mead, Malange.

*In the Congo Free State and Orlongo.*

Rev. William O. White, Vivi ; Miss Mary Kildare, Natombo ; Rev. William Snape, Isangila ; Dr. Harrison, Kimpoko ; Henry Nehne and Mrs. Kah-Nehne and baby, Mamby.

*Native work in the Republic of Liberia.*

Rev. A. L. Buckwalter and Mrs. McNeil-Buckwalter, Cape Palmas and Piuky ; Miss Alma Lawson, Cape Palmas ; Miss Grace White and Miss Anna White, Barraky ; Miss Agnes McAllister and Mrs. Jennie Hunt, Garaway ; Mrs. Nora Garwood and Miss Eliza Bates, Beaboo ; Rev. J. G. Tate, Mrs. Tate and daughter, Sass Town ; Rev. J. B. Robertson and Mrs. Lena Robertson, Grand Sess ; John Smith and Mrs. Smith, Wis-

saka ; Rev. E. O. Harris and Mrs. Harris, Niffoo.

*Under special appointment in Liberia.*

D. E. Osborn, missionary carpenter ; Miss Anna Whitfield, Monrovia Seminary.

*Opening new Missions in Zambesia.*

Rev. Erwin H. Richards.

*Sailed for Kimpoko, Congo, April 25th.*

Rev. William Rasumssen ; Mrs. Helen Rasumssen and Baby Harold ; Crellis H. Jensen and wife.

*For White Plains, Liberia, May 13th.*

Rev. E. H. Greeley, Superintendent of Seminary ; Mrs. Greeley, teacher in Seminary.

*Sailing for Loanda, Angola, May 26th.*

J. W. Shuett and wife ; Miss Louise Raven.

The statement which appeared in the REVIEW originally was, as now appears, incorrect. The above list gives but twenty-two instead of forty-three names as connected with Angola and Congo work, and of these we are informed that Rev. (?) Herbert Withey is a young man of perhaps sixteen, and that William Mead is dead, Julia Mead is a child, and William O. White is a trader. Of course, Bishop Taylor would not wish us to mislead the public by counting children as missionaries. It is to be lamented that so high a death-rate has prevailed among them.—EDRROR.

A recent writer has called attention to Paul’s work in the school of Tyrannus as the conduct of a missionary training school, a kind of missionary labor, in which his greatest success and most satisfactory and permanent results were effected.

“ He appears as the head of a missionary institute, in which he instructed and trained and directed a staff of assistant evangelists, through whose labors in conjunction with his own the most marvellous results were accomplished. I adopt the view that, when he withdrew from the synagogue to the school of Tyrannus, he took the twelve men who had previously known the baptism of John, and after their in-

struction by him were baptized into the name of Jesus, and who after Paul had lain his hands on them spoke with tongues and prophesied, and all the other converts. From various places in the Epistles and narrative we learn of many of his companions in labors at different other places being with him for longer or shorter periods of the two years at Ephesus. From the statements made to the elders who met him at a subsequent time at Miletus, it appears that a church was organized and a full staff of elders ordained over the church. Now with such a staff of assistant evangelists assembled there with him in Ephesus, it is not supposable that the wondrous results as stated in our text, 'All the people of Asia heard the word of Jesus,' was effected by Paul's individual labors. I suppose that Tyrannus, who was probably a teacher of rhetoric, was converted and gave up his school and handed over the building to Paul for his evangelistic and church uses, and following the example of Apollos, became a preacher under Paul; and that these bands of assistants, availing themselves of the facilities afforded by the good roads to all parts of Asia Minor, went everywhere, preaching the Word. As Paul says, that he with his own hands provided his own support, he could not be absent from the city. The extent of the country precludes the idea that Paul's own individual efforts carried on the work. Anatolia, as the region comprised in Asia Minor was called, was some 270,000 square miles in extent, or more than five times as large as Pennsylvania, with some five millions of inhabitants."

London has joined America in the celebration of the nineteenth anniversary of the birth of General Neal Dow, the well-known advocate of prohibition in the matter of strong drink. On March 20th there was a crowded gathering in Exeter Hall, presided over by Lady Henry Somerset, and addressed by Sir Wilfrid Lawson and others. The flags of both nations were displayed. On March 22d a large meeting was convened in the Great Assembly Hall, in the East End, where Mr. Charrington carries on his evangelistic and temperance work. He was the son of the leading partner in a brewing firm, but on his conversion he withdrew from the business; and when, on the death of his father, he came into

possession of his fortune, he sought to use it for the salvation of the common people. The Great Assembly Hall will hold 3000 persons, and is often filled by eager audiences in the cause of Christian truth and temperance. Not far off is the People's Palace, where liberal provision is made for popular recreation, etc., but under legal arrangements which exclude all sale of intoxicating liquors from the precincts.

Mrs. George A. Paull, of Bloomfield, N. J., wishes the editor to say that the article accredited to her on the "Little Wives of India" was by Mrs. H. Ella Cook, of Bloomfield, and merely sent forward in her behalf by Mrs. Paull.

Dr. Stuckenbergh, our editorial correspondent, has left Berlin, after having charge of the American chapel there for thirteen years. He has done a work there never to be forgotten, and heretofore noted in these pages.

Pastor Benjamin I. Greenwood, of London, writes:

"An enthusiastic meeting was held at the Metropolitan Tabernacle, London, on May 1st (under the auspices of the Pastors' College Missionary Society) to welcome Dr. John G. Paton and hear from him an account of his labors on the mission field. Pastor Thomas Spurgeon presided, and the platform was filled with various representatives of the religious fraternity, including Dr. James Spurgeon, Pastor Charles Spurgeon, Rev. W. J. Mayers, and others.

"After prayer had been offered by Dr. James Spurgeon the chairman welcomed Dr. Paton to the Tabernacle (this being the occasion of his first visit), and remarked that during the day he had enjoyed the privilege of introducing Dr. Paton to his mother at Westwood, and they had also stood together at the hallowed spot where the body of his father had been laid. He called to mind the occasion when Dr. Paton had visited his father at Westwood, when his father, in his usual happy mood, had introduced the veteran missionary to the assembled students of the Pastors' College as "the king of the cannibal islands." The chairman concluded by

saying that if in this large building any should fail to hear all that Dr. Paton might say, yet it would be a 'means of grace' even to see him.

"The orphan boys from the Stockwell Orphanage having, at the special desire of Dr. Paton, sung 'The Morning Land,' he then addressed the meeting.

"In a brief notice it is impossible to convey any accurate report of Dr. Paton's speech; suffice it to say that he pointed out that the marvellous transformation that had occurred in the inhabitants of the New Hebrides was the work of but thirty-five to forty years, and it was the simple Gospel, and that alone, that had wrought this reformation. At a recent missionary meeting he had attended, in consequence of many thefts, it had been necessary to warn the audience to 'Beware of pick-pockets;' he ventured to say that no such caution was necessary among the religious meetings at the islands of the New Hebrides where the Gospel had obtained a footing. From the depths of depravity and cannibalism the people had in a few years been raised to a standard of morality that would compare favorably with that of so-called Christian countries.

"Dr. Paton then proceeded to give some vivid accounts of the direct and miraculous interpositions of God, for the preservation of his life in times of imminent danger, and these were told with that same simplicity and absence of vanity that characterize the written account of his experiences in the New Hebrides. He told how the blood of martyrs had been shed upon the soil before any sign of harvest from the seed of the Word could be discovered, and in conclusion pleaded for the funds necessary to equip and maintain the steam vessel that is so essential to the effectual maintenance and extension of the work he represented.

"In response to this appeal, offerings to the amount of about £100 were collected before the meeting closed, which will doubtless be supplemented by further gifts from those whose interest in the work has been awakened or quickened by the meeting."

Rev. C. C. Starbuck sends a note of comment and review upon "Die Evangelische Mission, ihre Länder, Völker und Arbeiten." Von H. Gundest, † Dr. phil. Dritte, durchaus vermehrte Auflage. Calw & Stuttgart, 1894. Verlag

der Vereinsbuchhandlung. Pp. iv. 531. (Protestant Missions, their Lands, Peoples and Labors. By the late H. Gundert, Ph.D. Third, essentially enlarged edition. Calw & Stuttgart. Publishing House of the Union. Pp. iv. 531.) An admirable compendium, very full, very compressed, very distinct, very impartial, and apparently extraordinarily accurate. It seems to be all merits and no defects. At least we have thus far noticed only one error, on page 4, a slip of "2 millionen mark" for "2 millionen pfund," corrected, however, by the details.

The venerable author has not lived to oversee the preparation of the third edition, but his ample notes have been digested and supplemented by missionary authorities of the first order—Professor F. H. Krüger, of Paris, Dr. R. Grundemann, Provost Vahl, and others.

This little work is as perfect a *vade mecum* of missionary facts, in the most lucidly digested form, as could be desired. Besides Protestant missions, a great deal of information is incidentally given as to Roman Catholic.

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Dr. Joseph Parker says that the trinity of evil in our day is this: "The world, the flesh, and the devil, translated into present day dialect, means society, environment and tendency."

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#### The Cross-Bearers' Missionary Reading Circle.

Literature for 1893-94 as follows: I. Autobiographical—1. "My Missionary Apprenticeship," by Bishop J. M. Thoburn, \$1.20; 2. "The Story of John G. Paton," \$1.35. II. Theological—3. "Doomed Religions," by Rev. J. M. Reid, D.D., \$1.20. III. Prophetic—4. "The New Era," by Rev. Josiah Strong, D.D., 75 cents. IV. Periodical—5. THE MISSIONARY REVIEW OF THE WORLD, to C. M. R. C. members, \$1.50.

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

### Extracts and Translations from Foreign Periodicals.

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

—Bishop French, as we remember, after ten years' occupancy of the see of Lahore, resigned it for missionary work in Arabia; and Bishop Stuart, of New Zealand, has resigned the see of Waiapu, in order to take up missionary work in Persia. The memory of Raymond Lull, whose great life Dr. Gordon has lately described to us, begins to germinate.

—"The Norwegian Church carries on work in five foreign fields, and although in comparison with other churches it is both small and poor, it raises over half a million kroners (£25,000) per annum for this purpose. This devotion is reacting in quickened life at home."—*Bombay Guardian*.

—The *Allgemeine Missions-Zeitschrift* calls attention to a hitherto unnoted prophet of missions, Pastor Christian Gerber, of Lockwitz, Saxony (1660-1731), who, in 1690, stirred up by the illustrious Justinian von Welz, published a treatise, "Unrecognized Sins of the World," including among these "sleepy indifference in extension and advancement of the kingdom of Christ and His honor," and especially exhorting students to dedicate themselves to the service of missions, adding practical suggestions respecting the carrying out of this work.

—The *Moravian Missions Blatt* for January, 1894, speaking of Cape Colony, says: "We have more and more occasion to feel that the English element has lost its power in the colony, and that the rude, unrighteous Boer party has the reins in its hands."

—The *Revue des Missions Contemporaines* for January devotes its first fourteen pages to an exposition of the

opium curse in China, illustrated by a good many engravings in the Chinese style.

—Among the Battaks of Celebes "lying" and "gossiping" are the same word.

—We have received from Rev. R. A. Hume, of Ahmednagar, India, an excellent, closely reasoned pamphlet of sixteen pages, presenting the various evidences for the Gospel against the objections of Hindus. It is calm and temperate in tone, but very cogent, only taking such positions as can be well sustained, and pressing them home.

—The first missionaries sent abroad by an independent Swedish society went to China in 1848. Since then a certain predilection for China has always prevailed in Sweden among the friends of missions.

—The Emperor Akbar, being once remonstrated with by the Mollahs for his friendship with the Portuguese missionaries, answered: "I am not going to adopt their creed; yet is it not worthy of thought, that the Moslems spread their religion by shedding the blood of others—these Christians, by shedding their own?"

—It is known how the French Government has driven the English missionaries out of various Pacific isles, as well as out of Tahiti. For this intolerance and bigotry, however, the French Protestants, as a body, are not responsible. It is political rather than religious, and is hardly greater than the coarse intolerance shown by the German colonial authorities toward their fellow-Protestants, the American missionaries in the Marshall Islands. Toward the English missionaries in German East Africa they are beginning to be more reasonable. But a narrow, blustering Chauvinism seems at present to have complete possession of both France and

Germany in their colonies. The German Protestants, so far as interested in missions, protest unremittently against this. If the French Protestants do not speak out quite so boldly or continuously, we must remember their situation, in the midst of a country half atheist, half ultramontane. They have spoken out, however, repeatedly, and so energetically as to bring on them bitter reproaches, both Romanist and infidel. As France, however, seems absolutely determined that there shall be no English missionaries in her Pacific domain, the *Société des Missions Évangéliques* has been compelled to take up the work there from which the English have been driven. The *Journal* now announces that the London Missionary Society has decided to surrender all its real property in the islands of Huahine, Raiatéa, Borabora, and Tahaa to the Paris society, on condition that it remains dedicated to its original purposes. The Paris brethren give 2000 francs as indemnity for movable property abandoned. "Our friends," they say, "will join with us in thanking the directors of the London society for a decision which does honor to their brotherly spirit, and which yields us a valuable assistance in our growing work."

—Although Madagascar is an African island, neither its fauna nor its flora nor its men are African. The Hovas, the ruling tribe, have not even been sufficiently mixed with African blood to lose the smooth, glossy hair of the Polynesian or Malay race. Their speech also is of a Malay type.

—The Paris *Société des Missions Évangéliques* has been considering the question whether it is its duty to establish a mission in the great island of which its government has so unwarrantably, as M. Saillens has abundantly shown, usurped the control, externally, and will undoubtedly endeavor to reduce it gradually into a mere French province. We are glad to see that the society thus far has the good sense to hold aloof from an intervention which, as the di-

rectors perceive, will either expose it to be suspected by the Malagase as treacherous to Protestantism if it identifies itself with France, or by the French as treacherous to France if it identifies itself with Protestantism.

—Bishop Bompas, of Athabasca, speaking of his diocese, says: "The chief characteristic of an Arctic life consists not so much in what is present as in features that are conspicuous by their absence. No cities, towns, or villages, streets, roads, or lanes; no markets, farms, or bazaars; no flocks, or herds, or carriages; no money, whether coin or notes; no railways, mails, or telegraphs; no government, or soldiers, or police; no prisons or taxes; no lawyers or doctors." The bishop thinks that in the stern magnificence of Arctic nature, varied by a few weeks of summer loveliness, one is brought so near to the Creator as to compensate for the lack of many things.

"*Results of a Disappointment.*—A colporteur went to an Indian village 'mela' (religious festival), forty miles from his home. In order to reach his destination he was obliged to swim across a swollen river, and narrowly escaped with his life. We can judge of his disappointment when, on arriving at the 'mela,' he was driven away after having sold only one Gospel. He returned home weary and disheartened, thinking his brave exertions had been all in vain; but on visiting the place a year later, a man came up to him and said: 'Last year you sold me a Gospel. I and my brother have been reading it.' The colporteur accompanied him to his home, thirty miles away, and found that not only he and his brother, but three or four families besides were prepared to accept Christianity. Sixteen persons were soon afterward baptized, and the number of Christians in that village has since doubled. God's ways are not as our ways; and He accomplished by means of one Gospel in a single year results which often are not seen after years of patient labor. Let

us trust Him with our failures; the reaping time will come when He sees best."—*Awake*.

—"In a scathing address, delivered to an immense congregation in the Balmain Central Methodist Mission Hall on Sunday night, on the subject of a 'crisis' in political morality, the Rev. P. J. Stephen said he candidly confessed that he had never had a kind thought for Sir George Dibbs since he first came to the colony, because in nearly the first parliamentary debate he had read Sir George had designated Jesus Christ as 'that wretch who was put to death nineteen hundred years ago.' The man who thus spoke, he said, was the premier of the colony, who went on Sunday fishing excursions to prepare his bills. What could be expected from a *régime* led by such a man? Would Christian people rest and stand the present state of things longer, or move themselves and wipe out the stain on the country's honor? It was utter selfishness for Christian people to be satisfied with their present condition and not to be caring about the toiling millions around them. It was the duty of every man in the State to give to the State this moral support he possessed and take his stand upon the law of God and righteousness and common decency."—*Australian Christian World*.

—It is hardly pharisaical, we think, to boast that we are not as New South Wales. Bob Ingersoll is kept by his blasphemies out of conspicuous office, but we have never heard anything of his so vile as this blasphemy of the wretch Dibbs. A community which suffers such things to be said in its parliament and rewards the blasphemer by making him its prime minister is on the high road to suppress Christianity by law, as Charles Bradlaugh advised.

—At the Anglican Church Congress in Tasmania, says the correspondent of the *World*, warnings were thrown out against attaching too much importance to the words of "a dead Christ." A set of living sacerdotal blasphemers,

it seems, are to be preferred. These men (allowing that there are such men) have kept Easter for years, and yet have not found out that Christ is risen! They are not content to say: "My Lord delayeth His coming," but must say: "My Lord is dead; and therefore I may fearlessly smite my fellow-servants, and eat and drink with the drunken." Surely, if these things are said, it is time for the many godly bishops and priests of the Church of England at the Antipodes to suspend other work until they have either converted or cast out these horrible blasphemers among their own colleagues.

Can this thing, however, have been really said? Must it not have been meant that the mere letter of the words of Christ would be the words of a dead Christ, unless He speaks still by His interpreting Spirit in His advancing Church? Until convinced of the contrary, we must assume that this was the meaning. Let us know the truth.

—"Charles Simeon, of Cambridge, once said that Christians passed through three stages. First, they thought of themselves, their privileges, their progress in the Divine life, their happiness here and hereafter. Next, they thought of others and the use they could be in winning souls and building them up. Thirdly, they thought of the great plans of God."—*Periodical Accounts*.

—"A missionary contributes to the *Travancore Diocesan Record* some recollections of his work as a deputation in England. He was particularly struck with the self-denial practised by many workers and givers: 'In one place, a few days before a missionary meeting, a poor woman came with fifty-two half-pennies. She had during the whole year systematically put by a half-penny a week. During the same year, and in the same parish, a blind girl died, holding in her hand all the money she had—viz., half a crown, her dying request being that when she was dead the money should be given to C. M. S.' Here we have the true spiritual kins-

folk of the poor widow who received our Lord's commendation, together with the statement that she had given more than all."—*Awake* (C. M. S.).

—The *Revue des Missions Contemporaines* for April quotes with approbation from Dr. Pierson's article in Review of the Parliament of Religions.

—The *Independent* cites in proof of the excellent fruits of the Parliament of Religions the fraternal interview of the Archbishop of Zante with the Methodist Episcopal Conference in Calcutta. But surely that would have come to pass all the more certainly from a parliament of Christians.

—In the *Independent* of April 19th R. H. Stoddard has a droll passage, which we quote: "Among the camp followers, the congregation of Governor Penn, whose descendants still flourish at Stoke Pogis, I fancy that I discern the mystic disciples of Count Zinzendorf, who founded, if I am not greatly mistaken, one of their churches hereabout. Was it the Old Swedes' Church? And were they Dunkers; and do their bones moulder there now or in the lonely graveyard at Bethlehem?" It might be worth Mr. Stoddard's while to give a little attention to Count Zinzendorf's life, and then he wouldn't weave together such a comical conglomeration of blunders, perfectly harmless and friendly, it is true. In the first place, Count Zinzendorf did not visit America for some two generations after William Penn. Secondly, the Old Swedes' Church was probably formed, and perhaps the present house built, from one to two generations before William Penn. Thirdly, the Swedes' Church was Swedish, and Zinzendorf was a German. Fourthly, the church was not Moravian, but simply Lutheran. Fifthly, how could the bones of Penn's followers rest in Bethlehem, which was not founded till almost or quite all of them were in their graves? But the drollest blunder of all is the confusion of the Moravians, the most unfinishing of

pædo-Baptists, with the Dunkers, the most rigorous of Baptists.

—"Jesus Christ, the same yesterday, and to-day, and forever. This should be our watchword. JESUS CHRIST—in the mutation of the times, in the coming and going of the generations, in the fluctuating contests of intellect, He is the one fixed point on which we rest, the never-setting sun which with His beams uninterruptedly illumines and cheers our hearts, and the surest and most blessed goal, that gives to our whole thinking, acting, and aiming the right direction. Happy all who build themselves up upon this ever-during 'spiritual rock, that follows with them.' For he that hath the Son hath life."—*Evangelisch-Lutherisches Missionsblatt*.

—"The proud title of 'The National Church of India' is borne by a little society in Madras, founded by the native physician, Dr. PALNI AHNDI, who is known to the present writer as an earnest and sincerely pious man. His avowed intent is little by little to unite under its banner all Christians—at least all Protestant Christians—of India. What moved him to this step? Christianity, he seems to have said, as brought by the missionaries, comes to us in the multiform divisions of the English and American sects. We cannot understand the distinctions between these sects, and still less can we desire that this motley variety should be grafted upon Indian Christendom. Therefore we will found a communion independent of all these distinctions, one which seeks to set forth a simple, confessionless Christianity.

"We can easily understand how an earnest Hindu Christian is scandalized by the divided condition of the Christian Church, especially as visible in the English and American sects. These divisions seem often petty enough, turning on mere questions of polity or ceremony. But the remedy appears sufficiently unreasonable, being nothing more than the establishment without any vocation, without any great fund of thought and truth, of a new, color-

less community, which in reality only signifies the addition of a new sect to the old. A religious movement can never be evoked by mere negation, showing only that men know what they *do* not want, not what they *do*. Such a communion without a confession is like a tree without a tap-root. If such a National Church" (as appears to be the case) "merely emphasizes her opposition to the existing missions, then it will be joined only by such members of other communions as may have this or that point to criticise in their mother Church, often from very personal motives. How long will such unquiet elements hold together?" — *Evangelisch-Lutherisches Missionsblatt*.

### English Notes.

BY JAMES DOUGLAS, LONDON.

*The Great Assembly Hall Thanksgiving Meetings, April 11th, 1894.*—It is befitting that we should note the large gathering of Christians of all sections in the East End of London to praise God for the wonderful revival in 1859, and the salvation of myriads as the direct fruit of it in subsequent years. We have attended no meetings of precisely the like character before, in which reminiscence played so strong a part, and where the memory of other years overflowed so as to fill the channels of present desire. Converted in 1860, and knowing no words in which to express the exalted sense of God's goodness seen and experienced in that time of revival, it was with profound emotions we formed a unit in that great assemblage. Through that gracious revival which swept from America to these our shores, it is impossible to tabulate the world-wide results which have accrued. How many pulpits have been supplied, evangelists raised up, and laborers thrust forth into the harvest-field! The influence has spread out in ever-widening circles even to those who dwell in darkness. But we need a return of the Spirit of God in like power.

We need the flood-tide of blessing. As one of the speakers said: "One sometimes sees the barges stranded on the mud. They lie high and dry; but let the flood-tide come along, and they will float on the waters. So the churches are stranded and sticking in the mud: let the flood of God's fulness sweep along, and they will rise above the deadness, formality, coldness, and indifference which hinder the blessing."

*The South Morocco Mission.*—This mission, which is sustained by friends in Scotland, contemplates itinerating work on a more extended scale this year. At present Mr. and Mrs. Wilson and Miss Rue, of Mazagan, are on a journey in the interior. Mr. Nairn and Mr. Lennox hope soon to take an extended tour, visiting the chief towns and villages to the south and east of Marakesh, healing the sick, preaching the Gospel, and preparing the way for future operations. Mr. D. Muir recently made a missionary journey from Magador to Agidir, encountering Mohammedans and Jews, and on the whole had a fairly friendly reception; but beyond the opportunity for testimony no more tangible result accrued. Miss Rue speaks of ready access into the homes of Mazagan, but of the absence of heart-interest in the object for which they are entered. Thus far the South Morocco Mission is a record of patient continuance in well-doing in hope of a reaping that will come in due season.

*The Madras City Temple.*—In connection with the work of the Rev. Maurice Phillips in Madras, there seems to be a distinct *forward movement*. Organized opposition in the form of the "Hindu Tract Society" and "Hindu Preaching Society" has broken down. The room taken for services is crowded, and the front space also occupied, so that altogether an audience of from one hundred and fifty to two hundred is obtained every evening. It is purposed now to build a suitable preaching hall capable of accommodating five hundred persons, and to carry on in it all-day meet-

ings, every day in the week, by relays of preachers. To this building, which is modelled after the plan of a Hindu temple, the name of "the Madras City Temple" is to be given. Besides the large hall, the building will contain a small reading-room, where the people can sit down and read the Bible and Christian books, and a consulting room, where inquirers can meet the missionaries. The estimate of cost is £1000.

*Prospects in Uganda.*—How bright these are was recently set forth in an inspiring address by Bishop Tucker in Exeter Hall. The review leads one to exclaim, "What hath God wrought!" The hunger for the Word of God in that region has been met by the distribution during the past year of some 26,000 Gospels, 5000 Gospels and Acts bound together, and 1500 New Testaments. So intense is that hunger that the Roman Catholic bishop has had to succumb and make the required concessions. His words are: "After much hesitation I have concluded that it is necessary for us also to distribute the New Testament which the Protestants are spreading everywhere. . . . The chief reason is that we cannot prevent our people from reading it." Thank God they cannot. In view of the facts, the progress made, the eagerness for the Bread of Life, the foundations of a native Christian ministry laid, and the number of Protestant readers in Uganda something like 20,000, the fields are indeed white unto harvest; and we must feel, as Bishop Tucker observed, "that with the blessing of God upon our work, and with the Holy Spirit poured out upon us from on high, we are within measurable distance of seeing Uganda a Christian country."

*Special Mission to India.*—Great blessing has rested on the special mission of the Rev. E. N. Thwaites to India and his colleague, the Rev. Martin J. Hall. The record is that of a succession of Gospel triumphs. At Agra the power of the Holy Ghost was realized, and after a long meeting, 160 stayed to an

after meeting. The outward results of the ten days' mission at the Old Church, Calcutta, were as follows:

1. Professed to have received a definite blessing.....	191
2. Wish to be baptized.....	3
3. Wish to be confirmed.....	12
4. Wish to join a Bible Class.....	34
5. Wish to join Scripture Union.....	66
6. Wish to engage in definite work for God.	34
7. Will join Missionary Gleaners' Union....	52
8. Will take Parish Magazine.....	30
9. Gave at Praise Meeting.....	Rs. 774.4

A missionary writes concerning this mission: "How can I say how richly blessed the work here in Calcutta has been? I have learned nowhere else such lessons of the keeping power of Jesus, and of the fulness of the Holy Ghost."

*The Congo-Balolo Mission.*—This mission has been recently strengthened by the addition of two men and two women. The farewell meeting was one of peculiar pathos and solemnity. It was impossible to doubt that these brethren and sisters had been definitely called of God to the work, with such marked power of the Spirit was their testimony given. Their names are Mr. E. A. Ruskin, Mr. D. Hayes, Miss Elliott and Miss Cook. Tidings have come of the departure of the latest Congo martyr, the consecrated Gustav Haupt, who has been called away when he seemed ripest for service. In the course of a brief address, Dr. Harry Guinness stated that the Congo-Balolo Mission, which is now but five years old, has now four stations, one being a thousand miles from the coast. Last year more than a hundred natives confessed Christ in baptism. It is interesting to learn that Gustav Haupt completed, just before his death, a translation of the Gospel of John.

*Unoccupied Fields in India.*—South-east of Calcutta there are over two dozen tribes, comprising in all between six and seven millions, who are totally unevangelized. Our informant is Bishop Thoburn, of the American Methodist Episcopal Church. No doubt like facts

apply to the majority of the foreign fields that are roughly assumed to be occupied.

*The Thibetan Pioneer Mission.*—Miss Taylor and her band of helpers have arrived, we are glad to know, at their destination for the present, namely, Darjeeling. In the voyage out progress was made in the study of the language, and there were also helpful times of definite Bible study. The passengers were much interested in Miss Taylor's story of travel in Thibet, and those who know her will not need to be informed that she would make good spiritual use of the opportunity.

### THE KINGDOM.

—"The outpopulating power of the Christian stock" is already beginning to work its wonders upon heathen soil. For, as one illustration, Rev. Samuel Howland, a missionary of the American Board, writes in the *Independent* that a woman who recently died near Jaffna, Ceylon, though not a Christian herself, was the mother of nearly 200 Christians, including the fifth generation. Her husband was employed by the father of Mr. Howland, and through that connection became a Christian. His 4 sons and 3 daughters became Christians. Of the woman's descendants, 128 are living, 10 of whom are in government employ, and 10 in missionary employ, including 4 pastors, 4 preachers, and 2 teachers.

—Dr. Judson Smith says: "What is needed in our foreign mission work is leaders; not the rank and file which the native agency will furnish to their own great gain, but captains and generals, and these must be trained men. It is impossible for the missionary to be too learned, too cultured, too eloquent, too versatile, too much of a scholar, a philosopher, a preacher, a statesman, or a gentleman for the needs of his field and work."

—What Eugene Stock says of India is equally true of all unevangelized

lands: "Only the actual sight of missions can give one the least idea of the *varieties* of missionary work, all valuable and effectual in their way. But when one has seen them, how one laments the short-sightedness of some critics at home who are always exalting one kind of agency and depreciating another! Let me quote for the hundredth time that favorite text of mine: 'Diversities of gifts, but the same spirit,' 'differences of administrations, but the same Lord,' 'diversities of operations, but the same God which worketh all in all.'"

—According to this statement from Rev. A. Baldwin, of Trans-Zambesi, South Africa, not only depravity, but also defect in intellect, seriously hinders the introduction of the Gospel: "I only conduct one service, since it would be well-nigh impossible to get the people to assemble twice on the Sabbath; and again I think in their raw condition, one sermon is quite as much food as they are able to digest in one day; for it is largely true what one of my boys said the other evening on my asking him to tell me all he remembered about the morning's sermon; his reply was, '*We have no memories, missionary, for we never think.*'"

—A man applied to Mr. Spurgeon for work, saying: "I have not much learning or brains, but the finest pair of legs ever put on any man, and if the Lord can use them for any purpose, I consecrate them to His service." He was sent to the outskirts of London, and accomplished wonderful things.

—Any one sent on God's errands is a missionary. Whether the service be great or small, in the home, in the church, or in the uttermost parts of the earth, if it is work for God it is a mission, and whoever performs it is a missionary. We solemnly set apart those going out to a foreign field. We may be just as truly set apart to our work here. A successful missionary society must have missionaries at both ends of the line.—*M. P. E.*, in *Missionary Link*.

—*Missionary Tidings* gives the following definition of the difference between the heathen at home and the heathen abroad: "The former are, in a very large measure, heathen from *choice*, while the latter are heathen from *necessity*."

—All the incomes of all the missionary societies together, says the Archbishop of Canterbury, amount to about one half the cost of the London School Board.

—In China a certain Christian baker has written on the baskets in which his customers' bread is carried these words: "Jesus Christ appeared in the world 1894 years ago." This writing makes people question him, and he has an opportunity of preaching the Gospel.

—The Japanese number among their numerous divinities the great bright god of self-restraint, and him they worship with appropriate ceremonies upon their New Year. A strong iron box every New Year is given a conspicuous place in the home. In this each member of the family deposits during the year the amount saved by an act of self-restraint or economy in a financial transaction. If a gown, usually requiring nine yards, is cut from eight yards, the price of the one yard saved is dropped into the self-restraint box. Or if a common article is chosen when a superior one is desired, the price saved belongs to the same god. And, truly, would not a Christianized "self-restraint box" well patronized be an exceedingly valuable addition to the furnishing of every Christian home?

—It will evidently not be long until the whole world is brought into immediate communication by telegraph. New oceanic lines are projected, and their completion is simply a question of time and money, which latter for a purpose of this kind will be easily obtainable. A line from Eastern Siberia connecting with this continent has been under consideration for some time. For several years the laying of a cable on the bed of the Pacific Ocean has been energet-

ically urged, the design being to connect Australia, New Zealand, Samoa, and Hawaii with America. Add to this important project the great Trans-Siberian railroad, to extend from the Baltic and the Black Sea 5000 miles to Vladivostock, a port north of Japan, and what important help may follow to the spread of the kingdom of God!

—The *Missionary Herald* thus annihilates the sapient critic: "A prominent newspaper has recently reproached Anglo-Saxon missionaries with having had little success among inferior races, 'because they will not, as the Mohammedan missionaries do, live among the heathen as the heathen live.' Moslem missionaries, as a rule, do live as the heathen live. They make no call for moral reformation in their converts. These converts may have as many wives as they can buy or capture as slaves. They may lie and cheat, and retain all their old mode of life without rebuke. One or two ceremonies may be required, but these over, the converts to Mohammedanism may remain just as much heathen as they were before, and their missionaries live just as they do. What is wanted is missionaries who *will not* live as the heathen live, but will lift them up out of their heathenism, first of all morally and spiritually, and then, as fast as possible, out of kraals and mud shanties and dirt, into a cleaner and better life. It is absurd to expect that missionaries who *work* for such results will win converts as fast as do those who make no protest against the vices and corrupting customs of paganism."

—Again has Dean Vahl, President of the Danish Missionary Society, performed a most valuable service to Christendom by publishing his statistical review of missions to the heathen, in a pamphlet of thirty pages, and giving more completely than can anywhere else be found the figures for 1891 and 1892. He names 331 "missionary societies and agencies," of which 94 belong to Great Britain, 59 to the United

States, 41 to Asia (for the most part mere local organizations), 27 to Australia, 20 to Africa, 19 to Germany, 17 to the Netherlands, 16 to Canada, etc. He finds the total income of 1892 to be £2,695,188 (\$13,475,940); missionaries, 5502 (wives not included); unmarried women, 2771; native ministers, 4285; native helpers, 39,783; communicants, 1,079,398, or an increase of 72,582 over 1891.

### WOMAN'S WORK.

—To make missions a reality, let the women teach the children to know the mission fields, the missionaries, and the results of missions.—*J. A. Broadus, D.D.*

—Mrs. Wellington White recently gave touching incidents of the incredulity with which the poor, down-trodden women of China hear the good news of a God who saves women.

—The missionary teacher's task takes on queer phases sometimes. Thus in China one of the older pupils had been taken out of school to be married, and a year or two later was found by her brother, "half starved and abused by her husband, and he at once brought her back. Poor little girl! Only sixteen, and such a worn, pitiful look. The girl begged her mother, who is the matron of the school, not to let people speak of her as a wife; she wants it all forgotten. Her little one died when it was only three weeks old. After a while the husband came to claim her; said he didn't want her in the school eating oatmeal while he was down in the village eating chaff. He is trying to sell his wife to another man, and the teacher has had two encounters with him to keep him from making his way into the girls' court."

—Mrs. Alice A. Gulick has been for ten years at the head of a boarding-school for the higher education of girls in San Sebastian, Spain. She is now assisted by an able corps of four teachers, graduates of Wellesley and Mt.

Holyoke. In all 113 boarding pupils have been in attendance, while several hundred have been connected with the various departments; 30 Spanish girls have graduated, most of whom have taught in the evangelical schools of Spain and France, and 7 have married preachers or teachers.

—One after another the theological seminaries of this country are opening their doors for the admission of women, and especially for such as would fit themselves for labor in the mission field. The Cumberland Presbyterian Seminary at Lebanon, Tenn., is one of the last to fall into line in this great matter.

—The Mary J. Drexel Home and Mother-house of Deaconesses, in Philadelphia, was erected in 1888 by John D. Lankenau in memory of his wife. The home has a frontage of 250 feet, and wings 200 feet in length extend from the ends of the building. About 40 sisters are kept busy in works of mercy in the German hospital, the children's hospital, the home for old people, the school for girls, the evening school for boys, the kindergarten, etc. In addition, such outside institutions are cared for as a day nursery and children's home in Germantown, a hospital in Easton, and a home for old people in Allegheny. The sisters are consecrated to life service after a four years' probation.

—At the recent anniversary of the (Dutch) Reformed Woman's Board of Foreign Missions, Dr. Scudder said: "Born with the Woman's Union Missionary Society of the United States, founded by Mrs. Thomas Doremus in 1861, the woman's movement now comprises 75 societies, 50 of which are in our land, with 20,000 auxiliaries and 5000 bands. The Woman's Missionary Society, unheard of forty years ago, is now a valued accessory of every denominational board."

—The Woman's Missionary Society of the Methodist Church, South, has 2058 auxiliaries, with 39,141 members,

and 1185 young people's and juvenile societies, with 28,996 members, a total of 68,297 ; and 11,033 subscribers to the *Woman's Missionary Advocate*.

—The annual meeting of the Canada Presbyterian Woman's Foreign Missionary Society, Western Division, was held in Ottawa. The delegates in attendance numbered 217. The report showed a total of 25 presbyteries, 569 auxiliaries, with 12,574 members, and 228 mission bands, with 5881 members. The total receipts for the year were \$41,822.

### OUR YOUNG PEOPLE.

—The *Young Men's Era* (Y. M. C. A.) for May 3d, the jubilee number, was extended to forty-four pages, and was an issue which displayed remarkable enterprise. Scores of faces and cuts of buildings added substantial value to the rich variety of articles, setting forth the history of the Association and the various phases of its world-wide work. A table of statistics gives 4614 as the number of local organizations, with 467,515 members. Of these 1192, with 247,707 members, are in the United States ; 597, with 87,464 members, in Great Britain ; 957, with 58,797 in Germany ; 744, with 16,222, in Holland ; 78, with 15,909, in Canada, etc. The number of countries represented is 40.

—The Newburyport, Mass., Y. M. C. A. held its second annual converts' reunion March 13th, over 100 men being present who have accepted Christ in the Association since 1891. Last year 30 men joined the local churches, and during the present season alone 100 men have accepted Christ.

—The Clarendon Street, Boston, Baptist Endeavor Society has been supporting a missionary in Africa for three years, and recently completed its third annual gift of \$600 for foreign missions.

—The following items from some reports recently made by the Epworth League, of Elgin, Ill., First Church, are of special interest. Mercy and help de-

partment for eight months : Calls made on the sick and needy, 290 ; days spent in sewing and caring for sick and needy, 17 ; garments made for the needy, 34 ; bouquets made for the sick, 72 ; amount spent for groceries, etc., \$40 ; paid taxes for a widow ; employment found for 4. A large amount of provisions and clothing have been distributed. School books have been supplied a number of children. Three Bibles were given away. Flowers were sent to the Deaconess Home, Chicago, and to Sherman Hospital, Elgin.

—The Harlem Avenue, Baltimore, Christian Society has raised \$40 for the China mission fund by the Fulton plan. Since last July it has given \$27 to the Salt Lake City Church ; \$10 for district mission work, and \$5 for home missions. Literature has also been distributed in the city jail.

—Four missionary ship have been built for service in the Micronesian Islands known as the *Morning Star*, each serving for a term of years, and then being replaced by a stronger craft. The first was built by the Sunday-school children of the United States, and launched in 1856. It served until 1866, when it was succeeded by *Morning Star* No. 2. This ship was wrecked, and in 1871 a new *Star* took its place. In November, 1884, the present *Morning Star* sailed from Boston, and is now doing a good work in Micronesia. She usually sails from Honolulu in June, and is gone about nine months.

—During a recent "self-denial week" one little boy, who wished to do his share in saving money for missions, decided that he might have something to give by going without part of his luncheon at school. In the basement of the school building there was always spread forth a tempting repast, from which the boys might buy what they pleased. This special boy was very fond of finishing his own lunch with a cake of sweetened chocolate, but this delicacy he steadfastly denied himself during the week. At the end of the

time he said confidentially to his mother, "It was pretty hard work sometimes. The chocolate did look awfully good, but I went round behind the furnace where I couldn't see it and ate my lunch, and so I managed to get along, and now here's the money."

—By the Sunday-school of the Second Reformed Church of New Brunswick, N. J., the thirteenth Sunday in each quarter is hereafter to be devoted to the practical study of missions in the classes and by the school unitedly. The four quarters are to be given to India, China, the United States, and Japan. A large map is procured, and the teachers are notified by a missionary committee as to where subject-matter can be found for study.

#### UNITED STATES.

—Mr. Moody's Chicago Bible Institute must be set down among the great forces which make for the world's evangelization. These few figures will enable us in some measure to perceive how this versatile and indefatigable evangelist is carrying the Gospel to the ends of the earth: Of 257 who have shared the benefits of that institution, 128 are evangelists, city missionaries, Y. M. C. A. secretaries, etc., 69 are missionaries in 16 foreign countries, and 60 are pastors of churches in 8 different denominations.

—Cyrus Hamlin has been called "the man with sixteen professions," nor do these include the one of which he says he is proudest—that of washerwoman.

—The First Congregational Church of Toledo, O., claims an undivided interest in no less than 5 missionaries in the home and foreign fields, and which by its liberal gifts are supported. Among them is Rev. J. L. Barton, President of Harpoot College, Turkey.

—It is estimated that since 1865 the Southern States have expended upon colored schools some \$50,000,000, while various churches and individuals in the North have added more than half as

much to aid in the elevation of the freedmen. The Congregationalists head the list with \$12,000,000; the Methodists come second with \$6,000,000; the Baptists rank third with \$3,000,000; the Presbyterians appear next with \$1,250,000; and the Friends are not far behind with \$1,000,000. Besides, there is the Slater Fund of \$1,000,000, and some of the Peabody Fund of \$2,000,000 goes to the same object.

—The sad tidings have come that the American Board schooner *Robert W. Logan* is missing, and it is feared she is lost. This vessel has not been heard from since last summer, when she sailed for Ruk from Yokohama, whither she had gone for repairs. There is now little hope that she will be heard from, as it is supposed that she must have been wrecked in one of the fierce typhoons. There were no missionaries on board.

—By this statement from the International Missionary Alliance it will appear that this society is expecting great things from God, and attempting great things for God in the immediate future: "We hope to be able to send a party of from 30 to 40 to India, and about half as many to Central and Southern China. We are also making arrangements for the sending out of a third party of Swedes to Northern China, and a new party of missionaries to Brazil is almost prepared to leave for their field of labor. Mr. Howell, with 3 missionaries from this country, and 1 from England, will sail about June 10th. Altogether, the outgoing parties for India, China, and South America likely to leave within the next six months will number between 50 and 80 missionaries, and the amount necessary for their outfit and transportation will not be less than \$25,000, in addition to the ordinary funds."

—At the recent forty-ninth annual session of the Southern Baptist Convention these facts were reported: Under the Board are 211 stations, 80 missionaries; ordained natives, 25; unordained

natives, 66; organized churches, 84; members, 3328; baptisms, 629; increase for the year, 718; loss, 226; net gain, 492. The receipts for the year were \$106,333, including a balance at the beginning of the year of \$13,387. The theological seminary of this religious body, located in Louisville, Ky., devotes one entire day in each month to a missionary meeting.

—At the seventy-fifth anniversary of the Methodist Missionary Society, held a few weeks since, an item from an old report read by the treasurer showed that the original idea of the society was to evangelize the American Indians rather than undertake work in foreign lands; yet the latter has grown until the church is now represented in every part of the world. The receipts have increased from \$823 in 1820 to \$1,231,669 in 1893.

—In 1862 the General Assembly gave the Dakota Indians a Presbytery to themselves, without bounds. This Presbytery is now composed of 17 ministers, of whom 13 are Indians, and 18 churches, with 1222 members.

—Of the 12,000 Canadian Indians on the Pacific Coast, 8000 have been baptized or attend Christian worship. The Gospels have been printed for them in 4 languages.

—Chief Sheuksh, of Kitkatla, North Pacific, was baptized not long since, and received no less a name than William Ewart Gladstone!

## EUROPE.

**Great Britain.**—The income of the British and Foreign Bible Society for 1893 was *larger* than the year preceding by \$55,000, and reached the goodly sum of \$1,171,000, while the issues of Bibles, Testaments, and portions aggregated 3,664,456, making a total of 139,559,008 volumes since 1803.

—Speaking of the determination of the Government to maintain possession of Uganda, Bishop Tucker has lately said that "he only wished he could feel

as certain that the Church of England would do its duty equally in respect to evangelization. The Eastern Soudan had been closed since Khartoum fell and Gordon perished; and if ever the Soudan was to be reopened to Christian enterprise and the resources of civilization, it would not be by way of Suakim or Egypt on the north, but by the Soudan from the south.

—This is the jubilee year of the South American Missionary Society, originally founded as the Patagonian Missionary Society in 1844. Its real founder was Captain Allen Gardiner, with whose pathetic death in 1851 it seemed as if the heroic efforts to obtain a missionary foothold in South America were finally wrecked, though in reality they received a new and sacred inspiration. It is now proposed to observe July 4th as a day of special thanksgiving and prayer, and to raise a jubilee fund to place every part of the work on a permanent basis, and to inaugurate a new mission to the Araucanian Indians of Chili.

—The Universities' Mission to Central Africa (Zanzibar and Lake Nyassa) is able to make an encouraging report for last year. The number of European missionaries, men and women, is 85; of Africans, 109; total, 194; of communicants, 1116; of adherents, 3551; of boys and girls in school, 2106. But a grievous loss has befallen the mission in the death of Bishop Smythies, of fever on board a steamer bound for Aden. He had started on a trip for the benefit of his health. He was appointed Bishop of Zanzibar in 1883, and was a man of much zeal and executive ability.

—The British Syrian Mission received an income of \$25,000 last year, has 250 children under instruction in Beirut, Baalbec, and Damascus; and one half of the 18 women working in Syria receive no salary from its funds.

—While on a visit to Liverpool, Dr. Paton, the New Hebrides missionary, received, among other substantial dona-

tions, £1000 from an anonymous friend. This is to be applied to the maintenance of the new mission ship.

**The Continent.**—In the May number of *The Church at Home and Abroad* Rev. Alexander Robertson, of Venice, has a remarkable account of an Italian village, Papigno, in the province of Umbria, with a population of about 800, openly rejecting the domination of the Church of Rome, embracing Prot-

estantism, and seeking instruction in the new faith and practice.

—The Protestant churches of Germany expend the bulk of their missionary energy upon South Africa, India, and the Dutch East Indies. Professor George H. Schodde, of Columbus, O., has kindly prepared the following statistical table, which will set forth the work of all the German societies excepting two or three of the smallest.

	Home Income.	Missionaries.	Ordained Natives.	Assistants.	Native Christians.	Communi- cants.	Schools.	Scholars.
	Marks.							
Moravian.....	498,796	167	24	1,427	91,944	81,653	247	22,129
Basel.....	942,531	139	34	758	26,435	13,157	319	12,432
Berlin.....	329,285	72	4	529	24,637	11,979	140	4,583
Rhenish.....	487,909	93	16	630	47,434	14,235	190	8,871
North German.....	110,100	11	1	42	618	1,082	18	501
Gossner's.....	159,880	25	17	409	38,187	11,472	50	1,550
Leipsic.....	347,166	37	17	526	14,520	6,916	178	5,832
Hermannsburg.....	194,391	61	..	311	21,566	10,837	66	3,797
Schleswig-Holstein.....	65,067	11	..	22	153	60	5	115
Neukirchener.....	45,215	9	..	31	619	356	8	119
Evangelical Protestant.....	62,246	3	2	6	300	.....	6	220
German East Africa.....	45,860	7	..	.....	300	.....	2	30
Neudettelsau.....	21,328	8	..	.....	.....	.....	3	50
				Teachers.				
Morgenländ. Frauenv.....	12,947	..	..	15	.....	.....	8	.....
Women's for China.....	19,392	2	3	3	.....	.....	1	90
Jerusalem's Verein.....	55,060	1	1	8	300	.....	3	165
Totals.....	3,392,682 3848,170	658	113	4,717	265,881	101,807	1,246	59,307

## ASIA.

**India.**—It is sometimes affirmed that the English go to India simply to make money and carry it back to England. But, *per contra*, Mr. Robert Laidlaw has just given \$75,000 to build a school-house in Calcutta, and Mr. Walter Thompson has by will left \$50,000 to promote public education in the province of Behar; and a native paper suggests that their Maharajahs and Rajahs can take a lesson from this public spirit.

—The people of India are exceedingly religious, writes a missionary in the *Baptist Missionary Magazine*. The Hindus always first build a temple, and around this their houses cluster; the Mohammedans have their beautiful

mosques and their clean, inviting places of prayer, always facing Mecca. Ought not the Christians too to have clean, comfortable places of worship?

—In the Bassein Karen Mission in Burma each of the 91 churches is self-supporting. The missionary who laid the foundations urged the development of lay workers in the church, and brought about the unique custom of church discipline for covetousness.

—Bishop Thoburn is authority for the statement that for the last three years the Methodist missions in India have been receiving converts at the average rate of 50 every day.

—The Methodist Woman's Foreign Missionary Society publishes a vernacular paper in India for the women of

the zenanas, for which an endowment of \$25,000 has been secured. This is now published in 5 dialects.

—The Baptist Telugu Mission has received within four years an increase of 87 missionaries, so that now there is a force numbering 85. Of natives there are 66 ordained and 175 unordained preachers, 17 colporteurs, 111 Bible women and 161 other helpers; a total of 530. There are 1979 villages containing native Christians, and 210 of them have stated congregations, with a building to meet in and a person in charge. The 65 churches report 1509 additions by baptism. The present membership is 48,829. In 17 boarding-schools 551 male and 398 female pupils are taught by a force of 60 teachers; and in 13 caste girls' schools there are 42 teachers, with 659 pupils. The village schools number 556, with 569 teachers, 4729 male and 2535 female pupils. The total number of heathen scholars in all the schools is 1432, and of Christians, 7566.—*The Worker*.

—The mission of the English Church Society in Ceylon has 2797 Singhalese and Tamil communicants, and 8005 adherents. The number of baptisms was 158 last year.

—The history of the Madura mission exemplifies several stages of mission progress. Native pastors of the oldest period bear the names of prominent American divines; those of the middle period for the most part have Bible names; and now the national feeling is asserting itself, and most of the young men have Tamil names.—*Indian Witness*.

—The mission of the American Board named above, which covers 7000 square miles, embraces a population of over 2,000,000 souls, and contains 12 stations, 14 ordained missionaries, 18 women missionaries (married and single), 14,810 adherents and communicants, the latter numbering 4109. The additions by profession last year were 325. There are 189 schools of all grades

which are attended by 6873 pupils, and in which 323 teachers are employed.

—The mission of the London Society in the Neyoor District, South Travancore, dates from 1805, and reports 12 European missionaries, 22 native ministers, and 284 other native helpers, not including 521 teachers (a total native force of 805). In the schools are 17,552 pupils; in the churches are 6730 members (of whom 385 were received in 1893), and the number of adherents is 53,147. The native contributions reached \$4857 last year. The number of patients treated in the hospitals and dispensaries was 33,225.

**China.** — The Viceroy, Li Hung Chang, has invited Dr. Mackay, a physician of the London Missionary Society, to attend him personally when sick.

—A missionary writes thus feelingly of a national trait: "But oh, the noise of the moment! I seem to hear it yet. Roaring on board, and roaring on shore—the din was deafening. Nothing can be accomplished in China without noise. It is a part, and not a small part, of the genius and temperament of the people. 'If you give me permission to shout,' said a sufferer from toothache to a European dentist, 'you may extract them all!' Prevent a Chinese boatman or coolie from shouting, and you thereby rob him of half his physical vigor."

—There is a royal caste of beggars in Nanking. It was founded by Hung Wu, the first monarch of the Ming dynasty. He did this because, having once been in the mendicant line himself, he wished to oblige an old beggar friend. "I don't want anything from your majesty," said the latter, "except to have plenty to eat and wear, and have nothing to do." The beggar had his wish. The caste of which he was the first chief live in certain large caves in Nanking's walls. The police appoints the head of the beggars. They are well off, and their apartments are lofty and airy.

—Rev. J. Hudson Taylor has lately made the statement that, of the whole Thibetan race, only one third live in that interior Thibet which is as yet shut up, while one third dwell in Ladak, and other territories subject to British control, on the northern frontier of India, and the remaining one third are to be found on the Chinese side of the Thibetan border. The significance of this statement lies in the fact that while Thibet may be closed as yet to the Gospel, two thirds of the Thibetan race are even now accessible to Christian missionaries.

—Rev. Hunter Corbett, of Chefoo, writes of baptizing a man whose age was seventy-three, a widow of seventy-nine, and another candidate of eighty-eight years. At one station "a man brought his father, aged seventy-five, on a wheelbarrow a distance of five miles, to apply for baptism. When the old man came before the session he said in substance, 'My memory has so failed, and I am so stupid and ignorant that I cannot answer any questions; all I know is that I am a helpless sinner and that I love Jesus and trust Him for salvation.' The son promised to daily read and explain the Bible and do all he could to help his father live near to Jesus."

—Sometimes the missionary is not without honor, even in the Celestial Empire. Thus Rev. J. W. Carlin, of Ung Kung, South China, writes about opening a chapel with a service attended by 1000 persons: "In our house in the afternoon was the highest military official of the city and his *attachés*, together with the highest civil official's children and nephews, all on a visit to us for about three hours, and we had opportunity for about one hour to tell them of the origin, the way, and the end of life. The official told me three several times he was glad I came here to live, and that he was happy to visit me. This is his third visit. The highest civil official yesterday invited our whole family to his *yamen*, sending sol-

diers and under-officers to accompany us. About 1500 people followed us to the *yamen*, and the natives think about 10,000 followed us back. Mrs. Carlin was taken in and given tea with the official's first wife, while I was made to sit upon the bench of judgment with him and sip hot tea. He asked me of my business in China, and whether I were sent by my king, which I made convenient to construe into an invitation to tell of our doctrine."

—What novel and perplexing problems are thrust upon the heralds of the cross in foreign lands! Bishop Corfe tells of a new departure among the Koreans. Their hospitals are built in native style, with the wards, like other Korean rooms, without furniture. How to nurse and how to perform operations upon patients who lie on the ground were questions puzzling to the doctor. There has now been added to the hospital at Nak Tong a "European wing," consisting of a ward for six beds. Two of the nursing sisters have been detailed for this wing. "The experiment," says Bishop Corfe, "will give us great anxiety. The adoption of European bedsteads and the heating of the ward with a stove are not matters of great moment, though it will be long before the patients will rest contentedly off the hot mud floor which they love so well. But the introduction of the nurses among male patients is another affair. Until now, Koreans have never had any women to nurse them, except their wives. Their horror at this breach of propriety on our part will give us much anxious thought."

—Not long ago a fire broke out in a Formosan village, and two houses were soon wrapped in flames. One of them was saved, the house of a heathen Chinaman; the owner of the other house is a Christian, who happened to be away from home, and as nobody tried to save his house, it was burned down. There was great laughter among the villagers at the Christian's misfortunes. "That is the worth of your

religion," they said to him. A day or two after, a company of men were seen coming across the fields, and when they got near it was seen that they were laden with wood, tools, and articles of furniture. The village was astir. What was it? Who were the men? They were the members of the church to which their Christian neighbor belonged, and had come from their homes, some miles away, to rebuild his house, which they did, while the villagers gaped in wonder. Nothing like it had ever been seen.

**Japan.**—The Episcopalian missionaries feel the impulse toward a "reconstruction" of Christianity upon Japanese lines. Rev. T. S. Tyng writes in *The Churchman*: "This Japanese Church has its own constitution and canons, its own synods, local and general, its own Prayer-Book, substantially like those of the English and American churches, but differing in detail from both. Its whole spirit and temper are thoroughly Japanese. No foreign bishop or clergyman can take any part in its deliberations unless he signs a promise to conform to its constitution and canons, and no one can expect to do any successful work in it unless he understands to some degree the Japanese spirit, and is willing to conform to Japanese methods." And he has good things not a few to say of the Japanese Christians.

—From the statistical tables of missionary work in Japan for 1893, lately published by Rev. H. Loomis, it appears that 643 missionaries are toiling in that field, of whom 228 are men and 216 are unmarried women. There are also 206 native ministers, 665 preachers, evangelists, etc., and 367 theological students. The 377 churches have a membership of 37,398. The increase during last year was 1864, and the contributions amounted to \$32,000.

#### AFRICA.

—"To rouse the African out of his sleep, to make him feel that there is a

higher power to influence life than either the coldness of his skin or the emptiness of his stomach, to give the native a motive to exertion, a craving for something higher than his present almost animal existence—this is the aim of the missionary. It is the Church's task to explain life to the African, to show him how its ills may be avoided, and its diseases cured by natural means and human skill, and to bring him to feel a higher power than witchcraft or the 'evil eye' ruling over all."—*Rev. A. Hetherwick.*

—The Wesleyan missions on the West Coast are divided into 4 sections—Sierra Leone, the Gambia, Lagos, and the Gold Coast. Forty-eight missionaries, of whom only 7 are European, have charge of Christian congregations, numbering nearly 60,000 souls.

—Some idea of the extent of the British possessions in South Africa may be gathered from the fact that the distance between Cape Town and Fort Salisbury, in Mashonaland, is 1690 miles. A railroad extends north from the Cape to Vryburg, 774 miles, leaving 916 miles to be traversed by post cart or ox wagon. Arrangements have lately been made for building another great extension of the track.

—Basutoland is a country strictly kept by the government for the occupation of its own native inhabitants, settlement by colonists being prohibited. It therefore offers a field for its missionaries almost unique in South Africa.

—Rev. James Hughes, of Kimberley, president of the Baptist Union, has procured 3 farms of 3000 acres each in Mashonaland and Matabeleland for mission work among the natives; and 6 sites—3 for mission churches and 3 for parsonages. The Baptists of South Africa are making rapid progress.

—The London Missionary Society has 16 men and their wives at work in Cape Colony, Kaffirland, Bechuanaland, and

Matabeleland. In spite of gravest hindrances from wars, the excitement of gold mining and vices brought in by Europeans, there are 2835 church-members and 7483 native Christians.

—Two missions have recently been opened in the Dark Continent. One, after long months of search for a suitable location, has been fixed by agents of the American Board at Mount Selinda, Gazaland, in the territory of the South African Company, and just across the line from the Portuguese domains. The other has been founded in the Barotsi kingdom to the north of the Zambesi by the English Primitive Methodists, and only after a diligent and painful quest of two or three years.

—The Rev. W. P. Johnson, writing from Likoma, says: "When will people understand that the natives do not feel drawn to the white man *quâ* white man, do not admire him, and if roused beyond an indifference, propped by love of what he brings, and fear of his sudden acts, hate him as unreasonably as the Irish do the Sassenach?"

#### ISLANDS OF THE SEA.

—About one half of the 40,000 Maoris remaining in New Zealand belong to the Church of England. One fourth are either Wesleyans or Roman Catholics, while the remaining one fourth represent the semi-heathen section that either fell away after the wars or never were brought in.

—Four missionary societies are co-operating for the evangelization of Madagascar, with its 3,500,000 inhabitants—the London Missionary Society, the Society for the Propagation of the Gospel, the English Friends, and the Norwegian Missionary Society. Their combined work includes 2096 stations, 88 missionaries, 75 wives, and 16 unmarried women; 934 native ministers, with 5836 evangelists, teachers, etc.; 113,910 communicants and 437,907 native Christians; 1750 schools and 135,067 schol-

ars. The Roman Catholics report 130,000 adherents, 17,338 scholars, 641 native teachers, and 114 European agents.

—What a record for the churches of Niué, an island in the South Seas called Savage Island by Captain Cook, because of the character of its inhabitants! It has now a population of about 5000, but there are 11 native pastors and 1646 church-members. In the year 1892 these churches sent from their own membership 4 missionaries with their wives to New Guinea. Besides supporting their own pastors, these Christians contributed within the last year \$1500 to the funds of the London Missionary Society for the carrying forward of missionary work.

—Samoa has been desolated recently by the measles and other diseases conjoined. It is estimated that not less than 1000 persons have died.

—Rev. W. Brown writes from Duke of York Island, New Britain, as follows: "Our present edition of the hymn-book is almost done, and in my next letter I intend to ask for a new edition. . . . Our people buy all their books now, and also slates, pencils, etc. This year we received over £2 in that way, and a new edition of hymn-books would sell. Our missionary meeting subscriptions were fully £30 higher this year. Our total is now £130 for this circuit." And this fact should be added: "When the missionaries landed in 1875 not a white man was resident there. The language had not been reduced to a written form, the people were wild, naked savages; not a pound of copra had been made; there was not a sixpence on the island; and, with the exception of a little barter carried on occasionally by a passing vessel, there was no trade carried on in the group. Now there are several large trading and planting firms in the islands; a large proportion of the people near the mission stations attend Divine services regularly, schools are conducted, a literature is being slowly found, many of the people are truly converted to God."

# THE MISSIONARY REVIEW OF THE WORLD.

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## THE REAL AND THE ROMANTIC IN MISSIONS.\*

BY THE EDITOR-IN-CHIEF.

We all, who *love* the truth, want first of all to *know* the truth. Aristotle profoundly says that "Truth is what a thing is in itself, what it is in its relations, and what it is *in the medium through which it is viewed.*" To know the truth, therefore, we need, first of all, to get at the real facts, then to get those facts adjusted in their relations, and then to get a clear eye wherewith to see them, unclouded by prejudice or partiality, neither exaggerating nor "extenuating," nor "setting down aught in malice." Many a man who would not falsify, fails to verify. His imagination is more lively than his memory is retentive, or his reason logical, or his analysis exhaustive, or his discrimination accurate; and consequently, without meaning to do so, he gives a false coloring even to facts.

A book has recently appeared which cannot fail to make—has already made—a sensation in the religious world, and especially among advocates of missions. Its author has sought, as he affirms, to obtain "absolutely correct information concerning that portion of the Dark Continent which was the field of his investigation," and then to present "that knowledge with rigid adherence to the truth." †

Any man setting out with such a purpose is to be honored; and, whatever be the results of a candid investigation, he is to be respected, if not admired, for a candid and intrepid testimony. We accord to the author of "*Reality versus Romance*" all this honor at the outset. We accept his own statement of his honest aim, and shall at no point call that in question. And, yet, his views are so revolutionary, his conclusions so upsetting, that some do not hesitate to say that "he lies"—a harsh judgment, as it would seem. We prefer, if we cannot accept his statements, to find some other solution for any difference of opinion or variance of conclusion.

\* "*Reality versus Romance in South Central Africa*," by James Johnston, M.D. Published by F. H. Revell Company, New York.

† Pp. 5, 236.

After a careful and unusually minute examination of this book, which is certainly gotten up without regard to cost, and profusely illustrated, our conclusion is that Dr. Johnston's medium of observation has not been entirely free from color ; as an astronomer would say, his "lenses have not been achromatic," and the deficiency of a clear medium has communicated a false hue to the objects seen. This conviction is a growing one as we read these pages ; and, in obedience to the same desire which he claims, to free the great subject from all false lights and get at realities and verities, we purpose now to review candidly and carefully some of his positions ; our only regret being that we have but a few pages to treat what a volume might well discuss.

One conclusion which, at an early stage in his work, Dr. Johnston states, is that "self-supporting missions" are, in Africa, "a grand mistake." \* It will thus be seen that the author does not hesitate to use tolerably emphatic terms. He pronounces such missions an "absolute failure." Bishop Taylor's and all the rest of them are swept away in one grand flood of condemnation. Dr. Johnston thinks it is infinitely more difficult for a white man to earn his living in Africa than in any European country, unless he abandons mission work ; and that the training of native children for future missionary work only makes idle dudes of the boys, and of the girls desirable wives for aristocratic heathen. †

This language is so sweeping that it betrays a mind that is not *empirical*, not judicial but rather prejudicial ; that leaps to a hasty conclusion. That difficulties beset self-supporting missions is true ; and, perhaps, they are as yet experimental, and their utility is now being tested. But to denounce as a failure what has not yet survived the experimental period, or been proven a success, would be fatal to all improvement. Invention and discovery reach their highest results through just such apparent failure and waste of resources and energy. The practical application of any theory requires quite as much wisdom in working as the theory does in devising. To say that, thus far, such missions have not demonstrated their success is one thing ; to affirm that they are a proven failure, and brush them all away like chaff from a summer threshing floor, is certainly a bold if not a rash proceeding, and hints over-confidence in the infallibility of the author's judgment.

In a similar fashion, with unstinted condemnation, Dr. Johnston sweeps down on Mr. Booth, who went out to Africa to undertake a self-supporting mission, leaving behind his lucrative trade to attempt Africa's evangelization and "keep" himself. Our author regards him as following a mad theory, risking the life of a motherless daughter, etc. ‡ He considers him as courting a martyr's death, and expecting, like a Zulu warrior or Hindu devotee, compensation in the life to come for his sacrifice of life here. Thus it will be seen that he not only condemns Mr. Booth's course of con-

\* P. 26.

† Pp. 26, 27.

‡ Pp. 297, 298.

duct, but even ventures to interpret his motive. Having met Mr. Booth, and having been very much moved to admiration of his singleness of aim and absolute self-surrender to his mission, we cannot accept Dr. Johnston's judgment of him or his work. And, knowing the man in this instance, and being entirely out of accord with the hasty decision rendered in his case, we cannot avoid the conviction that if, in other cases, we knew the parties criticised, we might be compelled to a still more emphatic dissent from the positions to which our author seems to come with so little hesitation.

Our truth-seeking friend is such an iconoclast that perhaps he uses his axe a little too freely in breaking down the carved work of the sanctuary. He reminds us of Talus with his iron flail. For example, he slashes away at the principle of presenting in the Christian family home life an object lesson to the natives, whom he thinks incapable of anything beyond a "curiosity similar to that of the country bumpkin's first introduction to a menagerie." \*

The delineation of native character in this book is not calculated to arouse any frenzy of interest in African missions; as, for instance, where one young missionary had his enthusiasm suddenly cooled by a demand for "five days' pay" from certain interested native inquirers who had been coming every day to listen, but indignantly remonstrated against "listening for nothing."

That native character does not, at the outset, present many features calculated to provoke admiration is nothing strange to one who believes that man is by nature "dead in trespasses and sins," and, as dead, incapable of motion, sensation, enjoyment, or reception of spiritual things, and utterly destitute of restorative power, until touched and quickened by the Spirit of God. But this, instead of a reason against missions, is the grand argument for them. "The Son of Man is come to seek and to save that which is lost." And if we find men absolutely *lost*, it is what we might expect. And yet among just such tribes the grandest harvests have been already reaped. Henry Richards at Banza Manteke found savages who did not hesitate to turn even his Scripture teaching to the gratification of their own greed, and yet out of this same material God constructed one of the most prosperous missions in the world field. Seven, fourteen, twenty-one years have sometimes passed before one convert has rewarded toil. But when the quickening Spirit has begun to work, life has developed even out of death.

Dr. Johnston's mastery of epithets—especially depreciatory ones—may be seen in his description of certain tribes: a "people exhibiting the most despicable traits of character ever heard of."† The whole vocabulary of denunciation seems to be at our author's disposal. But mature judgment and growing charity uniformly prune away the liberal use of such terms as excessive—as, in fact, an excrescence even upon literary style. As

\* P. 333.

† P. 82.

D'Israeli said, in his address to Sir Charles Wood, his old adversary, in 1852, "Insolence is not invective, nor abuse argument." This now famous parliamentary sentence is really only an echo of what Hume said to Palmerston twenty-six years before: "Abuse is not argument." And any man whose style abounds in such language as we find in "Reality *versus* Romance" gives evidence of careless, if not reckless, use of the weapons of verbal antagonism.

Dr. Johnston frankly confesses Africa "a disappointing country," and says that everything else, like the fruit, is a "delusion."\* Perhaps, like his oxen, when, on one occasion, they sought to quench their maddening thirst in a lake and found it a "salt pan," he has not got out of his mouth the taste of the brine of his disappointment, † or it is barely possible that the terribly unsanitary conditions ‡ amid which he found himself, affected his liver so that it "overflowed with black bile and beclouded his judgment."

Dr. Johnston everywhere displays a *genius for criticism*—not a desirable form of genius, though not uncommon. It is always possible to magnify, if not to create defects, by a critical temper. Sodernini, the Florentine dude, condemned the nose of Michael Angelo's "David" as too long for symmetry. The great sculptor laid his ladder against the statue and pretended to reduce the dimensions of the nasal organ, letting drop a little marble dust to make more complete the illusion, and Sodernini then pronounced it "precisely right." The fact is, that not a chip had been chiselled from the marble! Imagination makes fools even of the senses.

Some further examples of the critic's severity, as shown in this book, may be seen from the following:

At Utalama he found the graves of Morris and Gall, and concludes that the circumstances reflect "anything but credit on those who had charge of the party," and he accuses them of "sheer mismanagement." § He characterizes the Kwanjululu mission as having "a plethora of missionaries," and "still they come." || At Kundundu he records that as yet "nowhere" had he "seen a native man or woman giving evidence of having anything like a true conception of the Christian's God;" ¶ and again, that he has seen "no native women as house servants in missionary homes;" that they will not "submit to a domestic training."\*\* Even in the Barotse Valley, delighted as he was with M. Coillard's work, he found "few if any" who had "manifested even interest in, far less ability to grasp, the most elementary truths of the Gospel," after years of toil. ††

He thinks that wherever these petty chiefs have sway their hostility makes all acceptance and confession of Christ quite impossible; ††† and that Lobengula's clinched fist is a menace to his people, which renders the results of long years of mission work "almost nil." §§

At Mandala he found a congregation of two hundred native boys and

\* P. 210.

+ P. 224.

‡ P. 230.

§ Pp. 46, 47.

|| P. 69.

¶ P. 85.

\*\* P. 94.

†† P. 153.

††† P. 202.

§§ P. 238.

girls under instruction, who were also boarded on the mission. The form of service, nominally that of the Established Church of Scotland, he found encumbered with an elaborate ritual—surpliced clergyman, white-robed processional choir, intoned prayers, bowings to the East, creed recitation, altar tapers, etc.\* This is almost as bad as his picture of the Universities' Mission, with its native choir, surpliced in white and cassocked in purple, with their large brass cross carried at their head, and the priests bowing and crossing themselves; and the native women squatting on the floor, with the cross and fetich ornaments together hung around their necks.†

Some statements of Dr. Johnston demand such an investigation as will bring either a refutation or a further exposure—as, for example, what he says about a leaflet, addressed to children in the Free Church of Scotland, in form of a letter from a missionary at the north end of Lake Nyassa, about “—’s three hundred slave children,” representing all the little Wakondê scholars . . . as naked and helpless, rescued from the slaver! Whereas, Dr. Johnston says they never were slaves, and are provided by their own parents with both food and lodging! He further affirms that twelve hundred pounds were wrung out of Scotchmen by this appeal, with which money “nothing has been done because the object for which it was given existed only on paper!” ‡

Dr. Johnston finds in “How I Crossed Africa” a gross misrepresentation from first to last, “which,” he says broadly, is “only on a par with the rest of this two-volumed book;” and adds that there is no country under heaven the “subject of more romancing and misrepresentation than Africa.” §

In much of this there is an absence of judicial calmness and fairness, which makes it all look like an *ex parte* statement. As to such conclusions—drawn by a man who makes a journey of eighteen months across the continent, and for the first time—they remind us of Isaac’s question, when Jacob brought so promptly his savory dish of mock venison: “How hast thou found it so quickly, my son?” It is barely possible that the dish, after all, is not venison, and was found without any real hunting, in an enclosure of foregone conclusions!

As he says that, from the time Bihé, on the west coast, was left behind, until he arrived at Blantyre, on the east, he found but “one missionary laboring among the natives,” || we can be pardoned for questioning his full capacity to judge of African missions as a whole.

But nothing strikes the reader as a harder blow than Dr. Johnston’s criticism of Fred Stanley Arnot’s work at Kwanjululu. Such words as “a huge farce,” “hoodwinked supporters;” such statements as that the influence of this station “as a Christian mission is almost *nil*,” that “few natives attend the meetings,” that “next to no evangelistic work is being done,” and that for three successive Sundays not a “solitary hearer came

\* P. 295.

† P. 322.

‡ Pp. 313, 314.

§ P. 190.

|| P. 326.

from outside the compound," \* will surprise Mr. Arnot's thousands of friends, who regard him as one of the most simple-hearted, genuine, and heroic pioneers of modern times. But for Dr. Johnston's exceptional love of truth we should suspect him of at least unfairness. In fact, there seems to be almost a tinge of malice in his severe sarcasm as to Arnot's work.

Apropos of this apparent exposure of fraud, we clip the following from the London *Christian* as to Dr. Johnston and Mr. Arnot :

"In the *Record* for February 9th, reference was made to Dr. Johnston's allegations in depreciation of the Garanganze Mission, and it was hinted that Mr. F. S. Arnot should answer the accusations. In last week's *Record* Mr. Arnot writes : 'In reference to Dr. Johnston's quoting from the letters of our two brethren, S—— and F——, who were the only laborers in the Garanganze for the three years previous to Dr. Johnston's visit to Bihé, let me ask, With what degree of fairness can any one frame an indictment against missionaries from their own humble estimate of their own labors? So far at least were they from being occupied with "personally conducting the transit of supplies from Kwanjululu," that during that long time they only received two or three communications of any sort whatever from the outside world. Mr. S—— alone, besides the building and gardening Dr. Johnston speaks of, prepared during that time—in the Luba language, which he had not before learned—a vocabulary, grammar, notes, and part of John's Gospel, as well as several hymns and other portions, and carried on broadcast sowing of the Gospel seed. Mr. F——'s share in the work was the care, at first, of an African orphan home of some eight little children. A serious illness, however, laid him aside for the greater part of two years.

"'Seeing Dr. Johnston owed his very presence in Central Africa to the "huge farce" he has since sought to expose, as I carried him and his men to Bihé, bag and baggage, by sending our own porters from Bihé to meet him, it has seemed altogether too absurd that the Christian public should expect replies in detail to the gross and personal charges brought against me in his book.'"

We should expect Dr. Johnston to favor medical missions, and he does. But even here his hypercriticism shows itself. He advises that a fully qualified physician accompany every party of white missionaries. But he adds that here lies the chief necessity for the qualified medical man ; and then proceeds to say that, though we are inclined to sneer at native doctors, some of them effect cures by means of herbs to us unknown ; † and then he proceeds to instance cases of cure that had baffled fully educated physicians, and so serious that blood-poisoning and pyæmia threatened death speedily.

Here again Dr. Johnston's conclusions seem to us altogether unsafe from their reckless one-sidedness. It may readily be admitted that, as among the most barbarous tribes, here and there a natural remedy may be known to these heathen medicine men, the simple application of which requires no skill for its successful use. But it would take more than the experience of eighteen months in rapidly crossing Africa to satisfy most readers

\* P. 56.

† P. 336.

that the African native doctors could be trusted with the general treatment of disease. Monteiro found them proposing to administer the casca poison to a hydraulic press at Ambriz, to test whether it were a witch or not; and finding no stomach or intestines to try it upon, they administered the dose to a female slave instead!

After patient reading of "Reality *versus* Romance," our conclusion is that in Dr. Johnston's eyes most missionaries are *visionaries*.\* He affirms that "there is not an authenticated instance on record of a savage genuinely turning to God or renouncing his superstitions and fetich worship" until he has been many months, and too often years, under instruction. This statement, taken literally, is not to be found fault with, and when examined closely might be construed into an encouragement. For any missionary might have written it with very slight change, thus: "There are many authenticated instances on record of savages genuinely turning to God, renouncing their superstitions and fetich worship, though only after they have been under instruction many months, and too often years." These two sentences do not essentially differ, as Dr. Johnston's form of statement is negative, but does not exclude the positive. Yet one who reads his sentence, by *implication and inference* comes to the unconscious impression that mission work *does not pay* in Africa; that the native mind and heart are too unimpressible; that missionary toil yields so slow and slim a harvest that labor is virtually thrown away. Such impressions we know to have been gathered by intelligent readers of this book.

Amid so much that is critical and condemnatory, it is refreshing to find something which our friend Dr. Johnston considers praiseworthy. He finds the labors of McKenzie and Hepburn among the Mangwato have "not been in vain; for, besides the chief, there are a large number of natives whose consistent and exemplary lives prove that their profession of Christianity is something more than the mere observance of outward formalities." †

The "one mission" which, in Dr. Johnston's mind, "deserves the full sympathy and hearty support of Christians at home more than another" is that of Francis Coillard. ‡ This is unstinted praise; and there are a few other instances, § but they are very rare. He did find at least one example of what Christianity can do for Africa, in Khama, whom both friends and foes acknowledge to be a "straightforward, honest, and upright man." || Let us be grateful for even one example. Perhaps further candid research in Africa's mission fields might have revealed others.

The editor of this REVIEW and writer of this article, though he has not spent even eighteen months in a transit of the Dark Continent, has spent twice eighteen years in the careful study of missions, and has found the consenting testimony of missionaries, from John Williams to John Paton, wonderful in its unanimity as to the glorious harvests of mission toil even among the most degraded tribes. When one has such witnesses as Lindley

\* P. 154.

† P. 237.

‡ P. 182.

§ Pp. 206, 219, 237.

|| P. 234.

and Scott, among the Zulus ; Moffat, among the Bechuanas ; Bushnell, at the Gaboon ; Mackay, in Uganda ; Hogg and Lansing, in the Nile Valley ; Richards, on the banks of the Congo ; Johnson, in Sierra Leone ; George Thompson, at the Mendi Mission ; so long as we have the story of Madagascar, Lovedale, Hogbrook, Wellington, Blantyre, Impolwene, we shall be reluctant to believe that any other field of labor has more abundantly borne fruit under Gospel tillage than this same Dark Continent.

With many positions of Dr. Johnston we are in the heartiest agreement, especially with his inveighings against the demand for interesting and encouraging "reports" to be read at quarterly and annual meetings at home, and which tempt not only to a false standard of estimating results, but to a false way of stating them.\* The outcry and clamor for visible results is born of unbelief. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." There is in all mission work a period of breaking up fallow ground and of seed sowing, and even the harvest time is often succeeded by times of drought and barrenness. All honor to those who, like the "lonely and sorely tried workers" in the Matabele country and the Barotse Valley, are "foundation workers, toiling deep down in superstition and gross darkness," like the "toilers in mud and stone," who laid the massive masonry that holds up the Forth Bridge.† In the day when God's structure stands complete they shall be recognized and rewarded.

He quotes certain statements from M. C. Fenwick, of Corea, which were addressed to Dr. Brookes and meant as a private communication, but published by him in *The Truth*, concerning which Mr. Fenwick sends the editor a communication which will be found in the Editorial Department. Mr. Fenwick adopted hasty conclusions, which he now cordially *withdraws*, as perhaps Dr. Johnston, in his love of truth, may by and by be compelled to do also. But when Dr. Johnston or any one else states that a certain missionary has falsified facts deliberately, we stop and demand more evidence before we give credence.

We can sympathize with all Dr. Johnston's invectives against misleading reports and statistics, as where a station is marked as though occupied, where somebody simply "*wants to go* ;" ‡ yet even here there may be only a mistake. In preparing a map of a mission territory it is common to select points for occupation, and it might be inferred by some one examining such map that these projected stations are all actual. Let us not needlessly attribute intent to deceive when another interpretation will suffice.

He deals without delicacy with the British South African Company and its pretensions to "British protectorate ;" its securing of a commercial monopoly, and appropriation of valuable presents meant for the queen ! He thinks that, instead of opening up an entrance to the heart of Africa for the Gospel, it will take more than one generation to eradicate the bitter hate and deep-seated dread felt by the natives to the white man.§ The

\* P. 156.

† P. 160.

‡ P. 163.

§ Pp. 145, 146, 280, 261.

practical effect of so-called "British rule" is thus set forth in no very complimentary or hopeful terms.\*

For Dr. Johnston's uncompromising opposition to the rum traffic, and his pictures of the ruin which strong drink is bringing to African natives, we are thankful. He depicts the awful orgies of intemperance at Kolombambi; † and yet he seems ready enough himself to have given drink to Kananene, if he had had any spirits with him ‡—an inconsistency which we cannot explain.

This book, finely gotten up as it is, has in it, like most journals, plenty of comparatively useless matter. It abounds in minor matters and trivialities, which become wearisome. To the ordinary reader it matters little what a traveller eats for breakfast; on which side of a stream he pitches his tent; just how many new carriers he engages, and what is their age and complexion, and at just what hour of the day he takes his cup of tea; or exactly what is contained in every present a chief may send him.§ We would not wish to follow our author in his disposition to hypercriticism; but a very minute examination of his book convinces us that it might have been reduced in bulk fully one third, if not one half, by avoiding needless repetition of details. One chapter—on the conditions of pioneer life, diet, carrying of goods, modes of tenting, sleeping, crossing plains and deserts, fording rivers, etc.—might have sufficed for the whole book. A diary is a convenient method of daily record; but, after the details are thus gathered and recorded as each day's experience makes possible, it would seem wiser and better to classify and rearrange. Because the individual facts were thus collected day by day, it does not follow that their presentation to the reader must pursue the same process. We learn to spell words letter by letter, but we do not introduce our spelling exercise into essays.

Valuable contributions are made incidentally by Dr. Johnston to the literature of missions, by his vivid description of the country and its inhabitants and their customs, as well as by his researches into the fauna and flora. His illustrations, furnished by his own camera, are superb.

The advice given in this book, touching all matters of physical regimen, dietetics, and medicine, should be carefully weighed.|| He gives sound counsel as to building sites, food, habits, etc. His general conclusions may be found in the close of this somewhat voluminous work.¶

To imitate Dr. Johnston's candor and avoid his sweeping denunciation, we confess that, amid many attractive features, we have found his book "a disappointing country" to travel in. We are glad it is a somewhat costly book, for it will not be so likely to fall into the hands of miscellaneous people, who will hastily draw conclusions adverse to missions. Read by the young and enthusiastic, the romance is perhaps too rapidly dispelled. The "facts" are too bald and bare and repulsively barren; we believe unnecessarily so. Such a book, if read at all, should be read side by side with Moffat's life, or Henry Richard's "Story of the Pentecost on the Congo," or Josiah Tyler's "Forty Years Among the Zulus."

We mean no unfriendliness to Dr. Johnston when we record our impression that, with all the good qualities of his superb book, it is as a whole a mistake; and that the general impression left on the mind of the reader is *not a true one*. We feel confident that the conclusions here reached are not based upon sufficiently abundant particulars or a broad enough induction; and that those who would get at the complete truth as to African missions, must listen to the testimony of other witnesses beside the author of *Reality vs. Romance*.

\* Pp. 291, 295.

† P. 73.

‡ P. 80.

§ Pp. 82, 83.

| P. 320.

¶ P. 326 *et seq.*

## TIME AS A FACTOR IN CHRISTIAN MISSIONS.

BY REV. ARTHUR H. SMITH, SHANTUNG, CHINA.

## I.

The main assumptions on which Christian missions proceed are to be found in a single text from the Gospel of Luke : "The Son of man came to seek and to save that which was lost." This involves a theory of the condition of humanity. It involves the most important fact in the history of the race. It involves a benevolent purpose, which we are abundantly assured will be accomplished. Upon this point there must be no doubt or wavering, for to the believer in the inspiration of the Scripture the future is as certain as the past.

We live in an age in which there has been great expansion in all directions, and among others in the prosecution of Christian missions. Probably more persons are to-day interested in the conversion of the world to Christ than at any previous time. While the work of missions has not been undertaken upon any adequate scale, there is a steady progress both in the amount and in the quality of effort put forth. It is therefore more and more important that those who are brought face to face with this mighty problem should have clear and correct ideas of its nature. Owing to the greatness of the subject and the complexity of the considerations involved in it, it is by no means so easy to come to correct conclusions as many persons seem to suppose. No one has a right to assume that the convictions at which he has arrived are the final truth, but every one who has had experience may be able to contribute something, however slight, for the edification of his brethren. The following observations upon the "time element in Christian missions" may be taken, as in some sense, the outcome of more than twenty years' practical acquaintance with one of the great mission fields of the world.

I. It is a principle of wide application that *great changes take place slowly*. The story of the physical universe has not yet been fully told, but enough is known to make it sure that the vast distances of most of the heavenly bodies are matched by the inconceivably great periods of time in which they have been slowly assuming their present condition. Physical geographers have to some extent been able to decipher the "story of the planet," which is always and everywhere one of gradual and progressive change. Catastrophes in great numbers have occurred, but their effects have been distributed and perpetuated only by the lapse of time. The lava thrown out from the bowels of the earth cools, disintegrates, and becomes at length a fertile soil. Mountains are washed down by torrents from the clouds, and little by little the vast alluvial plains come into being.

The law of gradual development is illustrated in all those races of man-

kind which have been destined to play the largest part in history. An amplification of this proposition would be of itself a treatise. It took more than a millennium and a half from the call of Abraham till the time when, in the providence of God, the Jew was sent out on his mission unto all nations, and even then his education was far from satisfactory or complete.

The Roman race was slowly compacted by eight centuries of discipline ere it was fitted to take the rule of all the earth. A still longer period elapsed while that mightiest of empires was slowly crumbling away, the disintegrating elements forming the germs of modern Europe.

The Anglo-Saxon race, to which we are proud to belong, is itself the product of events which have been distributed over a period of thirteen centuries and a half. For ages there seemed to be a mere chaotic conflict of Saxon and Dane. It was eight centuries ago that the Normans moved into Britain and "edited the English language." It is less than three centuries since England began to figure as a world-wide power, and only within the present century has the manifest destiny of the Anglo-Saxon race become plain; not to themselves merely, but to other peoples as well.

In one of the letters of the late A. W. Mackay occurs a passage which suggests much more than might appear upon a careless reading: "It is from the naked savages of Albion and Germania that have sprung such names as Newton and Shakespeare, Handel and Goethe. A modern meeting of the committee of a missionary society, deliberating about the extension of the work abroad, is but the Christian development of those palavers which were held by skin-clad Britons on the grassy banks of the Thames, where, with battle-axe in hand, they debated plans for a raid on a neighboring tribe. The problem to be solved and the conditions of the case were pretty much the same in Europe once as they are now in Africa."

The great historian of civilization, M. Guizot, in the introduction to his monumental work, speaking of the forces involved in human progress, analyzes them into social progress and moral progress, and then proceeds to observe, "One or the other of these facts may predominate, may shine forth with greater splendor for a season, and impress upon the movement its own particular character. At times it may not be till after the lapse of a long interval, after a thousand transformations, a thousand obstacles, that the second shows itself, and comes, as it were, to complete the civilization which the first had begun; but when we look closely, we easily recognize the link by which they are connected. The movements of Providence are not restricted to narrow bounds; it is not anxious to deduce to-day the consequence of the premises it laid down yesterday. It may defer this for ages, till the fulness of time shall come. Its logic will not be less conclusive for reasoning slowly. Providence moves through time, as the gods of Homer through space—it makes a step, and ages have rolled away! How long a time, how many circumstances intervened before the

regeneration of the moral powers of man by Christianity exercised its great, its legitimate influence upon his social condition? Yet who can doubt or mistake its power?"

It is in harmony with these generalizations that the Book, in which God has chosen to reveal Himself to mankind, was not communicated at once, nor under one set of conditions, but "at sundry times and in divers manners," "during a period of certainly more than a thousand years, and by the pens of many writers." What a vast "progress of doctrine" from the simple anthropomorphism of the old patriarchs, with their sacrifices and oblations, yet, with no specific command to prayer, and no clear teaching of a future life, to the instruction imparted by Christ concerning Him who is a spirit, and is to be worshipped in spirit and in truth! Yet, as the writer just quoted (Dr. R. S. Storrs) goes on to remark, "There is really not a single portion, from the first sentence, 'In the beginning God created the heaven and the earth,' to the last, 'The grace of our Lord Jesus Christ be with you all,' which has not some radical connection with what anticipates or what follows."

The law of gradual development is illustrated in what has been styled the "evolution of Christianity," from the very beginning under the teachings of the Master till the present time. "His language in innumerable places," says the late Mr. Brace, in his valuable work, "Gesta Christi," "showed that He believed that these principles which He taught would only be successful after long periods of time and gradual development. Most of His figures and analogies with regard to the 'kingdom of God' rest upon the idea of slow and progressive growth or change." That Christianity could have been introduced in no other way is indeed evident from the spiritual history of those whom He called to be His disciples. The conception of a Messiah who should not "at this time redeem Israel," but whose rule should be in the hearts of men and of a spiritual nature, was wholly beyond them. They could not believe what the Master distinctly and repeatedly told them as to His sufferings and death, and they evidently had no anticipation of His resurrection from the dead, and could with difficulty be persuaded that Christ's promise had been made good. The biography of all the apostles, until after Christ's resurrection, might be condensed into His own expressive word, "Fools and slow of heart." That a mighty change came over these men at the Day of Pentecost is a fact of incalculable importance and promise to the Church. Yet, notwithstanding this impetus, the character of the apostles was not suddenly perfected, nor was the Church established by a swift and irresistible miracle. Agencies were set in motion which tended gradually to accomplish the desired results, and those agencies are in operation to-day. Without pausing to amplify these thoughts, which would require a survey of the history of the Church universal, it may be remarked that the gradual evolution of ideas is not a peculiarity of the religious progress of mankind, but is common to all mental progress.

The history of the concept of liberty, for which the world had long to wait, and of its slow development, is in some respects analogous to that of Christianity itself. The same may be said of the idea of toleration, which is still far from being acclimated even in Christian lands. Forces, such as are represented by these words, have in the world a mighty, but not an immediate effect. "Sudden effects in history," says John Stuart Mill, "are generally superficial; causes which go down deep into the future events produce the most serious parts of their effects only slowly, and must have time to become a part of the familiar order of things."

Sir William Hamilton points out that one of the strongest intellectual instincts of man is to unify knowledge. This instinct tends both to credulity and scepticism. *Every great discovery has to fight its way to recognition.* The philosopher just named mentions the fact that not a physician in Europe above forty years of age is believed to have admitted Harvey's discovery of the circulation of the blood. The wider the truth the more difficult its acceptance. It is not only Lamas, such as the one whom Mr. George Kennan interviewed, who are at this late day in doubt in regard to some of the elementary truths of astronomy. A recent number of the *American Missionary* tells of a white preacher in Tennessee, who publicly stated that he was prepared to *demonstrate* the proposition that the sun revolves around the earth. Doubtless such scepticism seems to most of us imaginary, but it is, on the contrary, to some minds very real.

Before the acceptance of a new truth there must intervene a period of painful doubt, or of such a degree of "hospitality to truth" as to accept either of two contradictory propositions, according to circumstances. The race of teachers who are prepared to "teach round or flat, according as parents prefer," is not extinct.

That *sentiment* is one of the strongest forces in human affairs is as well known as any truth in physics. Consider the history of the theory and practice of vaccination. Why is it that in certain parts of Canada there is almost as fierce an opposition to this valuable preventive of a deadly disease, as if the method was by baptism with oil of vitriol? The objection does not rest upon reasoning, and cannot be overcome by reasoning. It is sentimental. It is in part sentiment which makes the introduction of the practice of cremation so slow and difficult. Earth burial can be shown, as it has often been shown, to be full of peril to the living, but for all that, how many of us want to be incinerated? Why does the metric system have such uphill work in getting itself into use in a country where the currency has always been based upon decimals? Why can we not introduce spelling reforms into literature or good ventilation into public buildings?

If it is true that the greater a truth, the slower it makes its way, this proposition must also hold true of the widest generalization of all—the existence of only one God. An idea of God so comprehensive, so far-reaching, and so revolutionary as that taught by Christ, is not likely to

obtain an easy or an undisputed entrance into the human understanding, much less to become an integral part of the thought and life of the community or of an individual man.

II. If it is important for us to remember that great changes take place slowly, it is not less so to recollect that *great changes are often followed by great reactions.*

In the evolution of the globe this truth is illustrated in that remarkable phenomenon called the Glacial Epoch. In the history of the Jewish Church it is illustrated by the repeated relapses into idolatry, both in the kingdoms of Israel and of Judah. We read the story of their perpetual retrogradations with incredulity and indignation, forgetting that it is the history of mankind in miniature. In the development of the Christian Church this truth is exhibited in the Dark Ages, when the heavenly lamp seemed to have almost gone out. It is exemplified in the history of whole areas over which Christianity once had dominion. Where are the "seven churches of Asia"? What became of the churches in Northern Africa? Some of the early missions of the Christian Church perished altogether from the face of the earth, and no traces of them have been found, although for a time they seemed to be highly successful. Theirs was the way of the eagle in the air, the way of the serpent upon a rock, the way of the ship in the midst of the sea. The first Christian church in Roman Britain had been quite forgotten, as Green reminds us, before the reintroduction of that faith in the seventeenth century under Theodore. In the fierce struggle which then ensued, there were great reactions from the first enthusiasm for the new faith, and while nominally accepting it, its adherents "retained their old superstitions side by side with the new worship. Plague or mis-hap drove them back to a reliance on their heathen charms or amulets, and if trouble befell the Christian teachers who came settling among them, they took it as a proof of the wrath of the older gods. When some log-rafts, which were floating down the Tyne for the construction of an abbey at its mouth, drifted with the monks who were at work on them out to sea, the rustic bystanders shouted: 'Let nobody pray for them; let nobody pity these men who have taken away from us our old worship; and how their new-fangled customs are to be kept, nobody knows.'"

Dr. Geikie quotes an old writer, who calls attention to the analogy between the character of Balaam, who joined the worship of Jehovah with heathen superstitions, and that of some of our English kings. "He was an ambidexter in religion, like Redwald, king of the East Saxons, the first who was baptized; who, as Camden relates, had in the same church one chapel for the Christian religion and another for sacrificing to devils. A loaf of the same leaven was our resolute Rufus, who painted God on one side of his shield and the devil on the other, with the desperate inscription, 'I am ready for either.'"

This behavior of our semi-Christian, semi-pagan ancestors is very sig-

nificant and instructive, and it is worth while to pause a moment to consider its bearing on our theme.

In his "Forms of Water," Professor Tyndall gives an interesting account of certain experiments made with ice. In 1850 Faraday discovered that when two pieces of ice are placed together they freeze together at the point of contact. Two plates of ice laid one upon the other over night are sometimes so firmly united that they will break anywhere else than along the junction. Two pieces of ice will freeze under water, and even in warm water, touching, freezing, melting, and coming together to repeat the process. To this phenomenon Professor Tyndall gives the name of "regelation," and it appears to be an almost perfect analogue to a phenomenon in the religious development of man. There are two different facts to be connoted. The first is the tendency of the mind to escape from a state of oscillation to a state of equilibrium. Heathenism is equilibrium. The introduction of Christianity, with its numerous and imperative demands, brings about a painful and inconvenient oscillation. When this becomes insupportable, there ensues a voluntary return to equilibrium, not improbably with the co-operation of "seven other spirits, worse than the first."

The other fact of which careful note must be taken is the tendency to degeneration. It is exhibited in those seeds which, taken from a land in which they have developed and planted in another soil, either fail to germinate at all, or else produce plants which run to stalks and therefore cannot propagate after their kind.

On the other hand, there are many plants which within a certain climate are not only useful, but highly ornamental, but which, when transferred to other zones or climate, develop in such a way as to become a serious and sometimes an insurmountable nuisance. It is not enough to have introduced Christianity into a new place, since, under certain conditions, regelation is certain to ensue. It is not enough merely to plant seeds, as many of them will make a fair show outwardly, but will yield no others to continue the stock, and sometimes there will be such a degeneration as to destroy every appearance of identity with the original. This latter case was amply illustrated by the T'ai-p'ing rebels in China, whose blasphemous adaptations of Scripture phrases shocked all Christendom, and probably did not a little to prejudice the introduction of a pure faith into that empire.

In a recent paper by Admiral Seymour upon the present condition of the Panama Canal, it appears that the work already done (about a fifth of the whole) is rapidly falling to pieces. An inch of rain sometimes falls in an hour, and the average rainfall is five times as great as that of London. Vegetation springs up so quickly that the whole of the works will soon be buried out of sight. Which is easier, to evangelize a race or to dig a ditch? Which would be the harder task, to alter the "religious bias" of the most numerous race upon the earth, or to introduce European roads

and bridges? It is ten years since the imperial commission was secured for a line of railway in China, not a foot of which has yet been begun, because the opposition was so strong that the scheme was strangled in its cradle; but no one doubts that railways will eventually be built all over the empire, although it would not be strange if a century should elapse before this comes to pass.

Which is the easier, to teach a heathen to sing a tune correctly, or to lead him to walk in the way which leads to heaven? The psalmody of the Chinese, at least, must depend mainly for its melody upon the rising generation and not upon adults. To bring in a new system of music, and to teach those who use it to be governed by its laws, is in China a hopeless task, unless the pupils, like Dr. Johnson's Scotchman, are "caught young."

How long does any reader, who has a sufficient acquaintance with China to form an intelligent opinion, think it would require in that empire to bring about such a change of practice that every man, woman, and child should take a bath at least once a week and put on a clean undergarment? As yet most of them take no baths at all, and underclothing is unknown. Yet which is easier, to cause such an alteration of customs as this would imply, or to upset all the religious assumptions slowly accumulated by the wisdom of ages? Of the phenomenon of regelation we have already spoken. It is an important one, not easy to be understood. Antecedent to experience, our theory of the propagation of Christianity would undoubtedly be that while it might be a slow process, it would be a sure one. The sacred fire once kindled will not go out. While individual apostasies might be looked for, we should not expect to see whole communities abandon the faith which they have come in some measure to know. Yet experience shows that the most depressing feature of missionary work is the fact that there are many little Christian communities carefully and patiently instructed, which seem for a time to be the germs out of which large churches are to come. Yet later on internal dissensions, the cares of this world, the deceitfulness of poverty, or other causes not foreseen or preventible, have proved a worm at the root of these bright hopes. We could name a city in one of the suburbs of which there was an interesting opening for the introduction of Christianity, and in which one or two preachers were stationed with almost no interruption for about two years. The inquirers numbered fifteen, among whom were scholars, merchants, artisans, and day laborers. The Sunday services were largely attended, and there was a sort of Bible class every evening, at which instruction enough seemed to have been imparted to give every inquirer a clear and connected idea of what Christianity is and what its duties are. Several persons wholly ignorant learnt to read, and large numbers of all grades of Christian books were sold to ready purchasers. Nothing occurred to give the growing work a check, as the opposition of the literati was gradually overcome, and there never was any external hindrance from

any other quarter. Yet after two years of this work carefully followed up by all known means, it was ascertained that not a single one of the fifteen held out in his quest for truth. Some were too busy, some were too poor, and all were bound by the invisible fetters of ancient customs diametrically opposed to the spirit and to the practice of Christianity. Not one of these persons would not cheerfully admit that Christianity is a good thing—much better, indeed, than anything which China has or can have to occupy its place ; but it is too costly, too exacting—“ We cannot afford it,” and that is the end of the matter.

We could name a mission station within a few miles of which are fifteen different villages, in each of which there was at one time a regular religious service, and in each of which this service had eventually to be given up, from causes which are as various as the situation of the hamlets, but all alike having their root in the fact that the introduction of Christianity is a more difficult task than some of its missionaries supposed. Every missionary is able from his own experience to duplicate these instances, and he will often tell you that in specific cases the failure was directly traceable to some fatal mistake of his own, the possible consequences of which he had not duly considered.

What are we to say to such occurrences as these ? Has the Gospel lost its power ? Is there some new and unforeseen combination of circumstances which renders impossible in one place that which is quite feasible in another ?

On the contrary, there is nothing whatever about it either new or surprising. “ Some fell by the wayside.” “ Some fell among thorns.” “ Some fell on stony ground, and because it had no depth of earth, it withered away.” The only question is that of the *relative number* of the seeds which may be expected to fall by the wayside, among thorns, or upon the rocks, and *in regard to that point Christ gives us no information.* We only know that some brings forth thirty, sixty, or an hundred-fold.

The plain truth is that *as yet the Christian Church at home has no adequate conception of what is meant by the evangelization of a heathen nation or tribe*, and this despite the experience of an hundred years of modern missions. The nature of the work to be done is indeed understood, for it is clearly pointed out in the New Testament, but the true character of the obstructions can only be known by those who meet them face to face. Whatever the field, it is to be premised that the whole intellectual and moral energies of those addressed by Christianity will rise up against it. In the strong language of Professor Phelps—albeit none too strong for the facts—“ The most severe and intricate labor ever undertaken by the mind of man is that of projecting a Divine revelation into the mental and moral history of a race of beings who are filled with moral antipathies to its spirit, and doing this mainly by the art of oral speech.”

(To be concluded.)

## CHAMBERI EVANGELICAL MISSION, MADRID, SPAIN.

BY MRS. A. R. FENN, MADRID, SPAIN.

During the past year the work has been carried on in Madrid with uncontracted operations. The six schools, with 500 to 550 children, have been supported during the past ten months, as the other branches, by donations and a few subscriptions from Christians, mostly of Great Britain, but two or three also of the United States.

The notice to leave the premises does not expire for another year, but the prospects of a new building outwardly are not bright, there not being yet sufficient in hand for the land, though more than one suitable plot can be obtained at from £1200 to £1500. A number of well-known gentlemen in London have offered to become trustees, also honorary secretary and treasurer for the building fund, whose addresses will be given, and the whole thing is daily brought before the Lord of the vineyard that He may dispose those of His servants and stewards whom He will to help as they are able in this work.

Mr. Fenn and I returned from England to Spain in May last, and found the schools and the various kinds of Gospel work going on well, the schools being increasingly well attended—in fact, with as many children as the teaching power would admit in some, and as the premises would hold in others; and that, notwithstanding the school fees have been slightly raised, the *obligation* to pay the increased fee being only laid on new scholars. The general conduct of the children is good, their advance in ordinary studies satisfactory, in some cases highly so, and their knowledge of Scripture, including history and doctrine, intelligent and clear. The amount of Scripture they have committed to memory is astonishing, and would serve them well should their Bibles ever be taken from them (which God grant may never be the case!), and which memorized Scripture we constantly pray the Spirit may bring to their remembrance and make effective in their hearts and lives.

From time to time there have always been manifest conversions, and two or three of the elder girls and boys, it is believed, have decided for Christ during the past year; and with much joy the mission church has lately received into her fellowship two of the former scholars.

We must work while it is day. While there are always parents who wish to entrust their children to our care, while there are earnest Christian Spanish teachers to teach them, notwithstanding the continued and ever-varying opposition of priests and ladies of the Church of Rome, shall we withdraw? While the people come to hear the Word of God preached in spite of Rome's anathemas, some believing and some believing not, and while the law protects us in our buildings, which it calls *templos* (temples), shall we close the work because our landlord will no longer have us as tenants and there is no other suitable building in the neighborhood? We

think not, but go on continually laying the circumstances before the Lord. As opportunity has occurred we have also laid them before His people in more favored lands, that they may have the opportunity of helping forward the Gospel in this large and thickly populated northern district of Madrid, containing more than 60,000 inhabitants, as well as in its extension, and also that we may have the fellowship of their prayer for much more abundant spiritual blessing, especially in the conversion of the young.

We often pray that the seed sown may multiply by the word passing from mouth to mouth. I will conclude this paper by giving one instance of answer to this prayer.

Some eight years ago a small mission was opened in a large village about twenty-seven miles from Madrid, and visited from time to time by ourselves, fellow-workers, or Spanish Christian men, and several conversions took place. An old man from another province annually spent some weeks in the place in pressing olives. He never was able to attend a meeting on account of having to work all the week, Sundays included; but he read the tracts given him, purchased a Bible, and took opportunities for conversation with Christians. He laid hold of the truth and returned to his village, more than one hundred miles off, year by year with a little new light, which was seen by his life, and consequently his words were listened to by his neighbors. This year he entreated that his village might be visited with the Gospel, and Mr. Nisbet, a missionary who joined the work last year, promised to go as soon as he could. He went in May, and spent ten days in continually speaking to individuals, to the few who assembled in daylight and to the many who congregated in the evenings in the old man's house. Many became deeply interested in the things they heard, and he thought two or three at least believed with the heart. The interest awakened among the people quickly aroused the opposition of the priests, fourteen of whom, from as many places around, assembled to consider what could be done. They at last got the mayor to order Mr. Nisbet to leave the place, though he could not *legally* compel him; but Mr. Nisbet had already stayed longer than he had intended, and the seed was sown. May it be watered from above, and the ground prepared for a future visit!

A poor sick woman, who had heard the old man speak and had read much of his Bible, longed for the visit of the Protestant pastor, saying, "Oh, when will he come? Will it be before I die?" She died six weeks before the visit, a true believer in the Lord Jesus, the old man said.

[Donations may be sent to the editor, Rev. Arthur T. Pierson, D.D., or to either of the following gentlemen in England: Arthur Boake, Esq., Hon. Treasurer for Land and Building Fund, Southwood Lawn, Highgate, London, N.; Arthur Pomroy, Esq., Hon. Secretary for Land and Building Fund, 2 Gresham Buildings, Basinghall Street, London, E. C.; W. Charles W. Vincent, Esq., 163 Upper Asbaldeston Road, N. (London Corre-

spondent); James Kingsmill, Esq., 31 Buckingham Place, Brighton (Provincial Correspondent), stating object: (1) schools and general work, (2) building, (3) personal expenses of director and fellow-missionaries.]

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## THE PLACE OF HIGHER EDUCATION IN MISSIONARY WORK.\*

BY F. F. ELLINWOOD, D.D.

There is perhaps no one question connected with the great missionary enterprise more complex than this, or involving so many and often conflicting considerations which it is necessary to weigh. The circumstances and conditions of work differ, not only in different lands, but also in different periods. Some of the expectations which were entertained a century ago have been disappointed; others have met with only modified fulfilment. It was understood that inveterate systems would need to be overcome, and much rubbish be removed before the superstructure of Christianity and Christian civilization could be reared; but the Church was not quite prepared for all the changes which have, in fact, occurred. Very generally it was supposed to be the wise course to begin with the young, and rise from primary to higher grades of education, encouraged by the fact that so much had been accomplished by general education in our own land.

But perhaps it was not duly considered that this general education had in our case been a slow growth, and that its sudden introduction among peoples enthralled by old heathen customs and steeped in false philosophies might develop results somewhat different from those which had been expected. The task undertaken in India and in the Turkish Empire, for example, involved the impact of a full-grown civilization upon other civilizations which were also fully developed, though on different lines. This implied not merely persuasion, but gradual revolution. Where so great changes are liable to occur, it is impossible to foresee all the results of education, and especially higher education, upon a non-Christian race. And we ought not to be surprised if, as a result of our progress and in proportion to our progress, even greater antagonisms should yet rise up against our missionary work.

One result of higher education in the countries named, taken together with the opening of increased commercial relations with other lands, has been the awakening of an ambition to seek especially an English or a French education as a means of business thrift. The spirit developed has been disappointing to the missionaries, who had hoped for consecrated lives enlisted in winning men to the Cross, but who have found instead of this

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\* Read before the Conference of officers of Mission Boards and Societies in New York, January 17, 1894.

an all-absorbing desire to secure advantageous positions in governmental or commercial employments. Moreover, it has been found very generally that the education of young men, in the great seaport cities where they were subjected to a controlling cosmopolitan influence, has been attended with more or less denationalization. Many young men from Mt. Lebanon, trained in Beirut, or Armenians from Central Turkey, educated at Constantinople, have been quick to catch the foreign spirit, to assume foreign airs, and to develop from their education a positive unfitness for the humble walks of missionary life among their countrymen in the rural districts. A later outcome of the same general influence has been the creation of a desire to visit Europe or America to obtain a still higher education, generally with a professed purpose to return to a greater usefulness at home, but sooner or later disclosing an ambition to be placed upon the footing and the salary of a foreign missionary. This has been and now is one of the gravest difficulties connected with higher education in certain prominent mission fields.

And its influence has not been confined to those who had been selected as candidates for the ministry or for teaching, but has extended to hundreds of others in various ranks of life. Colonies of Armenians, Syrians, Bulgarians, Persians are now found in our American cities, and the whole movement in its far-reaching influence seems to promise a serious depletion of the ranks of intelligent youth, who ought to be trained at home as Christian laborers.

Another unexpected result of foreign education, particularly English education, has been the rehabilitation of the old false systems which it was our purpose to supersede. In India the educated young men of the present generation have, through Western influence, been made familiar as never before with their own faiths and philosophies. This has not all been accomplished by missionary institutions, but more largely by those under the auspices of Government; yet to some extent our English education has led on to the same results. While we have greatly extended the English language as a medium of enlightenment, there has been a revival of Sanscrit learning, with extensive expurgated translations of Sanscrit literature into English, so that hundreds have been made acquainted with their own systems through our language learned in the mission schools.

Our agnostic speculations also have found their way to India and Japan. As a result of the investigations of a society formed in Calcutta for the diffusion of a wholesome literature, it was found that Western infidelity in various forms was making quite as large a use of the English language, in the diffusion of infidel and immoral books and pamphlets, as that of all missionary boards and societies taken together. And such literature has this advantage, that wealthy Rajahs and others more or less hostile to Christian propagandism are ready to contribute largely for the circulation of the writings of Bradlaugh and Ingersoll, while no such help is found in the dissemination of Christian books. Then, as to the litera-

ture of vice, French novels of the worst type, translated into cheap English forms, were found to be extensively imported as business ventures by corrupt and unscrupulous men. The extent of this evil has been found to be appalling.

A similar condition of things has appeared in Siam, where my late colleague, Dr. Mitchell, when on a visit three or four years ago, was informed that the high officials of the government were receding from their favorable attitude toward female education, for the reason that the Siamese women and girls who had learned to read were being corrupted by the vile literature which was thrown upon the market at Bangkok.

Such discouragements as these should not be allowed too great weight, but it is well to recognize the fact that tares are sown abundantly with the wheat, and that if the true husbandmen are not alert, the tares may exceed the harvest.

Another consideration which has raised some question as to the policy of missionary education, is the alleged fact that in proportion to the great expenditure made by certain societies especially engaged in the higher training, the number of conversions has seemed small as compared with the results gained by other societies devoted mainly to evangelistic work. A spirit of discontent with these results has sometimes manifested itself in some of the churches, and has been made a matter of criticism by the secular press, with invidious comparisons as to the relative "cost of a convert."

Now a thoroughly enlightened estimate would, of course, make little account of these criticisms, and would place greater value upon the broader scope of future results. Still these complaints have not been easy to meet; and, more or less in response to a popular feeling, certain societies have been organized with the paramount aim of direct evangelization, and their undenominational work based upon that policy has won a large degree of sympathy and support. "Institutionalism," as it is sometimes rather slightly called, has been held at a discount, and men have plead for the direct work of preaching the Gospel as a message to the adults of *this generation*. In answer to the argument of the "seed-sowers," it has been said that the fifty or sixty years of seed-sowing that have been spent in some fields ought by this time to bring forth plentiful harvests; that the great work demanded by the present generation of dying men cannot be longer sacrificed to the work of teaching a limited number from whom results are to be expected in the distant years to come.

Under the influence of these various disappointments and difficulties, it is not strange that the whole question of missionary education should have come up for re-examination, and that a feeling in favor of placing greater emphasis upon the direct work of preaching the Gospel to men and women, as it was proclaimed in the days of the apostles, should have come to demand a greater emphasis. I think I am safe in saying that in most of the missionary organizations represented in this conference, and in others

which have been held, not by Americans only, but by representatives of European societies, there has been an increasing conviction that the place of emphasis in mission work should possibly be somewhat changed, and that the prayers of all friends of missions should be emboldened to ask for abundant harvests now or soon in the fields in which for so long a time institutional work of all kinds has been carried on, and where as yet the results are proportionately small.

But, on the other hand, let us fairly weigh some considerations which urge the maintenance and the advance of higher education. Those who have read the reports of the late Parliament of Religions at Chicago must have reached the conclusion that the Church, in her conquest of the non-Christian races, must expect to cope with men of a high order of intellect ; men well trained in the principles of their own faiths and philosophies ; men who have been stimulated and emboldened by the fellowship and encouragement of every form of infidelity from our own land ; men who have been made familiar with all the weaknesses and blemishes found in the history of the Christian Church ; men who are stung with indignation at the outrages which almost universally, in the East and in the Islands of the Sea, are visited upon weaker races by representatives of Christian nations.

First, it is evident that some at least of our missionaries must be able defenders of the truth against manifold error. At a summer school attended by about four hundred young native ministers and teachers in Japan four or five years ago, a summary of conclusions was reached, one of which was in substance this : " We do not deem it necessary that many more missionaries shall be sent us from America to preach the Gospel to the masses of our people. The ordinary work of preaching can be done quite as well by educated men of our own race ; but if our friends across the ocean can send us men capable of becoming leaders, able to teach us how we may grapple with rival systems of religion or philosophy, and all the burning questions which confront us, then the more they send, the better."

Now such a demand means not only a high grade of training for our missionaries, or some of them, but also for leading minds in the native church, for they especially will encounter the well-trained opposers. I know how cheap and easy it is to answer all this by the taking plea that " what our missionaries need is a knowledge of Christ, and Him crucified." But Paul also knew something about Christ, and Him crucified ; and yet in planting young Titus as a missionary among the cavilling and besotted inhabitants of Crete, he enjoined upon him that careful preparation which should enable him " to convince the gainsayers," the vain talkers and deceivers, " whose mouths must be stopped." And these were not mere babes in knowledge, but were trained and skilful cavillers belonging to " the circumcision," and their mouths were to be stopped, not with sanctimonious platitudes nor sweeping denunciation, but with sound argument.

For the last five years the *Japan Mail* has published a monthly *résumé* of the utterances of all religious and anti-religious systems. It has maintained in reality a continuous Parliament of Religions along the same lines as that at Chicago in 1893. Some of the educated Japanese, hostile to the Christian faith, have shown surprising familiarity with our faith and our Church history, especially its alleged blemishes; and Mr. Hirai, on the floor of the Chicago Parliament, hurled back the dark and blighting record of the unjust diplomacy of Christian nations in a way which only a thoroughly informed missionary could answer.

I cite these facts in order to show that not only missionaries, but at least some of our native preachers and teachers, must be fitted to defend the Christian faith against powerful opponents, and to show the difference between the attitude of the Christian Church of the West and the nations of the West.

One of the greatest necessities of our age is that we shall have here at home educational facilities which shall enable chosen men by lifelong study to speak with authority on all the great issues by which the Christian faith is confronted; and the same need will be felt—nay, is being felt, on some of our foreign fields. In educated circles in Japan there is, I think, greater attention given to religious thought than among us. However we may account for the fact, the Japanese are philosophers by a sort of instinct. The people of India are, perhaps, the most religious and the most metaphysical of any nation on the globe. Their literatures show that in remote ages profound philosophies were elaborated, evincing the deepest penetration into the mysteries of life and the nature and tendencies of the human soul. Here we have been busy with material things; there religious speculation has long held the larger place. *The Vedic Magazine*, published in Hindi and in English at Lahore, presents some very caustic criticisms upon the habits and the characteristics of the average Anglo-Saxon. It characterizes him as a beef-eating and beer-drinking type of man, whose luxurious life renders him incapable of spiritual contemplation. His civilization is one of material forces only, and his only real worship is that of outward display or hoarded pelf. The same magazine quoted a year or two ago some of President Andrew D. White's startling revelations of the corruptions of American municipal government, and held them up to thoughtful Orientals as a specimen of the results of Western civilization.

This generation needs a new apologetic. It is no longer the old battle with Gnostics and Manichæans, nor the later controversies with English Deists or French Encyclopedists; there are special issues that concern us now. And as the battle-ground will be not here alone, but on some of our great mission fields, shall we not prepare some of our native preachers and teachers to act well their part? If so, we must pay some attention to the *highest* missionary education.

I have already alluded to the fact that young men in India and Japan

are well furnished with all the stock arguments against the Christian faith, and they know how to use them. A young Hindu, seventeen years of age, said to his Bible-class teacher, "Do you say that God made the world for His own glory?" "Yes." "Did it increase His glory?" "Yes." "If, then, He had something which He did not possess before, how could He have been infinite in the beginning?" Another said, "Do you tell us that God is everywhere present and pervades all things?" "Yes." "Is He in every visible object, and even within us?" "Yes." "Then He is in that idol yonder, and that is what we have always held." It is evidently a mistake to suppose that we have simply and only to tell the story of the Cross. That there is a very important place for that simple and direct work I hope to show farther on; and although there are paid pundits employed for the purpose of interrupting the bazaar preacher with perplexing questions, it is a wise rule to avoid discussions, if possible.

But the idea that either the missionary or the native preacher needs only to be taught the principles of our Christian religion, and that they can always meet the oppositions of heathen systems by ignoring them, is preposterous. If it should turn out in any of the great battle-fields of religious thought that Christianity, with all its claims to intellectual superiority, had shown itself unable to defend its doctrines or its history against the assailments of skilful Orientals supposed to be ignorant "heathen," it would be a day of disaster to the cause of truth. Christianity would come to be looked upon with contempt by those whom we have professed to enlighten, and this discomfiture on the mission fields would soon cast its reflex influence upon the whole position of the Church at home. It is to be borne in mind that the world is one at last, and that with respect to religious thought the boundaries of nationality are forever lost. The Parliament of Religions has come to stay. It began long before the Chicago Committee had thought of it. Truth must everywhere be equipped for her final victory over error.

Again, not merely in religious thought and in speculative philosophy, including a study of all sacred books, but in science and in history, Christianity must have a hand on all the greater mission fields. A warped and distorted science taking possession of leading minds, and more or less affecting every class, would constitute one of the worst barriers to the inculcation of Christian truth. For example, the wide prevalence of materialistic evolution, claiming to cut up by the roots all the religious cosmogonies of the world—that of Genesis as well as that of the Brahmanas or Manu—will, if left unchallenged in India or Japan, throw contempt upon our Christian Bible and largely upon the whole teaching of the Christian Church.

And there is a like demand in the sphere of ethics. That an entirely secular education left in the hands of governments, and dealing chiefly with schools of philosophy and of science, would in time overthrow the religious teaching of Hinduism, or the Buddhist and Shinto faiths of

Japan, goes without saying. If, then, advanced Christian instruction should be withheld, what basis of ethics would be left ?

And this difficulty is already being recognized and seriously felt in some Eastern lands. The disciples of Huxley and Herbert Spencer in Japan have been trying to devise an ethical basis which would meet the wants of the people without recourse to the ethics of the New Testament. And if a race like the Hindus are by their education divested of their own religious faith, and left with no substitute, by what ethical restraints or promptings will that race be influenced ? I am told that certain administrators of the Indian Government, after a long experiment of mere secular training, which has left the minds of thousands of educated youth stranded on the dreary wastes of agnosticism and without the fear of God or man, are convinced that this policy is fatal, and the most thoughtful minds are turning to Christian missions with increasing favor as the only thing that can supply the deficiency and save the nation from becoming morally bankrupt. The question has been raised, and I refer to it in this close connection, whether it might not be better for missionary societies to dispense with governmental stipends, which are given toward the support of their educational institutions in India. Were the restrictions as stringent as those imposed by the Emperor of Austria upon all Protestant missionary operations, there might be reason for rejecting such aid ; but such is not the case in India ; and surely if the government is looking to missions for their moral influence in the great issues which have arisen, we should not be slow to enter into that alliance so far as the demands of other forms of work shall permit.

But in all that I have said I would not be understood as maintaining that any large proportion of our missionary expenditure should be given to what is called university education in a country like India or Japan. I notice that in the reports of missionary conferences held in India, and in published articles written on the field, one solution has generally been proposed for all the difficulties which have been named—namely this, “Increase your force, man your institutions more thoroughly, and thus make this higher education a power.” But from the standpoint of the home treasuries the difficulties are less easily settled. What if every year a missionary board is compelled to choose between one desirable form of work and another ? Can we, in good conscience, spend \$25,000 or \$50,000 in the plant or the professorships of a college for general education, when that means a retention of eight or ten missionary evangelists who otherwise might be sent, or when it must necessitate the dismissal, or at least the failure to employ, forty or fifty native preachers who might go among the people publishing the simple Gospel ?

While considering the needs of the higher and more intellectual classes, we must not forget the millions of the utterly benighted who will pass away in the few years of this generation. A few weeks since Mr. P. C. Mozoomdar, after speaking of the different schools of Indian philosophy,

said in my hearing, that of the nearly three hundred millions of India, at least two hundred and twenty-five millions were of the simplest and most ignorant classes, who know nothing of abstruse systems or of sacred books, but are deluded by the most degrading superstitions. Surely here is a waiting vineyard for a class of laborers who can make little claim to scholarship.

I have spoken of the necessity of sending out some thoroughly qualified missionaries who shall be able to grapple with every form of error, and I would have every man so thoroughly qualified as to understand the customs and beliefs of the people among whom he is to labor ; but I wish it to be distinctly understood that I would gladly see the great majority of our missionaries giving themselves to the direct proclamation of the truth, or to the training of native preachers by short, practical courses in which the spiritual element should preponderate. They should then lead them forth as helpers to an organized work in the country villages, where they would be less liable to disturbance from the paid agents of the Aryas, who are employed to thwart their efforts by their shrewd questionings. I most earnestly advocate a great preponderance on the side of evangelistic work. If it is true that in Japan there is a native ministry who can now best do the work of preaching to the masses, that condition certainly does not obtain in the country districts of India or among the millions of China, or in Siam and Laos, least of all among the interior tribes of Africa. If we were concerned with plans for this generation only, and were not laying foundations for an extended future, I am not sure but it would be the part of wisdom to concentrate all our force and all our possible expenditure upon the direct work of preaching the Gospel to the neglected millions of to-day ; but we cannot thus neglect the foundations for the future. While, on the one hand, we ought to labor for the men of to-day as if Christ were soon to come and this generation were to be the last ; on the other hand, we ought to lay plans as broadly and deeply as if assured that many generations are yet to follow.

In deciding thoughtfully and wisely where we shall place the emphasis, I think we should not wander too far from the New Testament plan. There is, of course, an important differential. This is far more an age of books and of schools than was the apostolic age. The late Christopher Robert, while speaking of the College in Constantinople and similar enterprises, once said to me that "perhaps if Paul had established a Christian college at Antioch, the Seven Churches of Asia would have had a better history." That was one view of the question before us ; but if Paul, on the other hand, had spent his life as a professor of science and philosophy at Antioch, would the Christian Church have made equal advances into Macedonia and the Roman Empire ? Would subsequent ages have received an equivalent for that theological and spiritual teaching which we now find in the Acts of the Apostles and in the Epistles ? It might have been claimed by the Church at Antioch that scholarly work was an im-

portant seed-sowing ; but what was Paul's great and world-wide mission work but a seed-sowing that has blessed many nations and made Christianity a power for all time ?

An impression seems to have prevailed with many since the great Parliament of Religions that learned Hindus, Buddhists, and Confucianists have become too wise in our day to afford any warrant for further missionary effort on our part ; and in Japan something like intolerance is beginning to be shown toward the propagandists of our faith. But this is nothing new in the world. There never has been a time when there were not other needy fields farther on. Our Saviour's command in such cases was to simply move on till there was found a better welcome ; and when Israel turned a deaf ear, the Gospel was borne to the Gentiles. Now, also, there is no lack of needy millions who will receive the truth. The late Dr. Duff once remarked that possibly the system of caste in India would yet be regarded as one of the most important and helpful factors in the great work of missions, his idea being that those despised classes who have least to hope for from their own system, who have less self-complacency and less Aryan pride, may be the first to receive with readiness and delight the Gospel which respects their manhood and proclaims the love of that God " who hath made of one blood all nations" and all castes of mankind. The village work of the American Methodist Mission in Northern India, and that of the Baptist missions in Southern India, would seem to indicate that whole villages and even hundreds and thousands of villages of low-caste people may yet be won to the Cross of Christ. God grant that such may be the future realization of the mission work in India ! God grant that in our own generation we may witness an upheaval of this subsoil of degraded Hinduism that shall overthrow all the superstructures that the pride of caste has reared above it.

Already there are found among these low-caste people bright and responsive minds which, under the influence of the truth, develop a Christian manhood quite unlooked for. With a widespread evangelization and with the fair play of the British rule, who shall say that a new India may not arise from the lower ranks ?

There are many things which occur to me in connection with this broad subject, but there is time but for one further thought. We have considered the need of higher education. We have also recognized the supreme importance of reaching in the most direct way the masses that are perishing in our own generation, and here we have placed the emphasis. Now between these two lines of work there is a wide sphere of effort whose importance cannot be overestimated. Obviously this wide propagandism which I have indicated must require a large force of preachers and teachers, and those of all grades. I would say, then, that the most important of all departments of education on the mission field is that of *schools in which men shall be fitted for the middle grades of work, and the staple of instruction should be given in the vernacular.* Call them colleges or training

schools, or by whatever name, they constitute our chief hope for both the present and the future. Short normal courses for men already employed are sometimes valuable. A friend who had visited India said to me that of all the higher institutions that he had seen, and he had visited many, that one belonging to the Methodist Mission at Bareilly seemed to him best adapted to meet the widespread wants of a mission of any that he had seen. The curriculum was not so extended as in some other institutions, but it was more distinctively a school for the training of preachers and teachers. General education was subordinate to this, so far as he could discover. Those who were selected or admitted to the institution were by preference young men who gave good promise of becoming Christian workers. And my impression is that the Doshisha of the American Board in Japan, established and for some years directed by the lamented Neesima, has attained its high success and proved its eminent usefulness just in proportion to the emphasis which it put upon the training of preachers and teachers for the direct service of the mission. Years ago the sainted Calhoun established a missionary institution at Abeih in Syria. The curriculum was fairly extended and comprehensive, but the great idea which prevailed in his selection of men and in the whole course of study was that of fitting laborers who should preach the Gospel, in the pulpit or in the school-room. Probably there has never been an institution for higher education in which so large a per cent of graduates was found available for direct and valuable Christian service as in that school at Abeih. In my opinion, the higher education which any missionary society or board is able to carry on should be devoted chiefly to this specific work of training laborers, holding secular education in subordination to this end, at the same time, if possible, maintaining either alone or conjointly with other boards and societies one or more institutions in which the very highest training can be given. Above all, let the emphasis of our missionary work in these closing years of the nineteenth century be put upon direct and widespread evangelization.

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### UNOCCUPIED MISSION FIELDS OF THE WORLD.—III.

BY REV. JAMES DOUGLAS, LONDON, ENGLAND.

II. Leaving the great Continent of Asia and the numerous unoccupied fields which it contains, we enter what has been called the Dark Continent of Africa, but which, despite its darkness, constitutes no mean portion of the classic ground of modern Christian missions. What illustrious names are strewn over Darkest Africa, great search-lights in their day, and which death, so far from quenching, has but made to shine with the more vivid brilliancy! We think of Moffat, Livingstone, Sakir, Gordon, Comber, the Coilliards, Mackay, Hannington, Wilmot Brooke, and others,

men who knew their God and did exploits, and whose memory lives as an inspiration and legacy to the Church for all time to come. Bitterly as we regret the human blood spilt that the highway of commerce and of military conquest might be prepared, we praise God for the men and women of faith who have poured out their lives as a libation in the endeavor to heal Africa's grievous sore. How open that wound still is, and how pleadingly it calls for Gilead's balm, we can but faintly appreciate! The rule of the strong hand, according to the law of brute ferocity, is general in Africa, save where fear counsels moderation; the native religions are as demons let loose to torture or slay, as caprice may dictate; and so all-pervasive is the spirit of cruelty, that the very sports of the people are spiced by its excesses. Thus Dr. William Junker, in his travels in Africa, 1882-86, tells of a savage custom of the Soudanese men, which he himself witnessed on the occasion of the celebration of a marriage—namely, the challenge to a duel with the rhinoceros-hide whip. "Each has to take the same number of blows from his opponent as he gives. Sometimes one man will challenge three or four, to whom he deals in turn savage blows, which are returned afterward by them all in succession." "The pain," says Dr. Junker, "must have been excessive, but I did not see the men move a muscle." To do justice to the horrors of the situation, we have to remember the growing increment of the Arab's sway, and the spread of Islamism over the central regions. The religion of the false prophet has neither pity in its heart nor balm in its hand, and serves but to exacerbate the sore that already exists. How true it is, if we would only believe it and show our faith by our works, that "none but Jesus can do helpless sinners good"!

On the whole, however, it is somewhat doubtful whether Africa is now the darkest continent in the world. In many parts the reign of cruelty is checked and superstition's dark night invaded. "Forty societies are at work with over seven thousand ordained missionaries," the addition of converts last year being over twenty thousand. Certainly Africa, if still the darkest, is not the most neglected continent in the world; nor is it to be reckoned, save where Mohammedanism prevails, as the stoniest of fields. Bravely has the missionary striven to keep in the vanguard of exploration, and to vie with the merchant and politician in opening the sealed land. The result is that Gospel light has been carried far into the interior; the Congo studded by a chain of missions reaching to the equator; Uganda occupied, and Central Africa made accessible to even where not pierced by Gospel agency. Thus far the evangelization effected, bright with promise though it be, only samples the need which on a vast scale remains unbroken. The present partitionment of Africa is too *artificial* and *foreign* to furnish any consistent view of what fields *are* or *are not* occupied. It would require an analysis according to tribes to supply this, and that is beyond our present knowledge; but one thing is clear, that the work of evangelizing Africa is extending, both by the bold

stride of the pioneer and the patient labor of those who follow after. The work takes hold like roots which extend deeper and farther into the soil ; the varied societies are lengthening their cords and strengthening their stakes ; new languages are being acquired as new communities are being reached, while to the eye of faith the results achieved are only a faint glimmering of the light and blessing that are surely and soon to break forth.

*Soudan.*—The chief territory in Africa clearly defined as unoccupied is the multiform region of the Soudan, with the thinly peopled Sahara on the north and Abyssinia on the east. This immense tract of country lies north of the Congo Basin, and has a reach from the west eastward considerably exceeding the span from San Francisco to New York. The average breadth is from 500 to 250 miles. The Soudan is a land of varied races and of a multitude of tongues, but is broadly divisible into three regions—a *western*, an *eastern*, and a *central*. The eastern region is in a state of social solution, and for years violence has filled the whole land. Since the fall of Khartoum and the evacuation of the equatorial province, there has been no let to Arab aggression and domination, with the result that native blood has flowed like water, and the remnants of native population are terrorized and enslaved. It is as if a fair and prosperous *kosmos* had been by mighty convulsions turned to chaos. Yet had Gordon been supported, what different things we should have seen to-day ! But England in her short-sighted rulers did not discern God's gift in that man, nor the magnificent opportunity which, in the providence of God, came with him. And now there is "no man to make up the hedge and fill the gap before the Lord ;" neither is there space for repentance. Meanwhile, pandemonium is let loose, slavery is rampant, and if there are not now native races enough to lash, the Arab hunter, grown emboldened by success, has only to go farther afield.

As, however, in the sky there is always light somewhere, either reflected by the distant stars or cast up from the buried sun, so even in regard to Eastern Soudan it is given us to see some gleam in the midst of densest obscuration. Bishop Tucker, while thinking that the door into Eastern Soudan is not to be opened from the north, is sanguine that it shall yet be set open from the south. Uganda, in his judgment, is to be the Gibraltar rock upon which the Arab's power is to be broken, the base of operations whereby slavery is to receive its death-wound, and the most miserable regions on the face of the earth, social recovery and Gospel light. Be that as it may, of this we are assured, that in some way or other for Eastern Soudan, as for other unoccupied fields, the Lord will provide.

Turning our attention to the western section of the Soudan, which is related to the "lordly Niger," there is some cause for uneasiness at the spread of the Fulani colonies, which own as their head the Sultan of Segu on the Upper Niger, and under the pretence of waging "Jihads," or holy wars, "attack and subjugate the pagans wherever they can." The Fulahs are "fanatical Muslims" of "bronzed complexion," born fighters

and skilled in strategy, who never fail, when they meet with European travellers, "to claim brotherhood and kinship with the white strangers." Both their appearance and language are somewhat of an enigma. Distinct from the negro in type, their tongue is also distinct, and seems to have no "definite position among the linguistic families of Africa." Indeed, if what is said of its two grammatical genders be true, that it has "nor the masculine and the feminine, as in most idioms, but *the human and the non-human*," the Fulah tongue has a right to be placed in a category by itself among the tongues of the earth as the most unique curiosity to which the confusion at Babel has given birth. The Fulahs have all the marks of a superior race, and while keen in their scent for conquest, have thus far kept free from complicity in the slave trade.

The Central Soudan is a most populous region, embracing the dominions of the great Sultan of the negro kingdom of Sokoto, Bornu, a populous Mohammedan State, and the Sultanate of Wadai, which is the most powerful of the Central Soudan States. It is believed that in these kingdoms alone there are 60,000,000 without a missionary. The great Haüsa nation, in the kingdom of Sokoto, is reckoned at 15,000,000, and is described by the late Mr. Wilmot Brooke as "a fine, brown-skinned race that has recently adopted Mohammedanism, and with it the art of reading and writing their own language in the Arabic character." According to Mr. Brooke, of lamented memory, entering the Muslim kingdoms of the Soudan is like entering a new world. "The petty jealousies and squabbles of the heathen towns are left behind now; the busy hum of commercial life is heard throughout the dominions of the great Sultan of Sokoto. From vast walled cities of 50,000, 80,000, even 100,000 inhabitants, caravans are forever streaming out, to the south to raid for slaves, to the North African States, across the Sahara, to sell them. Weavers, dyers, and shoemakers work hard in the streets of these great cities, manufacturing the ample clothing that the people wear, and exhibit this remarkable spectacle of African civilization."

Such, in brief, is Africa's great unoccupied field, the emporium of the continent, the throbbing heart and busy brain of what may now be called earth's vastest island. As regards the entire central region—in dealing, that is to say, with some 60,000,000 of the 80,000,000 included in the whole Soudan—the missionary would find no such social gulf as would meet him elsewhere. These Soudanese are not barbarians, living in squalid villages, affecting a barbaric etiquette, and grovelling in the sty of superstition. They dwell in walled cities, in well-built houses of sun-dried brick, are monotheists, and eat such food as any European could live on. The climate, too, is mostly dry and invigorating, and not to be confounded with that of the deadly gold coast or the malarial climate of the Congo. The main hindrance to the missionary is Moslem fanaticism; and that hindrance is as a wall raised up high as the firmament. No one may enter this land to evangelize who counts his life dear unto himself, for by the

Moslem law, which prevails everywhere, "both the convert and the missionary who has preached to him are liable to death."

This is not the day, however, when the missionary vanguard is at all disposed to pause in view of contingencies. Like Thibet, the Asian stronghold, the African fortress of the Soudan has already been prospected with a view to occupation, cost what it may. For the moment the operations of the Church Missionary Society are checked by the recent decease of Bishop and Mrs. Hill, who had in view the extension of their work from Oyo to Ilorin, a Mohammedan town in the interior; and then from Lokoja, taking another route, the bishop purposed to pass into the Bassa country. He also intended to establish a training institution for natives and a hospital at Onitsha. In addition, Bishop Hill contemplated placing a mission steamer on the Niger. God honored him to prepare, but has reserved for others to come the carrying out of these plans. Meanwhile, the Central Soudan Mission is advancing to the assault. As we write, Mr. Hermann G. Harris, B.A., the director of the mission, a man versed in Arabic and Haussa (the commercial language of the people), is on his way, by the overland route, accompanied by Mr. Dick, across the Desert of Sahara, to Kano in the kingdom of Sokoto; while it is expected that Mr. Holt and others will soon leave England for Central Soudan by way of the Niger, the journey on reaching Africa being from Lagos through Ibadan, Oyo, Ilorin, and Rabba. The Central Soudan Mission, like its Thibetan compeer, with which it has many features in common, "makes no appeal to the public or to individuals for money, but looks directly to God for the supply of all its need;" moreover, the missionaries are quite prepared to support themselves, if possible, among the people to whom they go by laboring with their own hands.

The immense region of the *Sahara*, which is contiguous with the Soudan and has a scant population of some 3,000,000 Berbers, is likewise totally unevangelized. The like is true of Abyssinia, which at present has no Protestant missions, and is estimated to contain from 4,000,000 to 5,000,000. The kingdoms of Shoa and of the Mijertain and Abbia Somalis are similarly situated. Encompassing the Soudan, therefore, and including it, stretching from Senegambia on the west to Cape Guardafui on the east, a distance of nearly 5000 miles, and from Tripoli and Egypt on the north to the Congo and Uganda on the south, is a vast compact mass of unlifted darkness where no Gospel witness has, so far as is known, Abyssinia excepted, ever been borne. There is also a large unoccupied field lying south of the Congo and comprehending the greater part of the Free Congo State.

III. *South America*.—A few words must suffice to tell the tale of South America, which has, with justice, been termed *the most neglected continent* in the world; for though, as a whole, South America "is almost untouched by aggressive Protestant missionary effort," there are but few countries within its borders which have not now some direct Gospel

agency. *Venezuela*, with a population of over 2,000,000, has but one Protestant missionary. *Ecuador*, a land of chronic revolution, about the size of England and Scotland combined, has no Protestant missionary at all, and may be regarded as wholly unevangelized. *Colombia*, with an area of 504,773 square miles and a population of 4,000,000, has *three missionary stations of the American Presbyterian Church*. *Peru*, with an area equal to the whole of the United Kingdom, France, and the Spanish Peninsula, is all but unoccupied. Gospel testimony, however, is borne by Dr. Thomas B. Wood, Protestant pastor, and there are little Protestant churches at Lima and Callao set as lights amid the surrounding darkness ; in addition, "itinerant native agents of the American Bible Society are helping to spread the Scriptures." *Brazil*, which numbers 14,000,000, is unevangelized to the extent of nine tenths of its population. It is the sphere, however, of earnest evangelistic labor ; and, despite the throes of revolution, the Gospel prospects of this great country never were so bright as now. *Bolivia*, considerably larger in area than Thibet, ranks with Ecuador as a field totally unoccupied. No Protestant missionary has ever made it the field of Gospel endeavor, but one or two passing visits have been paid by the colporteurs of the American Bible Society. *Chili* has two American missions, representing some twenty or thirty workers, but such an open door and, physically considered, *protracted* need might well woo many an additional score. Similar observations apply to the *Argentine and Patagonia*, now reckoned one republic, also to *Paraguay and Uruguay*. In them all there are laborers thrust forth, but few in comparison with the population to be reached and the vast area to be occupied. Throughout the South American republics Popery is everywhere a waning quantity ; its palmy days are over, its spell is broken. Liberalism is rising, and the peoples prefer the spiced cup of democratic aspiration to Rome's chalice ; but the true Christian knows well that neither flows from *the real Vine*, and that whatever may be the temporary value of liberalism as a *means*, it is absolutely valueless as an *end* ; hence the need of wise discernment of the times. The South American republics are fields whitening to harvest, for the Nile of opportunity is daily rising, and the Gospel sower has abundant promise of bread. But the time is short. As with giving, so with action, *Bis dat qui cito dat* ("What needs doing should be done now"). The hope of a millennium, by the confederated action of unrenewed men and nations, is a worse delusion than Popery at its worst estate. Liberalism, unballasted by grace, will ere long eventuate in lawlessness ; and out of the seething mass of unsanctified impulse will emerge *the lawless one*. Now is the pregnant pause, now Satan is about to stake his trump card, now there is but a brief hour for service ere the Master appear. Oh, for the true union in the essentials of the faith and the oneness of the Spirit, and for the cry from the one Church as from the heart of one man, in view of the vast Gospel destitution that still remains, "Here am I, Lord, send me !"

PRACTICAL CONFUCIANISM AND PRACTICAL CHRISTIANITY  
IN KOREA.

BY REV. SAMUEL A. MOFFETT, PYENG YANG.

On a recent trip to this, the second city of Korea, I rested on the Lord's day in a small village, where I witnessed what gave me an insight into the utter heartlessness of heathenism. Soon after breakfast my boy came in saying that there was a poor fellow dying out on the roadside. Going out, I found a man somewhat past sixty years of age lying on a rough litter. He was covered with frost, having lain there all night, and was very weak, though able to talk. Upon inquiry I learned that he had been taken sick on the road five days before, and that, according to the custom which now prevails, he had been placed upon this litter by the men of the nearest village, and by them carried to the next village, where he was dropped at the side of the road. The people of this village, in turn fearing lest he should die on their hands and his spirit remain to haunt them and work them mischief, hurried him on. Thus the poor man had been carried from village to village, left to lie all night in the rain or frost without covering, without food, or medicine, or any attention beyond that of being roughly carried on and dropped again. For five days he had been so treated, and his strength was almost gone. I suggested that some one give him food; but no, not one was so minded; so buying a table of food I fed him with some rice-water. After eating a little the old man looked up gratefully, saying, "Now I shall live," and then he pleaded to be taken care of for two or three days, until he should have strength to go on. I urged the people to give me a room where he might be made comfortable, promising to pay for his food and fuel. They flatly refused, and were preparing to carry him on. Turning from them I spoke to him of Christ, of forgiveness of sin, and relief from pain. He seemed to understand, and brightened up a little. After praying with him I turned again to the people and said some pretty plain things about their murdering the man. This seemed to arouse their consciences a little, and the spokesman of the village began to talk of finding a room. Asking me about his food, he named an exorbitant sum as necessary in order to keep him a few days. I agreed to furnish the amount, and told them to prepare the room while I went to get the money.

Entering my room at the inn several followed, saying that it was very kind in me to thus care for the man, but that the people did not want to take him in. Again I urged and offered more money, but while talking others came in to say that they had already carried the man off. They had gone but a few miles when the poor fellow died, and there they buried him.

Talking to those people, I felt like a prophet of old as I told them of

a judgment to come, and called upon them to repent ere they were called before God to answer for the deed of that day. However, pity rather than indignation fills my mind as I think of this poor, degraded people, even their sense of humanity blunted under the system of misgovernment and oppression and the teachings of those who are professed Confucianists.

Not long after this I passed along the main street of this city of Pyeng Yang and witnessed another incident revealing the degradation of this people. Before me were a lot of boys tugging away at ropes attached to a straw mat, in which was the body of a man who had just died on the street. The boys were shouting and laughing and making gay sport as they dragged this corpse along. This took place on the main street of the capital of the province, the boys being the errand boys of the merchants, who sat among their wares laughing at the frolic the boys were having.

Upon returning to my rooms I spoke of what I had seen, and was told by my boy that the night before he had seen an old man lying in front of one of the main public buildings on this street. The old man had just been thrust out of an inn and left to die on the streets on that bitterly cold night. It may have been this body that I saw thus dragged through the streets, but I am told that such cases are not so infrequent but that there may have been two in one day.

Is this practical Confucianism which professes to pay the greatest respect to the aged and to the dead? This is not an exceptional case, such as might occur in the slums of a large city, but it took place in the sight of all on the main street in the city, where dwells the governor, who in his zeal for Confucianism has recently established anew a Confucian school.

Christianity has not as yet very many adherents in Korea, but already these few show a greatly different spirit from the above. Last January, in this probably the most wicked city in Korea, it was my privilege to baptize eight men, giving us a church of ten members. They had been instructed in the Gospel for several months, had endured abuse and insult with courage and with a truly Christ-like spirit, and they soon showed that they had been imbued with the practical spirit of Christianity. Before they had been in the church a month they came to me with the proposition that the first use of the little money they had contributed should be for the care of a little orphan child dying of starvation. I gladly accepted the proposition, eager to encourage them in their Christ-like spirit. Thus practical Christianity is manifesting itself in Korea. Theoretical Confucianism contrasted with Christianity in a Parliament of Religions at *Chicago* is one thing; practical Confucianism illustrated in *Korea* is quite another.

## MISSIONARY WORK IN NORTHERN BULGARIA.

BY REV. L. T. GUILD.

The Bulgar is intensely patriotic. His five hundred years of Turkish rule have only strengthened his love of liberty. When King Milan of Servia led his army into Bulgaria and Prince Alexander hastily recruited an army and marched against him, the peasants in multitudes loaded grain and provisions on their wagons and started after the army. Peasants met by a gentleman were asked, "Who buys your grain?" "No one." "Where are you taking it?" "To the army." "What do you get for it?" "I get freedom."

This intense patriotism is an obstacle to us. He knows that the priests are revellers, licentious, idle; but he knows that through the long night of Turkish oppression "the church" was the means of preserving the Bulgarian people separate, and the Bulgar does not propose to lightly forsake his ancestral religion, and looks with suspicion on a form of religion which is introduced by foreigners and supported by foreign gold, though he is not insensible to the superior morality of Protestantism over the "orthodox" faith.

The Turk's status is peculiar. He is no longer the proud lord, but the hated and tolerated hewer of wood and drawer of water. The government seeks to conciliate the Turks and retain them, fearing that their withdrawal would cripple the productive factors of the nation to the injury of all. The old narrow Turkish streets in the cities are being widened under supervision of the government. In one city the authorities drew their plans with a view to destroying as many mosques as possible. The government, noticing that many would be destroyed, instructed the mayor that new plans must be made, sparing as many as possible. Toward the Protestant the Turk is quite friendly. He says: "It is against your religion to worship images and to drink wine; in that much we are alike." Not infrequently they are found in our assemblages, interested listeners.

While the policy of Bulgaria seems tyrannical in many things to an American, it is remarkably enlightened when viewed considering the five hundred years of bondage. Compulsory education prevails, and the expenditure for public schools is enormous. From these schools the Bible has been banished by request of the "synod," which does not seem to realize that the educated Bulgarian, despising the superstition of the "orthodox" church, is fast becoming an infidel. Modern scepticism is quite popular among the *élite*, while socialism with a free-love tinge is making its appearance. It is doubtful if the latter will make much headway, not at least till the former has prepared its way, for the Bulgarian people are remarkably virtuous.

The Roman Catholics are also here with a strongly organized and energetic mission, hated by the "orthodox," but possibly secretly patron-

ized by Prince Ferdinand, who is a devout Catholic. Oh, that American Christians might realize the need of impregnating this rising nation, now in its formative state, with the leaven of Protestantism! This only can furnish a safe antidote to infidelity, Romanism, free-lovism, and orthodox superstition, and furnish a proper fibre for national life.

South of the Balkans is the Congregational Mission, of which we cannot now write intelligently. In our field we have a number of stations manned by native Bulgarians. We have three church edifices, but in most places our worship must be in private houses. We experience difficulty in building, and our progress must be slow till we get more church edifices. When means are provided for this we look to great harvests, for wherever we have public houses of worship they are filled with people even at mid-week service. In connection with these workers we have Biblewomen and colporteurs, and our press turns out various publications and a monthly paper.

We have two schools, one for boys at Sistof, and one for girls at Loftcha. Both are well patronized, and the latter is most especially useful. In it at present is the daughter of a village priest, who sends her here in preference to the public schools, which are under control of his own faith. There is also here the daughter of a "procuror" or prosecuting judge of quite a city where there is located a public school of as high grade as ours. These things are hopeful, indicating that the walls of prejudice are melting. In Plevna the "procuror" publicly asked the head priest, "Who best keeps the teachings of the Scriptures?" and his eminence answered, "The Protestants."

But there is opposition, and among the native Christians the true spirit of sacrifice. A young married man was converted and joined our church. His wife's brothers came and took her and her little babe to their home. He sought her return, and was referred to the village priest, who said: "Forsake the Protestants and you can have them." This he would not do. Three months later (a few weeks ago) he was notified: "If you do not at once forsake the Protestants, we shall divorce your wife and marry her to another," for the divorce laws are in the hand of the church; and this they did. Truly he forsook all for Christ. I might multiply instances touching in the extreme. Are not such a people worth sacrificing for? Recently a Bulgar not a member of any Protestant church donated \$3000 to our work. The field may be sterile and hard, but the Gospel will shortly win glorious triumphs in Bulgaria.

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The changes now working in the Catholic Church are among the encouraging signs of the times in France. Where that great organization had once impressed upon the mind its immutability, all are now struck by its power of transformation. The college of the Sorbonne, which once burned Protestants, now has a Protestant at its head. The people are thinking about religious questions, thousands are looking toward Protestantism with expectation, and the outlook for a religious revival is very bright indeed.

## THE McALL MISSION.

BY LOUISE SEYMOUR HOUGHTON.

It is not necessary to review the story of the founding of the McAll Mission. All who study the progress of missionary events know that it was in a very true sense the direct outgrowth of the French Commune. Mr. McAll carried the Gospel to France because he saw that the centre of the tribulations of France was the popular ignorance of the religion of the Gospel. He of all men saw that the Christian Church held in its grasp precisely what the French nation needed in its hour of dire confusion and calamity. So in January, 1872, a few months after the downfall of the Commune, Mr. and Mrs. McAll quietly began their work among the laboring men of Paris.

A small, low-studded, brick-paved shop in a narrow, crooked street, in an obscure suburb of the great capital was the scene of their first efforts. Forty people were seated on the rush-bottomed chairs; at the harmonium Mrs. McAll with her well-trained fingers and her silvery voice; on the low platform Mr. McAll with his broken French, and one or two earnest French Protestant pastors. The hall, the street, the quarter, all were obscure, and yet at that time the quarter Belleville was notorious as the quarter of Communists, and in a yard barely a stone's throw from the little hall the wall was yet red with the blood of martyred priests—shot down by infuriated Communists, without mercy and with no reason except that they were priests.

The people came to hear, first curiously, then eagerly. It is many years since that single hall with its forty chairs has increased to a hundred and twenty halls, with seventeen thousand sittings and more than a million auditors and worshippers in every year. There are thirty-nine of these halls in Paris and its suburbs, the others are in the provinces from Brittany to the Mediterranean, in Corsica, and in Algiers. There would be many more stations than these but for one feature in the policy by which this mission is managed, which makes it more widely and more fundamentally useful than it could possibly be made by any growth within itself.

This feature grows out of the general policy, which is co-operation carried to its widest extent. The non-sectarian character of the mission makes this co-operation possible to a degree unknown in any other religious work. Volunteers come from all countries and from all denominations to work in the halls. Speakers come to address the meetings from every church in France. The four great evangelizing societies of the Reformed, Free, and Baptist churches of France, and the Society of Evangelization of Geneva co-operate in the work of fully one sixth of the stations. Country pastors of all denominations desiring to work in outlying hamlets, and city pastors wishing to carry on suburban missions, find that they can best do so under the auspices of the McAll Mission; and thus not infrequently a mission begun as a McAll station has grown so strong and has come into such close affiliation with the church of the missionary pastor, that it has in the end been adopted by that church as its own, and is no longer numbered among McAll stations. By the marvellous economy of God's providence, the little mission hall has awakened missionary zeal in the members of the pastor's church, who up to that time had thought they had all they could do to live and hold their own. Thus as the light of the McAll torch has kindled these French churches,

one by one, a station here and there has left the mission and become an integral part of this or that church. The number of stations now or at any time do not, therefore, represent the number of living and active children of the mother mission; and thus, though the mission founds no churches, churches are here and there founded, while existing churches everywhere within its reach are built up by converts from the McAll Mission.

Though the mission was originally intended for the working people, and always will be their own especial mission, it is in the nature of things that the remedy which Dr. McAll saw to be adapted to the needs of France should be accepted by others than the working men. From time to time men and women of education, refinement, and social position have been reached by the Gospel proclaimed in the mission halls. Some of the best workers to-day—nfinisters, ministers' wives, and others—are converts of the mission. A constantly increasing number of people of the better class are coming under its influence.

Within the past few years it has shown itself especially adapted to meet the great spiritual unrest which has laid hold of the young men of France, the youth of the universities, and the young men of the army. The soldiers' reading-rooms have proved to be a wonderful power for good, and the one small hall especially opened to reach the university men has proved so beneficial in its results, that a special appeal is now made for funds to enlarge this work. The Sunday and Thursday schools also have a marvellous hold upon the younger boys and girls. Many of the efficient teachers were converts of the Sunday-schools. The effort is now being made to put the Sunday-school work on a permanent basis. A plan has been elaborated by which each Sunday-school in the mission may be brought into direct touch with our Sunday-schools in America. An annual appropriation of \$25 from an American Sunday-school will provide the colored pictures, lesson papers, and other necessary material, and the school making the appropriation will be brought into correspondence with a McAll school, and will be able to follow its history year by year.

Deeply to be lamented as is the death of Dr. McAll, sorely as the workers miss the inspiration of his wisdom, love, cheerfulness, and energy, the work has suffered no check. Long years before his death he had put the government of the mission into the hands of a board composed of representative Frenchmen, Englishmen, and Americans, and before his death he even withdrew from the presidency of the board, that no shock or hindrance might be felt when he should be called away. The present president of the board is M. Louis Saulter, an eminent French banker; the executive head is the Rev. Charles E. Greig, who for years labored at Dr. McAll's right hand. Mr. Greig has lately visited the American McAll Auxiliaries, and everywhere has awakened thorough confidence in his ability and consecration to the work.

There is no limit to the progress of this remarkable mission but the limit of funds supplied by Christians outside of France. The French people are doing nobly. Poor as are the Protestants of France, they are contributing generously, not only in money, but in labor. Five hundred out of the six hundred workers are French, and their work is most valuable; but in money they can do little. Americans have a deep interest in France. Christians, remember that there is seemingly no limit to the progress of the Gospel in France through the McAll Mission except the limit of the contributions of Christians.

## II.—INTERNATIONAL DEPARTMENT.

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

### International Missionary Union.

The eleventh annual meeting of the International Missionary Union was held at Clifton Springs, N. Y., June 13-20. One hundred and forty-one missionaries were in attendance from many countries: From Liberia, the Gaboon and Cape Colony, in Africa, 5; Australia, 1; Assam, 3; Bulgaria, 5; Burma, 3; North, South, Central and extreme West China, 23; Guatemala, 1; Hawaii, 1; various parts of India, 33; Italy, 1; Japan, 20; Korea, 2; Mexico, 2; Micronesia, 6; North American Indians, 2; Jerusalem, 3; Persia, 2; Siam and Laos, 6; Brazil, Chile, 2; Spain, 2; Malaysia, 1; Syria, 3; European and Asiatic Turkey, 13.

By society and denominational classification they were as follows: American Board, 38; Methodist Episcopal and Canada Methodist, 37; Presbyterian, North and South, and United Presbytery, 33; Moravian, 1; Protestant Episcopal, 1; Reformed Episcopal, 1; Italian Bible, 1; Honorary and Independent, 11; Reformed Church of America, 4. As this REVIEW has hitherto published the names of those present, to preserve the history the list is herewith given alphabetically, with their years of service:

1886-88, Rev. Ray Allen, India; 1876-92, Rev. J. L. Amerman, D.D., and Mrs. J. L. Amerman, Japan; 1881, Miss E. D. Anderson, India; 1888-92, Miss E. Babbitt, India; 1889, Mrs. E. M. Bacon, India; 1859-80, Rev. S. L. Baldwin, D.D., China; 1885, Rev. J. L. Barton and Mrs. J. L. Barton, Turkey; 1869-72, Miss M. C. Beach, Bulgaria; 1888-93, A. W. Beall, Japan; 1879-81, Rev. W. H. Belden and Mrs. W. H. Belden, Bulgaria; — Rev. E. A. Bell and Mrs. E. A. Bell, India; 1848, Rev. A. Ben-Oliel—1870, Mrs. A. and Miss F. E. Ben-Oliel,

Palestine; 1886, Miss G. S. Bigelow, Japan; — Rev. F. G. Bingley, South America; 1879, Rev. W. B. Boggs, D.D., India; 1868, Rev. L. Bond and Mrs. L. Bond, Turkey; 1886-87, Rev. G. A. Bond, Strait's Settlement; 1885, Miss Charlotte H. Brown, Syria; 1853-83, Mrs. A. Bushnell, Africa; 1886, Rev. H. Olin Cady—1894, Mrs. H. Olin Cady, China; 1890-92, Rev. W. A. Carrington, Brazil; 1881-86, Miss L. S. Cathcart, Micronesia; 1884, Miss M. Christianity, M.D., India; 1877, Rev. T. D. Christie, D.D., Turkey; 1886, Miss T. Crosby, Micronesia; 1881-85, S. Cross, Siam; 1871-80, Rev. E. Cunningham and Mrs. E. Cunningham, India; 1878-79, Rev. C. W. Cushing, D.D., Italy; 1894, Miss K. Darmstadt, India; 1869-70, Rev. J. A. Davis and Mrs. J. A. Davis, China; 1868-93, Miss A. J. Dean, Persia; 1874, Rev. J. H. DeForest, D.D., and Mrs. J. H. DeForest, Japan; 1886, Rev. W. C. Dodd—1887, Mrs. W. C. Dodd, Laos; 1880, Rev. G. F. Draper and Mrs. G. F. Draper—1889, Mrs. G. Draper, Japan; 1872, Miss H. N. Eastman, Burma; 1887-89, Rev. W. P. F. Ferguson, Mexico; 1873-94, Miss A. P. Ferguson, Africa; 1887-92, Miss M. E. Files, Burma; 1884, Rev. F. W. Foote and Mrs. F. W. Foote, India; 1890, Mrs. R. C. Forbes, Micronesia; 1880, Rev. G. A. Ford, Syria; 1853-58, Mrs. O. M. Ford, Africa; 1888, Rev. J. M. Foster and Mrs. J. M. Foster, China; 1880, Miss E. M. Garretson, China; 1861-68, Rev. J. T. Gracey, D.D., and Mrs. J. T. Gracey, India; 1874, Rev. A. T. Graybill, Mexico; 1877, Mrs. A. C. Good, Africa; 1882-90, Rev. C. W. Green, Japan; 1872-83, Rev. T. L. Gulick and Mrs. T. L. Gulick, Spain; 1888, Miss L. G. Hale, China; 1837-77, Rev. C. Hamlin, D.D., Turkey; 1864-73, Rev. A. Hartmann, Australia—1874, Canadian Indians; 1884,

Miss E. L. Harvey, India ; 1882, Rev. W. M. Hayes and Mrs. W. M. Hayes, China ; 1885, N. S. Hopkins, M.D., and Mrs. N. S. Hopkins, China ; 1872, Rev. J. H. House, D.D., Bulgaria ; 1877, Mrs. C. M. Hyde, Hawaii ; 1891, J. Jolly and Mrs. J. Jolly, India ; 1855-58, Rev. J. S. Jorammon, China ; 1872-76, Miss M. Kipp, Syria ; 1885, Miss T. J. Kyle, India ; 1885, H. M. Lane, M.D., Brazil ; 1888, Rev. J. M. Leonard and Mrs. J. M. Leonard, Japan ; 1894, Rev. W. J. Leverett, China ; 1888, Miss A. C. Little, Micronesia ; 1880-90, Mrs. C. S. Long, Japan ; 1874, Rev. M. C. Mason—1885, Mrs. M. C. Mason, Assam ; 1858, Rev. D. McGilvary, D.D., Laos ; 1885, Rev. C. Merritt, M.D., and Mrs. C. Merritt, China ; 1861, Mrs. S. E. Newton, India ; 1872-89, Rev. A. B. Norton—1872-90, Mrs. A. B. Norton, India ; 1870, Rev. F. Ohlinger—1876, Mrs. F. Ohlinger, China, Korea ; 1877-81, Rev. W. B. Osborne, India ; 1875-81, Mrs. W. B. Osborne, India ; 1883-89, Miss A. E. Ottaway, Guatemala ; 1877, Rev. E. M. Pease, M.D., and Mrs. E. M. Pease, Micronesia ; 1877-83, Rt. Rev. C. C. Penick, Africa ; 1855, Rev. I. F. Pettibone, D.D., Turkey ; 1882, F. D. Phinney, Burma ; 1870-91, Rev. I. Pierson, China ; 1888, Miss E. A. Preston, Japan ; 1878-80, Miss Mary A. Priest, Japan ; 1869, Rev. G. C. Reynolds, M.D., Eastern Turkey ; 1882, Rev. G. Reid, China ; 1847-69, Miss M. S. Rice, Persia ; 1888, Miss C. E. Righter, China ; 1894, Miss A. J. Rood, Assam ; 1884, Miss L. A. Schenck, Bulgaria ; 1887, Miss J. Schuff, India ; 1886, Miss L. Smith, Japan ; 1889-93, Rev. F. J. Stanley and Mrs. F. J. Stanley, Japan ; 1881-90, Rev. M. L. Stimson and Mrs. M. L. Stimson, China ; 1854-64, Rev. R. Telford, Siam, China ; 1857, Rev. R. Thackwell—1869, Mrs. R. Thackwell, India ; 1868-73, C. C. Thayer, M.D., and Mrs. C. C. Thayer, Turkey ; 1859, Bishop J. M. Thoburn, India ; 1886, J. B. Thompson, M.D., Siam ; 1863, Miss C. O. Van Duzee, Turkey, Persia ; 1882, Rev. H. C. Velte—1887, Mrs. H. C. Velte, India ; 1884, Miss

J. E. Wayte, India ; 1845-64, Rev. E. Webb and Mrs. E. Webb, India ; 1880-91, Mrs. W. White, China ; 1887, Miss N. J. Wilson, Japan ; 1888-86, Rev. G. W. Wood, D.D.—1871-86, Mrs. G. W. Wood, Turkey ; 1886, Rev. W. S. Worden, M.D., Japan ; 1868-77, Rev. E. R. Young, D.D., and Mrs. E. R. Young, Indians of Hudson's Bay.

The Recognition Meeting on Wednesday evening, in which each missionary introduces himself or herself, stating name, field, years and society, was specially interesting. The whole session of Thursday forenoon was devoted to the study of the work and promise and power of the Holy Ghost, and was led by Rev. A. T. Pierson, D.D., editor-in-chief of this REVIEW, and was a season of great spiritual power ; on Thursday afternoon Rev. J. Henry House, D.D., spoke on What Can be Done within the Greek Church for its Reformation ? Rev. F. G. Bingley, of Chile, on Bishop Taylor's Work in South America ; Rev. A. Hartmann, on Religious and Educational Work among North American Indians ; Rev. C. W. Cushing, D.D., on Italy ; Rev. A. T. Graybill, D.D., on Mexico ; Rev. E. R. Young, on the Indians of the Far Northland. In the evening Dr. McGilvary, the apostle to the Laos, spoke of Work in Northern Siam ; Bishop Thoburn, on the Great Religious Movement in South-eastern Asia, following which short addresses were made by Rev. H. C. Velte and Dr. Boggs, of India, and M. C. Mason, of Assam.

On Friday morning the devotional hour was led by Bishop Thoburn. Special prayers were asked for missionaries and native Christians in Korea and for others exposed to the plague, the "black death" in Canton. Rev. E. Webb read a paper on Hindustani Music ; Rev. W. M. Hayes spoke on the Need of Higher Education in Mission Fields, and over twenty missionaries took part in the discussion of the subject. The afternoon meeting was devoted specifically to woman's work, and was conducted entirely by ladies, some twenty mis-

sionary women taking part. The evening meeting was addressed by Drs. Barton and Reynolds, of Turkey; Dr. Gulick, of Hawaii; Rev. E. M. Pease, M.D., of Micronesia; Miss Little, of Kusaie; Rev. G. A. Ford, of Syria.

On Saturday forenoon the discussion was on the Native Christians. Dr. Graybill led on the duty of the native church to carry the Gospel over their own lands without foreign aid, and seven others spoke on different phases of the native Church. How Shall Poor Christian Women in India become Self-Supporting? six speakers gave information on this topic. How Shall we Treat Native Christians, as Superiors, Equals or Inferiors? was discussed by speakers from several countries. The afternoon was given up to a children's meeting and to a reception on the lawn, in which missionaries were presented to friends, especially to Dr. and Mrs. Foster. In the evening a composite stereopticon lecture was delivered by several missionaries from several lands.

On Sunday morning a "consecration service" was held, and a unique, powerful sermon was delivered by Drs. Ford, Leonard, Boggs, Barton and Amerman in a logically related order of thought—close, compact and impressive—on the Great Missionary Command of Christ, the Scripture Exposition, the Need and Adaptation, the Motive, Unity in Obedience, the Consummation, being spoken of in the order of the names mentioned. At three o'clock Rev. Ben-Oliel, of Jerusalem, spoke on Prophecies Concerning the Jews now being Fulfilled. In the evening Dr. Reynolds spoke on Work in Eastern Turkey; Dr. G. W. Wood, on Educational Work in Constantinople; Dr. J. L. Barton, on Work in Central Turkey; Dr. Christie, on Educational Work in Tarsus; Miss A. Ferguson, on Educational Work in Cape Colony; and Rt. Rev. C. C. Penick, D.D., Bishop of Liberia (Protestant Episcopal), spoke on Work in Liberia.

On Monday, during the devotional hour, brief memoirs were read of mem-

bers deceased during the year: Rev. J. Y. Leonard, D.D., of Asia Minor; Mrs. Lingle, China; Mrs. R. Telford, Siam; Rev. J. Le Nevis, D.D., China; Rev. A. Dowsley, China; Mrs. F. D. Phinney, Burma; Mrs. Samuel Cross, Siam; Miss Lund, Japan; Rev. George Douglas, D.D., West Indies; Mrs. Samuel R. House, Siam; Rev. J. E. Chandler, India.

Following this a discussion was had on "Is medical work by women missionaries in India considered as necessary as formerly?" and five speakers spoke at length in the affirmative. The general subject of Medical Missions was taken up, and fourteen representatives of different countries spoke, H. M. Lane, M.D., of Brazil, and several other medical missionaries being of the number.

The afternoon session was given to Japan, and W. S. Worden, M.D., gave personal experiences in the earthquake in Japan; Rev. J. H. DeForest spoke on the Political Situation; Dr. Amerman, on Denominational Unity in that land, and Miss Bigelow on Woman's Work in Japan. A season of questioning of the speakers followed, the answers throwing much additional light on the subjects under consideration. Dr. Cyrus Hamlin read a paper on Russia's Endeavor to Blot out Protestantism from Turkey. Mr. Phinney explained and illustrated the process of photo-engraving of the Karen Bible, now being conducted by the Baptist Society under his supervision, Miss Eastman reading the proof.

The evening was devoted to China and Korea, Rev. C. Merritt, M.D., presiding, and the speakers being Rev. F. Ohlinger, of Korea, Mrs. C. Merritt, Rev. I. Pierson, N. S. Hopkins, M.D., Rev. H. O. Cady, Miss Garretson, Rev. Gilbert Reid, Mrs. W. J. White, Rev. W. M. Hayes. Mrs. Ohlinger sang the national air of Korea.

Tuesday the devotional hour was in charge of Rev. J. A. Davis, the special topic of prayer being the sanitarium at Clifton Springs, its founder and its pa-

tients, and the International Missionary Union. A resolution was adopted that "Whether at home or abroad, at work or at rest, on the land or on the sea, we remember at the twilight hour the sanitarium and its work, our International Missionary Union, and the missions of the world" in prayer.

Mrs. Newton conducted a question-box; Mrs. Ford read a paper on Improved Conditions of Living in Africa. Rev. J. H. House spoke on Bulgaria, the storm-centre of Europe; and Dr. Hamlin read a paper on the Strife between Sir Stratford Canning, the English ambassador at Constantinople for many years, and the Czar Nicholas. Dr. Barton spoke on the Restrictions of Mission Work in Turkey.

The afternoon session was given to the consideration of the opportunities of the missionary at home, and how to bring the individual church-member into helpful touch with the work, and how to get pastors at home more deeply interested. The evening was given to the missionaries who anticipated returning to their fields this year: 8 going to India, 12 to China and Korea, 4 to Siam, 4 to Japan, 3 to Palestine, 2 to Syria, 3 to Turkey, 1 to Persia, 1 to Assam, 3 to Bulgaria, 1 to Mexico, 1 to Africa, and others to Micronesia and other fields—46 in all. Rev. Dr. George W. Wood addressed the company on behalf of the Union.

The meeting closed with a "nugget" session on Wednesday morning.

The following officers were elected for the ensuing year: President, J. T. Gracey, D.D., Rochester, N. Y.; Vice-Presidents, Cyrus Hamlin, D.D., S. L. Baldwin, D.D., W. B. Boggs, D.D., J. L. Amerman, D.D., Rev. A. T. Graybill, Rt. Rev. C. C. Penick; Secretary, Rev. W. H. Belden; Associate and Recording Secretary, Mrs. C. C. Thayer; Treasurer and Librarian, Rev. C. C. Thayer, M.D.; Executive Committee, Rev. J. A. Davis, Mr. F. D. Phinney, C. W. Cushing, D.D., Rev. J. L. Barton, James Mudge, D.D., Mrs. W. H. Belden, Mrs. W. J. White.

### Bishop Thoburn's Address.

The field which I represent is one of immense area and population. India has 1,500,000 square miles and 284,000,000 inhabitants. Malaysia includes the Malay Peninsula and the islands on which Malay people live—an immense area, with enough population to bring the total in my field up to 325,000,000—nearly three times that of the Roman empire in the days of Paul. Our missionaries are preaching in 16 different languages. There is much of interest in every part of the field; but I shall only have time to speak of one feature of our work, the rapid advance among the lower castes. This movement extends through all our land, the Northwest provinces and into parts of the Punjab, Rajputana and the Central provinces, thus covering a territory inhabited by 60,000,000 or 70,000,000. The movement is confined to the very lowest classes socially, but not to the poorest. The majority of the converts are sweepers or scavengers by caste affiliations, but very many of these are cultivators and live in comparative comfort. The same is true of the Chumars, or leather dressers, who rank very low, but large numbers of whom never touch leather, but work as day laborers or cultivators. Other low castes are represented among the converts, the standing of each varying in different parts of the country.

About five years ago a movement toward Christianity began to be noticed among these people, and it has been steadily maintained ever since. For some time the converts have averaged, of all years, about 50 a day. Up to date there seems no signs of abatement to the work. If we are able to provide for it there is every prospect of its progress and wide extension. The latest letter from a native brother reported 200 baptisms in a week and 2000 candidates for baptism. Another has reported over 3000. If I could get \$2000 a year for five years I would undertake to open a new mission field, and have 5000 converts in it within five years.

This movement has the following points in its favor: First, the people do not ask for money, employment, or any temporal reward. They are anxious to have their children educated, but ask for nothing besides. Second, they make satisfactory progress after becoming Christians. The children of those who became Christians thirty years ago have grown up before our eyes. Some are ordained ministers, some teachers in high schools, and now some are successfully learning stenography and typewriting. Third, the low-caste men of to-day will be the leaders of society before the close of the next century. The social stain is rapidly removed after they become Christians. Fourth, from a missionary point of view, the value of the work is enhanced by the fact that workers are raised upon the field. During the past five years I have ordained 200 men, while not less than 100 workers of lower grade are thrust out every year. We have now a total of nearly 1000 native preachers, and, including teachers, Bible readers and other helpers, we have a total working force of 2400 men and women.

### The Outlook in India.

BY REV. J. L. PHILLIPS, M.D., SECRETARY SUNDAY-SCHOOL UNION, INDIA.

The Bible was never in such demand in India as now. I hear South India called "the benighted presidency" sometimes; but there is more Bible there to the square inch than in any other part of India. The Secretary of the Madras Auxiliary Bible Society, and others in like employment, testify to the increasing call for our sacred Scriptures in English and in the leading vernaculars of the land. I believe that there are thousands reading this Book daily of whom we know nothing as yet, but who will be heard from by and by. Those three clauses of seven words each in the fifty-fifth chapter of Isaiah are coming to mind often in these days: "It shall not return unto me void; . . . it

shall accomplish that which I please; . . . it shall prosper whereto I sent it." Let us all look and pray for greater victories.

The special work for English-speaking young men—chiefly students in missionary and government colleges—has been very cheering of late. Our brother, Robert P. Wilder, of the Student's Volunteer Movement, has been rendering important aid in this line in several of our great cities, particularly in Calcutta. Quite a number of young men have recently come out boldly for Christ, and are bravely facing petty persecution for His sake. I am looking for a broader and more general movement toward Christianity among students. The position of principal or professor in these colleges is one of grave responsibility in these days. We need men of Alexander Duff's spirit to meet these young scholars, and to illustrate by life and lips the purity and power of our holy faith. I believe we have men in our missionary colleges whose lives and labors are telling for the truth, and I look for large results.

The Young Men's Christian Association is coming to be an agency of recognized power in this country. The earnest work of Mr. David McConaughy at Madras for four years past has yielded cheering results. He was general secretary at Philadelphia, and brought his American methods with him, and his singular fidelity and strong faith have been richly rewarded. Mr. Robert McCann, of Ireland, has just completed three years of faithful effort at Bombay and retired home, I regret to say, for that city needs a strong man to stay and give his whole time to the work. At Calcutta we have recently welcomed Mr. J. C. White from America, who is beginning his difficult duty with good courage. I believe there is a bright future before the Y. M. C. A. in India, particularly in our large towns and among young men of all classes, native and foreign.

The abundant blessing of our covenant God continues to rest upon our

efforts for the little ones of this broad and beautiful field. Distinctly do I recall the time when we were seeking them, and not with much success, but now they are seeking us, and we are finding it not so easy to provide teachers for this growing multitude. Two admirable Sunday-school conventions have been held recently—one for the whole Punjab at Lahore, and the other for the Central Provinces at Jabalpur. These meetings are strengthening inter-denominational fellowship and bringing Christian workers of all churches into very hearty co-operation. Our Sunday-schools are increasing rapidly all over India, and, what is of more importance, they are growing better. Our teachers are better trained, and their work is being done more satisfactorily. Best of all, our pupils, in Hindu schools as well as Christian, are coming to Christ and beginning to bring their friends to Him.

Temperance reform is getting a firmer foothold in India. All American missionaries, and many of the European societies, are total abstainers. Strong drink is rarely seen on Christian tables, the quill-driving globe-trotters to the contrary notwithstanding. Bands of Hope for children are being organized in connection with churches and Sunday-schools. In many places large numbers of native gentlemen have been enrolled in temperance organizations. There is need of all this, for intemperance is undoubtedly spreading in the Hindu and Mohammedan communities. But the Church of Christ is lifting up her voice and hand against this growing vice.

Such are some of the cheering tokens in the general outlook here now. Perhaps the very brightest of all, however, is the rising zeal of the native Church of India for bringing her countrymen to Christ. I am noticing this particularly in connection with my own line of effort. It is very gratifying to see these disciples engaging in voluntary service for their own people and for the little ones who now come so eagerly to our Sunday-schools. I believe that the

improvement and extension of Sunday-schools will prove a great blessing to our native Church, while it carries blessing to the heathen around. As never before we missionaries must devote strength to training native workers for this great field. It is vastly better to set twenty men to work than to do twenty men's work. The great and growing harvest in India calls for trained hands, loving hearts and consecrated lives. While Africa and China call for so many toilers, we hope that India's claim may not be overlooked. The watchmen begin to see "eye to eye," and "the morning cometh."

### The Political Complications in Korea.

BY REV. F. OHLINGER.

I am not sure that the political complications have anything to do with our missionary troubles. We had trouble before at Pyeng-yang—in fact, we have had trouble there ever since we bought property, nearly two years ago. Dr. Hall has since that time rarely made a visit to the place without meeting with some kind of abuse

At the attempted opening of a postal system in Korea in 1884, and during the banquet given in the celebration of that event, a conflict took place between certain rival parties led by Min Yong Ik and Kim Ok Kyun respectively. These were both reformers and liberals, or "openers to the modern" as opposed to the "preservers of the ancient" or conservatives, yet in that *emeute* they stood on opposite sides. Min (or, as our Japanese friends say, *Bin*) was seriously—it was feared fatally—wounded, and his recovery under treatment of Dr. Allen opened the way for us missionaries more fully. Kim was allowed to escape to Japan, where he found friends. He made the acquaintance of some missionaries, but I am not aware that he ever identified himself with the Church. He spoke a little English, but was evidently glad to meet some one to speak to him in

Korean at the time I visited him two years ago.

Min, after his recovery, was ostensibly sent on a mission to European powers, but never went farther than Hong Kong. His stay there is generally viewed as an exile on grounds of expediency. Some four or five months ago the Government asked him to return to Korea, and soon after Kim was lured from his hiding in Japan over to Shanghai by a man who had been in Europe and who had evidently become well acquainted in higher social circles there. He had letters from Père Hyacinthe and other dignitaries in his possession. He treacherously and brutally assassinated Kim, claiming that he did it from patriotic motives. On his person were found documents that showed that he acted for a faction calling itself the Government. Both he and the body of his victim were at once taken to Korea on a Chinese gun-boat. A proclamation was issued rewarding him for his deed, and condemning the corpse of Kim to the customary treatment of traitors. On the very heel of this proclamation came the demand for an explanation from Japan, and the urgent appeal from all the consuls in Shanghai that the body be not mutilated and that the assassin be punished. The king had received the congratulations of the Min family (the family of the queen), and a banquet had been given. The old regent—the Tai Won Kun—known as the persecutor of Roman Catholic Christians twenty-eight years ago, the leader of the conservative party, and the deadly enemy of the queen's family, "wept like a child, and worshipped all night before the tablets of Kim's ancestors." It is all a perfect jumble of *politics, family feuds, and personal grievances or ambitions.*

To recapitulate and to show you that this analysis does not analyze, and that the usual wording of telegrams tells us nothing as to the party really in power, we have :

1. The Tai Won Kun, the king's father, *pro-Chinese*, and leader of the con-

servative party, and yet the strong personal friend of the recently assassinated Kim Ok Kyun.

2. The king, son of the above, apparently a well-meaning, humane ruler, between and in the midst of numberless cross fires.

3. The queen, head of the *Min* family, and of the progressive party, the enemy of the old regent and of Kim, the assassinated reformer. She *seems* to rule the country, is devoted to Buddhism, and anti-Chinese. There is serious strife between leading factions of her family.

4. Min Yong Ik, cousin of the queen, a radical leader and personal rival of Kim, since the *emeute* practically exiled to Hong Kong.

5. Kim Ok Kyun, head of a powerful family, another leader of the reform party, a personal friend of the old regent (conservative), a rival of Min Yong Ik, who, as we have said, was assassinated a few months ago in Shanghai.

6. The Tong Hak (Eastern sect) arose a little over a year ago in the province of Chyella, in Southern Korea. Not openly, and yet evidently allied with one of the above parties or leaders. Motto : "Stand for Korea ; away with Japanese and across-the-ocean men" ("Westerners"); suppressed two years ago. They are probably "the rebels" referred to in the telegrams.

Yet we do not know ; the "rebels" of to-day may be the "government" tomorrow. The "ins" are the government, and the "outs," *whenever they become restive*, are the "rebels." They may change places and names overnight. No one can tell here what a telegram that the "rebels have been defeated" means. These items are not worth the paper on which they are printed until we know the *names, leaders, and principles* of the contending parties. We may assume, however, that the Koreans still "eat Li rice"—*i.e.*, that the dynasty which has stood five hundred and three years still stands, and that the humane, intelligent, and fairly progressive king still reigns. Still

the complications are serious and foreboding.

### Revival Influences, Foochow, China.

A gracious outpouring of God's Spirit is reported in North China, and it is with gratitude we learn of special Divine blessing at Foochow. Rev. J. H. Worley, of the Methodist Episcopal Mission, tells of it in a letter at hand, which we quote without editing. He says :

"We have had a most gracious revival which lasted eighteen nights, and still goes on in the hearts of the people though the meetings have closed. The first three nights it rained hard, and the attendance was small, only the theological students, a few from the college, and two or three missionaries being present. The meetings were enthusiastic from the first, considerable preparatory work having been done among the theological students. The Holy Spirit was present, and all felt His power and were willing to take any part or perform any task laid upon them. The first night every one in the church except two came to the altar to consecrate himself to God's service ; and thus it continued from night to night till the weather cleared, and the attendance was large, when there was not room for all who desired to kneel at the altar. Several nights as many as fifty were seeking either pardon or purity ; so when the altar and surrounding space were filled, others knelt at their seats. Prayers of confession and earnest pleading for mercy were heard in all parts of the room, several praying at once.

"When opportunity was given for testimony no time was lost. Sometimes five or six would rise together, and I had to indicate who should speak first. The last night was a jubilee service, at which ninety-two persons spoke in thirty-five minutes ; besides, there was considerable singing interspersed.

"One hundred and seven persons were revived or pardoned, and the evidences of genuineness were as great as could be desired—a joyous, happy face,

and definite testimony as to what had been wrought in their souls. There were several cases of bitter penitence, which, I think, is rare among the Chinese. With some the struggle lasted only a little time, when peace and joy would fill the heart ; with others it lasted several days, with sleepless nights, but at last the clouds would burst and the sunlight of God's redeeming love would flood the waiting soul.

"That the work was thorough is more and more evident as the days pass by. In my daily intercourse with the theological students, and the exceeding joyfulness with which they tell the good news to others, it is easy to see a great change has taken place in many of their hearts. But no greater work was accomplished than among the students of the Anglo-Chinese College, some of whom were among our brightest Christians before. Since the meetings closed the older students have special services for the instruction of new students in Christian doctrine. Sunday afternoons they have Sunday-schools for heathen children in the various churches and day-school buildings. They also do considerable preaching in the villages ; and, in order to be better prepared for these services, they have invited Mr. Miner, one of the professors in the college, to give them special instruction in the preparation and delivery of sermons.

"It will doubtless be a surprise to many to know that most of these persons were members of the Church and recognized as among our best Christians ; and, more surprising still, that not a few were theological students. Some professed to be reclaimed, having grown cold and lost the evidence of pardon ; but the majority testified they had never been forgiven and were ignorant of the joys of salvation. I must confess it was a surprise to me, and yet I was somewhat prepared, since in similar meetings last conference several preachers found great joy such as they had never experienced before.

"I fear a great many church-members in China have only renounced idola-

try to accept Christianity as a system. It has been a change of head and not of heart; having failed to realize it as a new life and power in the soul. We often hear it said the Chinese do not have such sorrow for sin and joy in salvation as appear in Christian lands, and the explanation usually given is that in the absence of truth they ignorantly worship idols, and when they accept the Gospel they do it as little children, and hence are not conscious of being great sinners in the sight of God. In so far as we have neglected to show them they are rebels against God, needing repentance and pardon through Jesus Christ, our work has been a failure. What many of our members need is just such preaching and exhortation as nominal Christians and sinners need in the home lands. There is a great work to be done in the Church as well as out.

"There are signs of awakening on every hand. Hardly a week passes but I receive an invitation from some new village or neighborhood to go and preach or open a Christian school. Several months ago a native physician sauntered into our chapel at Hok Chiang, and at once his attention was arrested by the strange but joyous message. He went away without speaking to the preacher or making known the fact that his heart was moved. The more he pondered, the more he was convinced of its truth. When he reached home he began telling the strange story to his friends and neighbors, many of whom received the Word gladly. He repeated the story in several villages with the same results. Desiring to know more of the doctrine, representatives from fifteen families—among them a woman over seventy years old—walked several miles to the chapel and related how they first heard the truth. Each Sabbath since the number of those traveling this long distance to attend church has increased. A building will soon be ready for chapel and a helper sent to instruct them further in the doctrine.

"Within the past five months on the Foochow district alone we have opened

nine new preaching-places. In order to meet the demands of these providential openings I have had to send out from the theological school eight students as pastor-teachers, and during the summer vacation several more will be appointed. The day is past when we have to fight our way into the villages. If we can furnish the men and means to enter all the open doors, we shall be thankful.

"Ting Kan, a large literary and commercial centre, we tried in vain to enter for over thirty years. Last year unexpectedly the barriers gave way, and we have taken possession in the name of the King. Already we have a large property for church, schools, and residence for native pastor; also two girls' and one boys' school, and a night school, and several of the most influential families have become Christians. I visit the place often and find the people anxious to learn the doctrine. On a recent visit five hundred people listened long and attentively to the native pastor and myself preach. When we proposed to discuss informally, they asked that we sing and pray again as we did at the opening, so they could learn more about our mode of worship.

"Guoh Tah is another important point opened recently. Here for a time we met considerable opposition from the village elders and literati; but when the pastor moved into the town these men, to our great surprise, called on him and made presents according to etiquette, and the next night the pastor invited them to a feast, and the pipe of peace was smoked, and all has moved smoothly since. We have a boys' school numbering fifty and several probationers. At the last quarterly meeting the chapel was crowded, and many stood at the doors and windows eagerly catching every word that was spoken. Once a week Miss Masters, M.D., holds clinics, and the pastor and I preach to the patients and others who come. A silversmith (not Demetrius) and his whole family have been gloriously saved. A few days ago he came to

my house carrying two great baskets on a pole across his shoulder, as the custom is in China. The baskets were filled with idols, ancestral tablets, prayer-books, and other objects used in worship. Mrs. Worley asked him if he did not feel sad at parting with them, and he said emphatically, 'No.' Many people are turning from idolatry to the true and living God.

"Thus the work moves on with increasing success in so many places I cannot tell you all. Let these few examples suffice to give you an idea of what God is doing and the prospects which gladden our hearts daily."

Address of Rev. Thomas L. Gulick, D.D.,  
at the International Missionary Union.

When the first missionaries went to Hawaii in 1820 the Hawaiians were naked savages, given to infanticide, drunkenness, gambling, and theft. They were constantly engaged in bloody wars among themselves; they offered hundreds of human sacrifices upon their altars. They had a terrible system of tabus; they had no written language, and the common people were the slaves of the kings and chiefs.

Now all are free men, and for many years have had the right to vote. All know how to read and write. The land is dotted with churches and school-houses built by themselves. Life and property are safer than in the United States. There is a smaller percentage of illiterates among those born in these Hawaiian Islands than among those born in any State of the United States. While Europe, America, Africa, and other islands of the sea have been deluged in bloody wars, the Hawaiian Islands have had no war for seventy-five years. They claim to be the most industrious and commercial nation of the earth.

The market value of our annual product is \$116 per capita. With our population of less than 100,000, our foreign commerce for the year 1860 amounted to \$2,000,000. For the year

1890 it amounted to \$20,000,000! Of this \$17,000,000 was with California alone.

We have no snakes nor any deadly animals in the islands. We have no cholera, nor yellow fever, nor other plagues of the tropics there. We have the highest mountains of any islands, and are ten degrees cooler than any other country of our latitude. Five sevenths of the private property of the islands has been created and is owned by Americans and their descendants.

The 4th of July, Decoration Day, and Thanksgiving Day are celebrated with as much regularity and enthusiasm as here. We have no beggars and no Tammany Hall. We have the largest and most accessible active volcano in the world, which is a safety-valve, saving us from frequent and dangerous earthquakes such as they have in California and Japan. A good carriage road takes you from beautiful Hilo thirty miles through tropic forests to a fine hotel on the very brink of the crater, where you can luxuriously lie in bed and look down on the glowing, boiling fires of Pele; or you can take a Turkish bath in the steam from Pele's laboratory conveyed by pipes into the bath-room from the steaming crevasses around the hotel. Tourists call our land the Paradise of the Pacific and the inferno of the world. We are on the cross-roads from Washington, Oregon, and California, and New Zealand and Australia; between Nicaragua and Japan and China. We have the only coaling stations, the only harbors, the only watering-places, the only source of supplies, the only naval stations, the only place of refuge, repair, or defence for thousands of miles in every direction. The English papers call Hawaii the Malta and Gibraltar of the North Pacific.

The London *Times* says, "It is easy to understand the advantages which will accrue to the United States Navy from the possession of a naval station so advantageously placed."

Honolulu is practically nearer to Washington than Buffalo was in the days of Adams and Jefferson. Passengers go through from Honolulu to Washington in from twelve to fourteen days; messages in six or seven days.

When the Pacific cable is laid news and messages from Washington will be published in Honolulu three hours earlier than they were sent. Westward the star of empire takes its way. In the drama of the world's great future the scene of its most important and culminating acts will be on the shores and islands of the Pacific Ocean.

### III.—FIELD OF MONTHLY SURVEY.

#### Missions in Spain and Austria.

BY REV. H. A. SCHAUFFLER, D.D., CLEVELAND, O.

*Spain.*—Though Spain, in her zeal for Christianity as she understood it, expelled both Moors and Jews, she stands in as great need of missionaries who shall proclaim the pure Gospel to her children as any country in Europe. The intellectual, moral and material ruin wrought by Rome wherever she has ruled, must be seen to be appreciated. Those who maintain that Protestant missionary work for Roman Catholics is superfluous, because they have the Gospel and many of them are good Christians, and those who refuse to aid such work as being hopeless, are equally wide of the truth, which is, that Roman Catholics have been deprived of the Word of God, led astray by Rome's errors, demoralized by the teaching and example of her priesthood, and enslaved by her ghostly authority, enforced by the terrors of purgatory, and that they can be reached by the saving truth of the Gospel and transformed into joyful, faithful, zealous and witnessing disciples of Christ. That is what is being done in Spain by more than a dozen Protestant missionary societies.

The following list of missionary societies at work in Spain and summary of their work is abridged from a statement kindly furnished by Rev. William H. Gulick, missionary of the American Board at San Sebastian, and last year's reports of his and the American Baptist Union's missions. The writer has not been fortunate enough to secure any further reports of societies.

1. The American Board has a church and day schools at Santander, San Sebastian, Logroño, Pradejon, Fauste and Zaragoza, and a dozen other preaching stations, of which the chief are Pamplona and Roa. At San Sebastian it has an International Institute for Girls, with 40 boarding pupils.

2. The Evangelical Continental Society, of England, which, under Mr. Gulick's superintendence, maintains the important work in Bilbao with 4 preaching stations, and carries on a mission in Camuñas, province of Toledo.

3. English "Christians," also known as "Plymouth Brethren," have churches and schools in La Coruña, Marin, San Tomé, Vigo, Figueras, Barcelona, Madrid, besides a number of other preaching stations and schools.

4. The American Baptist Missionary Union maintains work in Barcelona and several preaching stations, and reports 5 preachers, 3 churches, 100 church-members scattered over 17 towns and villages. It publishes a paper—*The Eco*. In some places the meetings have been attended by from 300 to 600 people, and on special occasions from 700 to 1500. The field is vast and needy.

5. The Committee of Lausanne, Switzerland, has a church and schools in Barcelona and preaching stations in the province.

6. The Committee of Geneva has a church and schools in Reus in the province of Tarragona, and a church and a school in Pontevendra, and a preaching station in Tarragona.

7. The English Wesleyan Methodists have a church and schools in Barcelona, several preaching stations in the district, and 3 churches and several schools and preaching stations in the Balearic Islands.

8. The Scotch United Presbyterian Church has churches and schools in Madrid, Jerez de la Frontera, Andalusia, and in Fernando, near Cadiz.

9. The Spanish and Portuguese Aid Society (English and Irish Episcopalian) have formed two churches with schools in Madrid, and a church with one or more schools in Valladolid, Salamanca, Villaescusa, Monistrol, San Vicente and Malaga, and two churches in Seville.

10. The German Lutherans, Pastor Fritz Fliedner, missionary, have a church and schools in Madrid.

11. The Irish Presbyterian Church has a church and schools in Cordova and Puerto Santa Maria, and a theological school at the latter place.

12. The Spanish Evangelization Society (Edinburgh) has a church and

schools in Seville, Cadiz, Huelva and Granada, besides minor stations in Villafraanca, Puerto Real, El Carpio, Montori, Tharsis and Niebla.

13. The Dutch (Presbyterians) have founded a church and schools in Malaga, Almeria and Cartagena.

14. A Swedish mission in Valencia, with 1 missionary and 2 groups of converts in a province with 270 villages and 730,000 inhabitants.

Mr. Gulick thus summarizes the Protestant missionary work being done in Spain :

Houses or rooms used for chapels and schools, 122 ; foreign missionaries, male, 20 ; female, 29 ; Spanish pastors, 41 ; evangelists, 37 ; attendants on public worship, 9000 ; communicants, 3600 ; schoolteachers, men, 79 ; women, 83 ; pupils, 5000 ; Sunday-schools, 85 ; Sunday-school teachers, 195 ; Sunday-school scholars, 3600 ; Spanish Christian periodicals, 5.

In a communication from Mr. Gulick, published in the *Independent* for March 26th, 1891, he makes the following statements, which in a recent letter he refers to as still holding good :

“The number of congregations in Spain is now larger than ever before ; and though there are no congregations as large as several that were found fifteen years ago in Madrid, and in Seville and in some other places, the sum total of persons in regular attendance and the total of the active membership are as large if not larger than ever before. Today the chief strength of Protestantism is not perhaps found in the organized churches with their pastors and schools in the large cities, but in the many groups of Christians, some with pastors and some without pastors, that are scattered far and wide throughout the country. It is in these places that the individual life of the Protestant Christian becomes the object of special notice, and where the teachings of the Gospel and its results are brought into open and unavoidable contact with the teachings and fruits of Roman Catholicism.

“When a man in a country village, who has been wasteful, and quarrelsome, and profane, and a gambler, begins to frequent the chapel, leaves his

former associates, is seen coming and going with the Protestants, gives up his worldly and vicious ways, ‘joins the Church’ in public confession of his faith, bringing with him his wife and family, and becomes an active member in all its good work, such a case *tells* as it could not in the city. And especially does it tell when for weeks and months the man becomes the mark for the priest, who, failing to recover him to his flock by entreaties and blandishments, resorts to persecution such as only a village priest can devise, to harass and injure an old-time parishioner. These men and women are the salt of the Church, and a credit to Protestantism throughout the districts where they are known.

“The presence in the land of these Protestants, of the city and of the country, few and simple and poor as they may be ; the persistent life and growth of their churches and schools ; their dignified and reasonable demand for recognition and protection under the government that they loyally help to support, and the example of a truly Christian conduct that cannot be gainsaid by their Roman Catholic neighbors, have wrought a radical change in public sentiment toward Protestantism. The Protestant community is now a recognized element in the body politic, the rights of which cannot be evaded by the rulers, and which generally receives from the authorities such protection as is needed.

“If enemies declare that nearly all the knowledge of evangelical Christianity to-day in Spain is the direct fruit of foreign funds and of foreign teaching, we answer, How could it be otherwise ? The seeds of Evangelical truth were destroyed by the Inquisition in fire and blood. No element of Protestantism survived in Spain, as in France and in Italy, from which historical root there might, in the nineteenth century, spring the vigorous branch of Evangelical religion producing the sweet flowers and fruits of the Gospel of Jesus Christ.”

A very interesting and hopeful fea-

ture of the work of the American Board in Spain, and one which is of value to all other Protestant missionary operations, is the training school for girls at San Sebastian, incorporated in Massachusetts under the name "The International Institute for Girls in Spain." At its head is Mrs. Gulick, assisted by three American lady teachers. The course of study is thorough and comprehensive, including, besides languages, history, geometry, trigonometry, zoölogy, geology, chemistry, physics, and philosophy. In order to obtain a Government degree and diploma, pupils of this school matriculate in the Government institute or high school, and go up yearly to be examined by the Government Board of Examiners. The result of the first public examination of these pupils was highly gratifying to their teachers and friends, and equally depressing to bigoted Catholics, one of whom exclaimed, "It does seem that the Evil One himself helps them!" One of the immediate results of the notable success under the Government examiners was the official invitation to take part in an "Exhibition of Arts and Sciences," where the American school was assigned one of the best places, with the word "Evangelico" or Protestant prominently displayed over it, and attracted much favorable attention from priests as well as laymen and public prints. The school richly deserves a permanent and fitting building. Spain needs nothing more than she does intelligent Christian women. The success of the school in the face of great difficulties is a most cheering omen for the future of the country to which so much attention has been directed in connection with the celebration of Columbus's discovery of the New World. The network of Protestant mission stations and the results achieved give promise of great spiritual blessings for Spain when its mediæval twilight shall be dispelled by the full shining of the sun of righteousness.

*Austria.*—Passing from Spain to Austria, we find a land in which Protestant

missions have encountered more serious and determined opposition than in any other country of Europe excepting Russia. Even in Turkey there is more religious liberty than in Austria, where to this day no Protestant denominations are recognized as having any legal status or rights except the Lutheran, the Helvetic Reformed and the Herrnhut (Moravian) churches. No other Protestant church has any right to hold public Divine service; Austrian children of school age, even Protestants, are not allowed to attend the Sunday-schools or other services of non-recognized churches, to whose private religious gatherings only invited guests may be admitted. The giving away and even lending of tracts is a punishable offence (the writer of this once paid a fine of over \$20 for lending tracts to children in his own dwelling), and colporteurs are forbidden selling the Scriptures; they may only secure subscribers, to whom the books have to be sent by mail, thus largely increasing the expense and the difficulty of circulating the Word of God. Though almost all educated Catholic laymen in Austria have lost their faith in the Catholic Church, yet, the Catholic religion being that of the royal family and aristocracy, and really of the State, at least in Cis-Leithania (all Austria west of a line drawn northeast and southwest, and nearly touching Pressburg), it is for the interest of Government officials to enforce the outrageously oppressive laws dictated by the papal hierarchy. Were it not that the emperor, though a strict Catholic, is also a lover of all his subjects and of justice, even the recognized Protestant churches would be in danger of losing the restricted rights now conceded to them, and the unrecognized Protestants would be persecuted out of the realm.

But notwithstanding the determined and powerful opposition of the papal forces, backed by Austrian law and Austrian officials, missionary work for Catholics has been rewarded with remarkable success, and that, though the array of different Protestant missionary

bodies laboring in Austria is very small compared with the number found working in Spain.

When in 1872 the writer, with Rev. Drs. E. A. Adams (now at the head of the large mission among Bohemians of the Chicago Congregational City Missionary Society) and A. W. Clark (at the head of the American Board's Mission in Bohemia), reached Prague, they found two other bodies at work for Catholic population in Bohemia—the Herrnhuters (called the Moravian Church in this country), who had recently commenced work in Eastern and Northern Bohemia, where they have two flourishing churches with preaching stations and an orphanage, and the Evangelical Continental Society of London, supported largely by Congregationalists, and doing its work through several pious pastors of the Reformed Church of Bohemia, who established a number of preaching stations in Raudnitz and Leitmeritz and other places in the northern half of Bohemia, and superintended the work of native evangelists and colporteurs. The missions of the Scotch Free Church in Prague and in Buda-Pesth (Hungary), and of the Irish Presbyterians in Vienna, were for the Jews. A small Baptist church in Vienna was cared for by the agent of the British and Foreign Bible Society: Now the American Baptist Missionary Union reports a missionary stationed there whose efforts have been so blessed that baptisms have repeatedly taken place, and the place of worship has become too small. Some years ago a small split from the American Board's mission church in Prague joined the Baptists, and is doing zealous work, seeking to enter the doors which in increasing numbers are opening in different parts of Bohemia. A German Methodist mission in Vienna was also started, and suffered much opposition from the authorities. The writer once addressed their meeting, when no singing or praying was allowed. Think of Methodists put under such restraints!

It would be very interesting to tell

the whole story of missionary work for Catholic population in Bohemia and Moravia, a story full of touching incidents of souls awakened to seek and find a peace in believing in Christ which their church, with its religion of forms and fear of purgatory, could never give—a story full of stirring tales of bitter wrongs patiently endured; of unequal conflicts heroically carried on; of wonderful successes achieved by single-hearted faith, steady allegiance to the truth, and self-sacrificing labors for its spread. But our limits prevent, and we must confine ourselves to giving the results of the work of one mission, the largest in Austria—that of the American Board—which has extended from Prague as a centre to the eastern and western and southern boundaries of Bohemia.

The last year's report of this mission is full of encouragement. In spite of the never-ceasing opposition of a government whose right to rule is based on a constitution that "guarantees full liberty of faith and conscience to every one," in spite of the harassing efforts of police, priests, editors, landlords and bigots of all kinds to exterminate "heresy," the triumphs of Gospel truth are more marked than ever. The police search dwellings and confiscate hymn-books and Bibles; priests order employers to dismiss Bible-reading workmen; even children suffer persecution in the public schools, and some parents disown their children who join the mission churches. And yet the influence of the mission is not only spreading into the hitherto most bigoted parts of Bohemia, which rejected the Gospel even in the glorious Reformation times that followed the martyrdom of John Huss, but is winning its way among the educated classes.

The Y. M. C. A. has proved even a more useful adjunct of the Church's work than in lands where there is more liberty. Incorporated under the laws governing associations, which a church cannot be, it claims the protection of law, owns buildings, holds public meet-

ings, and reaches those whom the mission church, unrecognized by law and hampered by legal restrictions, cannot attract. The Prague Y. M. C. A.'s exhibit, at a recent national Bohemian exhibition, received honorable mention and a beautiful diploma presented by the city of Prague and signed by its highest officials. That is vastly more significant in Austria than in a Protestant country.

The most remarkable proof of progress is found in Pilsen, the chief city of Western Bohemia, which refused entrance to the reformers in Bohemia's golden age. In a recent number of the *Missionary Herald* Dr. A. W. Clark reports a delightful visit to that stronghold of Romanism. On Saturday evening he addressed a large audience. On Sunday he preached to 120 hearers, 60 of them members of the mission church, the rest Roman Catholics, and then followed a communion season of such tender interest and spiritual power as is seldom witnessed where the Church is not suffering for the truth. A Y. M. C. A. has been formed here, and has gained legal standing. From Pilsen Gospel truth is spreading into the region round about, containing 1,000,000 souls.

This mission reported in 1893 1 central station (Prague) and 40 out-stations, with 2 ordained American missionaries and their wives; 14 Bohemian workers, of whom 4 were ordained; average weekly congregation of 1479; 10 churches, with 676 members, of whom 165 had been received in the year just ended. A house of refuge for fallen girls—nowhere more needed than in a Catholic country, where the open immorality of the priests makes havoc with the morals of their people—has won the respect and friendliness of the authorities.

Of the Christian character of the converts, almost all Roman Catholics, Rev. L. F. Miskovsky, himself born in Bohemia but educated in this country, and who spent a number of months last year in Bohemia, writes: "It is not without

reason that I affirm that in the sterling Christian piety and zeal which characterizes them as a whole lies the hope of reviving in Bohemia the ancient faith of their forefathers and of evangelizing the country. It is the mission of these converts to leaven the masses of indifferent, unbelieving, superstitious and hypocritical adherents of Rome with the pure Gospel of Christ. This is what by God's grace they are doing. The noble and courageous witnessing for Christ and the general influence of this little band of Christian converts, the despised and legally non-recognized 'Independents,' has a very great effect upon the legally recognized Protestant churches, leavening them with the Gospel spirit and stimulating them to a more consistent and spiritual life." A very significant fact in connection with the work of the mission in the almost wholly Roman Catholic southern part of Bohemia is the purchase and fitting up as a place of worship a building in the garden of the very house in which the great Bohemian reformer, John Huss, was born. It is related that, when in prison in Constance before his being burned at the stake as a heretic in 1514, John Huss dreamed that the Pope effaced the image of Jesus Christ from his prison walls; but the next day a great number of painters restored that image in greater beauty, which greatly encouraged him to believe that, after Rome had done her utmost, Christ's image would be restored in the hearts of his countrymen; whereat he (Huss), awaking from the dead and rising from the dead, would "thrill with great joy." The last part of that dream is having blessed fulfillment in our day.

#### Statistical Notes.

In the weighty case of Protestantism *versus* Catholicism, what is the situation and prospect after nearly four hundred years of stubborn conflict of truth against pernicious error? The figures which follow will furnish the substance for a reply to that question by no means

wholly unsatisfactory or without encouragement. The Protestants number about 150,000,000 and Roman Catholics about 225,000,000. Of these 375,000,000 Europe holds the large majority, or some 88,000,000 of the former and 162,000,000 of the latter. This table will show at a glance what European countries are strongholds for the ideas and convictions which were quickened by the Reformation, and also where the papacy is still supreme.

	Protestants.	R. Catholics.
Great Britain . . . . .	32,726,000	5,412,000
Germany . . . . .	31,027,000	17,375,000
England and Wales . . . . .	27,903,000	1,500,000
Russia . . . . .	6,000,000	8,500,000
Sweden . . . . .	4,807,000	1,000
Austria . . . . .	3,864,000	32,254,000
Scotland . . . . .	3,698,000	365,000
Netherlands . . . . .	2,630,000	1,600,000
Denmark . . . . .	2,181,000	3,700
Norway . . . . .	2,000,000	1,000
Switzerland . . . . .	1,775,000	1,225,000
Ireland . . . . .	1,125,000	3,547,000
France . . . . .	750,000	37,593,000
Italy . . . . .	62,000	30,400,000
Spain . . . . .	10,000	17,600,000
Belgium . . . . .	10,000	6,185,000
Portugal . . . . .	1,000	4,800,000

In the Old World, Rome is spiritual ruler over some 170,000,000, and over about 55,000,000 in the New; while of the adherents of the Reformed Church, 90,000,000 inhabit the Eastern Hemisphere and 60,000,000 the Western. The Spanish-American States are practically unanimous in looking to the Tiber for law and gospel, since, with a population of over 45,000,000, less than 1,000,000 are Protestants. The Dominion of Canada has about 2,000,000 Catholics in a total population of 5,000,000. But in the United States, with 63,000,000 inhabitants, not more than 7,000,000 adherents of the papacy can be mustered.

Protestantism is, then, numerically strongest in the United States, 56,000,000; Great Britain, 33,000,000; Germany, 31,000,000; and the three Scandinavian countries, 9,000,000. And Rome sways most minds and consciences in France, with 37,000,000; Austria, with 32,000,000; Italy, with 30,000,000; and Spain, with 17,000,000.

About two thirds of all the Protestants of the world belong to the great Anglo-Saxon race—that is, 100,000,000 of the total of 150,000,000—and are found massed, more than half in the United States and the rest in Great Britain and her colonies.

How changed is the situation since the dreadful days of Charles V. and Philip II., when under God all hope for

the Reformation rested upon little England and little Holland; or the times of Louis XIV. and his *dragonades*! Let the Spanish Armada, the massacre of St. Bartholomew, the revocation of the Edict of Nantes, the desolations of the Thirty Years' War, the bloody Inquisition, the power and activity of the Jesuits stand for what Protestants were compelled to endure for three full centuries. And how rapidly and seriously Rome is losing her grip upon the nations is seen in the fact that within this century, and for the most part within the limits of this generation, religious freedom under the law has taken the place of rigid intolerance in almost every Catholic State! As illustrations, take the tremendous change that came to Mexico when Maximilian and the Catholic reaction were utterly overthrown in 1867, and to Italy in 1870, when His Holiness found an irresistible civil master!

The outlook for the future of the two rival forms of Christianity may be gained by taking France as a representative of the one and Great Britain of the other. The date is not so very distant when the former was manifestly superior nearly everywhere; but almost in an hour all her vast possessions fell into the hands of her rival across the Straits of Dover, whose supremacy has ever since been maintained, both on land and sea. France is larger and is better situated geographically. Her soil is more fertile. In 1789 her income was nearly twice as large as that of England, and her population was 26,000,000 against only 9,000,000; but to-day, while Frenchmen number less than 40,000,000, of Englishmen there are more than 100,000,000. Anglo-Saxon intelligence and energy and enterprise are clearly destined to carry all the world over Anglo-Saxon speech, and ideas, and institutions, and religious faith as well.

When we are inclined to fear for the future of our own land, it is well to recall the fact that though the papacy is strong, haughty, determined, skilful, and unscrupulous, and can count a following of about 7,000,000, her losses through lapse into indifference and open apostasy are great, and go far to neutralize all her gains, which are mainly from immigration. Free institutions, public schools, and the whole atmosphere of the New World are overwhelmingly against her superstitions and her despotism. With a non-Catholic population of 56,000,000, surely no fatal harm can be done to our Christianity by 7,000,000 who in outward profession, and according to the census tables, are non-Protestant.

## IV.—EDITORIAL DEPARTMENT.

## The International Missionary Union.

This was every way a unique gathering. After desiring for years to be present at the annual feast of these representatives of the world's missions, this year found the yearning granted, and the attractions of the gathering exceeded the expectation, which is saying a good deal. Dr. Gracey was in his element presiding over this assembly ; with his quick perception of the eternal fitness of things, his wide acquaintance with the mission work and field, his ready wit and imperturbable good humor, his happy way of managing everybody and turning everything to account—even an apparent blunder—nothing could be asked beyond his singular adaptation to the post he not only occupied, but filled.

Perhaps the unique features of this gathering are to be found, first in the union of the transient and permanent elements in its composition. The union is composed of missionaries of all denominations and nations, who sign its simple constitution ; but actually it is composed, at any particular meeting, of those missionaries who are returned from their fields permanently or temporarily, and who are thus enabled to meet for eight days at the rallying centre, Clifton Springs.

This was the eleventh annual meeting. At first it was a movable feast, held at Wesley Park, Niagara Falls, and at the Thousand Islands, Binghamton, etc. ; but that universal benefactor, Dr. Henry Foster, invited the Union to meet at Clifton Springs, at whose sanitarium so many of God's chosen ones have found a sort of heavenly rest for a season ; and now for years past here has been the "tabernacle" for the Union. This year about one hundred and fifty were entertained without charge for a week, while the affairs of the kingdom were under discussion.

The columns of the International De-

partment will be largely given up to the details of this great gathering, and hence we need not either anticipate or duplicate this account. But another unique feature of this Union is that only missionaries are heard from its platform. It is not a place for *ad captandum* speeches on missions, for theoretical argument and appeal, but for witness borne by the actual workers. And it was observable that not one needless speech was made in the course of the eight days ; nor was there any attempt at literary effects ; no labored introductions or eloquent perorations, no flights of rhetoric or poetry, no plunges into the depths of abstruse philosophy. A hundred short speeches, giving simple testimony to facts and needs and the workings of God ; a score of carefully prepared papers on vital aspects of mission work ; a lively and warm discussion in five-minute speeches of such subjects as educational missions, and a beautiful spirit of prayer and fellowship pervading all. If the meetings of the American Board and other great missionary societies could take the meetings of the Union for a model, they would double and treble their power over the people.

The Union opened its proper sessions with a prayer service of two hours, at which the one subject absorbing all attention was the Holy Spirit as the Personal Presence and Power presiding in all assemblies of believers. And if He ever administered any such assembly, it was surely this. From the opening hymn every exercise was spontaneous. There was no hymn announced, no person designated to pray or speak. Brief passages were read from the Gospel according to John, in order to show Christ's testimony concerning the paraclete ; and then from the Acts of the Apostles, to exhibit His practical and actual working in the early Church. Then there was, for example, a continuous prayer, lasting perhaps for twenty min-

utes, in which various persons, men and women, representing perhaps forty fields, poured out in brief sentences their hearts' yearnings. Every moment was occupied, and we all felt that the Spirit was leading. The influence first felt in this devotional service pervaded the remaining sessions to the close. The meeting of Tuesday night was given up entirely to some thirty-seven persons who expect to go to their respective fields in course of the year; and the closing meeting of Wednesday morning was a gathering up in minute speeches of nuggets found in these mines during the week—and rich gleanings they were.

The whole tone of these meetings was hopeful. There was not a discouraging word. Even in the midst of tribulations these brethren and sisters were exceeding joyful, and gloried in God. They testified with unanimity to the promise as fulfilled, "Lo, I am with you alway;" and not one was there who would not esteem it a self-denial to be kept out of the field. If anybody commiserates missionaries he should have been here to find out that they regard those who are compelled to abide at home as the people to be pitied.

The twilight hour each day is henceforth the chosen hour when, wherever the members of the Union may be, they are to unite in prayer for the objects dear to all true missionaries. And so there will be continuous prayer following the sun in his circuit; before the sunset hour has ceased in the far-off lands of the Orient, the new round of sunsets will have begun to travel westward.

In such a gathering it would be invidious to mention individual names. But who will ever forget Dr. McGilvary, the apostle to the Laos people; Dr. Cyrus Hamlin and Dr. Wood, so long identified with the Sublime Porte; Secretary Belden and Mrs. Wellington White, both so marvellously saved from death; Mrs. Bacon, who at her own charges went to India after she was fifty years old; Rev. Edgerton R. Young, whose thrilling addresses on

the North American Indians exceeded for dramatic power and fascination almost anything we have heard; Dr. Henry Foster's venerable and apostolic form and presence, and the new version of the story of Ling Ching Ting, the converted Chinese opium-smoker.

A proposal was made at this meeting that Clifton Springs be a sort of home for the Missionary Union, and that here there be established a school for the children of missionaries and a training school for intending missionaries, where the services of those who are resting for awhile might be utilized in securing higher fitness for their work. We came away persuaded that God has higher and larger purposes for this International Missionary Union, and that it has but entered upon its true career. Not one discordant note was struck to mar the heavenly harmony. It was a place to tarry, and the universal reluctance to separate proved how intensely the presence of the Lord was felt by all.

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In the editorial article which begins this August issue, reference is made to a quotation from a letter of M. C. Fenwick, which was published in *The Truth*. Concerning this letter, Mr. Fenwick writes to the editor of this REVIEW as follows:

"A letter which I addressed to Rev. Dr. J. H. Brookes, and not intended for publication, appeared in *The Truth*, and is, I find, partially republished in Dr. Johnston's book on 'Reality vs. Romance.'"

For some time the words "who art thou that judgest another man's servant?" have been so laid upon my heart that I am deeply sorry I ever penned the above letter, more especially since truth forbids its withdrawal. The letter was penned under conviction that the Church of Christ in America was given to exacting glowing reports from missionaries to bolster up their dishonoring methods of raising money, and in this way hold those contributors who have no part nor lot in the Lord's work. It was also penned under the conviction that the Church is ever seeking for something of this nature to sustain the delusion inherited from Constantine that the world is growing better, and

the greater delusion begotten by this—that the carnal hearts so faithfully portrayed in the first chapter of Romans are stretching forth their hands for the Gospel *in advance of the Gospel*. Their hearts hate the blood, but are weary, sad, longing human hearts nevertheless; and only Jesus can rest them, and only the Holy Ghost can change their hate into love.

The Corean who related to me the manner of his baptism was brought so blessedly under conviction of sin by the Holy Spirit that he cried out in agony of soul, "I believe in God; every Corean believes in God; but who is this Jesus? I don't want to believe in Him, neither can I pray honestly that I may have such a desire." He not only hated but despised the meek and lowly One; but before the Holy Spirit got through with him he was very glad to call upon the name of the Lord Jesus, and was saved. This conviction came long after he was baptized, and he related the manner of his baptism after he confessed Jesus his Lord and realized the "more excellent way." If my good friend Dr. Brookes refers to my letter, he will find it was written for his private information, with permission to use if he saw fit, throwing the responsibility, if published, *on his judgment, not mine*.

Of course it settles all question as to the truthfulness of my letter when the man who did the baptizing confesses himself a pre-millenarian, though an out and out "poet," and denies the whole story, and is backed by his wife, his father-in-law in Chicago, a committee in Toronto that has since given up the work entirely, and "an angry, silly man" who "should be recalled."

Dr. Vinton, writing to the MISSIONARY REVIEW OF THE WORLD, gives correct statistics; but statistics are one thing, the manner of creating them may be quite another. Mr. Gale, of the same mission, writing to the same magazine in the same issue, speaking of "Euiju," where the greater portion of the reported 127 converts were baptized by the missionary whose methods are deplorably sad, quotes another missionary of the same mission who has lived in Euiju longer than all other missionaries in Corea combined, as reporting some half-dozen converts. I heard this missionary deny to Mr. Gale that he ever reported anything of the kind, and he added, "What I did say was that there were some five or six evidently interested, and I had great hopes that they would yet be converted." Statistics, you see, even when as modest as Mr. Gale's, are not always to be relied upon.

Oh, how blessed to know that the last commission of our blessed Lord tarries not for the statistician's glowing report, but is borne on the wings of "the Heavenly Dove," transforming unwilling hearts, making His desire their glad choice!

The American Presbyterian Board (North) has now a splendid staff in Corea, and I think I know the majority of them sufficiently well to say no one need fear a repetition of the sad methods employed by their older member.

Yours,

M. C. FENWICK,  
*Of Corean Itinerant Mission.*

We have received a remarkable letter, which should be published, as follows:

TENGCHOWFU, CHINA,

April 15, 1894.

*Rev. A. T. Pierson, D.D.*

DEAR SIR: In a recent issue of THE MISSIONARY REVIEW OF THE WORLD I noticed a request for donations to your fund for giving that paper to poor students who are unable to pay for it.

Remembering how much the REVIEW has helped me during my years of college life, I wish to give my mite to send it to others. Enclosed you will find a United States greenback for \$5—the only one I have left of those I started with from the home land last September.

Tell the Christian medical students and doctors at home that they cannot afford to stay there while there is so much work to be done here.

I feel like thanking God daily that He has brought me to this needy land, even though nearly half of the first six months of my life here has been spent on a bed of sickness with typhoid fever.

May the Lord richly bless you in your labors.

Yours truly,

W. F. SEYMOUR, M.D.

Let our readers reflect what good has been done to this young man by reading this REVIEW, and how that good is exhibited in this letter. How his self-denial in sending \$5 rebukes the apathy and selfishness of those at home, who are unwilling to deny themselves to con-

tribute to this same needy fund for the supply of the REVIEW to needy students for the ministry and the mission field! Let some who read these lines ask themselves if they cannot by a gift to this fund help to raise up and send forth to the field missionaries of like consecration. This fund to-day needs at least \$500 to make up arrears. We are constantly appealed to to furnish the REVIEW at less than cost to needy young men and women, who are looking forward to service in the foreign field. One application recently granted, has contained *forty-two addresses*. Will not some who sympathize with our desire to furnish such parties with the REVIEW at nominal rates help us by sending to the editor, at East Northfield, Mass., sums to be so applied?

An able article on the recent Y. M. C. A. Jubilee, held in London, will appear in our next issue.

Dr. Duff, the well-known Indian missionary, when acting as Professor of Evangelistic Theology in the New College, Edinburgh, was wont to invite his students to his house. The pleasant evenings were closed with family worship. The *Quarterly Record* of the National Bible Society of Scotland recalls a touching feature in connection with those gatherings:

"When the doctor opened his big Bible on these occasions, he used to pause, and, turning to the lads, relate a well-known incident in the history of the Book before him. A lover of the classics, when he first went out to India as a missionary he had fitted up in his cabin a little library of the choicest Greek and Latin authors, in whose company he passed many a happy hour. But the vessel was wrecked, and nearly everything on board was lost, the passengers and crew being glad to reach the shore without loss of life or limb. They had gathered round a hastily kindled fire when a sailor, who had been down on the beach watching the wreck, was seen approaching with something in his hand. 'See what I have picked up on the shore!' he cried. 'And the sailor handed me,' Dr. Duff would say, 'a book, this very book,'

laying his hand on the Bible, which still bore marks of the rough usage it had received before it escaped the sea. 'All my classics went to the bottom; but, when the Bible was thus rescued and brought back to my hands, I seemed almost to hear a voice from heaven saying to me, "Greek and Latin authors are not needed to convert the natives of India; the Bible alone, with God's Spirit, is sufficient, for it is the sword of the Spirit, and mighty through God to the pulling down of Satan's strongholds.'" Yes, the Bible, with Divine help, is sufficient to convert India, to convert the world to Christ. Be it ours to send it forth on its Divine mission."

The Board of Foreign Missions of the Presbyterian Church in the United States of America issues a statement worthy of preservation. Eight hundred and fifty-six millions of heathen sit in darkness, while we have light. The Master is watching His stewards. Your gifts help support the following work: Ordained missionaries (165 native), 375; lay missionaries (339 female), 384; churches, 391; communicants, 30,479; added 1891-92, 3430; contributions on field, \$38,731.28; schools, 771; scholars, 29,011; scholars in Sunday-schools, 26,388; students for ministry, 167; printing establishments, 12; pages issued in 21 languages, 110,000,000; hospitals and dispensaries, 43; patients treated, 100,000.

The McAll Mission, in Paris and France, is vigorously working. Thirty-five halls in and around Paris are open and largely attended. The preaching is steadily conducted on the evangelical lines on which it was started, and is as effective as it was in former days. Dr. McAll has departed, but Mr. Greig and other men have taken up the work which he began and so long conducted, and are carrying it forward with earnestness and success. General religious interest is manifest at the stations of the mission throughout France, and there have been some remarkable conversions during the past winter, as at Lyons and Marseilles.

Volumes of incidents worthy of record might be written in connection with the work. This touching story is told in connection with one of the Paris branches: "An aged woman who had learned by heart many of the hymns sung there, and seemed to find all her delight in them, came to the meeting leaning on a crutch, and evidently very feeble. The subject of discourse that night was 'Dress'—the robe of righteousness, the wedding garment. At the close she said to the preacher: 'I believe this is my last visit to the hall; if I can never come again, you will know where I have gone. My infirmities increase rapidly.' 'I will come to see you,' said the preacher; 'but if God called you meanwhile, have you any fear of appearing before Him?' 'Oh, no,' she replied, 'I am too well dressed for that—too well dressed to dread the judgment. He hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness.'"

The following report comes from the City of Mexico:

"The Salvation Army of the United States and England has large colonization schemes brewing for Mexico. A syndicate of capitalists interested in the work of the Salvation Army has concluded the purchase from the Mexican Government of 200,000 acres of land in the State of Chiapas. A member of the syndicate, C. H. Durst, this week sailed for England, where he is to meet General Booth. It is expected plans will now be speedily perfected by which 5000 families will be put on the great tract for colonization purposes, operating under the direction of the officers of the army. Chiapas is on the extreme southern border of Mexico, on the Pacific Coast, and is a State of much promise in the way of agricultural products. This is but another step forward in the realization of the plans for practical help which General Booth and his associates have long had in mind for the world's poor, and especially the submerged classes of the great cities of England and America. It is supposed that the bulk of the colonists will come from England. The Salvation Army is forbidden by the Constitution of Mexico to carry on its street work in the way of meetings, under

the provisions of the reform inaugurated against the Catholic Church, by which all kinds of religious processions and demonstrations in the open air are prohibited."

We gladly give space to an appeal in behalf of the Industrial Department of the Collegiate and Theological Institute in Samokov, Bulgaria, and of a hospital for the relief of the poor in the same city. Mr. Kingsbury is well known to many readers, and his appeal has the hearty support of such men as President R. S. Storrs, D.D., and Secretary N. G. Clark, D.D., of the A. B. C. F. M., and R. Wardlaw Thompson, Secretary of the L. M. S. Any gifts may be sent to Mr. Kingsbury at 23 Long Lane, London, E. C., Eng.

"There is, in connection with the Collegiate and Theological Institute in Samokov, Bulgaria, an Industrial Department, whose object is to help indigent but worthy young men to work, by means of which they can earn a part or the whole of their expenses, while securing a Christian education. During the seven years of the history of this enterprise more than \$1000 have been paid to students who must otherwise have been obliged to have left the institute. Within a short distance of the building now occupied is a fine water power—not less than 20 horse power; which may be secured shortly by purchase. There is already a mill in operation on the place. Contiguous to this mill, and belonging to the same proprietor, stands a house and lot, admirably adapted for a hospital. The whole can be bought at present for \$1500 standing. The Industrial Department in both its divisions of printing and carpentry is in sore need of assistance in securing the necessary tools for carrying on the work, and for the permanent support of the persons in charge, and for purchasing supplies of type, paper, machines, and other essentials. We would earnestly appeal to the benevolently inclined to assist us. Our immediate and pressing needs are for \$1500 for the purchase of a cylinder printing machine, \$1500 for the purchase of the water power and mill adjoining, and furnish from time to time various things for the maintenance of the work.

"We believe that unless Bulgaria in her rapid advance be impressed with the truths of the Gospel, and moulded in a measure by the influence of men of

sterling integrity and honesty, that she will fail to make herself what she seems destined to be. This institution is almost the only one in the land where the Bible is the recognized rule of faith and practice. Under the impulse of the Industrial Department the number of students rose from less than thirty to more than seventy; but that number is constantly diminishing. With a well-equipped printing office ten thousand streams of elevating influence would flow to every part of the land. A crisis is now upon the people of Bulgaria. Infinite social, political, educational, and literary advantages are held out to an eager and expectant nation. The forces of evil are rife; vice and intemperance are rapidly on the gain. In the one city of Samokov, with a diminished population, the arrests are sevenfold more than they were ten years since. Before the people of God we plead our cause. You appreciate the value of good government—help us to secure that public spirit in Bulgaria that will be satisfied with nothing short of righteous and well-executed laws. You appreciate the value of a good literature—help us to attain to something better than the vile translations that are now being sold throughout the country. The worst sort of socialism and infidelity are organizing themselves, and their literary productions are hawked about in the streets of our cities and sold at marvellously cheap prices. You believe in men of stanch integrity and firmness of character that give tone to public morals and support the best institutions. Help us to give work to these needy and worthy young men, by means of which they may elevate their people, and through whose efforts the highest good may be maintained. With slight expense the institute could give accommodation to one hundred and fifty young men. Scores are ready and anxious to work their way through an education by means of which to fit themselves for the highest usefulness. Can anything be nobler than helping such youths to help themselves?

“The need of a hospital is great; nearly a thousand families are debarred from any medical aid or assistance. It has been my painful experience as a doctor to see scores of persons die without any medicine being procurable or without the possibility of such aid. Hundreds of persons are constantly ill in that city who might be aided, but who cannot be for lack of means to purchase medicine. The law of Bulgaria forbids any person dispensing the smallest quantity of medicine unless he has a hospital. If the building above referred to can be purchased, and money

secured sufficient to maintain but six beds, then permission can be secured from the authorities to dispense medicine to the poor. Let this cry of a struggling people come up before God's people, and we believe that the necessary funds will not be denied.

“FREDERICK L. KINGSBURY.”

### The Open or Institutional Church League.

At their recent conference, held in the Madison Avenue Presbyterian Church in this city, the friends of institutional church work formed a League and adopted the following platform as the statement of their conviction:

The open or institutional church depends upon the development of a certain spirit rather than upon the aggregation of special appliances and methods. It is an organism evolved from a germinal principle rather than an organization.

It believes that only as this spirit is developed in the Church universal will the purpose of the kingdom of God among men be realized, and it confidently looks forward to the time when the Church will be understood to stand for the larger view here presented.

As the body of the Christ the open or constitutional church aims to provide the material environment through which His Spirit may be practically expressed. As His representative in the world it seeks to represent Him physically, intellectually, socially, and spiritually to the age in which it exists.

Inasmuch as the Christ came not to be ministered unto but to minister, the open or institutional church, filled and moved by His Spirit of ministrating love, seeks to become the centre and source of all beneficent and philanthropic effort, and to take the leading part in every movement which has for its end the alleviation of human suffering, the elevation of man, and the betterment of the world.

Thus the open or institutional church aims to save all men and all of the man by all means, abolishing so far as possible the distinction between the religious and the secular, and sanctifying all days and means to the great end of saving the world for Christ.

While the open or institutional church is known by its spirit of ministration rather than by any specific methods of expressing that spirit, it stands for open church doors every day and all day, free seats, a plurality of Christian workers, the personal activity of all church-members, a ministry to all the com-

munity through educational, reformatory, and philanthropic channels, to the end that men may be won to Christ and His service, that the Church may be brought back to the simplicity and comprehensiveness of its primitive life, until it can be said of every community the kingdom of heaven is within you and Christ is all and in all.

The League agreed to hold annually a convention, the first to occur on the Fourth Tuesday of October next.

The officers elected are :

REV. C. A. DICKINSON, D.D., *Pres.*

REV. C. L. THOMPSON, D.D., *Vice-Pres.*

REV. F. M. NORTH, *Sec. and Treas.*

The Student Volunteer Missionary Union has issued a "prayer cycle for every month," with this motto :

"Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest" (Matt. 9 : 38).

It is urged that in praying for each field mention be made of missionaries with whom we are acquainted ; and native pastors and teachers, converts, and the heathen should not be forgotten.

*1st Day.* The British Isles.

*2d Day.* Protestant countries—as Germany, Holland, Switzerland, Sweden and Norway, Denmark and Iceland.

*3d Day.* Roman Catholic countries—as France, Belgium, Spain and Portugal, Italy, Austria and Hungary.

*4th Day.* Greek Church countries—as Greece, the Balkan States, Russia and Siberia.

*5th Day.* Turkey (in Europe and in Asia)—noting the Armenian Christians.

*6th Day.* Syria—noting Palestine—and Arabia.

*7th Day.* Persia, Turkestan, Afghanistan, Beloochistan.

*8th Day.* Northwest India—Kashmir, Punjab, Sindh, Rajpootana.

*9th Day.* North India — Bengal, Northwest Provinces, Assam, etc.

*10th Day.* Central India—Bombay, Indore Agency, Central Provinces, and Haidarabad.

*11th Day.* South India—Madras, Mysore, Travancore, Cochin, Ceylon.

*12th Day.* Further India—Burma, Siam and Malay Peninsula, Tongking, Cochin China.

*13th Day.* North China—Province of Chih-li, Shan-Tung, Shan-si—with Manchuria and Mongolia.

*14th Day.* Mid-China—Provinces of Ho-Nan, Kiang-su, Hu-Peh, Gan-Hwui, Cheh-Kiang.

*15th Day.* South China—Provinces

of Hu-Nan, Kiang-Si, Fuh-Kien, Kuang-Si, Kuang-Tong—with Formosa and Hainan.

*16th Day.* Inland China—Provinces of Kan-Suh, Shen-Si, Sz-Chuen, Kwei-Chau Yun-Nan—with Thibet.

*17th Day.* Japan and Corea.

*18th Day.* The East Indies—Philippine Islands, Sumatra, Java, Borneo, New Guinea, etc.

*19th Day.* Australia, Tasmania, and New Zealand—noting the Maories and other aborigines.

*20th Day.* The South Sea Islands.

*21st Day.* North Africa—The Barbary States, Egypt, Abyssinia, Soudan.

*22d Day.* West Africa—Senegambia, Sierra Leone, Upper and Lower Guinea, the Congo Free State.

*23d Day.* East Africa—the lake districts and the coast.

*24th Day.* South Africa (south of the Zambesi) native territories—Bechuana-land, Matabeland, etc.—Dutch and English colonies.

*25th Day.* Madagascar and Mauritius.

*26th Day.* Dominion of Canada and Polar lands—noting Indians and Eskimos.

*27th Day.* The United States, with Alaska—noting Indians, colored races, etc.

*28th Day.* Mexico, Central America, and the West Indies.

*29th Day.* South America—Roman Catholics and heathen.

*30th Day.* The Jews in all lands.

*31st Day.* Unoccupied lands—Thibet, the Sahara, Soudan, Central South America, Nepaul, Bhutan.

"Evening, morning, and at noon will I pray" (Ps. 55 : 17).

#### WEEKLY.

*Sunday.* For the Church of Christ—for a great revival of spiritual power.

*Monday.* For missionary societies, with officials and committees.

*Tuesday.* For all missionaries in the field, and all who are preparing for foreign work.

*Wednesday.* For universities, colleges, and medical schools.

*Thursday.* For Young Men's Christian Associations, Young Women's Christian Associations, and young people generally.

*Friday.* For the Student Volunteer Missionary Union—executive, general secretary, local committees, and secretaries.

*Saturday.* For the travelling secretary.

"Brethren, pray for us, that the word of the Lord may run and be glorified" (2 Thess. 3 : 1).

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

### Extracts and Translations from Foreign Periodicals.

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

#### MISCELLANEOUS.

—The Waldenses say that many Catholic parents send their children to them because, being both sincere Christians and good Italians, they find that in the public schools religion is under the ban, and in the priests' schools patriotism. In the Waldensian schools they find religion and patriotism reconciled. The Waldenses don't seem to think that attachment to church schools is a sin, provided they are truly national in tone.

King Humbert's late visit to the Waldensian valleys, and his declaration that he had always held the Waldenses dear, but that now, if possible, he held them dearer, reminds us of his remark, when crown prince, to Dr. Nevin, of Rome, that Italy needed a very simple religion. She had been overdosed with needless and unedifying elaborations. As a correspondent of the *Catholic Review* remarks, in Southern Europe "the instrumentalities of religion" seem to have largely choked their own end. Rites that at some remote time may have really had an edifying value have been continued until they have become mere dead husks. The vigorous effort which the papacy in the sixteenth century made, in the reformed breviary, to simplify ritual observance, came to nothing because it lacked its two essential supports—popular schools and a vernacular Bible. It is curious, but the indignant protest of the reformed breviary against the darkening multitude of ceremonies now stands in the preface of the English Prayer-book.

—It appears that the last person who suffered for heresy in Spain was put to death at Valencia in 1812. He does not

seem to have been a Protestant, but rather a devout theist. His name was Cajetan Rippoll. The Inquisition, on the verge of extinction, seems to have declined greatly from the fierce sincerity of Torquemada's days. It proposed to Rippoll to abjure his errors in public and retain them in private, but he indignantly refused, saying, "I do not lie in the presence of God." He was sentenced to be hanged and then burned. The fanatical crowd was greatly disappointed that his face did not show the usual convulsions as he swung on the gallows, and seems to have had a misgiving that he had gone to Paradise after all.

—The Mission to Deep Sea Fishermen, which has wrought such blessed results for soul, mind, and body of the North Sea English fishermen, has determined, to the great joy of the Moravian brethren, to establish a summer station among the hundreds of Newfoundland vessels in the Labrador waters. The direct and indirect results of this on the Eskimo Christians also, and the white or half-blood settlers, are likely to be inestimable. Indeed, a close intimacy of intercourse and labor is already growing up; and Mr. Grenfell, the head of the Fishers' Mission, has to set home to the Newfoundland authorities the blameworthiness of their previous indifference to the state of Labrador, that they are taking measures for protecting and caring for the natives in a degree more answering to their responsibility as the governors of the country.

—The *Allgemeine Missions-Zeitschrift*, which has been publishing a very exhaustive account of the Free Church of Scotland, remarks that as to the amount of labor laid out by it, India is plainly its favored missionary field. Of 56 ordained missionaries, 32 labor in India; of 52 European helpers, 11; of 34 fe-

male helpers (not including wives of missionaries), 24. In education also India is the favored field. Of the 6 colleges, 4 are in India; of the 153 intermediate schools, 59; of the 20,000 scholars, about 14,000.

On the other hand, South Africa stands decidedly first in the number of congregations and converts, having more than 5000 communicants out of 7000, and of the baptized some 9000 out of 15,000. This is the more noteworthy, as the Caffres are peculiarly a hard people to work among.

As yet the Free Church has not had the happiness to see anywhere, under the labors of its missionaries, a general movement of a population toward the Gospel. Its special work has thus far been chiefly the permeation of heathen society with the elements of Christian culture rather than the immediate gathering in of heathen souls.

—"Under the banner of the cross, victory appears impossible; under the cross, victory is certain. No kingdom seems so easy to crush as Christ's kingdom, and, nevertheless, this kingdom is invincible. The promise is to this effect, and history confirms the promise. Think on the day when Christ hung upon the cross. If any one, on that day, when the Roman eagle was seen everywhere, had said that one day the cross should be victorious over the eagle, that one day only scholars would remember the names of the emperors, while the name of the malefactor hanging there before their eyes should be on the lips of all and should be adored by millions—had any one then said this, he would have been accounted mad. But has it not come to pass? The utmost rage of denial cannot deny this.

"Or think on the day when Christ said: 'Go into all the world and make all nations My disciples;' who, at that time, could have imagined a command apparently more chimerical? To whom was it given? To eleven men who had less intellectual cultivation than is now gained in any missionary training school.

"And yet to-day we know that this Gospel, opposed as is nothing else in the world, contemned by those without and those within, by Greeks and barbarians, has nevertheless always pressed forward over every hindrance, and is winning victories year by year. Therefore it is no wonder if we to-day see a greater company before our eyes than could have been presaged fifty years ago, when our division of the universal Church assumed its place in the militant army of Christ."—BISHOP HEUCK, *of Norway, at the Jubilee of the Norse Missionary Society (Dansk Missions-Blad)*.

#### NETHERLANDS INDIA.

—Some of the Europeans in the Dutch East Indies favor missions as advantageous to European influence—few of them for any higher reason. Some still oppose them, especially because, as they say, "Give these natives more knowledge, and they will begin to have a higher conception of their rights." The Dutch sway in the East is, and always has been, abominably cold blooded, selfish, and oppressive.

—In 1892 there were in Netherlands India 23 *hulppredikers* and 95 missionaries. The former are missionaries appointed and controlled by the Government. Of the 95 missionaries, 51 were from Holland, 44 from Germany and elsewhere. As the *hulppredikers'* parishes average about 10,000 native Christians, they are much too large, as Dr. Warneck remarks.

—In Java, which, out of a population of 20,000,000, has at most only some 20,000 native Christians and 30 missionaries, Dr. Warneck remarks that the latter act very much as if they themselves could do nothing. They very commonly gather congregations of Europeans and Eurasians, and take the charge of these, as if vaguely hoping that these in turn would do something for the natives. It is true, as one of the Dutch missionaries has said, that the Dutch are so oppressive and covetous that the

Javanese hate the very name of a white man, which drives the missionaries to indirect rather than direct ways of working upon them.

—“How foolish it is to imagine the heathen as living in a happy state of nature, as many a one is still inclined to do, is proved, once for all, by this Batta people of Sumatra. Here we have a skilful, keen-witted people, having their own written character, and also a hereditary unwritten law, very expert at working in both wood and iron, ready and happy in speech, intelligent in thought, and yet leading a crippled, pitiable life. No one is sure of his goods or his life; warfare, quarrelling, plundering are their delight and daily employment; sad is the position of woman; to a wretched lot are the thousands of slaves, with their families, given over, without legal right or defence as they are, and moreover, as here in Samosir, for instance, standing upon a fearfully low plane of humanity. Without ideals, without hopes of the life to come, never lifting themselves above the life of to-day, each one seeks his own at the cost of the other. The moral state is, especially here in Toba, fearfully corrupt, marriage not far removed from the free love of the social democratic state of the future. Truthfulness and honesty are unknown virtues.”—JOHN WARNECK, *Rhenish missionary, in Allgemeine Missions-Zeitschrift.*

#### MADAGASCAR.

—“Well-attended and enthusiastic meetings of our Congregational Union have just been held. The chairman (the Rev. R. Baron) followed up his former address, on the Person and Work of Christ, by another on the Works of Christ, dwelling on the many moral and social changes that are to be ascribed to the present action of Jesus Christ in the consciences and lives of men. Particularly interesting was the manner in which his reference to slavery was received. In the year 1876 Mr. J. S. Sewell raised an angry storm by de-

livering a very kind and reasonable address on this topic. Mr. Baron's address this morning seemed, so far as I could judge, to raise no spirit of resentment. The way he put it was very effective. ‘All Christian nations,’ he said, ‘have now abolished slavery except’—and, after a pause—he added, in a kind of stage whisper, and with both hands to his mouth—‘*except you in Madagascar.*’ He then went on to say he had no wish to make an attack upon them, as he well knew the many practical difficulties of this question. ‘But be assured,’ he said, ‘that even if you do not see that slavery must be abolished, those who come after you will. It must disappear before the progress of Christ's kingdom.’ The main business before the Union this time was to consider how to carry out the decision arrived at at the last meeting, to send out ten additional missionaries. Much interest was shown, and many additional contributions were promised.”—*The Chronicle.*

—“Just prior to the late Franco-Malagasy War all evidence showed that, as Admiral Gore-Jones wrote, the Hova were ‘in that condition that they were ready to burst into perfect civilization.’ A frost, almost a chilling frost of foreign aggression has come, and, as British philanthropists foreshadowed in 1882, all progress has been nipped in the bud. And for the destruction of the hopes of commercial enterprise, for the stagnation of this vast and resourceful island continent, of this intelligent, kindly, and hospitable people, possessed of a natural predilection to progression, France and Great Britain are to blame, and not the formerly rapidly progressive Malagasy Government.”—*Madagascar News.*

#### WHAT THINK YE OF CHRIST?

—Pharisees! with what have you to reproach Jesus?

“He eateth with publicans and sinners.”

Is this all?

“Yes.”

And you, Caiaphas, what say you of Him ?

"He is guilty ; He is a blasphemer, because He said, 'Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven.'"

Pilate, what is your opinion ?

"I find no fault in this man."

And you, Judas, who have sold your Master for silver ; have you some fearful charge to hurl against Him ?

"I have sinned in that I have betrayed the innocent blood."

And you, centurion and soldiers who led Him to the cross, what have you to say against Him ?

"Truly this was the Son of God."

And you, demons ?

"He is the Son of God."

John Baptist, what think you of Christ ?

"Behold the Lamb of God."

And you, John ?

"He is the bright and morning star."

Peter, what say you of your Master ?

"Thou art the Christ, the Son of the living God."

And you, Thomas ?

"My Lord and my God."

Paul, you have persecuted Him ; what testify you of Him ?

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Angels of heaven, what think ye of Jesus ?

"Unto you is born a Saviour, which is Christ the Lord."

And Thou, Father in heaven, who knowest all things ?

"This is My beloved Son, in whom I am well pleased."

Beloved reader, what think you of Christ ?—*La Luz (Madrid)*, quoted in *El Abogado Cristiano Ilustrado (Mexico)*.

### English Notes.

BY JAMES DOUGLAS.

*Annual Report of the Church Missionary Society, 1893-94.*—This report is, in

many respects, the most encouraging yet issued. Ninety-three candidates have been accepted in the past year, being an increase of 12 on the preceding year. The increase is in the number of men sent out. The total expenditure for the year amounted to £265,836; while the receipts were £258,226, leaving a deficit of £12,610; but when this became known, a friend, on April 19th, offered £1000 if the whole sum were raised by May 1st, an offer which resulted in more than the entire amount being received by the date named. Twenty-four picked men have been ordained during the past year—African, Syrian, Bengali, Tamil, Maori, Red Indian. The boarding-schools constitute another branch of the work upon which much attention is bestowed, and which is full of promise. "At Calcutta, Taljhari, Batala, Cottayam, Kandy, Fuh-chow, Osaka, and elsewhere, bright young lives are being happily influenced, and being dedicated to the service of the Lord;" and to the girls' schools at Sierra Leone, Lagos, Jerusalem, Calcutta, Palamcotta, Amritsar, Osaka, similar remarks apply.

The results we can only sample. The change wrought among the Red Indian population of Manitoba is pronounced. Of one district Archdeacon Phair says, "There is not a conjurer, not a polygamist, not a medicine man in the whole place. Twelve miles of a beautiful river, with houses on either side, gardens cultivated, churches and schools along its banks, and the Sabbath observed in a way that might well be an example to white people in older lands. . . . The men who, with painted faces and plaited hair, spent their days and nights in yelling and beating the drum, are now found clothed and in their right mind, sitting at the feet of Jesus." The results in Uganda are even more conspicuous. Then there has been a great and blessed ingathering from among the Ainu aborigines. As some scientists were more than half disposed to look on this people as the missing link, nothing could more signally be-

speak than this fact does the all-reaching potency of the Gospel of Christ. In the first seven months of 1893, 171 Ainus were baptized; and Mr. Batchelor writes that in the old Ainu capital, Piratori, every woman has accepted Christ as her Saviour. Of adult baptisms during the year there has been 596 in Tinnevely, 621 in Travancore, about 500 in the rest of India, 438 in Uganda, 79 in other parts of East Africa, 158 in Ceylon, 545 in China, and 459 in Japan.

*China's Millions: Tidings from the Provinces.*—Mr. Howell, of Ning-Kwoh Fu, tells of good impressions made through a *wall tract*, and enlarges on the opportunities afforded in China for individual dealing. Mr. Edward Pearse, writing from the same district, mentions an out-station at Hu-tswen, among the hills, recently acquired through the conversion of a gentleman named Wu, a strict vegetarian, who carries on Sunday services in a building the site of which was his own gift. Dr. Danthwaite, of Chefoo, has just received from a Chinaman \$100 for his hospital work, which is the first large sum thus obtained. Mr. A. H. Huntley tells of encouraging fruit in two new out-stations—Si-hiang and San-yuen-p'u—where Miss Harrison and Miss Coleman have been for some time laboring. In Shan-Si, according to Miss L. M. Forth, nine homes out of ten are estimated as having opium slaves. “The light in which the Christians look upon opium is rather strange—namely, as God’s punishment for the idolatry and sin of the nation.” Miss Mary Williamson, writing from Fung-hwa, in Cheh-Kiang, reports gratifying progress. In Fung-hwa 4 have been baptized: Si-tin, 3; at Tin-tai, 31; and at Ning-hai, 10.

*London Missionary Society.*—The deficit on the year’s accounts is very serious, amounting to £33,215 1s. 2d., which, however, in response to a special appeal, has been reduced to £28,902 17s. The new steamship *John Williams* has cost in all £17,055 18s. By the young

people mostly the sum of £11,677 1s. has been contributed, leaving £5368 16s. still to be raised. It is still hoped that the young friends may provide the remainder of the cost. The steamer meets a great want, as no sailing ship could cope with the need in its present developed form.

Since July, 1891, when the Forward Movement was started, 67 missionaries have been added to the roll, and the working strength of the society greatly increased. As the result of the Forward Movement at home there has been corresponding movement abroad. The centre being quickened, the circumference has been stirred—a result which has tended to increase the expenditure considerably. To meet the enlarged demand, an increase of £30,000 is required on last year’s income. It is then hoped that the 67 new missionaries planted by the Forward Movement will be supplemented by 33, thus bringing up the total to 100, as originally designed.

Statistics up to date are as follows: Church-members, China, 4832; North India, 739; South India, 5554; Travancore, 6466; Madagascar, 63,359; Africa, 2815; West Indies, 482; Polynesia, 11,871; making a total of 96,118. Of native preachers there are 6446, and of native ordained ministers, 1734.

*The Wesleyan Missionary Society.*—Like other leading societies this year, the Wesleyan has to face a serious deficit, the balance on current account against the society being £28,828. This deficiency is less than one fourth of the year’s ordinary income; and it is confidently hoped that the leeway may be more than made up. With the exception of two or three districts, there is an increase of membership all along the line. The Transvaal and Swaziland district heads the list with an increase of 467, in addition to 1699 on trial. The Gold Coast comes next, the increase being 342, with 707 on probation. In India the increase is 297; in Ceylon, 89; in the Wuchang district, 28; and

in the Bahamas, 42. The German mission has a gain of 54 and the Rome district a gain of 48. The total membership in connection with the Indian missions is now 4492; while the entire community under pastoral care in these missions is estimated at 15,600.

The Rev. J. A. Vanes, of India, spoke strongly at the anniversary meeting in Exeter Hall, in favor of the higher education, grounding his argument on its value as an evangelizing agency. "I am not disturbed," he says, "when I read that I am not a preacher of the Gospel, and that I have not been a preacher of the Gospel. But I wonder what I was doing as a Methodist preacher day by day for five days in the week, when I was spending from seven to eight o'clock every morning in unfolding the Scriptures to young Hindus." Mr. Vanes's point is this: that he is as much an evangelist in his morning work in the school as when, in the evening, he stands up to preach in the bazaars.

Another speaker of much interest was the Rev. Isaac Shimmin, of Mashonaland. After over fifty years of oppression, the Mashonas were now for the first time free. "At Salisbury they had built a native church and had seen conversions. At Epworth they had opened another church, and had had it crowded. Within two years of the arrival of the native teachers thousands of men, women, and children had been brought into contact with Christian influence and love, and soon there would, he believed, be a great ingathering of souls for the Saviour."

*The Presbyterian Church of England*  
—*Exeter Hall Meeting, May 11th, 1894.*

—We summarize a few of the more notable points. During the last seventeen years the native congregations had advanced from 17 to 45; native evangelists from 49 to 110; European agents, from 15 to 56; and the hospitals, from 2 to 10. God has devolved upon the Presbyterian Church of England the larger part of South China as their special work; and one of the most promi-

nent features of the work was the extent to which a self-supporting, self-governing church was being established. Twelve pastors were now supported by their own flocks; and there were now three local presbyteries in which the business was conducted in Chinese.

The Rev. Donald MacIver, M.A., of the Hak-Ka Mission, having told how, in answer to prayer, the building was obtained which is now the centre of their work in Hak-Kaland, said that "from this central station a district had been worked about the size of Scotland. Twenty little congregations were in full working order, ministered to by Chinese evangelists who had been trained as well as possible." The central station, Wu-king-phu, has three missionary residences, a missionary hospital, schools for boys and girls and also for women, and a training school for native evangelists.

#### THE KINGDOM.

—The last annual report of the English Church Missionary Society takes Heb. 10:12, 13 as a text: "This man . . . sat down on the right hand of God, *from henceforth expecting.*" . . . And the last phrase gave the keynote to the great meeting in Exeter Hall, where the report was read. Christ expecting! Expecting what? Expecting His disciples to do what He gave them to do, and *waiting* until it is done. And the searching question was asked, When the expecting Lord looks at me, is He disappointed?

—The editor of one of our leading religious papers suggests the propriety of questioning candidates for church-membership as to their views and feelings concerning missions; what attitude they propose to take; what measure of sympathy and co-operation can be expected from them. To apply such a searching test might be exceedingly awkward for some of the officers of the churches and for a large part of the membership, but an application like this of the Lord's last command would sure-

ly make for spiritual health to all concerned.

—Dr. Dale, recently addressing a missionary meeting in Birmingham, made the pertinent suggestion that though the Gospel has wrought such marvels of transformation within the realm of Anglo-Saxon character and life, it would not be safe to assume that yet greater wonders will not appear when its work has been fully achieved upon the Chinaman, the Hindu, the African, the modern Hebrew, etc. Since some of these races possess elements of religiousness different from and far surpassing those of the Anglo-Saxon, he thinks we would be justified in expecting that Christianity will take firmer root in such soil, and perhaps produce a better crop than has yet been seen.

—Dr. Duff once told an Edinburgh audience that if the ladies of that city would give him the cost only of that portion of their silk dresses which swept the streets as they walked, he would support all his mission schools in India.

—Piety also *begins* at home. We are to beware of a zeal which belongs to the Borrioboola-Gha type. "Many people pray so foolish. Why, I prayed for twelve years, O Father, make me a foreign mishener; I want to go to foreign lands and preach. One day I prayed that, und Father says, Sophie, stop! Where were you borned? In Germany, Father. Where are you now? In America, Father. Well, ain't you a foreign mishener already? When I see that, Father says to me, Who lives on the floor above you? A family of Swedes. Und who on the floor above them? Why, some Switzers. Und in the rear house? Italians, und a block away some Chinese. Now, you never said a word to these people about My Son. Do you think I will send you thousands of miles away to the foreigner und heathen when you got them all around, und you never care enough about them to speak with them about their soul?"—*From Sophie's Sermon.*

—According to Rev. J. Hudson Tay-

lor: "We need persons who will consecrate their lives to foreign mission service at home. It is for some to consecrate their lives, their thoughts, their prayers to just this service. I believe that some of the best missionary work that is done to-day is done by invalids who never leave their bedrooms, or by old people, or by those who are very poor and have not much to give; but they give the Lord what is most precious—a true, yearning heart, a constant remembrance, a constant prayer."

—Yes, there are still alive genuine saints and heroes. And they are of every complexion. For example, when, the other day, Rev. Mr. Sheppard was about to return to his work on the Upper Congo, a colored woman, Maria Fairing, of Alabama, put in an urgent request to be also sent to the Dark Continent, saying that all her life it had been her ambition to carry the Gospel to her people. And when informed that the Presbyterian Board lacked the money required to pay her passage (\$400), she sold her little home in Talladega and went at her own cost.

—Bishop Thoburn tells of a Methodist church in Montclair, N. J., "whose membership is not large, and contains no wealthy men, which yet during the year ending April 1st contributed \$4200 for the home and foreign work; while, including the amount collected by the Woman's Missionary Society, the total sum exceeded \$5000. This church has adopted the policy of supporting a man and wife in Burma; the Sunday-school supports three pastor-teachers in India; one of the members supports a native presiding elder in India, while another brother has just pledged the support of a second presiding elder."

—The *Epworth League* names a man in old Massachusetts who has just about attained unto perfection in the art of Christian giving. For when he gave \$10,000 to build a deaconess's home, and a cordial resolution of thanks was passed, this was his response: "Thank me! Why, I ought to thank *you*. I

am glad we have an organization to occupy such a home. I do thank you for the chance to give to help so grand a cause."

—A wealthy New England manufacturer lives in summer in the town where his factory is, but has been accustomed to spend the winter with his family in a fashionable Boston hotel. One fall, before leaving for the city, he was converted. Then he did not want to leave the church, which he and all the family had joined. He fitted up his house for a winter residence, and the whole church has wonderfully increased in activity by his example; of 26 additions, 22 were by profession, largely due to his influence. He had been a smoker since he was twelve years old, but he gave up the habit, "so I can help the boys," he says.

—Appleton's Annual Encyclopædia for 1893 has a department recording gifts and bequests for public purposes of \$5000 and upward during the preceding twelvemonth. That some conception of the duty of the wealthy to the public has taken root may reasonably be inferred from the fact that the total of last year's beneficence is \$29,000,000.

—Seventy years ago the Rev. Andrew Murray, having given himself to work among the Boers in the then almost unknown Cape Colony, left his Aberdeenshire home on his way to Plymouth. While he and his brother waited for the coach to pass, they knelt by the roadside, prayed, and sang, ere they parted, the hymn "O God of Bethel." The work then entered on is now being carried on by Andrew Murray's five sons, four sons-in-law, and more than a dozen grandsons in the ministry of the Dutch Reformed Church. Three grandsons have just been ordained for mission work. They have all studied at the theological seminary at Stellenbosch.

—"My word shall not return unto Me void" is the promise, and here is the fulfilment in part. The additions to mission churches are going steadily

on at the rate of 200 a day, 1500 a week, 6000 a month, 75,000 a year, 1,000,000 in thirteen years, or nearly 3,000,000 in a generation.

—Kim Jang Sik is a Korean who has been for five years in the employ of Rev. F. Ohlinger. He was an honest man before he became a Christian. He says, "I used to get very angry when people treated me like other men, and intimated that I could not be trusted. When I began to read the New Testament I soon felt that I was not very good, and as I read farther I got a pain in my chest—a severe pain!"

—Dr. Grenfell, of the Deep Sea Fisheries Mission, has been on a trip to Labrador to minister to the 25,000 British fishermen who are without a physician. Returning, he declared his faith in the value of medical missions. He believed that "God blessed that means of preaching the Gospel and healing the sick; and for his own part, he knew he had been able to reach a man's heart by pulling his teeth. Yes, and Dr. Mackay, who had had 13,000 converts among Chinese and others in Formosa, told him he had, in the course of his work, drawn 32,000 teeth. If that was not the way down to a man's heart, he did not know what was."

—Nachravali is a form of Hindu benediction only bestowed by women and priests. It is performed by clasping both hands over the person's head, and waving over him a piece of silver or other valuable which is bestowed in charity. The Tamil people similarly wave a fowl or sheep's head around a sick man. This is a very ancient ceremony. It is also a Mohammedan rite.

#### WOMAN'S WORK.

—The best example of self-denying liberality in the Bible is recorded of woman. The best example of loving service in the Bible is recorded of woman. The best example of conquering prayer in the Bible is recorded of woman. The gift was a widow's mite; the

service was the anointing of Jesus with a box of ointment; the prayer was a mother's prayer for a daughter possessed with a devil. Jesus never let fall such words of royal commendation as concerning these three women. Of the poor widow he said, "She has cast in more than they all." Of Mary He said, "She hath done what she could." And to the Canaanitish mother he said, "O woman, great is thy faith; be it unto thee even as thou wilt."—*Dr. Her-rick Johnson.*

—The *Zenana Missionary Herald*, the organ of the English Baptist women, for June, quotes Dr. Somerville, who, in speaking of prayer for missions, uses these words: "I hope I may not offend any if I venture to recommend the use of a prayer-book which I have found of service, and which can be had from the shelves of Messrs. Keith & Johnston; I mean a *pocket atlas*, which should be spread, like Hezekiah's letter, before the Lord, and be gone over carefully from day to day." Then follows a sketch of mission centres in India held by that society, like Calcutta, Benares, Delhi, Cuttack, Madras, etc.

—A missionary in Lodiana writes thus of her Zenana girls: "I have been teaching in some of the wealthier houses where a bride would have 30 or 40 changes of raiment and almost her weight in ear-rings, nose-rings, bangles, and so on. As to their personal characteristics, I have found my class of Hindu girls as loving and as lovable, as bright and as troublesome as any class I ever had at home. The school in which I am teaching was a new one last fall, and the girls were very wild and exceedingly suspicious, and they are shy still. I invited them to come to see me, and one afternoon I beheld a flock of girls in red and yellow clothes flying past our house like so many frightened geese. I had told my man to watch for them and call them in, and, hearing his voice, they fled like wild animals. I brought them back, but they looked suspiciously at everything, especially

when I called them into the parlor and closed the door. What they feared I cannot tell, but they were soon flying home again."

—The Congregational women of San Francisco have recently opened a missionary library and reading-room, with about 30 volumes for a beginning, and several magazines, with plans too, for the addition of maps and other helps. And why should not the women of all denominations in every city and large village join to maintain such an institution?

—*Life and Light* for June is a temperance number, and contains original articles from such prominent temperance workers as Lady Henry Somerset and Miss Frances E. Willard, with portraits of these two women. The one writes of the great "polyglot petition," which, with its 3,000,000 signatures, is presently to be borne around the globe in a vessel chartered for the purpose, and the other of the history of the World's Women's Christian Temperance Union.

—Miss Fannie Meyer, the first self-supporting Methodist missionary to be sent out under the auspices of the Woman's Foreign Missionary Society, expects to sail for China this fall. Miss Meyer received her training and her impetus toward special missionary work in the Chicago training school. She will be accompanied by Miss Helen Galloway, whose entire expenses will be borne by a young lady at home, who sends her as a substitute.

—The Woman's Executive Committee of Home Missions of the Presbyterian Church reports 123 mission schools on the various fields under the care of the Board; nearly 400 teachers commissioned, and more than 9000 children in training for useful citizens. More than 100,000 Presbyterian women are organized for this specific educational work, and during the year just ended have raised \$335,660 for its prosecution. The blessing is diffused among Mormons,

Mexicans, Indians, freedmen, and mountain whites.

—The women of the United Brethren Church raised \$14,753 last year for work in Africa, China, and among the Chinese in this country, with a constituency of 43 branch societies, 461 locals, and 7228 members. The force in the field numbers 15, of whom 8 are ordained and 3 are medical missionaries. In the 6 churches are 1864 members and seekers, and in the 8 schools are 368 pupils.

### OUR YOUNG PEOPLE.

—What hath God wrought! June 6th, 1844, George Williams, a young clerk, organized a prayer-meeting and a Christian club in his bedroom. Now 5000 associations send 2000 delegates to London, half of them from this country. They own buildings worth \$30,000,000. London appropriated £1000 to entertain them. What an illustrious harvest has already been gathered from that little seed! We must include among the fruit the Christian Commission, the Student Volunteer Movement, Mr. Moody's work, so diversified and of such unspeakable value, and much more. Fifty years ago what was more unlikely to occur than the bestowal of the honor of knighthood upon that clerk, and the opening of Westminster Abbey to celebrate his deed!

—The tabulated returns for the Y. M. C. A. in India show 75 organizations in Assam, Bengal, Bombay, Madras, the Northwest Provinces, and the Punjab. Three paid secretaries are in the field—viz., Mr. McCann at Bombay, Mr. McConaughy at Madras, and Mr. White at Calcutta. Bombay, with its branches, takes the lead in number of members, having 502; Madras comes next with 393; Pasumalai College has 188, and Calcutta stands fourth, with 150 names. The Trivandrum Association is the oldest, having been organized in 1870; Lahore, organized in 1875, takes the next place.

—“Nazareth, once the home of the Carpenter, consisting of some 7000 or 8000 inhabitants, mostly nominal Christians, now possesses a Y. M. C. A. As there are some 30 or more drinking shops in the town, which offer many inducements to evil, it will be seen that the formation of an association was very much needed.”

—Though a much younger and smaller body, let not the Young Women's Christian Association by any means be forgotten. It dates only from 1886, but has already attained to a membership of upward of 20,000, with 52 city and 255 college organizations and 16 state bodies.

—It means for the future of the Gospel, both in Christian and pagan lands, far more than the boldest faith can imagine, that almost within a decade more than 3,000,000 children and youth have been banded together under a solemn pledge to loving and devoted service. Among them are the 2,000,000 Endeavorers and the 800,000 Leaguers. If all these are wisely drilled for worship and work, if they are carefully trained to earn, and save, and give for the kingdom of heaven, what shining victories will soon be won!

—The Grand Avenue, St. Louis, Presbyterian Endeavor Society has done a good work for others this year. Since last April it has given \$10 for the Congo River boat; \$25 for a native girl's schooling in Japan; \$25 as a special gift to foreign missions, and \$20.36 more raised on the pledge plan; \$23.96 for home missions; and \$3.65 to a struggling sister society. This makes a total of \$107.97.

—Some months ago the Presbyterian Board, South, issued a call to the children for \$10,000 that a boat might be put upon the Upper Congo for missionary uses. And now the pleasant intelligence is communicated that the amount is secured and the steamer will be ordered built. How easily a great work is accomplished when the many heartily lend a hand!

## UNITED STATES.

—The *Christian Way* is a neat, well-packed, eight-paged monthly published in Northfield, Minn., for the furtherance of both foreign and home missions.

—The *Missionary Herald* for June is "very glad to be able to report that there has been within the last two years a decrease in the amount of distilled liquors sent from the port of Boston to Africa. In the year ending June 30th, 1891, the amount was 1,025,226 gallons, but the next year the amount was decreased to 711,338 gallons, while in the year ending June 30th, 1893, the amount was still further reduced to 561,365 gallons. The cost of this last exportation in dollars is put down in the custom house reports as \$679,357, but who can estimate the cost in souls and in character?"

—Last March Rev. A. Lambert, a Belgian priest of the Redemptorist order, who took his vows in 1878, and for five years has been active in mission work in this country, found himself unable any longer to continue honestly in his office, and so took his departure not only from the priesthood, but also from the Catholic Church. The substance of his reasons for taking the decisive step is contained in these words: "I cannot any longer force my mind into submission to the Vatican, nor can I any longer admit the claim of the Roman Catholic Church and clergy to rule, not only in religious questions, but also in purely scientific, social, and even political matters. The intolerance and duplicity which, almost from the day of my ordination to the priesthood, I found and met in the Roman Catholic Church, have become utterly unbearable to me. And having come to the conclusion that there is only one High Priest, the God Man, Jesus Christ, and one Sacrifice, not to be repeated, and, in consequence, doubting my position as a priest, I could not act otherwise than I do now."

—It was an excellent and fitting illustration of comity which was witnessed

at the Adams Street, Chicago, Evangelical Church on May 22d, when a farewell reception was given to Rev. C. F. Rife, M.D., and his young wife, who, though members of the German Evangelical Association, have been cordially entrusted to the American Board, and are now under appointment to Micronesia.

—Though the receipts of the Baptist Missionary Union were \$510,118 last year, the expenditures were \$713,714, and so April 1st found an indebtedness of \$203,596. But on the side of work accomplished in the field was fulness of cheer. These figures indicate somewhat the growth: New missionaries, 20; native preachers, 68; churches, 81; members added, 15,499; scholars in Sunday-schools, 5312; in mission schools, 1526. In papal and nominally Christian lands the Union has 1,115 preachers, 851 churches, and 89,119 members. In heathen lands it has 993 preachers, 761 churches, and 96,109 church-members.

—These goodly sums have the Methodist Episcopal Church appropriated for the redemption of the countries named during the last ten years: India, \$1,147,597; China, \$1,078,602; Japan, \$564,135; Mexico, \$517,923; South America, \$476,091; Utah, \$202,538; besides other smaller amounts for divers other lands and peoples, amounting in all to \$10,552,039. Nor does this include what the Methodist women have done.

—The late Robert A. Barnes left by will to the Methodist Church, South, \$1,100,000 for the establishment of a hospital in that city.

—The Presbyterian Church contributed for foreign missions \$843,412, and the expenditures were \$995,922, leaving a deficit of \$102,597. Of the income \$324,003 came from the women's boards, \$295,016 from church collections, \$72,802 from legacies, \$35,092 from Sunday-schools, and \$17,791 from societies of Christian Endeavor. The

contributions of the native churches amounted to \$86,764. This Board has under its care 108 principal stations, 592 out-stations, 208 ordained American missionaries, 36 male physicians, 18 female physicians, 15 men variously employed, and 358 women, including wives, making the total of American laborers 635. Of native laborers, 165 ordained ministers, 239 licentiates 1335 teachers and helpers, making a total of 1741 native laborers; 436 churches, 30,453 communicants, 3141 of whom were added last year; 76 students for the ministry, and about 29,000 boys and girls in the schools.

—The Presbyterian Church expended \$192,322 for work among the freedmen last year, employing 172 ministers, of whom only 9 are white, and 261 teachers. The schools number 91, with 11,424 pupils; and in the churches are 16,015 communicants, of whom 1919 joined last year.

—The Cumberland Presbyterian Church sustains missions in Japan, Mexico, and among the aborigines of Indian Territory. The force in the field consists of 8 missionaries, 6 wives, 8 unmarried women, 1 native pastor, 6 evangelists, and 5 Bible women. The number of communicants is 617. The income was \$20,038 last year.

—The Reformed Presbyterian Church (Covenanters) is engaged in Syria and Southern Asia Minor, and has a working force of 4 ministers, 2 medical missionaries, 7 women, and 37 native preachers and teachers.

—The United Presbyterian Church has work in Egypt and India which is carried on by 26 ministers, 25 married women, and 19 unmarried; 3 physicians, 24 ordained natives, 22 licentiates and 9 theological students; with other native helpers enough to make a total of 537. The communicants are 11,055, a net increase of 415 during last year. There are 13,514 in the schools. For all purposes the native Christians raised \$41,849

—The Reformed (Dutch) Church has missions in China, India, and Japan, and now adds an Arabian mission, which a few years since was started by the Rev. Messrs. Zwemer and Cantine upon the Tigris. Notwithstanding the severe financial pressure, the Board received \$106,571, an average of \$1.05 per member. It has 16 stations, 209 out-stations, 26 missionaries, men, 25 married women missionaries and 17 unmarried, 38 native ordained ministers, 376 other native helpers, 6226 communicants, of whom 508 were received in 1893, 19,970 patients treated in its hospitals, etc.

## EUROPE.

**Great Britain.**—According to the Bureau Veritas of French Lloyds, Great Britain owns more than one third of the actual shipping of the world—14,971 out of 42,257 vessels. Six out of 12 of the largest steam and sailing companies in the world are British, and of the 14 vessels of over 8000 tons employed in the world's commerce, British ship-owners claim 9. The estimated value of the merchants' fleet of Great Britain is \$1,100,000,000. The United States comes second in the list with 3794 vessels owned by us. Norway comes next with 3768 ships, and is followed by Germany and Italy with 2165 and 2122 respectively.—*New York Post*.

—A few weeks since the corner-stone was laid at Dartford, England, for a Livingstone memorial hospital, and H. M. Stanley gave an eloquent and most appropriate address upon the character and achievements of the great physician-missionary explorer.

—The report presented at the recent ninety-fifth anniversary of the Religious Tract Society showed that the society has already published in 209 languages, dialects, and characters. During the year 583 new publications (151 of them tracts) were issued, the total circulation from the home depot (including books, tracts, periodicals, and cards) being 47,590,600. From foreign depots about

20,000,000 publications were issued. The grants made during the year in aid of mission work amounted in the aggregate to £28,654. The society's exhibit at the World's Fair, which gained a bronze medal, was handed over to Mr. Moody for the library of the Chicago Bible Institute.

—The Christian Literature Society for India produced 1,133,115 copies of publications last year. These included educational works, books for women, students at colleges, and general literature. The school work in the villages of Bengal has been carried on with increasing interest and success. The number of scholars is upward of 8000. In the training institution at Ahmednagar 73 students were admitted during the year. All were professing Christians when they entered except 11, who were Hindus; of these, 4 became Christians before they left. All the outgoing students were at once employed by the missionaries.

—Though the Society of Friends is numerically quite an inconsiderable body, in recent years it has manifested a most praiseworthy activity in missionary work. Thus \$63,832 were expended last year in China and Madagascar, and 70 members represent the body in heathen lands.

—At the recent meeting of the Scotch United Presbyterian Synod the report on foreign missions contained much matter for congratulation, the leading features of the past year's work having been the large number of converts (1046) and the numerous offers for missionary service. There were altogether 838 educated agents, of whom 71 were ordained European missionaries. The field was in Jamaica, Trinidad, Old Calabar, Kaffraria, Rajputana, Manchuria, and Japan. The income of the ordinary fund was \$166,000, a decrease of \$11,000, but there was an increase of \$5000 in the congregational contributions. In Manchuria, where the work is largely in the hands of natives, the results have been marvellous.

—“The total of the missionary revenue raised by the Free Church of Scotland was never so high” as for last year, reaching \$623,715. The staff in the foreign field numbers 115 men and 45 women, not including wives. Of these, 36 are medical missionaries. To the churches 1115 were received last year; 1008 children were baptized, and more than 3000 candidates for baptism are under instruction. In the schools sustained in India and Africa 26,717 are enrolled.

**The Continent.**—It is the fashion in France for the Government to parcel out the public funds for the support of public worship. From \$8,000,000 to \$10,000,000 are annually given the Catholics; the Protestants receive about \$350,000, the Jews about \$40,000, and the Mohammedans about \$50,000.

—Protestantism in Spain in the face of tremendous difficulties is forging its way slowly but steadily onward. In 1890 there were 120 chapels or other places of worship, nearly 100 pastors, one third of whom were native Spaniards, about as many native evangelists, and 40 colporteurs employed by the Bible and tract societies. The number of communicants was 3500, and of Sabbath-school children, 3250. The number of day schools under Protestant supervision was 112, with 6000 pupils. There were 3 orphanages, 2 hospitals, and 6 church papers. These figures represent the work of 6 or 7 denominations.

—Query: “Are we still dwelling in the gloom of the Dark Ages? Seldom has anything more touching been seen in these hurrying, money-making times than the departure of a hundred Russian Baptists, Stundists, from one of the Baltic ports for America. A *Daily Chronicle* telegram says: “As the ship steamed away from the quay they raised a well-known psalm tune, a great favorite among the Russian Baptists, and it is stated that the tones of the sacred melody were heard for a long time after the vessel had left the harbor, and

greatly affected the crowds remaining on the quay.

## ASIA.

**India.**—Mr. Meenatchi Iyer, Secretary to the Maharaja of Mysore, now on a visit to Australia, delivered himself as follows to a press representative there regarding British rule in India: "The development under it has been something tremendous. Even our worst radicals, though they complain in the streets, admit, when fairly faced with the question, that they would not wish to see the British out of India. We will abuse them, they say, but we want them to stop here. In fact, India has got so used to peaceful, just, impartial rule, that it terrifies the people to think of any other control. The military tax is severe, but it must fall either upon us or the British taxpayer, and it is, after all, money well spent. There can only be one change in India—the triumph of a greater power than England; and if that came in my day, I should, with many others, go to England and settle there."

—According to the decennial report on the material and moral progress of India in every department of the Government, there is a tendency to incorporate the native element more largely and upon more liberal terms. At the close of 1891 there were in India proper 765 civil charges held by the "Services," including 73 Indians. Apart from this controlling service, the general administration comprised 2588 officers, all of whom were natives except 139, and of these only 35 were Europeans not domiciled in India. Out of 114,150 civil appointments carrying an annual salary of 1000 rupees and over, 97 per cent are held by natives.

—The Hindu meal is a simple affair. Every high-caste Hindu is a vegetarian. Your vegetarians here include so many animal substances that our people stand aghast when they are mentioned. Your vegetarians eat eggs, oftentimes fish,

perhaps grease and lard, perhaps soups and broths of doubtful composition. In India the touch of egg and lard and fish would be almost as contaminating as beef itself. Vegetarianism simply means butter, milk, sugar, flour, rice, pulse, and herbs. Every one has not the means to buy all this, so the food that is generally eaten is some unleavened white bread and stewed pulse, or some rice with curried vegetables. In Bengal (I do not know under what precedents) the people generally eat fish; but in the upper provinces, or in Bombay and Madras, where Hinduism is more strict, fish is quite as forbidden as meat. During the day the Hindu generally takes an hour's siesta. He gets up at four o'clock in the morning, and goes to bed from nine to ten o'clock. He works all the time that he is awake, works on week days and on Sundays, week in and week out. He has no Sabbath. And as a rest from his incessant labor he enjoys an hour's rest during the hottest part of the day.—*Mozoomdar*.

—Bishop Thoburn reports that the salaries of Methodist native preachers vary, according to gifts and station, from \$30 to \$100, and he sends out a stirring appeal for \$10,000, so that 100 more may be at once set to work.

—The Bishop of Lahore calls his the Mohammedan diocese of India, and in his opinion, though the Mohammedan problem is formidable, it is far from hopeless. Of the 18 native clergymen in the diocese, no fewer than 8 are converts from Mohammedanism. As many converts are gathered from among Mohammedans as from the Hindus and Sikhs. In addition, as he judges, it is in India that the conflict with Mohammedanism must take place. The Church seeks there "no favor," but it has—what cannot be had in Persia and other lands—"a fair field."

—For a long time the Christians of India have been waiting and hoping for entrance into Afghanistan, which has been fully as sharply closed as Thibet

has been. The Church Missionary Society has held its station at Peshawur for many years, and has recently established a medical mission at Bunnu, and put it under the care of Dr. T. L. Pennell. The peculiar advantage of this mission is that the place is regularly visited by merchants and hill men of the border tribes, among whom the greater part of the work is carried on. The number of patients is very large, and there has also been gathered a promising school attended by 250 boys. By the new treaty just concluded with the Ameer, the tribe most easily reached from Bunnu will be under British protection. The Scriptures and other Christian books have been translated, and it seems as if the time is approaching when an entrance into that country will be effected.

—A Baptist association in Burma is named after the place where Dr. Judson suffered his cruel imprisonment, from which he nearly died. The place is Oungpenla, or, as it is now spelled, Aungbinlè. The site of the death prison is now occupied by a Baptist mission school.

—The Bassein Christian Karens of Burma are running a sawmill and making a profit out of it. Last year they added \$4000 to the endowment of their normal and industrial institute.

**China.**—A writer in the *North China Herald* describes the process of manufacture of the mock money which is offered to the spirits instead of the sham paper money formerly used. They now manufacture mock dollars, which are put up in boxes of 100 each, the box being sold for about three and a half cents. The dollars are made of cardboard covered with tin beaten very thin, and stamped with a punching machine. Immense quantities of this mock money are sold, and the spirits are supposed to be cheated into believing that it is good money.

—A missionary tells the following

story: " 'I want to send home, among other curios, some idols that have been actually used in worship,' said a traveler we lately met in China. 'Can you help me in the matter?' 'Hardly, I fear,' was the reply. 'I never heard of priests or people selling such articles.' But next day, wending our way through the streets of the native city of Shanghai to our mission church, we bethought us to make inquiry, on our friend's behalf, at a shop where we had often stopped to survey the hideous deities of wood and plaster arrayed in the open window front, and to watch the manufacture of such images going on within. To our surprise, a good supply of second-hand images was produced for our inspection. 'How do you get these?' we asked. 'The people, when they are in want of food, bring them here to pawn.' "

—The very general notion that the Chinese are a stolid, unemotional race, and hence we should not expect to find a joyous, fervid type of piety among them, is a mistake, writes Rev. N. W. Brewster, in *Gospel in All Lands*. When the Chinaman becomes filled with the Spirit he has as much joy and manifests it in much the same way as other people.

—In an article in the *Advance Rev.* Henry Kingman, of Tientsin, among the "closed doors," names the fact that almost all of the officials of the empire and the bulk of the better classes, if they have heard of it at all, fear and hate the Gospel, and because of their misapprehensions concerning its character; feel toward it, say, as respectable people in this country do toward Mormonism, with its abominations.

—At least in some parts of China the truth has been fairly well planted. For a missionary affirms: "I could walk from Canton to Shanghai, over 800 miles, not walking more than 20 miles a day, and could sleep every night in a village or town that has a little Christian community."

—The Methodists in Peking appear to be appropriating heathen temples by the wholesale. Three have already passed into their hands, and their eager eyes are now fixed upon a fourth, which will be laid hold of the hour the cash is forthcoming from America.

—From the North China Mission of the American Board come glad tidings of an extensive and thorough revival which by the score and hundred is wondrously transforming the hearts and lives especially of the pupils in the schools.

—The statistics of the Irish Presbyterian Mission in Manchuria show that in addition to the 5 principal stations there are 11 out-stations occupied by native agents, and street chapels at two others. The number of baptized members at the beginning of the year was 522, and at the end of the year is 855, of whom 325 are communicants. There are also 130 applicants for baptism. Thirty-three native Christian agents are employed in addition to the native assistants who work under the medical missionaries. Fourteen of these are evangelists, 2 are teachers, and 9 are colporteurs.

—In 1842 the Amoy mission of the Reformed (Dutch) Church was founded; in 1848 a house of worship was built—the first one in China; in 1856 a church was organized; by 1862 the work had developed into a presbytery; and in 1894 into a synod consisting of 19 churches, with 2141 members. And certainly this is an excellent record for fifty years.

**Japan.**—Poverty is largely a matter of definition, and this is what it means in the Land of the Rising Sun, according to the statement of a philanthropic native who has been investigating: “He found many families within a small area who are about as near destitution as it is possible to get. Such persons count themselves fortunate if they can scrape together each a pittance of 1.3 *sen* (about 7 mills) to buy two meals

Two or three rainy days in succession leaves them wholly without food. These are not beggars, but belong to the working classes. As for clothing, their condition is equally terrible. Out of 520 families only 30 have a *futon* (wadded quilt used for a bed), thin, and made of rags patched together to cover the whole family of four or five members. Presumably the rest have nothing. What these people long for is a war, a fire, a pestilence, or a famine. A fire will give them work, or they may glean something from the ruins. A famine, cholera, and the like means large schemes of out-door relief, in which they may be included.”

—It is gratifying to note that the Japanese Christians are sending preachers to labor among their own people in the Sandwich Islands. The Japanese pastor of the Church in Honolulu has secured the services of 5 native ministers, who will be supported by their own countrymen. Rev. O. H. Gulick and wife are in the islands to aid in the good work of carrying the Gospel to the toilers on the sugar plantations.

#### AFRICA.

—The great work of partitioning out this vast land space still goes merrily on among the statesmen of Europe. The latest phase of the matter is found in the Anglo-Belgian treaty, whereby the party of the first part enlarges temporarily the limits of the Congo Free State on the east until they touch the Upper Nile; and in return for the favor, the party of the second part cedes to Britain a long strip of territory upon the west shore of Lake Tanganyika, all with the elegant result that now and from henceforth British lines of railroad and telegraph can run on British soil all the long way from the Cape to the Mediterranean!

—Some time since Cape Town was joined by the telegraph wire with Fort Salisbury, far up toward the Zambesi, and now 400 miles more are to be put

under construction, extending communication past Blantyre and Lake Nyassa. The poles are to be of iron.

—A pathetic touch is given to the close of the career of Lobengula, the vanquished King of Matabeleland, by a recent English writer, who states that when Lobengula saw that war would certainly come, he sent a message to all the white people living in his country, including women and children, informing them that in the event of war he could not protect them, advising them to leave the country, and promising an escort beyond his boundaries. As the result, not one was harmed, and nothing belonging to them was lost or damaged.

—The Moravians have now 5 missionaries at their stations to the north of Lake Nyassa, only 1 of them with a wife. A day's journey off is the Berlin mission, and not very far away is Livingstonia, the Scottish Free Church field.

#### ISLANDS OF THE SEA.

—What wonders to civilization and Christianity have been wrought under the Southern Cross within a generation or two! For even Australia, and New Zealand, and "Van Diemen's" Land are now missionary centres, and are sending out consecrated men and women by the score to evangelize their still benighted neighbors. A few weeks since 5 missionaries sailed from Sydney to reinforce the Wesleyan mission in New Guinea.

—Let the heralds of the cross, before they have thoroughly mastered the language of the people to whom they are sent, beware, lest in their ignorance they preach deadly heresy. Rev. W. E. Bromilow has this to confess concerning himself in the early days of his work in New Guinea: "I remember that through the peculiar affirmatives and negatives I misunderstood a native who was helping me in the preparation of an address, and I said with all earnestness, 'Geabo ua ona 'ai 'alla. Ona

'ai 'aila i to umalina sinabwana.' 'Do not speak the truth. To speak the truth is very bad.' For months we used the expression, 'Goseda i to 'umalina' in the Lord's prayer for 'Him the evil one,' when it really means 'our friend the evil one.' I had often heard this word *goseda*, and from interpreters and others learned that it was used like our pronouns he and him. I tried it often, and it was always '*goseda*.' But one day I caught the word '*gosiagu*' and found out that it meant '*my friend*,' whereupon I asked for '*our friend*' and other forms, and I then ascertained that I had been calling the evil one '*our friend*,' because this term is in constant use in the place of the name of any one."

—Rev. H. A. Robertson, one of the missionaries of the Presbyterian Church in Canada, writing from Eromanga, New Hebrides, says, "We dispensed the Lord's Supper in July last at Dillon's Bay to 200 people, and on that day Narie Tangkow, the eldest son of the murderer of John Williams, was baptized in the presence of 700 people, and took his place at the communion table. A great sight it was, and would have rejoiced any one with a heart in him to have seen it. We have 50 teachers and 250 communicants."

—A clear sign that some of the islands of the Gilbert group are coming out of their heathenism is that the King of Butaritari recently refused to have any of his people go to San Francisco for the purpose of giving an exhibition of heathen manners and customs. This king, so recently enlightened, shows a keener sense of propriety and less greed of gain than do a host of people in civilized lands.

—In Malaysia is a population of 60,000,000, mostly Mohammedan Malays. The British and Foreign Bible Society has several European colporteurs at work and twenty-five who are natives. At Singapore alone Bibles are furnished in forty-five different languages.

# THE MISSIONARY REVIEW OF THE WORLD.

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## HINDRANCES TO MISSIONS FOUND IN THE WORKING FORCE.

BY THE EDITOR-IN-CHIEF.

The whole problem of missions resolves itself into two factors : the *field* and the *force*—the work to be done and the fitness of the workers. Commonly our eyes are apt to be fixed, perhaps too exclusively, upon the woe and want, sin and suffering, of the countless host as yet unsaved, and even unreached by the saving message. Or, if we look away from the habitations of darkness and cruelty, it is to seek inspiration and encouragement in contemplating the heroic lives of saintly and self-sacrificing missionaries.

There is, however, another aspect of the whole matter which has had far too little candid, careful examination. All real power in missions must find its fountain of energy in a body of disciples at home, indwelt by the Spirit of all power. We must have a Christianity and a Christian life *worth diffusing and propagating*, else how can there be any real blessing to far-off lands, however diligent our efforts? and whence are to come the heroism, the self-sacrifice that make the true missionary?

With this aspect of the problem we ought to deal intrepidly and conscientiously as in the sight of God. There is danger of a spiritual agnosticism, knowing nothing about our true state. Saul wist not that the Lord had departed from him; the Jews knew not the time of their visitation; and the Laodiceans knew not their own nakedness and poverty, blindness and lukewarmness, but thought themselves rich and in no need, at the very time when God was about to spew them out of His mouth as in disgust!

There are four conspicuous characteristics of modern church life which threaten a virtual apostasy, and to which even professed believers are strangely indifferent. The prevailing apathy and lethargy, like the comatose conditions which precede death, are themselves the most alarming symptoms. At risk of seeming hypercritical and having to bear that opprobrious and somewhat indefinite stigma of "pessimism," we venture to give expression to apprehensions and convictions which have grown upon us until they imperatively demand utterance.

1. The modern Church is in imminent peril from *secularism*. This word is perfectly intelligible ; it marks the drift toward the world that now is—the control of the spirit of that present evil age, which always was and still is opposed to the Spirit of God, who emphasizes the unseen and the eternal.

The true disciple of Christ may be briefly defined as one who looks above and beyond. To him what is below and present belongs to a lower and lesser realm. So far from doubting or denying the reality of the unseen, it is to him the highest reality, and that “ which now is ” constitutes but the insignificant threshold over which he steps into the boundless “ that which is to come.” The Church is but the collective body of disciples, and therefore, so far as it deserves the name, bears the same marks as the individual child of God ; its highest aim is to make real to men the unseen and the eternal. Does the modern Church correspond with this scriptural idea ?

Behold it, so permeated and penetrated with secularism that separation unto God scarcely survives ! The New Testament gives a brief definition of the true “ circumcision ” as embracing those which “ worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh ; ” and it adds a brief outline of the activities of the early Church : “ continuing steadfastly in apostolic teaching and fellowship, in breaking of bread and in prayers.” Contrast, with this, modern Church worship, with its elaborate ritual, stately ceremonial, and artistic choral performances by costly professional musicians ; with its proud confidence in numbers and wealth, and in the patronage of the worldly, so that unconverted men sit on its boards of trustees ; with its emphasis on good works and alms deeds, and outward forms of organization. May we not say, without intending a parody, that the Church of to-day continues in irreverent criticism of apostolic doctrine, sedulously cultivates social fellowship, breaking bread once in three months, but having church socials, fairs, and festivals with alarming frequency ; and prefers, to prayers, an entertaining lecture by the pastor or a *conversazione* among the members ?

2. Connected with and inseparable from this secularism is what, for want of a better term, is called *sensationalism*. This is not a correct term, for its classic use confines it to that form of philosophy which makes our ideas to originate solely in sensation. But, in the “ dialect of the marketplace,” it has come to mean the effort to attract toward Church services by appeals to the sensuous and the æsthetic, to excite interest by the entertaining and the spectacular, the oratorical and artistic, or even the humorous and the grotesque. This tendency finds not only apologists, but defenders and advocates in the Church and even the ministry. It is said that, to instruct we must first interest ; that we cannot win disciples until we draw hearers ; and Dr. Duff’s remark is often quoted—that he would stand at a place where two ways meet and slap together a pair of old leather soles if by so doing he could get an audience.

Such argument seems plausible, but is it not fallacious? What if there lies beneath this whole conception a fundamental error! Does it not rest upon an assumption that the Church is to *undertake to draw ungodly souls toward her assemblies?* For that position who will show us any Scripture warrant? We need to go back to the New Testament and learn the true nature of a Christian Church. Where does it contain one passage in which it is even hinted that the Church is to employ any means, secular or sacred, for the mere purpose of drawing outsiders into her assemblies for worship?

Dr. Adolph Saphir, that marvellous preacher who kept all London awake by his singular insight into Scripture truth, sounded the alarm against this notion, in the world's metropolis. He says, "The Church is the *congregation of believers*, and to them God's truth must be fully unfolded." "As the Church service is in the first instance for God's worship and the instruction and advancement of believers, many things must be explained and dwelt on which unbelievers or outsiders cannot fully understand, and which they, likely, will misunderstand, and at which they will be offended." "We have too much adapted our whole service and church life to undecided worldly people."\*

This false philosophy of adaptation works two ways: first, toward *suppression of unpalatable doctrine or truth*. Many a truth that is a stepping-stone to a believer is a stumbling-stone to an unbeliever. Shall we deprive saints of a step upward lest sinners fall over it downward? Our Lord did not so. When even professed disciples stumbled at His teaching, He only repeated the objectionable truth in even a more obnoxious form.† One has only to go about from church to church nowadays to find that even in Evangelical pulpits certain so-called "severer," "sterner" doctrines are treated as obsolete. It is a day of prophesying of smooth things; of love *versus* law, salvation rather than sin, culture more than regeneration, the perfectability of humanity rather than man's depravity and utter ruin. And the pulpit must be in bondage so long and so far as preaching is consciously or unconsciously shaped with reference to *drawing or repelling men*. It is a disaster when the "offence of the cross" ceases. Spiritual disciples will no longer be edified when carnal minds are gratified and satisfied.

A second, and equally serious result is the *lowering of the standard of godliness*. "The world will love its own," and to draw the world it is necessary to set up a worldly attraction. A magnet draws only iron and steel, and so the Gospel's attraction is regulated by affinity. Every attempt, therefore, to make a service of worship attractive to the natural and carnal man runs at least this risk—that we shall be led to drop out what is distinctively spiritual, and substitute what is distinctively worldly. And the practical result is that every innovation, introduced into church worship and life with a view to drawing the outsider, proves a means of harm to the spiritual character of disciples. We accommodate ourselves to the world

\* A Memoir of Adolph Saphir, 258, 259.

† Cf. John 3: 3-11; 6: 53-56.

by assimilation to it ; but by so much as our fare is more savory to their taste, it loses the godly flavor, the salt of God, and so sacrifices its real relish and nutritious quality to holy souls.

If this position seem extreme, let us test it by the teachings of the Word. It is certainly a significant fact that there is not one sentence of New Testament Scripture that warrants us to put before us as an object the attracting of ungodly people to Christian assemblies ! If, by creating and maintaining a scriptural and spiritual worship and life, we may attract them, we are to rejoice. These are legitimate ways of drawing outsiders. As the healing virtues of Bethesda drew the lame, and halt, and withered to the pool, let the Church prove a pool of healing virtue, and an armed band cannot keep away those who are conscious of need or yearning for something to fill a void. But we are not to go one step toward the world, even to draw the world toward ourselves. We are to attract by contrast and consecration and separation, but not by courting and catering and assimilation.

The Church is never contemplated in the Scripture as a "mixed multitude," for the mixed multitude always falls a lusting and longs for the leeks and onions of Egypt. Its direction of march is always backward, not forward. The Church is a body of believers meeting for worship, the Lord's Supper, prayer, teaching, mutual edification. Only two passages in the New Testament can be tortured into encouraging such seeking of a mixture of the worldly element. In Luke 14 : 23 we read : " Go out and compel them to come in," the true interpretation of which has no probable connection with the question under discussion ; and in 1 Cor. 14 : 23, 24, we read : " If there come in one that believeth not, or unlearned," which supposes an exceptional case, as though the presence of such an element were not ordinarily to be expected. Certain it is that the Church is not contemplated in the New Testament as mixed with worldly elements.

We are not now contending that it is *undesirable to have* unbelievers present at our church assemblies ; but only that it is unscriptural to *seek to draw them by unspiritual methods* ; and that no Scripture authorizes us to set such object before us. Church gatherings are distinctively for godly people, and must, therefore, be primarily conducted with reference to the edification of believers, not the gratification of unbelievers.

This leaven of sensationalism pervades our whole church life and threatens to revolutionize the Church itself, turning it into a worldly club. How easily may the new "institutional church" become a worldly "institution" and drop out the essential "church" feature altogether ! The outcry in these days is for *attractiveness* in worship. Attractiveness to whom ? The only beauty recognized by God is the beauty of holiness ; and for the perception and reception of that beauty no worldly nature has inclination or even capacity. We are indeed to seek to make worship attractive to all godly souls ; but in so far as it is truly holy and spiritual, will it not be unattractive to those who are not godly but carnal ?

This doctrine of sensational attraction has many forms of application. What is it but sensationalism that demands that even missionary meetings shall be made "interesting" by thrilling stories of missionary triumphs, and that will not listen to discouraging facts? We have heard of one missionary whose annual report was sent back with a peremptory order that he should tell of "results" calculated to inspire confidence that missions actually pay! And we hear of another who is said to have resorted to superficial methods of making it appear that there were converts, by leading poor victims of superstition to take certain steps, the real nature of which they knew not. We can hardly credit such statements; but the drift of such demand is in the direction of dishonesty, tempting workers to present a misleading report of results, or at least to cultivate superficial methods of estimating them. What a condition of things is implied when, in order to arouse and sustain enthusiasm and raise funds, it is necessary to tell sensational stories of conversions by wholesale and represent obdurate pagans as eagerly welcoming the Gospel! What if missionaries dare not tell the truth for fear of losing supporters and contributors! what if no address will be patiently heard which does not narrate striking cases of interest and startling conversions!

3. With all else a spirit of *indifferentism* may be detected. And this exists in two forms. First, under the sweet name of charity, a *liberalism* prevails that gives away all that is worth keeping and takes in everything and everybody. The subtle spirit of doubt, already referred to, so questions, if it does not deny, the actual peril of the heathen as to make Christian missions a needless waste of life and treasure, if not an impertinent intrusion. And there is a standing "parliament of religions," found in the clamor for fellowship with everybody who claims to be a seeker after truth and an honest believer, whatever may be his error. It seems to be forgotten that the "unleavened bread" is compounded of both "*sincerity and truth.*" To say that "it matters nothing what one believes provided he be sincere," is to forget that truth is in order to excellence and that all excellence is the outgrowth of truth; were such a maxim true, it would no longer be worth while to search after truth or embrace it when found!

Such indifferentism naturally leads to a second form of the same evil, namely, *apathy as to the prosecution of missions among the heathen.* No evil is perhaps more widespread and deep-rooted than this. A thousand millions of human beings are yet unevangelized, dying at the rate of one every second. It is simply incredible that forty millions of Protestant church-members can stand by and leave them thus to perish, unsaved and unwarned, *if they believe in their lost condition.* But if Buddhism and Brahmanism, Parseeism and Confucianism, Fetichism and even Pantheism, are to be treated as simply different forms of one great universal religion, it is no marvel that Christian disciples do not bestir themselves, though eighty thousand heathens and pagans die every day, and thirty millions every year.

This state of things is the worse because even disciples are so far indifferent to their indifferentism. Adoniram Judson, in the crisis of his lifework in Burma, found the "supporters" of mission work so careless of the needs of the work that the appropriation for the mission was ten thousand rupees less than current expenses required. Instead of any advance, he could not even hold his already gained positions. With a disappointment that bordered on despair he solemnly recorded this, as his "growing conviction:"

"The Baptist churches in America are behind the age in missionary spirit. They now and then make a spasmodic effort to throw off a nightmare debt of some years' accumulation and then sink back into unconscious repose. Then come paralyzing orders to retrench; new enterprises are checked in their very conception, and applicants for missionary employ are advised to wait, and soon become merged in the ministry at home."

And so letters, which ought to have been like a soft and cooling breeze to a heated brow, came upon him like a sudden tornado, sweeping away the plans of missionary evangelism. He said in his agony, "I thought they loved me; and they would scarce have known it if I had died! I thought they were praying for us; and they have never once thought of us!" And so it seemed to the missionary in his unsupported work. When he came home for a visit he found indifferentism hiding behind outward enthusiasm, and his "hand was nearly shaken from its socket and his hair nearly shorn from his head for mementoes by those who would willingly let missions die" rather than for their sake make real sacrifices.

J. Hudson Taylor, in 1865, asked the privilege of making a brief appeal for three hundred million of unsaved Chinese, at the annual Perth Conference. Those who had the conduct of the conference replied that those meetings were "*for edification,*" and missionary topics could not be introduced! And when at last twenty minutes were secured by him to urge obedience to our Lord's commands, he told of the drowning of poor "Peter" outside the walls of Sungkiang;\* how, when he fell overboard, and Mr. Taylor sprang overboard to rescue him, but was baffled in his efforts, he besought help of some fishermen in a neighboring boat, who met his agonizing suspense with stolid, stupid apathy; and, with a drag net in their hands just fitted for the rescue of the drowning man, would not stir to help except as he appealed to their cupidity, and even then too late to save the life that was in peril. And, when the conference was on the alert with surprise and indignation at such unnatural and inhuman conduct, Mr. Taylor thundered out, "Thou art the man!" and applied the incident to the apathy that, at that very conference, hesitatingly permitted any appeal for the millions who were sinking in the sea of sin!

We talk of the need of consecration, of Holy Spirit power, of more liberal giving. All this is a real need. But there is another need behind and beneath all the rest. We need a *new earnestness*, born of deep conviction

\* Story of the China Inland Mission, 156-248.

tion that millions are hopelessly perishing without the Gospel ; and that we have in trust that Gospel with which to rescue and redeem them !

4. This leaven has spread into the Church and developed a fourth evil—*destructive rationalism and a corrupting scepticism*. And, in consequence, Christianity is becoming a cult rather than a creed ; a form rather than a spirit ; “ a mode rather than a life, a civilization rather than a revelation ;” a development along the lines of natural growth, and culture, and goodness, rather than an indwelling and inworking of the holy Spirit.

There is but one hope of breaking away from this delusion and snare. God's saints must set up a thoroughly biblical standard, and the holy Spirit must be exalted in practical life. There must be an upward look, a fixed gaze upon the enthroned Redeemer, who still dispenses by the Spirit His ascension gifts. The Spirit of God must be recognized as actually dwelling and working in the body of Christ—the members as truly as the Head—and He must be recognized as the life of God and power of God in that body to make all things possible.

Nothing is more fundamental to the scriptural conception of the Church of Christ than this ministry and administration of the Holy Spirit. Let faith in the actual presence and power of this Divine Paraclete be weakened, and the world charms us, the flesh masters us, and the tempter triumphs over us. Our vision of the Christ becomes dim, our sense of the powers of the age to come grows dull, and our power to claim supplies of grace and actual victory over our foes suffers paralysis.

The Church as a body has certainly lost Holy Ghost *power*, and is in danger of losing Holy Ghost *doctrine*. We have never yet recovered from the blight of the Dark Ages. Even the great Reformation has been succeeded by more than three centuries of infidelity and indifference. Iniquity abounds in the world, and even in the Church the love of many waxes cold. Two causes which are very conspicuous combine to foster human aversion to the whole supernatural and even spiritual element in the Christian system. On the one hand, there is the natural and carnal man, with its incapacity to apprehend, and its indisposition to accept, spiritual truth ; men rebel against the humiliating dependence upon supernatural revelation and regeneration. And, on the other hand, the world sees a nominal Church of Christ, that for fifteen hundred years has claimed supremacy and even Divine authority, pretending to heavenly gifts and miraculous manifestations, even while entering into the most diabolical plots, like the open encouragement of attempts to assassinate Queen Elizabeth, the massacre of thirty thousand French Huguenots, and the torture and martyrdom of thirty thousand saints under the fearful sway of the Spanish Inquisition ; men see such a “ Church of Christ,” resting its kingdom upon the beast, and exemplifying a morality that has been pronounced the lowest type in Europe ; and we cannot be surprised at the natural aversion which is thus nurtured toward the whole claim of Christianity as a supernatural religion.

For all these evils in the working force one great remedy can be found—*the increased power of God's Spirit*. It is very noticeable how Christ, as

He turns away from apostate Jerusalem, says, "Behold your house is left unto you desolate." *Your* house! God had always called the temple *His* house; but now that His Son was rejected in its very courts and about to be crucified by its very priests, it was no longer God's house, but man's. What is a church with God's Spirit withdrawn? Does it not cease to be God's temple and become man's building, a mere human organization?

One of the most anointed men of this generation—a minister, whose church represents perhaps as near an approach to a New Testament ideal as any that now exists—writes sadly of the prevailing system of worldly church conduct: "They have all gone astray, and have altogether become worldly. All this has become so engrafted upon our system that it has acquired a certain sanctity in the eyes of the people, so that they would rather have their trained choir of worldly singers than a new consecration from above! Joseph Parker's translation of the trinity of evil is this: He says, the world, the flesh, and the devil translated into present-day dialect, means society, environment, tendency. How many of the ministers and missionaries of Christ are entangled in the society, hemmed in by the environment, swept on by the tendency? How to be delivered many are asking and do not know."

There is one way of deliverance if we are bold enough to dare it—*separation is the condition of consecration*. And it seems to be inevitable to those who would live in God and unto God. There must be boldness enough to stand alone, if necessary, like Luther at Worms, for the sake of a protest against what is evil, unscriptural, unspiritual in church life. Who are there that believe in the Holy Ghost and are ready to accept the conditions within which alone His power is manifested? Oh, for a few who cut loose from the world and part company with it that God may have all sway in them and use them as He will! What a new era of missions would dawn if the Church should stand once more on the level of separation from the world and consecration unto God, by the Holy Spirit, which the Apostolic Church displayed!

The annual meeting of the Kumi-ai churches of Japan, anticipated with anxiety both by Japanese and by missionaries, was held at Kōbe during the first week of April, and letters from missionaries speak of the meeting as one of unusual power, and of the outcome as altogether encouraging. Seventy churches were reported, including fifteen mission churches, but not including twenty-four additional preaching places. The sessions seem to have been under the lead not of any extremists however eloquent or able, but of calm, level-headed, and most spiritually minded men. The missionaries were not members of the body, but all references to them were most kindly, and the discussions, some of them on stirring topics, were conducted in a quiet and Christian spirit. One missionary says that during the sessions it became "evident that the general trend is strongly and safely within evangelical lines, although the bounds of fellowship will be very wide." It is significant of the spirit and temper of the pastors and churches that it was unanimously voted to ask Mr. Moody to come to Japan for an evangelistic campaign.—*Missionary Herald*.

## THE CELEBRATION OF THE Y. M. C. A. JUBILEE.

BY REV. JAMES DOUGLAS, M.A., LONDON, ENGLAND.

The Jubilee of the Young Men's Christian Association, which began with a service in Westminster Abbey on Friday evening, June 1st, and closed on Thursday, June 7th, in a grand demonstration at the principal entrance of Windsor Castle, ranks as the largest delegated religious convention ever held in the British Isles. The celebration was, in every respect, worthy of the numerical growth and cosmopolitan character of the movement. Delegates in their thousands mustered in the world's greatest city, from the United Kingdom and Ireland, with their dependencies; from America and the continental nations; China, Japan, and West Africa—representing 5138 affiliated associations and nearly 500,000 members scattered throughout the world. As a demonstration of Christian unity, binding together in the superior tie of Christian brotherhood men of many tongues and races, the sight has probably never been surpassed. The tide of London's busy life could not hurry by, altogether unregarding (their usual attitude to conferences), but inquired what the strange commotion meant; and the secular press, for the nonce laying aside its cynical reserve in matters religious, chronicled the leading events of the sessions with a manifestly kindly interest. As the Hon. John Wanamaker in effect observed, we now saw Y. M. C. A. work writ up large in the eyes of the world. It bore the stamp of Church and State. Its patent was heaven's patriotism, and its end to make known how near we are to each other, and how, in our felt oneness in Christ, there was stranger or foreigner no more.

Next to Great Britain and Ireland, Germany took the numerical lead with a contingent of 350, at the head of whom were Count Bernstoff, Superintendent Krummacher, and Pastor Klug. The Swedes were next, numbering about 200, headed by Prince Oscar Bernadotte, whose romantic marriage with Miss Ebba Henrietta Munck will not be soon forgotten. America sent 160 representatives, among them ex-Postmaster-General Wanamaker and Messrs. Vanderbilt, Jessup, Stokes, Morse, and Mott. France was represented by 75 delegates, including M. André, Pasteur Appia, and other men of mark. Denmark sent 69; and there were also contingents from Norway, Holland, Belgium, Switzerland, Austria, Hungary, Finland, Russia, Italy, and Spain. There were representatives from Victoria, New South Wales, South Australia, West and South Africa, Canada, India, China, and Japan. Nothing more need be said to show the world-wide description of the delegation.

Naturally George Williams, now "Sir George," was the central figure on the visible foreground; and many and hearty were the thanksgivings and congratulations showered on him during prayer and address throughout the conference. It was strangely felt that the Queen had honored the

Y. M. C. A. in her declared intention to confer the honor of knighthood on its founder ; and, as Professor Müller, from Utrecht, observed, " had honored herself by honoring him." " There was no fear," he merrily added, " of England ceasing to rule the waves while she had among her sons such men as Father Williams." A characteristic feature of the Y. M. C. A. jubilee was its jubilant character. Beautiful harmony reigned. There was plenty of animated talk, but *no temper*—none at all ; not even a ripple of discord. The flow of soul emphasized the reign of love. The tongues were many, but the hearts were one. There was not a trace anywhere of national jealousy, or the faintest show of the *odium theologicum*. The joy of the Lord seemed to rise high in every heart—the keynote and full swell of the music of praise. And well it might ; for what had God wrought ! How intensive and fruitful had the original seed become, which, dropped in prepared soil some fifty years before, was now in evidence throughout America, England, and the Continent, even to the uttermost ends of the earth. There was, indeed, ground for jubilation in that the little one had become hundreds of thousands, and could show its vital force in the gathering together of such a noble army of representatives from every quarter of the globe. As Prince Bernadotte said at the Tuesday morning session, in a few words of comment on the twenty-third psalm, " I never realized till I came to this conference what a big and large quantity of sheep the Lord Jesus has."

The jubilee programme, while multiform, was yet mainly divisible into two parts—meetings of conference and meetings of reception. In addition to these the sermons, preached in the leading sanctuaries of the metropolis by representative men, constitute a category of their own. It was befitting that the opening service should be in Westminster Abbey, England's most famed edifice, where lies the dust of so many of her mighty dead. The preacher was the Bishop of London. At the close a grand reception was held in Exeter Hall, where Sir George Williams gave a hearty greeting to the delegates. The president is not a man of many words, but he never fails, by his genial and gracious spirit, to anchor himself in all hearts. The formal address of welcome was given, at his call, by Archdeacon Sinclair, who, according to the late Lord Palmerston's luminous definition of an archdeacon as one " who performs arch-diaconal functions," admirably answered to his description of office. In his view, the Y. M. C. A. accentuates (1) the principle of unity ; (2) the great protest of the sixteenth century against the tyrannies and usurpations of Rome ; (3) the spiritual priesthood of the laity ; (4) the fruitful principle of co-operation ; and, finally, the Divine doctrine proclaimed by our Lord of the brotherhood of man in Himself. In closing, the Archdeacon addressed the German and French delegates in their own languages, reminding the Germans how many ties of blood and kindred and religion they had in common with us ; and welcoming the French, who were Englishmen's nearest neighbors, to whom they were glad to extend the hand of Christian fellowship. Lord Kin-

naird having replied for the Scotch delegates, and Count Bernstoff for those from the Continent, Dr. Cuyler gave a word of greeting on behalf of the western world: "The America of George Washington sends a cargo of loving salutations to George Williams." The jubilee ship, thus happily launched, with the flags of all nations unfurled, proceeded on her way.

Saturday's proceedings (June 2d) were entirely occupied with meetings of conference, sustained by prayers offered in many tongues. Sir George Williams presided. It has been said that he who knows a foreign tongue has gained a second soul. Happily among the continental brethren there were notable specimens of the many-souled species, such as Dr. Barde, Pastor Klug, Count Bernstoff, and Dr. Carl Fries, who, by their skill in interpretation and variety of language, made ample amends for "the twist in the tongues" of the motley assemblage. This, of course, did not apply to the prayers, which, being addressed to God, needed no interpreter.

Three addresses were given at the morning session in the three leading languages—English, French, and German—by Prebendary Webb-Peploe, Pasteur Appia, and Superintendent Krummacher respectively, on "The Necessity of the Power and Presence of the Holy Spirit in their associations and in their Associated Work." It must suffice that we indicate the line taken by the English speaker, a tall man of chiselled features and spare form. Hear him when one may, two things always come to the front—fervor of spirit and withal a speculative tendency—the latter calculated to exercise on the timid a somewhat ghostly effect. The speculative note on this occasion was *the increases of the Saviour's power*, dating from His *kenosis*, or emptying of Himself in His incarnation, till the time when, in His baptism, He was clothed with the Holy Ghost for the manifesting forth of His Divine resources. As Jesus received power from the Father, He kept passing on the power received to others as they were ready to receive it. Thus was it in respect of the working of miracles and the casting out of devils. The disciples had this power communicated to them. But the end was not yet. And so He said, "It is expedient for you that I go away, for if I go not away the Comforter will not come to you; but if I depart I will send Him unto you." Clearly the Lord contemplated that the disciples should receive, after His death and rising, that higher accession of "power from on high" which was received, after the ten days of united prayer, in the glorious baptism of the Spirit on the Day of Pentecost. This fact is significant. It is imperatively demanded that the Y. M. C. A. shall be a body instinct with divinity because pervaded by God the Holy Ghost; separated *from* sin and evil by the power of the Spirit, and (what is even higher) separated by the same power, *unto* God and fellowship with Him.

An interesting feature of the morning was the despatch of a telegram to the Queen from the twenty-two nationalities represented, when, as expressive of the cordiality with which this was done, the vast gathering joined in singing the opening stanza of the national anthem. Time for

luncheon having arrived, the meeting adjourned to a spacious pavilion, nearly 200 feet long and 115 feet wide, which had been erected, that the delegates might have luncheon and tea together, on a vacant piece of ground nigh the Victoria embankment and adjoining the Guildhall School of Music. The hosts were the president and the jubilee council, Lord Kinnaird, Mr. Richard Cory, of Cardiff, and Lady Ashburton.

The afternoon meeting was entirely taken up with reports, which we can only in the briefest possible form summarize. First in order was the report of the International Committee, the beloved president of which is the Rev. G. Tophel, a man of a singularly gracious aspect. This report was a gem of literary expression, and, while statistically cheering, had a worth far above the statistical in its beautiful spirit. It seemed a product direct from the loom of devotion. Next came the national reports, diverse as they were numerous. America far exceeded all other countries in the network of agency and in the results of membership. Germany showed magnificent results, progress having been by leaps and bounds. Sweden is next ; but Denmark within the past ten years has made rapid strides. Scotland is in the somewhat dubious position of being at the zenith, or, to change the figure, the tide seems now to waver, as if uncertain whether to flow on or to go back. Ireland's report was gladsome as sunshine and droll to the last degree. "I am glad," said the Emerald Isle delegate, "to be able to bring you glad tidings from the land of bother and blarney. We are still holding the fort—no, we are not ; we are out of the fort and are in the face of the foe." In Austria and Hungary the movement is small, but it is taking hold, and the outlook is brightening. Holland's report was a piece of dry humor from beginning to end. In England we do as we like ; they in Holland do as they must. But judging from the lurking mirth in this brother's face, the difference in Holland between liberty and necessity is more seeming than real. At all events, the Holland Y. M. C. A. child thrives on necessitarian diet and all the hardships incident to the terrible "must." In France the work is small, but God is blessing it ; whereas in 1889 there were 64 branches, now there are 120. A vein of rich evangelical fervor ran through this address, spoken in French by Pastor H. Bach, of Lyons.

After tea in the pavilion, the delegates met again in Exeter Hall at 7 P.M., to hear reports of Y. M. C. A. work of a missionary character from far distant fields. Sir John Kennaway presided ; and Mr. L. D. Wishard, who had lately visited the Orient on a mission of inquiry, was the first speaker. In Japan there are already fifteen learned institutions which have formed Christian associations. Annual conventions have been held in that land, largely attended, and as a consequence hundreds of students have been converted, many of them now devoting their lives to the spread of the Gospel. Near Peking Y. M. C. A. work flourishes ; and, through the missionary spirit that has been evoked, there is now a Chinese mission in Zululand. Having spoken of Ceylon and India, where the enterprise is

encamped before the Jericho of "caste," Mr. Wishard closed an address which deserves to rank as both inspiring and eloquent. Mr. Holmes took a survey of Gibraltar, Malta, Damascus, Palestine, and Egypt. In Gibraltar a soldiers' association had been formed. In Malta there was now an association of 170 members. For Egypt a suitable worker was needed, but the difficulty was the lack of means. As to Palestine the authorities were hostile. Mr. Holmes desired prayer especially for Egypt and the Holy Land. Mr. Robert McCann emphasized the need of the Y. M. C. A. in the cities of India. The most gratifying fact adduced by Mr. McCann concerned *Indore*, where an association had lately been formed, mostly of Hindus, which is showing great vitality. Mr. David McConaughy, in a valuable address, alluding to the much-vexed topic of education *versus* evangelization in India, said that unless this educational work in India had been done, there would certainly be no field in India for the Y. M. C. A. to operate upon. And as to progress, whereas five years ago there was not a Y. M. C. A. member in the empire, to-day there are 3500 members in the 65 associations that have reported.

Special commemorative services were held on the Sabbath—in the Metropolitan Tabernacle in the morning, in Exeter Hall in the afternoon, and in the City Temple in the evening. In addition, Dr. Baumgarten addressed the German delegates in the lower Exeter Hall in German, and Dr. Edward Barde gave an address in French to the French delegates; while at the City Temple in the afternoon there was a gathering of delegates from Sweden, Norway, and Denmark, to listen to addresses from the Rev. P. Suden, of Gothenburg; Dr. Fries, of Stockholm; the Rev. F. W. Steinthal, of Copenhagen; and the Rev. C. M. Hill, of Christiania.

Papers and discussions supplied an ample programme for Monday morning and afternoon, when Count Bernstoff presided. Mr. R. C. Morse's paper on "The Work of the Y. M. C. A. in North America" was an able historical outline of the movement in that great continent, with its marked historic periods, statistical growth, and varied developments. What most of all struck us was the story he had to tell concerning the colleges. It would be well if the leaders in the home country noted this. We saw nothing of Y. M. C. A. work in Scotch university life; and we are not aware that the English universities are being now laid hold of. But since 1870 "the Association work to students in American colleges and universities has been one of the most significant features of its progress." That the number of colleges embraced should have grown within less than a quarter of a century from 10 to 450, with a membership of over 30,000, is, indeed, a gratifying record. Another point of much significance was "the multiplication of Bible classes both for evangelistic purposes and for the training of young men for effective personal effort." It was cheering, too, to learn that Christian young men of the colored race were organizing the work, and thereby extending the kingdom of God in the Southern States of the American Union.

Professor Müller, of Utrecht, followed Mr. Morse with a paper concerning "dear Holland," with its 800 branches and 18,000 members. In Holland they have no gymnastics annexed to their associations, nor do they go in for tours or cycling clubs. They are conservative. Regeneration is their central point of interest, and, by way of recreation, they canvass dogmatic questions and lose themselves at times in the mazes of predestination and matters cognate.

Mr. Hobbs, of Denver, in a clearly defined speech, told what was doing for the railway men; and Mr. J. R. Mott, of the college associations, said as much in five minutes as most men could say in a quarter of an hour, and said it better, too. The American colleges had certainly a good spokesman in their chosen representative. The other speakers were M. Olandt, secretary of the work among the German young men of New York; M. Monnier, of Paris, who gave an account of what was doing among the students of the Latin Quartier; M. Buscarlet, who reported on the general work in Paris; Baron von Rothkirch, president of the largest association in Berlin; and Mr. E. J. Kennedy, who, having observed that "progress" was the word all round, urged the need of not despising the *unit*. Rev. F. Brown told how the first Chinese association had been founded in Peking in 1884, and had grown to eight, which now comprised 400 members. He pleaded for an American secretary for China, who should visit different cities and diffuse a knowledge of the work.

In the afternoon of the same day a paper full of practical suggestiveness, while laden with metaphor, was read by Professor Edward Barde, D.D., of Geneva, on "The Tree and its Fruits." His object was to illustrate the need of digging about the tree, removing the stones, killing the parasites, letting in the fresh air, and, above all, applying "to the roots the life-preserving salt, without which there can be no health." He said, "You know what this salt is. It is the Holy Spirit." We may describe this valuable paper as *the prose poem of the jubilee*.

In the evening the picturesque group of buildings known as the Guildhall was thronged in every part by the delegates and their friends to witness the presentation of the freedom of the city of London to their much-loved president. This time-honored ceremony took place in the Council Chamber, a lofty groined octagonal hall added to the Guildhall buildings ten years ago. Spacious as it is, the chamber was not nearly large enough to accommodate half the would-be spectators. The scene was gay and impressive, as the pageant of this world ever is. Upon the presiding chair, attired in court dress, over which was thrown the sumptuous State robes of black and gold embroidery, sat the lord mayor, a short, vigorous, self-made man, while on his left was the lady mayoress, and to the right and left the two sheriffs, wearing dresses only less gorgeous than his own. In felicitous terms and with great dignity and decorum the city chamberlain, in the name of the corporation, invited Sir George Williams to accept the freedom of the city, quoting as pertinent to the occasion the passage

in Proverbs, "Seest thou a man diligent in his business? he shall stand before kings." He then handed Sir George a casket containing a scroll recording the resolution of the court conferring on him the freedom. It was disappointing that Sir George Williams, who was received with deafening applause, *read* his reply; but no doubt the august ceremony was no mean ordeal. We have not all nerves of steel.

But for the prompt chairmanship of M. André, of Paris, the voluminous business of Tuesday morning could not have been compressed within the allotted space. As it was, the elaborate programme was carried out to the tick of the clock. Paper and discussion followed by rule and measure, so that, in the brief space of a single sitting, four papers were submitted, which, if not raked by scathing criticism, were nevertheless subjected to the many-sided test of many minds. Dr. Karl Fries, of Stockholm, in his paper on the "Y. M. C. A. and Foreign Missions," carried apparently the whole assemblage with him. We may take it that the jubilee conference is consentient on this point, that "under no circumstances should an association, or a union of such, start a mission of their own, which would lead to, and has, when attempted, led to serious conflicts and difficulties." Mr. W. Hind Smith dealt, in his paper, with the qualifications necessary for a member of the governing body of an association. The only objection taken to this paper was that the standard set up was so near perfection that we might go forth, *Æsop*-like, with our lantern at midday to seek for the desired treasure in vain. The thorny subject of finance was next treated by Mr. Christian Phildius, of Berlin; and as finance in Y. M. C. A. matters (in England at all events) involves, as its correlative, *debt*, the discussion which followed turned mainly on that pivot. The collective wisdom amounted to this: *If in debt, pray yourself out of it; if not in debt, do not lightly incur it.* The subject of "Higher Biblical Instruction Among Young Men" was finally submitted to the meeting in a thoughtful paper read by the Rev. James Hastings, M.A., of Bervie, Scotland. While a thoughtful paper, we felt that one man's view on such a topic furnished far too meagre data to serve as a basis of discussion. What is called the special or exhaustive study of some one book of Scripture yields, we fear, quite as often as otherwise, scholastic superficialism.

A business meeting was held with closed doors at three P.M.; and, as we were on the wrong side of the door, we can only record the results as unspeakable. A special value, however, attaches to the public thanksgiving service held in St. Paul's Cathedral in the evening, when the Bishop of Ripon preached from the words "What must we do that we might work the works of God?" This sermon was much spoken of, and evidently made a deep impression on the delegates who were in a position to follow it. What a power the pulpit is when adequately filled by a man of gift and grace! It has, and can have, no earthly rival.

We now come to the jubilee day of the jubilee conference—Wednesday, June 6th—the day described by Mr. Wanamaker, who presided, as "the

great day of the feast." Practically it was the great day of oratory. The chairman was oratorical, and all the speakers took after him. On this day the conference did not meet to discuss or to deliberate, far less to jangle; no, they met to bask in the sunshine of some of the great and shining lights of both hemispheres, and, above all, to raise their "Ebenezer" in tribute to the Divine leading and blessing hitherto. Canon McCormick, of Highbury, in a manly speech expatiated on the aims of the Association, which were to create and to cement friendship, to benefit the State, and to mould character for time and eternity. Dr. Monro Gibson (Presbyterian) followed in a speech, which would have been too elaborate had it been less popular. The Y. M. C. A. had falsified the prediction, so confidently made in the time of Strauss, that Christianity would soon be played out. But to what were its enormous growth and development due? Not to intellect. If they were to make such a claim, no one outside would grant it. Sir George Williams he regarded as a man of ability, but he did not look upon him as another Ignatius Loyola. No; the power was of God. "Search into it with all patience, the result will be a demonstration of the presence and power of the living Christ." The proceedings culminated in Dr. Cuyler's (of Brooklyn) address, upon "One Master, One Book, One Purpose, and One Heaven-sent Power." The speaker's lips touched eloquence at every sentence as, with resounding voice, he descanted on his fourfold theme. It was no small treat to listen to one whom the chairman described as "the tallest man of America."

We have no space to recite the illuminated addresses presented to Sir George Williams, and can only glance at the jubilee celebration in the evening, which was one of the most remarkable demonstrations ever held in the Albert Hall. As seen from the side of the great organ, the spectacle of the closely packed ranks and tiers of the congregation was one not to be forgotten. Just below was the Swedish male choir; to their right and left the ladies of Mr. William Carter's choir, forming two large squares gleaming in lustrous pink and white; below were the speakers partially screened by palms, ferns, and flowering plants, while the vast interior was filled by an audience of 10,000 people from the floor to the topmost gallery. Music and physical exercises occupied the first hour and a quarter. The meeting opened at eight P.M. with the one hundredth psalm, to the familiar melody, "Old Hundred." Prayer followed in German, French, and English. Lord Kinnaird then rose to unveil and present to Sir George Williams a marble bust of himself, which, with an illuminated address, was given by the English National Union of Christian Associations. The presentation was made amid tumultuous cheering. Modestly, and in ejaculatory sentences, but at considerable length, Sir George acknowledged the presentation. Prince Oscar of Sweden followed with a few words of congratulation, and ended by calling on the Swedish choir to express their gratitude for the hospitality shown them by rendering the ninety-second psalm. Canon Fleming gave the next address, in which he averred that

heresy never came from workers, but always from idlers. The Hon. John Wanamaker, in a short speech, declared that in the States there was but one titled man, and he was Sir George Williams. Mme. Antoinette Sterling next sang "He Leadeth Me," and afterward said, "Dear brothers and sisters, let us have but one country—God's country; let us have but one Church—the great invisible Church; and let us love our Father, Mother, God, with all our heart and soul, and our neighbor as ourselves." The point of sensation, however, and, in our judgment, the point of *bathos*, was reached when Dr. Parker said that he had an announcement to make respecting the next jubilee. The hush for the moment was awful. But the suspense was relieved when he added that fifty years hence the Bishop of London would preach in the City Temple and the pastor of the City Temple in St. Paul's Cathedral! The obtrusion of this trifle was greeted with applause, and—can it be believed?—was seriously argued on the august ground that *the Son of Man was coming*. After this it was quite time that the gas should go out, and the limelight views should illustrate the rise and progress of the Young Men's Christian Association. The Hallelujah chorus and the benediction closed this great day. A trip to Windsor Castle and grounds, by the kind permission of the Queen, formed, on Thursday, June 7th, a fitting finale. The day was bright, all hearts were glad, and Christian fellowship reigned. The farewell meeting, held at the principal entrance to Windsor Castle at five P. M., was most impressive and touching. Both Mr. Peploe and Dr. Cuyler were much moved in uttering the farewell word, which had to be spoken, and was well voiced by those on whom the honor devolved:

" Days come and go in joy or woe ;  
 Days go and come in endless sun.  
 Only the eternal day shall come, but never go ;  
 Only the eternal tide shall never ebb, but flow.  
 O long eternity, my soul goes forth to thee !"

As a part of this permanent memorial of the Y. M. C. A. Jubilee, it may be well to record some leading facts.

Sir George Williams was born in Somersetshire, West England; became apprentice in a dry-goods house in Bridgewater; was early led to Christ while working in this capacity, and from the first made the conversion of young men his aim.

In 1841 removed to London, became junior assistant in the dry-goods house of Hitchcock & Co. There he began a meeting in a small dormitory on the premises. This was the very inception of the Y. M. C. A. movement. On June 6th, 1844, the first association was organized, then confined to this mercantile house. The manifest success of this initial society led to similar bands in other mercantile houses, then to a joint meeting and the organization of a general association for the metropolis. Out of so small beginnings great movements grow.

A. T. P.

## KOREA TO-DAY.

BY REV. H. G. UNDERWOOD, D.D., SEOUL, KOREA.

Almost a year ago it was our privilege to set before the readers of the *MISSIONARY REVIEW* "The To-day from Korea," and to show how plainly by providential openings and by special calls to individuals and societies God was saying to His Church, "Go work to-day" in this land ; and it is our thought now to give few facts on "Korea To-day" that will set forth the present status of mission work and of affairs in general in this land.

During the last few years there has been a large increase in the force at work on this field, several of the earlier missionaries having returned from furloughs, and quite a goodly number of new recruits having arrived from time to time. The older missionaries have gotten well into harness again, and the new arrivals, having buckled down to the study of this difficult language with a right good will and the spirit of prayer and perseverance, are already beginning to take their full share in the work of upholding Christ by preaching, teaching, healing the sick, and living Christ among these benighted people. The longer we live in this land the more we see of the habits of the people, the better we become acquainted with them and their customs ; the more do we realize the degrading influences of heathenism, or, rather, should we say, of depraved human nature, without any true conception of God and unhelped by the restraining influence of Christianity.

The task that is before us is stupendous if for one moment we forget that the arm of an ALMIGHTY GOD is to accomplish the work, and that we are but His heralds to proclaim His message, *knowing*, however, that *if we proclaim it faithfully His Spirit will do the work*.

If you were to ask me as to the outlook in Korea, I would say, with the old veteran, when asked a similar question, "It is as bright as the promises of God." God knows no such thing as failure. Success *must* and *will* follow the faithful preaching of His word.

First, then, as to the present status of our forces. During the past year several have been providentially called away. Mr. Fenwick, of Canada, has gone on a furlough, and as his heart and sympathies are thoroughly enlisted in Korea, he will probably return. Mr. and Mrs. Ohlinger, of the Methodist Mission, after the sudden death of their children, and Dr. and Mrs. Brown, of the Presbyterian Mission, and Mr. and Mrs. Mackay, of Australia, after prolonged sickness, have left Korea, probably not to return ; and Mr. C. Johnson has changed his field to Japan. Additions, however, have been made which more than counter-balance these. The total number of workers is, then, 26 married men, 14 single men, and 18 single ladies distributed among the TWELVE TO SIXTEEN MILLIONS in this land.

Work is carried on from various centres, of which the one at Seoul is the principal. Here all the larger societies having work in Korea are represented. Here have been established schools, hospitals, dispensaries, printing-presses, churches, and chapels, and from this city medical and evangelistic trips into the interior are constantly being made. From time to time classes are gathered for theological and biblical instruction of the more intelligent and active among the Christians, who are then sent out to tell to others what they know of a Saviour's love. During the past year the opening of street chapels and the starting of out-door services has been vigorously prosecuted with a large degree of success. Daily services have been held for a good part of the year in different parts of the city, on the public highways, and in the villages around Seoul, where great crowds have heard the Gospel. At the Sunday services the street chapels have been packed Sabbath after Sabbath with attentive and, in some cases, apparently eager listeners. It has not been all plain sailing; opposition has been met with from individuals here and there; but it has been mainly a noisy attempt at controversy, as when, while speaking of man's sinfulness, one interrupted with the claim that he led a holy life. Following Dr. Jacob Chamberlain, I appealed to his neighbors, and overwhelmed by their jeers and laughter, he subsided, and troubled me no more that day. When, a few days later, he interrupted me again, I reminded him that Christ came to save sinners and not the righteous, and that, therefore, as he was holy, the Gospel was not for him. He was silenced at once, and though a regular attendant upon our services, has never attempted an interruption since. Among the converts of the past year has been one known as LITTLE YI, ignorant and illiterate, of whom it was said that he did not know enough to be a gateman, but who bids fair to be a power for God in the building up of a native church in this land. In relating his experience, he tells how, at the start, when he first heard the Gospel, he thought it was nothing but a story; but that *God spoke to him* and told him that it was for him. Ridiculed, subject to petty persecution, classed as one daft, he still held firmly to Christ in spite of all; and last summer, when his little baby brother lay at death's door, the doctors, sorcerers, and blind men having failed (he had told them all along they would fail), he besought them to call upon Jehovah, but they refused. The little one, according to Korean custom, was dressed in its grave clothes and laid out to die. He again asked them whether they would believe in Jehovah if He would save the little one. On their assenting, he said, "*Then He will.*" Despite the fact that the babe seemed breathing its last, and the mother and sister proclaimed that further effort was useless, as the child was already dead, calling upon them all to unite with him, he poured out his heart in prayer to the one true God, and the little one's life was saved. The paper prayers and offerings to the household gods were destroyed, and from that day the whole family have been worshippers of the one true and only God. Of Little Yi it must be said that "*he cannot but speak the things which he has*

seen and heard." He goes everywhere preaching the Gospel and calling upon men to repent. He never hesitates to openly rebuke sin, and his very impetuosity and earnestness has often aroused animosity and won for him stones and blows. This, however, cannot stop him. Armed with packages of leaflets and tracts, he went down one afternoon to the "Big East Gate," where he knew there would be a crowd. Faithfully he preached; his voice gave no uncertain sound; and soon stones and blows fell thick and fast. Finally, hatless, sore wounded, his tracts torn to pieces and scattered to the winds, he was sent off with the injunction not to return. Bright and early next morning, with a new batch of tracts, he was found at the same place, with undaunted zeal proclaiming his steadfast faith in Christ.

The younger missionaries have been going heart and soul into evangelistic work, notably Messrs. Noble and Moore. Impatient of the necessary delay for the acquirement of the language, they have thrown themselves from the first enthusiastically into the work of preaching Christ, however lamely or stammeringly, utterly indifferent to the smiles called up by their broken Korean, thereby gaining with every effort new facility in speech and winning souls to Christ. Mr. Moore makes daily trips to the suburbs, walking from village to village, and by his loving spirit (I have seen him put his arms around a drunkard) is dissipating prejudice and winning a way for the Gospel.

*Medical work* has been carried on by both men and women physicians in the Methodist Episcopal, the two Presbyterian, and the Church of England missions both in and around the city with increasing popularity. The Presbyterian mission is to be congratulated in the accession to its medical force of Dr. O. R. Avison, of Toronto, a man of long and wide experience, who gave up his position as professor and lecturer in the Toronto University Medical College, and his large and lucrative practice, to come out, with his family of three little children, to use all his talents and experience solely in the cause of Christ in medical mission work in Korea. The fact that he, a Canadian and a Methodist, was appointed by an American Presbyterian board without being asked one question as to his "theological opinions;" on the contrary, being told that they did not want to make a Presbyterian of him, gives the direct denial to the statement of one of your correspondents from Tokyo, Japan, that the first question of the boards is not as to fitness for work, but as to theological belief. As to the plans of other regular boards I know not, but as to the Presbyterian Board at the north, the first question is not, "Are you a Calvinist?" but concerns simply and solely a man's fitness for the work of preaching Christ.

One of the features of the past year has been the opening of *The Shelter*, a hospital for the numberless outcast Korean sick. It is a custom quite common in Korea to turn out of doors men, women, and children when they become seriously sick, and more especially when attacked by the—the Korean—much-dreaded "Yaim-pyung," a species of typhus fever,

resulting fatally in most cases among the Koreans. These poor creatures, turned out of house and home, seek the protection of rude huts made of a few sticks covered with straw mats or sacking, and dependent for sustenance solely upon the charity of passers by, or what their friends can collect by begging; with absolutely no medical treatment, they are left to live or die, humanely speaking, according to the strength of their constitutions and the severity of the attack.

Returning to America in 1891 with the full intention of making the raising of funds for a hospital for these outcasts the main work of my visit home, I was led to put this aside, and to present simply the cause of Korea and missions in general. However, entirely unsolicited except of the Lord, the means were placed at my disposal. Early in the year a beautiful hill-side, with a small house, were purchased, and before we had time even to make any of the necessary repairs, applicants came crowding in. Here these poor people are taken in, provided with shelter, if they have no means, with nourishing food, and with good medical attendance. Up to the present date no patient has died of the much dreaded native fever, and we believe that God will use this institution for the healing of soul as well as body. A dispensary in connection with this in the main street is now in process of erection, and a chapel alongside will be built as soon as the funds are forthcoming. The institution is entirely undenominational, dependent upon no board; but we believe that the Lord, who sent the funds to start it, will also provide the means for carrying it on.

For the past two or three years the Methodist and Presbyterian missions have been planning for the opening of the large city of Pyeng Yang, in the north, as a mission station, Mr. Moffett, of the Presbyterian mission, and Dr. and Mrs. Hall, of the Methodist mission, being appointed to that work. Quietly they have for some time past been pushing the work, winning their way to the hearts of the people. But "the worst city in Korea" cannot be won for Christ without a struggle. The evil one will not quietly allow the Gospel of the living Christ to gain a foothold; and early this spring the storm broke. Mr. Moffett was temporarily away at the capital. Dr. and Mrs. Hall (both M.D.'s), with their little babe, were the only foreigners in the city. Without any warning an order was issued one night for the arrest of all the native Christians and of all Koreans in foreign employ. Dr. Hall's own house servants were arrested and thrown into jail. The doctor and his wife were ordered out of the city, and the governor positively refused to give them any protection. Mere arrest in Korea is no small thing. It means beating for hours for the sake of extortion, jeers, taunts, indignities of all kinds. To the innocent and guilty these are alike meted out, according to the avarice and caprice of the police, the brutal jailers, and the inhuman professional "beaters."

On the night when the order was issued, Mr. Choi, a man who has become a marked follower of Christ, in that whereas before he was a drunkard, libertine, and gambler, who gave way to all his worst passions, he is

now a new man and lives a changed life, was arrested and brought before the local magistrate and asked why he had given up the religion of his fathers and degraded himself by professing this vile religion. He replied that he was not degraded ; that his life before and after finding Christ was well known to them all, and that it was the power of this new religion that enabled him to lead the life he was now living. With a few threats, and a strict injunction to have no more to do with the foreigners and their religion, he was released.

On that night the regular prayer-meeting was held, and he went straight from the magistrate there and told of all that had passed. They read and talked one with another of our Lord's words : "*Be not afraid of them which kill the body, and after that have no more that they can do,*" and strengthened and comforted one another with such words. After prayer to God for help, they retired for the night. Before daybreak constables arrived, and after taunting, insulting, and beating all whom they found, and demanding large sums of money, they bound them with the red cord, the sign of a capital offence, marched them through the streets and threw them into jail, and soon had them fast in the stocks.

Similar arrests had also been made on Dr. Hall's premises ; and, early in the morning, leaving his wife and baby alone, he went to the telegraph office and sent word to the capital of the state of affairs, and the matter was at once placed in the hands of the foreign representatives and laid before the throne of God in united prayer by the whole missionary body. In the mean time, the poor brethren in Pyeng Yang were suffering most severely. After cruel beatings with clubs they were placed in the death cell and finally carried before the magistrate, who demanded, on pain of death, that they should curse God, renounce Christianity, and promise to have no more to do with foreigners. As the blows fell hard and fast, amid the taunts of the bystanders, with life almost crushed out by famine, exhaustion, pain, and terror, the trial was indeed hard ; but God was with them, and though one or two of the Christians did, after long resistance, finally promise, under this severe mental strain, to have nothing to do with the foreigners, not one cursed God. The two prisoners who did curse God were simply employés of foreigners for secular work, and not professing Christians. The pressure brought to bear by the British and United States governments at last secured the release of the men. Before this, however, Mr. Moffett and Mr. Mackenzie returned to Pyeng Yang, travelling night and day, and Dr. Scranton soon followed.

At present all is again quiet. Dr. and Mrs. Hall courageously adhered to their rights and their duty and refused to leave the house, claiming their right to occupy it regardless of the will of the governor—rights which, according to the treaty, are ours, from the fact that the Korean Government has already allowed Japanese and Chinese and an American merchant to own property, and some of them to reside in this city. The position of foreigners in Pyeng Yang and of native Christians is still unsettled. We

believe that this persecution will redound to God's glory, and it behooves all Christians to pray that He who rules the nations of the world, and can control the hearts of all men, will so overrule those in authority in this land that, whether by persecution and trial, or by governmental favor and peace, His name may be glorified and His cause magnified. The people in the main are still ready and willing and glad to hear us ; it is a few of the officials who oppose. Let us praise God that the light is already breaking, and let us all at home and abroad pray most earnestly :

1. That the missionaries now in the field may all be filled with the power of the Holy Spirit that they may be *God men*.
2. That the native Church may grow daily in faith and in numbers.
3. That God will send more laborers into the field.

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## HAVE CHRISTIAN MISSIONS FAILED IN INDIA ?

BY REV. E. M. WHERRY, D.D., CHICAGO.

Once or twice each year the Christian public is assured that Christian missions are a failure. Sometimes this news comes to us from some officer of the army or navy, who has reported the result of his observations in some seaport town of Japan or China. At other times this dispiriting news is brought to us by some traveller who, having spent a few months in the East, is enabled to contradict all the reports of the world's missionaries, and even to belie the statements of many Christian laymen who have spent their lives in various secular callings on mission ground. Once in a while some "intelligent native" of the Orient, a Japanese Buddhist priest, a Syrian adventurer, a Hindu with a high-sounding title, or, mayhap, a Zulu chieftain finds his way to our shores, only to discourage us with his positive assertion that our missionaries are accomplishing nothing, and that we are wasting our money in a vain attempt to do the impossible.

Quite recently we have had among us a number of Hindus, who posed in gorgeous robes as representatives of the various religions of India. They were entertained in Christian homes and welcomed on the platform of the Parliament of Religions by a Christian public. They were everywhere received with a kindness and courtesy unknown to them before. Some of these gentlemen have been moved to improve the opportunity to enlighten us upon the subject of foreign missions in India. Some have appeared as lecturers, posing as scions of royalty before a credulous people ; others have received access to the columns of our newspapers and reviews. An article in the *Forum* for April, from the pen of Mr. Virchand R. Gandhi, is before us, entitled " Why Christian Missions have Failed in India."

The writer of this article does not exhibit any antipathy toward the missionaries which he does not show toward all European beef-eaters and cow-killers. Indeed, he speaks kindly of their efforts to educate the masses, and he gives special praise to them for making known to the Western world the languages and literature of the East. He is, however, apparently assured in his own mind that, however zealous their endeavors, their labor has been in vain and their mission a failure.

He tells us that "not a single true Aryan has been converted in these three or four hundred years;" that "when the missionaries found they had failed . . . most of them abandoned their efforts and betook themselves to a more laudable undertaking, the education of the masses." Of this education this writer asserts that "it produces sceptics and agnostics by the thousand, but never a Christian." He ends his article with the assertion that the labor of Christian missionaries is wasted labor; and yet this learned Jain, this delegate to the Parliament of Religions, has not given us one single iota of proof for his statements. He has not cited one single fact nor quoted a solitary authority. He speaks, as it were, *ex cathedra*, and seems to expect a credulous American public to accept his dictum without question! A Brahmin Christian friend of the writer, after having twice visited America, was asked what he thought of the American people. He promptly replied by saying, "The most gullible people under heaven." The fact that many intelligent Christians have had their faith in foreign missions shaken by such writings as these under notice seems to justify the opinion of my friend. Perhaps it is fair to these sceptical Christians to say they never had much faith in missions.

To return to Mr. Gandhi and his article, let us examine the reasons given for the alleged failure of India missions; and, first, we are told that *the very idea of converting a Hindu to Christianity is absurd*; we are told that "the radical differences between the Christian and Aryan religions are not, perhaps, clear to most people; but those who have pondered on this subject see the all-sufficing nature of Hindu philosophy, how the simplest mind can have its cravings satisfied, how the intellectual giant can accept their reasonings; and they do not wonder that Christianity, with its narrow and intolerant dogmas, makes such little progress among the Hindus." Christianity holds to the doctrine of "an extra-cosmic Creator standing aloof from His creation." It teaches a doctrine of fear, so that the hope of salvation from the anger and wrath of this Supreme Being rests upon "fulfilling His commandments," while "to people unaccustomed to religious and philosophical thoughts, they may appear as fostering the idea of love and brotherhood," it is really a religion "devoid of humane practices." On the other hand, "the Hindu philosophy" and religion, based upon the Vedas, is filled with "the idea of one God of nature, . . . a permanent essence underlying the whole universe, material and spiritual, of which the various forces of nature are merely manifestations." These teach men "the essential identity and oneness of

the intelligent cosmos." These teach men to "look with equal love upon a Brahmin full of learning and righteousness, upon a Chandala (the lowest of castes), a cow, an elephant, or a dog." "The philosophy of the absolute does not respect caste or creed, color or country, sex or society. It is the religion of pure and absolute love to all from the tiniest animalcule to the biggest man." Of course it would be absurd for an enlightened Hindu to abjure such a religion—or rather philosophy—in order to accept the narrow faith of the Christian, with his personal God and Supreme Ruler. Of course it is absurd for the blind to say they see.

This writer reveals what is true of almost all non-Christian Hindu writers, that he fails to grasp the Christian's thought of God or the Christian plan of salvation. He admits that the Christian doctrine is good so far as it goes, but he is offended because Christians decline to recognize the cow, the elephant, and the dog as brethren, and because they insist upon seeing a difference between the spirit of "the animalcule" and "the biggest man." The Fatherhood of God, in which the Christian glories, is not sufficiently comprehensive to suit the Hindu. The Christian's God is too personal and therefore limited by certain attributes, and these "human attributes," to be ever acceptable to India's people of philosophic mind.

Mr. Gandhi, however, insists that India's philosophy has taught its wisdom to all ancient nationalities. He says: "The ancient kingdoms of Chaldea, Assyria, Egypt, Greece, and Rome had accepted the spiritualistic philosophy as found in the Vedas, Upanishads, and the Yoga system." And yet these ancient philosophic peoples, according to Mr. Gandhi, early in the Christian era accepted of Christianity. "Christianity," he says, "spread in the Roman Empire, and mingling itself with the older religious sentiments of Egypt and Greece, it spread through Roman influence in the whole of Europe."

It would appear, therefore, that ancient Christianity triumphed over the philosophy of Greece and Rome, notwithstanding that that philosophy was borrowed from India. Moreover, this Christianity had the genius of "mingling itself" with this philosophic system, and if it has done so, how comes it to be so very unsuited to the mind of philosophic India? Does not its doctrine of the immanence of the Divine in the universe seem to fit into the thought of God as "a permanent essence underlying the universe"? Does not the incarnation of God in Jesus Christ fill the want of India with its doctrine of Avatars? Does not its doctrine of sacrifice compliment the doctrine of sacrifice everywhere present in the Vedas, not to mention many rites of the Brahminical religion of the present day?

So much for the theory of Hinduism. Now for a few facts in rebuttal of the assertion that no real Aryan has been converted to Christianity. A statement like this coming from a man of Mr. Gandhi's intelligence fills us with amazement. Surely Mr. Gandhi sat on the platform of the Parliament of Religions and heard the clear testimony of Miss Jeanie Serabjé,

as to her Christian faith and that of her father, who suffered the loss of all things for Christ's sake? It is hardly possible that he should not know of the Rev. Narayan Sheshádri, the Rev. Appoji Bapoji, the Rev. Nehemiah Goreh, Rev. V. Karmarkar, and other distinguished Brahmin converts to Christianity, many of whom live in Mr. Gandhi's native city. Of the hundreds of mission stations in India, there is not one without its converts from the noble or Aryan race. We have not mentioned the many converts from Islam, which claims sixty millions of India's people. We have passed by the hundreds of thousands of converts to Christianity from the low-caste races of India. Although these are not "true Aryans," they nevertheless witness to the success of India missions.

The only other reason given by Mr. Gandhi for the "failure of missions" in India is that of the conduct of Christians. "The conduct of the early Christians in India," says he, "was anything but holy; . . . nor was the conduct of the officials of the East India Company exemplary." Some of these were "a disgrace to their nation and their religion." Still "they were, after all, the pioneers of Christianity in India." Now, so far as the inconsistency of European nominal Christians is concerned, we will not dispute with Mr. Gandhi. Undoubtedly such men always have been, are now, and always will be a stumbling-stone to many; but Mr. Gandhi knows that they do not represent the conduct of real Christians. He says: "Well may their brothers disclaim any connection with them and denounce them as defiers of religion."

But the conduct of Christians and even of Christian missionaries, according to this writer, is on another account reprehensible and even abominable. These Christians are "meat-eaters and wine-bibbers." They are "representatives of nations who fatten and kill for selfish gratification millions of hogs and steers a day! That these missionaries should preach humanity to an already humane community is beyond the comprehension of the Indian mind!"

Here is a real stumbling-block. Cow-killing and beef-eating are to the Aryan race of India as cannibalism to the Christian. Perhaps the missionaries should abstain from meat for the sake of the weak brother for whom Christ died. Many missionaries have done so. Some do so now. As Mr. Gandhi says, Christianity does not *require* a man to eat flesh. Thousands of Hindus have become Christians who have never eaten cow's flesh. None are urged to do so; hence this objection to the religion of Christ has less weight than it has been credited with, and cannot account for the failure of missions, if failure there be.

Mr. Gandhi is distressed by the rapid growth of materialistic thought in India. He admits that "university education in India is so thoroughly materialistic and so mercilessly iconoclastic, that it shatters not only the idols of superstition, so called, of the Hindu, but so affects the mind that it cannot receive any religion at all."

There is something pathetic in these words of Mr. Gandhi. He voices

the thought of orthodox Hindus of every name and creed. From his standpoint the outlook is gloomy indeed. Educated India has lost faith in the pantheism of the orthodox creed. The spiritualism of Brahminism, Jainism, and Buddhism is fast losing its hold on those educated in government and mission schools and colleges. With from fifteen to twenty thousand youth going up annually to the university entrance examinations, with the country flooded with the literature of Western science and religion, with the daily and weekly newspaper and monthly magazine everywhere read, is it any wonder orthodox Hinduism should be troubled? Instead, however, of this being a reason for the failure of missions, *this result is largely due to Christian influence and missionary effort*. Reforms have everywhere been inaugurated. The cruel practices of the suttee, of child marriage, of infanticide, of the treatment of widows, of self-torture and suicide of religious devotees in the Ganges or under the wheels of Jagarnath's car, are deprecated and repudiated by multitudes in India to-day. Religious reforms like those of the Brahma Somaj, the Arya Somaj, the Prarthna Somaj, etc., espoused by scores of thousands of educated Hindus ARE ALL MONOTHEISTIC in character. India is turning away from the "impersonal essence" to a personal God, a prayer-hearing God, and many who have not espoused Christianity have learned to reverence the pure and holy Christ of the Gospels. With a Protestant church numbering six hundred thousand members, with adherents enough to make a million souls; with one million Roman Catholic Christians, besides many thousand Syrian and European Christians resident in India; with a force of eight hundred European and three thousand native preachers and teachers; with schools and colleges for boys and girls containing over three hundred thousand pupils; with half a score of Bible and tract societies publishing millions of pages of Christian books; with the trend of India's thought in monotheistic channels, it is hardly true that Christian missions have failed in India.

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## TIME AS A FACTOR IN CHRISTIAN MISSIONS.

BY REV. ARTHUR H. SMITH, SHANTUNG, CHINA.

### II.

It is not our purpose to discuss the various difficulties which must be overcome in the evangelization of the world. If it were so, we should lay stress upon the numbers and the solidarity of the non-Christian races, and the antiquity of their religious systems, their intense and often bigoted conservatism, and especially upon the fact that the behavior of so-called Christian nations in international relations has furnished and still furnishes one of the strongest arguments against the religion which those nations

profess and teach. Passing these considerations as too obvious to require elaboration, let us pause for a moment to contemplate a fact which is at a distance much less conspicuous, and which without attentive consideration cannot be understood. It may be called *moral inertia*. This is the condition of multitudes in lands nominally Christian, and it is this fact which imparts to work among them its most serious difficulties. In such lands the term connotes a class of men who seem to be impervious to religious truth and whom we rightly call Gospel-hardened. The old New England theologians had an expression of their own for this condition; and in a volume of sermons by Dr. Tyler, of Hartford, may be found one on "The Sinfulness of Stupidity." The backslidings of professed Christians and the "stupidity" of the impenitent form the greatest obstacles to the triumphal march of Christianity in Christian lands.

But in a country like China the "moral inertia" of the most intelligent of the population is a condition altogether different from anything to be found in a Christian land. God has been forgotten for so many ages that the very capacity to conceive of such a being appears in many cases to be almost wanting. Your doctrine, we are told, is "more true" than ours, the conception of mutually exclusive contradictories being wholly lacking. A thorough Confucianist, although he had heard Christianity explained many times by a native scholar who had taken a literary degree, was unable to keep in mind even the outlines of the new teaching, so that his Christian acquaintance at length bestowed upon him the nickname of "the expert forgetter." His was a typical case. To him Christianity was nothing more than an abstraction, a technicality of no practical importance. Such persons find the same difficulty in an intelligent comprehension of its inner substance, which some of us do in recollecting and comprehending the technical terms which have recently come into vogue with the introduction of electricity. And just as most of us feel no call to study into the theory of electricity or to learn for ourselves its practical applications, so the Confucianist cannot see that there is any reason for his troubling himself to acquire the principles of what he often styles "a commonplace ceremonial." Indeed, nearly every one of the various kinds of "Bias" enumerated by Mr. Spencer, in his "Study of Sociology," operate to keep the Confucianist from meddling with Christianity at all. Against it are arrayed the Bias of Education, the Bias of Class, the Bias of Politics, the Bias of Patriotism, and the Bias of Theology. For it there is—nothing. Against it are the Desires of Happiness, of Knowledge, of Power, of Possession, of Society, and of Esteem. For it there is—nothing. Heredity, Education, and Environment are a threefold cord not easily broken, and by this cord he is held to his past as with hooks of steel.

There are thousands, even in Christian lands, who say they "believe" in Christianity, who yet will not take a step in the direction of its duties. "At present," said Sancho Panza, when Don Quixote urged him to complete the penance of three thousand lashes by which he was to secure the

disenchantment of Dulcinea del Toboso, and her elevation from a lowly estate to wealth and grandeur, "at present I am not in the humor. I promise to flog and flay myself as soon as ever I feel so inclined."

Cognition does not lead to action. In order to accomplish this, it is necessary to excite favorable emotions to act as adjuncts. But in the introduction of Christianity among heathen no task is more difficult.

The Scotch parson who is reported to have taken the woman of his choice for a walk, and in passing the family graveyard to have turned to her with the question, "Wad ye like to be buried there, Jeannie?" is a type of what we must often appear when we seek to woo men to embrace a foreign, a despised, and a rigid system of faith. "Do you wish to be criticised, ridiculed, hated, cast out of your family and clan, and to lose all that other men esteem of value? Then come with us, and we will do you the maximum of harm and the minimum of good."

A New Hampshire college student who was acting as a book-agent tried to get subscriptions among the workmen in a marble quarry, and was answered in French by the first man whom he encountered, in Italian by the second, and in German by the third. Neither of them understood what the young man said, nor would have taken the book if the question had been apprehended. It is not otherwise in preaching the Gospel to the heathen of any race. Our very dialect is unintelligible. In Chinese the same word is used both for venial offences against propriety, for crime, and for punishment. We have known a crowd gathered to listen to a foreign missionary rapidly dispersed by his announcement to his auditors that they were "sinners" (criminals), upon which, taking him for a deputy from the provincial capital to make inquisitions and arrests, they all fled, except one bolder than the rest, who stoutly defended himself against such slanders.

Theoretically, no doubt, it appears perfectly feasible by repeated explanations to make the elementary truths of Christianity comprehensible to any mind in its normal condition, for God hath not left Himself without witness in the hearts of men. But the time required for this comprehension is not to be measured by hours, but rather by months. We have heard an intelligent man who had been staying in a hospital for two weeks, daily listening to pointed and conversational explanations of the most primary truths of Christianity, when at the end of that time he was asked if man could see God, replied, "Certainly;" and being pressed to say when and how, he pointed to a cloud, with the remark, "That is God, is it not?"

Polytheism, pantheism, and atheism are the common constituents of the "broth of besotment" in which the mind of the Chinese has for ages been steeped, and with which for ages it has been saturated. The result is the apparent effacement of the spiritual faculty, as the inscription on an ancient coin has been rusted away beyond recognition or worn off by mere attrition. From a spiritual point of view, the Chinese have become eye-

less fish in a Mammoth Cave, too often only a slight and superficial cicatrix remaining to mark the spot where spiritual vision might have given illumination. To a nation of thorough-going materialists all talk of bliss in a future life, with nothing appreciable to hope for in the present, appears like a check drawn upon the pot of gold at the end of the rainbow. They think of Christianity as the newsboy did of life insurance, which he said was a plan to keep a man poor as long as he lived, so that he could be rich after he was dead.

One of those newspaper paragraphs which float about on every breeze has recently declared, we know not with what grounds, that "ten millions of grip microbes can live in half a cubic inch of space, and are so hardy that it is believed they exist very comfortably in a solution of ninety per cent of carbohc acid." Of the "grip microbe" we make no affirmation; but that this is a substantially correct account of the "microbe" of heathenism we have not the least doubt, as witness, for example, the first epistle of Paul to the Corinthians.

An experiment was once tried to test the rock in one part of the Rammeisburg Mine, in the Hartz Mountains. A man was directed to bore for a blast. After working assiduously for eighty-eight hours, in periods of eight hours each, *he had only reached the depth of four inches, but had worn out one hundred and twenty-six borers, and dulled two hundred and twenty-seven others!* Heathenism is a rock harder than any which encases copper. It can be excavated only with Divine implements kept sharp at the forge of a heavenly fire.

Spiritual faculty once lost is not easily regained. A lad once saw a party of workmen riveting a steamboat boiler, with deafening reverberations at every blow. Wondering how the man who held the inside hammer could bear such a concussion upon his tympanum, the lad waited until the man came out, and then asked him, but got no reply. At last, when the question had been repeated two or three times, another workman remarked, "Oh, it is of no use to talk to him; *he has been stone deaf these twenty years!*"

In one of Professor Raymond's interesting tales there is a story of two mountaineers in the wild West, who made a bet as to the capacity of the ice in their respective canyons to resist the sun's rays. One of them claimed that a piece of ice of ten pounds' weight from his region would be longer in melting than any ten pounds which the other man could pit against it. This seemed so unlikely that much excitement ensued when the trial was made, and the two pieces of equal weight were placed side by side. But when one of them was wholly melted there was a large chunk of the other still as unsubdued as ever. Upon which the challenger remarked in triumph, "I tell ye, boys, the ice where I live is *cold!*" All heathenism is "cold," but some of it is colder, weight for weight, than other varieties, and some will take a long time to melt, however hot the sun to which it is exposed.

The combined effect of the various characteristics of heathenism which have been named, as well as of others which cannot be specified, is to make a dense jungle of obstructions through which Christianity must gradually cut its way, little by little. Heathenism is like that mighty dam of logs in the Red River, extending for many miles above Shreveport, La., having for ages blocked that stream. Many futile efforts had been made to remove it; but it was not till 1873 that the enterprising Lieutenant Woodruff succeeded in cutting a channel through it. No one can say how it came to be there. Its complications are past following out; trees, logs, and brushwood in one mighty tangle, but its existence was an absolute bar to navigation till a way had been forced through it. It is impossible to overrate the opposition which heathenism offers to the Gospel. It is impossible to exaggerate the actual hostility of the heart of man to a revelation from heaven, with its challenge to immediate repentance. We have sometimes seen a dog in a Chinese inn yard licking an empty tin which lately contained preserved meat. Would it be possible to capture that dog, and by a process of explanation force him to comprehend the history of the contents of the tin before a little of it reached his mouth? Can he be made to understand who Mr. Armour is, and the nature of his slaughter yards and packing-houses? Can he easily learn *anything* beyond what he already knows—that licking the tin is a relatively agreeable experience, and being beaten for it a relatively disagreeable one? Not less difficult is it to convey to some human souls, but by no means to all, a conception of the distant heaven whence those souls are said to have come and of the God who sent them.

To many readers this will doubtless appear to be but the wildest caricature of the truth, and it must be admitted that the analogy is inexact. *The statement is too weak for the facts*, which are, after all, best depicted in the words of the apostle where he speaks of mankind as being “*dead in trespasses and sins.*” Only the Divine breath can rouse the dead.

We live in an age of “push” and “dash,” when it is the fashion to attempt great enterprises with a limit fixed beyond which they are not to be delayed. There is great temptation to set about the evangelization of heathen lands in this “around-the-world-in-eighty-days” spirit, and the result must be inevitable disappointment. “They say,” remarks Emerson in one of his lectures, “that by electro-magnetism your salad shall be grown from the seed while your fowl is roasting for dinner; it is a symbol of our modern aims and endeavors, of our condensation and acceleration of objects; but nothing is gained; nature cannot be cheated; man’s life is but seventy salads long, grow them swift or grow them slow.”

For enthusiasm in the work of missions we have the highest respect. The motto of Carey, the pioneer missionary, was an inspired one: “Expect great things from God; attempt great things for God.” Without this spirit nothing ever has been done or ever can be done. As far as it has gone, the missionary enterprise, taken as a whole, is a great success;

and it is its own best answer to its critics. Among the first generation of native Christians in China, especially among the preachers, there has undoubtedly been a great mortality as regards their religious life; but so it was among the twelve apostles among the churches which they planted, and in all churches in all ages since. Some fall away, multitudes misunderstand the true nature of the faith which they have accepted, and depart from it. But so they do in Christian lands against incomparably greater light. Let us not complain of the "comparative failure" of missions in China, or in any land, when we consider the trifling aggregate additions made to our own home churches. It has been shown by statistics that the average additions to the Presbyterian churches of the United States for four years (from 1885-89) was three and nine-tenths per cent; for the Methodist Episcopal churches for four years (1883-87) three and three-tenths per cent; for the American Baptist churches for the same four years, three and one-tenth per cent; and for the congregational churches for ten years (1879-89) two and one-tenth per cent. That all these figures are accurate is not claimed, but they are probably approximately so. If they mean anything, they mean that there is before the churches of the United States a great work to be done in their own land, and it certainly ought to suggest by comparison that there is a much greater task before them in lands which are non-Christian.

The Spirit of God is promised to the Church in all ages; and this promise is in every age redeemed. Among converts from heathenism in China, as in other lands, have been some of the brightest ornaments of the Church. They have come through temptations and trials which we cannot comprehend, and against which there is no certainty that we should have been proof. The greatest stress ought to be laid upon this fact, for it is a vital one. At the same time, it is essential to bear in mind that such cases are altogether exceptional. The bulk of the converts from heathenism cannot rise at once to a height of Christian living, but must grow to it, as all neophytes do and have ever done. It is no disparagement of the Word or of the promises of God to make this affirmation, for, as already remarked, it is made by our Lord Himself many times and in many ways; and it is confirmed, in our view, by all the history of the Church universal and also by the laws of psychology. Given a Divine revelation, and the promise of the supernatural aid of the holy Spirit, *the most essential requisite in the evangelization of the race, or of any part of it, is time.*

The present generation of native Christians may be and may do much, but their children will obviously be able to be and to do yet more. There is a vast difference between coming into Christianity from the gross darkness of heathenism and a coming into it under Christian parents and through early associations. There is much more hope of a generation that has been altogether cut loose from idolatry before any of its members came

to a conscious existence than from a generation which is steeped in the carbonic acid gas of heathen practices.

The children of the Christian children will be in a still more favorable position, for by that time heredity, education, and environment, all of which now tend to strangle a convert before he can bear any fruit at all, will have been transferred to the side of Christianity.

*When this third generation shall have come, then will the real effect of Christianity in any land first be seen.* Then only will Christianity be able to achieve all that it can hope to achieve at all. Distinguished successes it may and must have long before that time ; but these successes are as nothing to what will follow. By that time the mountains will have been levelled, the valleys will have been filled up, and the kingdom of God will have come in a way and to a degree which our present feeble faith cannot grasp. There is a profound significance in what is said in Scripture of the "third and fourth generation," and in the frequent allusions to "children's children." *Within a period shorter than these words imply, in our view Christianity has no adequate opportunity to show what it is or what it can do.*

That these ideas, so opposed to much of the current teaching in regard to the propagation of Christianity, will meet with general acceptance, we do not expect. What we do expect may be indicated by a reminiscence of the Civil War. When the fleet of Admiral Farragut was entering Mobile Bay one of the captains sent a man forward to throw the sounding line, for the water was becoming alarmingly shallow. "Twelve feet !" "Eleven feet and a half !" "Ten feet !" "Nine and a half !" were the calls which reached the ear of the sturdy old admiral. "*Call in that man,*" he shouted to the captain ; "*he makes me nervous.*"

Two different objections are likely to be made to these positions. First, that they render missionary work altogether too easy. If the *most important results* of what we are now doing in heathen lands are not to be realized until the third generation, why need we work so hard toiling all night to catch comparatively little ?

To this it is to be replied that for the results of our labors we are not responsible, only for doing the work itself. Provided we do our duty, whether God chooses to use a single generation or a thousand, is no affair of ours. That duty, as has been often pointed out, is unquestionably in the direction of greatly enlarged efforts. So far is such a view as we have taken from making missionary work easy that it greatly increases our sense of its importance by showing that it is essential that the foundations be laid deeply and well, for the superstructure is to be long in building. Pioneers in missionary work are the sappers and miners of the army of the Lord preparing the way for the advance of His triumphant host. Those who are in the forefront of the battle will some of them resemble those Russians at the siege of Schweidnitz, who fell in such enormous numbers that their dead bodies filled up the ditch, and over their corpses

the rear ranks marched to victory. We are engineers laying deep the caissons of Brooklyn Bridges, over which at some future time nations and races are to enter into a land of promise. We are driving into deep morasses piles upon which will eventually rise cities which shall be populous in the kingdom of God, though we may never see the day. So far is this from being an easy task that it is perhaps the most difficult to which men can be called, and it requires all the grace which even the promises of God offer.

But, on the other hand, it may be objected that the view here presented is much too discouraging; that upon these terms no missionaries can be recruited; and that if ultimate success is still so distant it will be difficult to get the home churches to carry on the work already begun. To this we reply that we are "confronted with a condition and not with a theory." Here are the facts, what shall we do about them? That the Church is easily discouraged, despite its grand opportunities, may be and probably is but too true, but she has no occasion to be so, and would not be so if, in the might which God supplies, she arose to do the work to which God has set her. But to suppose that the Church will neglect the work abroad because she finds it harder than was expected is to do great injustice to the Church. The more the greatness of the enterprise is apprehended the more energy will be put forth. It was not till the North became convinced that the suppression of the military force of the Confederacy was a gigantic task that the North was fully aroused and all its strength exerted. It is now clearly perceived that the wisest patriots were those who expected and prepared for many years of conflict, and not those who indited and echoed the "On to Richmond" articles of the impatient press.

The future work of the evangelization of the race will be mainly done by those who are still young. To believe that they will refuse to enlist because the labor is severe, and because there is no discharge in that war, is to do violence not only to all Church history, but to the history of civilization as well. It is the hard tasks which call out the undaunted spirits. The quests of the sources of the Nile, of Arctic passages, of the secrets of heaven and earth, are stimulating in proportion to their difficulty.

Two things the Church imperatively needs: a full knowledge of the facts about the work of missions, and a baptism of the Spirit of God. Much has been already accomplished, but far more remains to be done. "I have written to you, young men, because ye are strong." Who will volunteer for the Lord's work, fulfilling His last commission to go abroad into all the earth and preach the Gospel to the whole creation?

## THE NEED OF THE NATIONS.

BY GEORGE D. DOWKONTT, M.D.

What is the one great need of the nations? Doubtless the Gospel; but the Gospel as Christ, its founder, preached it, not by *words* only, but by works only. "If ye believe not My *words*, believe the works," said He.

In reading the life of the Son of God, as set forth in the Gospels, one is impressed with the fact of the Saviour's care for the whole being of man, *body* and *soul*. He was anointed to "preach the Gospel to the poor," but also to "give sight to the blind," etc., and true to His divine character and commission, "He went about *doing* good;" the result being that "great multitudes followed Him," and "He healed them all." He also sent out eighty-two men, and each and all of them were to "heal the sick" and "preach the Gospel." He told His hearers of the "place" He was going to prepare for their *future* enjoyment; but He also pointed to the lilies, the sparrows, and the very hairs of their heads, to illustrate His Father's care for their perishing *bodies* in the here and now, and asked, "Are ye not much better than they?"

What a lesson, too, was and is conveyed in the case of the Good Samaritan, the priest and Levite, and the wounded man who "fell among thieves"! The priest and Levite so occupied with the *spiritual* needs of *men* as to "pass by on the other side" the wounded *man*! Strange to say, although He told the story of the Good Samaritan, and bade those not possessed of miraculous power to do as He did by using *what they had*, the Church of Christ has largely lost sight of that fact.

And yet the lesson has been before the Church repeatedly, as in the experience of Dr. John Thomas, Dr. Carey's predecessor and co-worker in India, Dr. Peter Parker in China, Dr. David Livingston in Africa, as well as many more.

It is a matter for encouragement, however, that to-day the Church is opening her eyes to these things, and that, instead of only forty medical missionaries the world over forty years ago, there are now some four hundred, eighty of whom are women.

And yet it may well be asked concerning them, "What are these among so many?" The working force is not more than three hundred and fifty among one thousand millions or more—an average of *one* to *three millions*—whereas in the United States there are over one hundred and twenty thousand physicians to sixty-five millions, or *one* to every *five* or *six hundred*.

We have our almshouses, hospitals, and lunatic asylums, but such places are not to be found in heathendom. In all China up to the present time not a single lunatic asylum exists, even as a Christian beneficence. Chained as dogs to a kennel, buried alive, or tortured is the lot of lunatics there. But some may ask, "What need is there for *medi-* missiona-

ries ; have the heathen no doctors of their own ?” Indeed they have doctors of a kind. “The dark places of the earth,” though, are still “the habitations of cruelty,” and of such cruelty as may scarcely be mentioned, much less appear in print. Think of the amputation of a limb by means of a chopper, and the stump thrust into boiling pitch to stop the bleeding, and that all *without ether or chloroform* ! Yet this is being done in Arabia. Think of a child’s hand being cut off her body to make a broth for a dying parent ! Yet this is done in Korea. Think of women, after maternity, being literally roasted for days before a fire, until, as one lady missionary in Siam testified, “this woman’s body looks like roasted pork.” Think, again, of the witch doctor in Africa, who does not attempt to cure disease, but only to find out who caused it, and then tortures that one in a variety of ways—by slow roasting for forty hours ; by being cut in pieces while yet alive and fed to fishes ; or “staked out” on the ground near ferocious animals or ants, who eat the flesh off the body, but not too quickly, life generally lasting for forty-eight hours ! Yes, they have *doctors* indeed—doctors with a vengeance ! So thousands, yes, millions, perish year by year. Think of the poor creatures in China rubbing images of mules or other animals into holes, as they seek in vain to get relief from their pains by applying the affected part of the body to the corresponding part of the animal in the market place.

Think of a so-called “doctor” in India rubbing the ends of the broken bones in a poor girl’s leg daily to effect a cure ! Of a man in North Africa, suffering from rheumatism, having a hole burned through his foot with red-hot irons “to let the disease out” !

Does it not make one shudder to *hear* of these things ? If so, what must it be to *suffer* and *bear* them ? And thousands upon thousands are sending up their cries to Heaven for relief for their pains.

Space will not permit further dilation upon this aspect of the subject ; enough may have been said, however, to show even persons of only juvenile years and intelligence that the man or the woman who can go to these people with the knowledge and relief afforded in Christian lands by scientific medicine can and will exert a power and occupy a place that nothing short of the miraculous could give them ; indeed, the practice of surgery and medicine is to them miraculous. To give a person sight who has been blind for twenty years or more, to put a patient to sleep, remove a tumor of thirty or more pounds in weight, or a diseased and rotting limb, certainly is to work miracles in their sight.

No wonder that where the missionary who only went with “the Word,” even though it be *the Word of God*, could not get an entrance among the people, and would be driven out, the man who went with healing for the poor suffering body was welcomed by all, and his message also received.

*How can they do it ?* is a question that has often occurred to the mind of the writer concerning those who go out to these lands and find them-

selves surrounded by scores or hundreds of poor suffering ones to whom they can afford no relief as they clamor for it. True, they can tell them of that "land *beyond*," where "there shall be *no more pain*"—blessed truth to us!—but what to those people? They know nothing, they care nothing about a *future* state; they *do care* about the *present* one, and they may well ask those who tell them of the future, "Why not give some of that promised relief here and now?" This the Saviour did.

How can they tell these people of the Saviour who went about "healing all manner of diseases," and yet do nothing to relieve their pains? Surely they must omit references to such experiences in the Saviour's life, and not tell of the care of the Heavenly Father, who feeds the birds and clothes the lilies. To be in the midst of such suffering and be unable to relieve it must surely be the most excruciating torture to the heart of a truly Christian man or woman, while to go among such sufferers, dry their tears, cure their diseases, relieve their pains, and save their lives is a luxury angels would like to enjoy.

*How can they do it?* Well, many of them cannot stay long at it. They return back home to get the knowledge and means to give relief, as many known to the writer have done, and then they gladly go back again to their fields of labor. Not only so, but think of the missionaries themselves, hundreds of miles from a doctor, wives and children with them. How much of time and money has been sacrificed and valuable lives lost cannot here be told. The trading companies of Africa, or India, or China see to it that their employés are medically provided for, and the Chinese Government pays large salaries to physicians to care for only four or five of their European or American agents stationed at a port. Shall the children of the world be more *pitiful*, as well as more *wise*, than the children of light?

*How can they do it?* may also be asked concerning those who turn a deaf ear to the calls made upon them to "help the helpless." How can they live in luxury, adorned with diamonds, and hoarding their wealth, and know of this terrible suffering and need, and neither give nor do anything to stop it, and yet call themselves *Christians*, followers of Him "who, though He was rich"—*how rich!*—"yet for our sakes *became poor*"? How will they meet Him by and by and hear the welcome "Come ye blessed. *I was sick*, and ye visited Me"? "Will they hear those words?" may well be asked.

In view of the facts herein stated, it is evident that many thousands of lives have been lost, in addition to all the suffering endured, that might have been saved by the use of such means as we have in our possession. The question arises, "Who is responsible? and of what crime are they guilty?"

There are many who will ask and argue as to the *future* fate and state of the heathen who will not lift a finger to alter and ameliorate their *present* terrible sufferings. *What a mockery!* Let us leave the future with

Him who has said, "Go, preach the Gospel to every creature;" but meantime let us preach, and teach, and *heal* even as He and His disciples did; so shall we really "follow Him," and become "fishers of men."

Is it not passing strange that, in view of these facts, teachings, and truths, that in all "this round world" there does not yet exist a medical missionary college where young men and women can be fully trained and educated? It is hoped, however, that this will not long continue; some are hoping, working, giving, and praying to this end; and surely He who has touched such hearts so to do will also touch other hearts who may give of their wealth to this end.

We have our many theological seminaries and various other schools for Christians of different denominations, and yet not one medical missionary college\* for all of them. Will you not help by your prayers, and ask, "Lord, what wilt Thou have *me* to *do*?" and "Whatsoever He saith unto you, *do it*."

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### THE BIBLE IN MANY TONGUES.

In "The Manual of the American Bible Society," Rev. Albert S. Hunt, D.D., one of the secretaries of that organization, has collected a number of curious and interesting facts concerning the publication and circulation of the Holy Scriptures.

In commenting on the progress made in Bible work, the manual says that the British and Foreign Bible Society, in 1892, published a list showing that the Scriptures had been printed in three hundred and four languages or dialects by that society, either wholly or in part. This list omits about fifty versions prepared under the auspices of the American Bible Society and other similar organizations, which the British and Foreign Bible Society has not undertaken to circulate. It is estimated, therefore, that there are three hundred and fifty languages or dialects which have received some portion of the Holy Scriptures.

The American Bible Society has aided in the translation, printing, or distribution of the Scriptures in the following languages or dialects:

Hebrew, Greek, English, Gaelic, Irish, Welsh, French, Spanish, Hebrew-Spanish, Portuguese, Italian, German, Hebrew-German, Dutch, Swedish, Danish, Finnish, Polish, Bohemian, Hungarian, Latin, modern Greek, Albanian, Roumanian, Servian, Bulgarian, Slavonic, Russian, and Reval-Esthonian; Turkish, Osmanli-Turkish, Græco-Turkish, Armenic-Turkish, ancient Armenian, modern Armenian, Koordish, Azerbaijan, Arabic, ancient Syriac, modern Syriac, Persian, Urdu, Hindi, Punjabi, Telugu, Canarese, Tamil, Marathi, Pahari, Kumaoni, Gurmukhi, Siamese, Laos, Mongolian, Burmese, Chinese (classical), easy Wenli, Chinese

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\* Those wishing to know more upon this subject can address the writer at 118 East Forty-fifth Street, New York City.

(Mandarin), the Foochow, Swatow, Shanghai, Soochow, Canton, Ningpo, and Amoy colloquials, Japanese, Japanese (Kunten), and Corean ; Hawaiian, Ebon (Marshall Islands), Gilbert Islands, Kusalen, Ponape, Mortlock, and Ruk ; Dakota, Muskokee (Creek), Choctaw, Cherokee, Mohawk, Seneca, Ojibwa, Delaware, and Nez Percés ; Zulu, Benga, Grebo, Mpongwe, Dikele, Tonga, Umbundu, and Sheetswa ; Creolese, Arrawack, and Aymara.

The aggregate circulation of Bibles by the thirty Bible societies amounts to over two hundred and forty millions. Of these copies more than four fifths have been issued by the American and the British and Foreign Bible Societies. The number seems immense ; and yet this would be but one copy to each six persons now dwelling on the face of the earth. There is abundant work yet for Bible societies.

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The work of Bible societies in promoting the circulation of the Holy Scriptures in other lands—Christian, Mohammedan, and pagan—is impeded at almost every point by the reluctance of the nations to receive the gift that is proffered them.

The Church of Rome, wherever it is dominant, discourages the reading of the Scriptures by the faithful, condemns as corrupt all editions which are not annotated by the Church and issued with ecclesiastical sanction, anathematizes all who buy or read “Protestant” Bibles, and so far as possible secures the arrest of Bible colporteurs and the confiscation of their books.

In the Levant, the Moslem power, alert to protect the followers of the prophet from apostasy and jealous of the growing intelligence and prosperity of its Christian subjects, throws innumerable impediments in the way of the sale of Bibles which its own censors have stamped with their approval, and laughs at every protest and demand for indemnity. In a recent letter Mr. Bowen writes :

A colporteur has lately been sent as a prisoner from Afion Kara Hissar in Constantinople. We are not permitted to have any communication with him, nor have they been willing to give us the slightest information as to the nature of the charge against him, and as to the whereabouts of our books we are in total ignorance. This makes two recent cases which call for immediate settlement.

In Japan it may be truly said that the Word of God has had free course and been glorified ; but the anti-foreign sentiment there is still rife which despises Christian missionaries and the books of their religion and confidently proposes the expulsion of all foreigners from the land.

In China the conceit of the educated and dominant classes is such as to relieve them from all fear that a foreign religion can make a headway against their own traditional beliefs, and the Bible colporteur encounters indifference rather than official hostility ; but this supercilious tolerance of foreigners as an unavoidable evil may easily become direct antagonism under the provocations to which the Chinese are subjected in the United States.

The fact is that the Bible societies are offering to the nations a book which is above all price and which is necessary for their enlightenment respecting truth and duty, and they despise the gift, loving darkness rather than light because their deeds are evil. None the less is it the duty of the Christian nations to "hold forth the word of life," and offer to all mankind the law of God and the Gospel of Jesus Christ as contained in the Scriptures of the Old and New Testaments, which are able to make men wise unto salvation through faith in Christ Jesus.

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*The seven Bibles of the world* are the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindus, the Zendavesta of the Persians, the Eddas of the Scandinavians, and the Scriptures of the Christians.

The Koran is the most recent of all, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testaments, and from the Talmud.

The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they cannot be traced further back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindus, but they do not, according to late commentators, antedate the twelfth century before the Christian era.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ.

Moses lived and wrote the Pentateuch fifteen hundred years before the birth of Christ; therefore that portion of our Bible is at least three hundred years older than the most ancient of other sacred writings.

The Eddas, a semi-sacred work of the Scandinavians, was given to the world in the fourteenth century.

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A beloved missionary in Japan writes as follows of himself and wife :

"Within the past few weeks we have received a *priceless gift*. It is this—*love* for the Japanese people. Heretofore we had wanted to love them; but while two years ago, with the gift of deliverance from sin's dominion, we received a deeper love for *God* and fellow-Christians, until recently there has not been the *spontaneous* and continuous outgoing of the heart toward the mass of the people among whom we live and labor. Praise God that He has bestowed upon us *His own love* with which to love all—all for whom He died—in the person of the Son of His love. Praise

Him, too, for His Spirit, who sheds it abroad. 'The love of God *hath been poured forth* in our hearts by the Holy Ghost' (Rom. 5 : 5).

"It is with shame that we look back upon the six years of comparatively unsympathetic and loveless life which we have spent in Japan. These words may sound too strong, but they are spoken advisedly. Nor do we even now feel that we have already obtained to the full of this gift ; we seek for more and more of this Divine passion for the poor, the suffering, the wretched, the ignorant, and those that are out of the way—the sinful, the vicious, the unthankful, and the evil.

"Another precious lesson that the Lord is teaching us is that it is through daily bearing of the cross after Him, actual fellowship with Him in His sufferings and *death* that we are to manifest His life and proclaim His Gospel, 'Always bearing about in our body the dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh' (2 Cor. 4 : 10, 11). It has seemed to us that the words 'body' and 'mortal flesh,' fellowship with Christ in His death, cannot be narrowed down to a merely spiritual process or attitude—the death of the will, selfish ambition, *counting* all things refuse and dross while possessing bodily comforts and luxuries, etc., not being engrossed, not setting our hearts upon them ; it is also—and perhaps can be said, upon the authority of Scripture, to be first of all—actual bodily suffering, privation, poverty, 'suffering the loss of all things.'

"And it is by this physical conformity to Christ's crucifixion that we best proclaim His Gospel (2 Cor. 4 : 7). This treasure (verse 4), 'The glorious Gospel of Christ,' we have in *earthen vessels*, and it is in these vessels that we bear about His 'putting to death that in them His life may be manifested.' (See chap. 6 : 3-5.) Through patience in trials of all sorts. And again 2 Cor. 11 : 23-28, where we are told what it is that characterizes a minister of Christ—labors, stripes, imprisonments, deaths, beatings, stonings, shipwrecks, frequent journeyings, perils of waters, etc., weariness, painfulness, watchings, hunger, thirst, fastings, cold, nakedness, the care of all the churches.

"If it is through these very things that we are to fulfil our ministry, then let us not shrink, but rejoice, inasmuch as we are partakers of *Christ's sufferings*. Though our inward consecration may be deep and real, it is one thing to have all on the altar and even bound with cords to its horns, and another to have the *knife and fire* applied which slays and consumes the life. 'A sacrifice is not a complete sacrifice till the life has been consumed.' And then the next step—to illustrate practically before the eyes of those whose yet imperfect vision can neither penetrate to our heart state nor, through the veil that hides our Lord, to the life of Him who had not where to lay His head ; and to do this we must be able to point to His marks in our own hands and feet. 'I bear in my *body* the marks of the Lord Jesus.'"

## II.—INTERNATIONAL DEPARTMENT.

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

### The Present Situation in Japan.

BY J. H. DE FOREST, D.D., JAPAN.

What I have to write can best be gathered around the three words, *anti-foreign*, *anti-Christian*, and *anti-missionary*.

1. *Anti-foreign*. It is natural that there should be something of a dislike of foreigners. One of the first things I saw twenty years ago, on landing in Yokohama, was a dog-cart with an Englishman in it holding a long whip. As he drove by us, without any provocation whatever he struck my jinrikisha man a cruel blow across his neck, which instantly showed a welt as large as my finger. In indignation I looked for a stone, but they were all tied down.

Not all foreigners, to be sure, are so unjust, nor do all look with contempt upon the Eastern races. But there is no denying that we English-speaking peoples are masterful and aggressive. Said an intelligent Christian Japanese gentleman who had been around the world: "Everywhere I go I see the English flag; and I hate it, for it is always a threatening sign of the subjugation of the whole East. And yet there is one thing I immensely admire about the English—they act as though the whole world were made expressly for them. There are no mountains nor oceans that they do not delight to conquer. They do not know the word *impossible*. And I wish our people of Japan would cultivate that same spirit."

It is not to be wondered at that when the aggressive nations of the West set foot on the soil of Japan the people there should shrink from too close contact, and should regard us with more or less of dislike. I think the one great cause of the so-called anti-foreign sentiment in Japan is the fact that treaties which were never meant to continue in operation more than five years—treaties which deny to Japan tariff and judicial

autonomy—are still binding on the nation. Of course, until Japan should have codes of civil and criminal law worthy of the civilization of the nineteenth century, Western nations could not put their nationals under Japanese jurisdiction. But now they have all necessary systems of law, and, in my judgment, there is no reason why the hated ex-territorial system should not be done away with and the power to control their own tariff restored to them. The trouble now, however, is not so much with foreign nations as with Japan itself. The government there never has been in the least anti-foreign. The enlightened statesmen of Japan know the difficulties that always inhere in all international questions, and they always take a broad view of all these problems. But the Diet is hostile to the Cabinet, and tries every possible way to discredit and overthrow it. The Diet of December, 1893, brought forward an apparently anti-foreign address, accusing the Government of allowing foreigners to go far beyond what the treaties allow, and urging henceforth the strictest possible enforcement of them, so as to embarrass foreigners as much as possible. The Government promptly dissolved the Diet and ordered a new election. The new Diet has recently met, and a telegram has come announcing its dissolution. It is probably for the same reason the action of the Diet tends to increase an anti-foreign sentiment, and the Government is resolved not to permit it.

It is safe to say that while there are Japanese who hate foreigners there is as yet no such national anti-foreign feeling as exists in China. The Diet is using this nationalistic feeling in order to overthrow the clan government rather than to drive out the foreigner. If the present Government should announce that the treaty had been revised with any one of the leading powers and

that the honor of Japan was guaranteed, the anti-foreign feeling would disappear largely within a week. It is more accurate, therefore, to speak of the so-called anti-foreign sentiment, since it is as yet superficial.

2. *Anti-Christian.* While the constitution of Japan guarantees religious liberty within the limits of public safety, it is undeniable that the two powerful departments of education and of war seem to discourage any acceptance of the Christian religion. There are Christian professors in the Imperial University, and also Christian teachers and students in Government schools, as well as Christian officers and soldiers in the army; yet it is true that Christian teachers and students have found it often very uncomfortable to be known as Christians, and large numbers of them have deserted the churches, though they almost universally assert they have not given up their faith. A certain general expressed the conviction that Christianity would undermine the spirit of loyalty in the army; and though he issued no military order to that effect, yet his advice was so influential among his soldiers that scores of them have ceased going to the churches.

When two such State departments seem to be hostile to any active profession of the Christian faith it is very easy to see why the churches of Japan fail to increase as they used to do. When we add to this the strong opposition of Buddhism, the marvel is that Christianity can add three thousand new names annually to its roll. Buddhism is making every possible effort to defeat the new religion; and yet all the while Christianity is powerfully affecting Buddhism. Said a recent Buddhist magazine: "The greatest movement of the twentieth century will be not a commercial one nor a military one, but the nations of the West will invade the East with great armies of Christian missionaries, men and women, backed up by the wealth of Christendom. We must arouse ourselves to meet them." And one way in which they arouse them-

selves is by studying the methods of Christian missionaries and then imitating them. We started Christian papers and magazines, and now they have almost dozens of them. We held huge theatre meetings with the ablest of speakers, and they have followed suit all over the empire. We build Young Men's Christian Associations, and they organize Young Men's Buddhist Associations. We start Christian summer schools, and the next year we hear of Buddhist summer schools. We have a Christian marriage ceremony, and they are beginning even to imitate that.

So that they are well following their old proverb, "Learn from your enemy." As a nation Japan is more Buddhist than anything else; and it is this Buddhist element that tends to make certain government departments seem hostile to us. Nothing is more natural than an anti-Christian sentiment in any non-Christian nation.

3. *Anti-missionary.* There is a growing spirit of independence in the native churches. They feel that ex-territoriality in religion is as bad as the same in international relations. They will not have missionaries to rule over them. They are bound to make their own creeds and have their own forms of church government. They will not consent to take any of our denominational names.

This, indeed, is the best proof that Christianity is getting a hold in Japan. It may be a little uncomfortable for us missionaries, but it is vastly better to have the native Christians rebelling against being under foreign missionaries and claiming the right to manage their own affairs than it is to do tamely what we suggest. Seven years ago we missionaries were fairly in the front in *evangelistic* work. In the great theatre meetings some missionary was always given a prominent place. But now he is chiefly conspicuous by having no place assigned him, unless it be the honor of dismissing the audience with the benediction. I must confess the blame largely rests with us in that we

have not sufficiently mastered the difficult language so as to be able to speak side by side with their gifted pastors and teachers.

Seven years ago we were well ahead in *publication* work. The missionaries' books were having a wide circulation, though they were receiving considerable criticism. But now missionary publications are left far in the rear, and native Christian authors are reaching wide circles of readers that the missionary never would be able to touch.

Seven years ago we were eagerly sought after as teachers, and many a missionary was virtually at the head of some boys' or girls' school. Now that is all changed. Native Christian teachers have almost all the leading positions. Thus in these three great lines of missionary work we have been distanced by the natives. It leaves us in something of an uncomfortable position, and has raised the cry of *anti-missionary*. But if you ask the Japanese Christians about this, they one and all emphatically disown any anti-missionary feeling. But they freely say: "We have learned to distinguish between missionaries. We want no more missionaries to come here with the purpose of showing us how to do it and of assuming authority over us in any way. But we do want many more broad-minded men and women who understand how to see things from our standpoint, how to sympathize with our ideals, and who are willing to work with us instead of over us." The Japanese regret the withdrawal of any missionary who has been there long enough to gain the language, and who is willing to make sacrifices for Christ's sake in Japan. They have recently sent a request to those able men, Drs. Amerman, Imbrie, and Knox, to come back to the fields in which their influence is so great. We missionaries are very sensitive, and things look anti-missionary to us when the Japanese have no such thought.

And as for the progress Christianity has made in Japan I will let the ed-

itor of one of the large dailies in northern Japan speak, as he expressed himself in a public meeting of farewell for Mrs. DeForest and myself:

"The message I beg you to bear to the people of America is this: Christian missionaries have now been working here a full generation. There are hundreds of men and women who have brought half a million dollars annually here to establish Christian schools and churches. And how much have they accomplished? Really, when we see they have gained only a few tens of thousands of converts, we can only be sorry for them and must call their work a failure. And yet, look all over Japan. Our 40,000,000 to-day have a higher standard of morality than we have ever known. There is not a boy or girl throughout the empire that has not heard of the one-man, one-woman doctrine. Our ideas of loyalty and obedience are higher than ever. And when we inquire the cause of this great moral advance, we can find it in nothing else than the religion of Jesus."

### Germany's Part in Missions to the Heathen.

BY DR. D. WANGEMAN, BERLIN, GERMANY.

We must look upon the well-known August Hermann Franke, the celebrated founder of the orphan asylum at Halle, as the father of the evangelical heathen missions. For though as early as the sixteenth century a feeble beginning was made from Genoa, and in the middle of the seventeenth century Peter Heyling, from Lubeck, worked for some time in Abyssinia, and an Austrian, Sir Wels, founded a "Jesus-communion" for the benefit of the heathens, all these beginnings had but little success. At the end of the seventeenth century the Society for the Propagation of Christian Knowledge was founded, but it, however, gave its means especially to the English colonies. The two first-named undertakings died in a short time, while

the mission work of August Hermann Franke has brought lasting fruit to this day.

The latter sent in the year 1705, after having received a call from King Frederick IV. of Denmark, the first two evangelical missionaries, Ziegenbalg and Peüsschau, to Frankebar, and conducted and controlled their mission work personally, so that the mission society of Halle was the first that did real and lasting work among the heathens. Ziegenbalg had to struggle against many obstacles which the Danish commander laid in his way, yet he was able, as early as 1707, to build the first Protestant church in the heathen world; and he acquired, by his intense activity, in word and writing, in the work of evangelization, the name of an apostle of the Tamuls. After his death, in 1719, Fabricius followed in his footsteps, and was especially active in translations of the Bible and in the composition of church hymns. But these two were far surpassed, in the eyes of Christians and heathens, in regard and influence by the far-renowned Christian, Frederic Schwartz, whose work has extended itself into the new epoch of missionary labors. He died in 1798.

The founder of this mission of Halle has also given his characteristic stamp to this work. He was the father of pietism—that is, of the true pietism that thinks it essential for a truly believing Christian to show forth his faith by the fruit of a holy life.

We look upon the Brüdergemeinde as a branch of the mission of Halle. Count Zinzendorf founded, in his sixteenth year, when he was still a scholar of the pädagogium at Halle in the year 1716, with some friends of his, and stimulated by the reigning spirit of the institutions of Halle, the so-called Senfkorn Orden, the members of which took upon themselves the work of carrying the Word of God to the ends of the world. The Brüdergemeinde has, with endless sacrifices and privations, since August 21st, 1732, on which day Leonard Dober and David Nisschmann, each with only

eighteen marks in his pocket, began their voyage to the poor negro slaves on St. Thomas, in the West Indies, with unswerving tenacity made the poorest of all heathens the object of its missionary labor. Its second field of action, commenced in 1733, was the icy Greenland, where the two brothers Hach began to work in 1735. They chose also the most unhealthy part of the world, Surinam, where, in the first year of their labor, 39 missionaries and 71 wives of missionaries died of the malarious climate. After this they tried to bring the Word of the cross to the entirely degraded Hottentots and Kafirs in South Africa. Then they went to Labrador, to Demerara, to the Himalaya, and at last into the northern part of the lakes of Nyassa, into the fever lands. It seems to have been their design to choose just the most dangerous and unsuccessful parts of the heathen world for their field of action. If there was a breach somewhere, there were at once others to fill it up, and with the most modest claims for their own maintenance, they have worked with unflinching perseverance, and conquered at last, by their patience and humility, the prejudices of the white and black men; so that the Brüdergemeinde, that consists only of 30,000 souls, counted in the year 1891 90,444 baptized Christians from among the heathens, who received spiritual care from 161 European missionaries, 28 ordained and 1073 unordained colored native helpers; in their 243 schools they count 20,481 scholars; and for this large field of work they spent 484,952 marks, given in Europe, and 943,325 marks, which were won chiefly by industrial undertakings in foreign countries. After a period in which rationalism penetrated into the Brüdergemeinde, there came a time of relaxation; but since the middle of this century it has arisen to a new zeal, and has, though the work of only laymen, notwithstanding all their zeal and faithfulness left many a void, founded its own seminary for the education of missionaries, and has become, in its quiet,

modest, humble, steady, and self-sacrificing way, a model of healthy mission work, and may remain so to the end.

The Brüdergemeinde began its work at once in a living faith by sending out its missionaries to the heathens with only a few pennies in their pockets. Germany is—and particularly at the beginning of the century was—a poor country, and could therefore not keep pace with its rich English neighbors in at once erecting and sustaining missionary stations; it gave what it could and had, and this was not the worst and least essential part; it trained and educated missionaries, who then entered into the service of the English or Hollandish mission societies. So the pious pastor Jaenicke, of the Bethlehem Church, founded in Berlin, in 1800, the first mission seminary out of which renowned men went forth. I only name Rhenius, Schmeelen, Pacald, Helm, Ebener, the two brothers Albrecht, and Gützlaff, who all worked in the service of the English mission societies, and among 96 missionaries there were 28 pupils of Jaenicke's. After Jaenicke's death, in 1827, his mission school came into the hands of the Berlin Society No. 1.

The mission school at Basel, which Spittler founded in 1815, trained a much greater number of missionaries, of which 94 pupils, the lesser half only, remained in the service of the Basel Mission—the rest went especially to England; but since England educates its own missionaries to America, Bremen, Russia, Holland, Brazil, and Australia, Basel remained only for a short time solely a mission school. It soon began to occupy by itself mission territories and to send missionaries there. The society has its chief territories in South India (Malabar), China, on the Gold Coast, in West Africa, and in the Cameroons. It has also bravely faced the greatest difficulties and hindrances. During the first ten years it saw 16 missionaries sink into the grave, but at last, the seventeenth was able to take root and the mission could make greater progress. The immense expenses of their work

(for 1891, 800,138 marks from the fatherland and 237,045 marks from the mission territory) are paid by industrial and commercial affairs, which also created welcome industrial branches for the newly baptized Christians. It works (1891) on 55 mission stations, with 133 European missionaries and 39 ordained and 289 unordained national helpers. In its 297 schools 10,800 pupils were instructed. The whole number of the baptized was 24,662 souls.

In 1848 Spittler, the father of the Basel Mission Society, founded a new missionary institution on the opposite side of Basel, in the former cloister of the holy Crischona, because in his eyes the way of life in the old institution was not unpretending enough, and he let his pupils do a great deal of field work, and their meals were very simple. He intended to found twelve stations with the name "Apostle Street, between Jerusalem and the Gallas in Abyssinia." He not only did not reach his number twelve, but some of the already founded stations declined, so that at last only two missionaries were left in Siloah to do their work among 400 Christians, who live in the midst of the Gallas, but are Christians only in name. Their pupils are sent as evangelists through German-speaking districts, particularly to America. Such separate branches of mission work seldom fulfil their real aim, and rob the chief tree of its necessary strength.

A third missionary centre was created by an appeal which Professor Neander sent forth at Berlin in the year 1823, where, on February 29th, 1824, persons of high station—lawyers, clergymen, and officers—united in a Society for the Propagation of the Gospel Among the Heathen. In the first years this company also furnished already existing missionary institutions with money (Basel, Halle, Jaenicke, the Brüdergemeinde); but in the year 1829 it opened its own mission school, and sent in 1833 its first missionaries to South Africa. There it developed itself in a greater style. At the time of the initia-

tion of the present director it counted 1666 baptized Christians in 20 partly newly founded stations and 30 missionaries. In 1891 it counted 53 stations with 24,587 Christians and 72 missionaries. Its 140 schools were visited by 4179 pupils. In consequence of observations which the director made in the course of two journeys of inspection, the field of action was divided into six dioceses, and the activity of the brothers was regulated by detailed mission rules. Another field of work was added in 1891 on the northern borders of the lake of Nyassa, where the company worked together in brotherly unity with the Free Scots and the missionaries of the Brüdergemeinde for the benefit of the people of the Wakonde. (Since 1892 it has extended its work to the Mashonaland.) It appeared at the beginning as if Berlin should become for the north of Germany what Basel was for the south—a central point for the newly awakened missionary interest in Saxony, Bavaria, Hanover, Denmark, Sweden, and Norway. Consenting addresses and contributions came from all sides, but difficulties arose which frustrated this aim. The principle which the Berlin Mission Company had always kept up, that notwithstanding the great confessional differences Christians might work together under God's blessing, was for the first time given up, and in the year 1836 a North German Mission Company was founded, which had a confessional Lutheran stamp. It soon chose its seat at Bremen, where it took a more united form, with chiefly Reformed elements. After having made several attempts in Australia and in the East Indies among the Telugus, it has latterly concentrated its activity upon the dominion of the Ewes in West Africa. There the faithful brothers work with touching tenacity and courage, though they can generally not stay longer than two years, and must then either succumb to the enemies or return home with broken health. The society does not train its missionaries itself, but takes them from the large mission

seminary at Basel. After having, notwithstanding its unspeakable losses, founded up to 1891 three stations, with 897 baptized Christians and 10 missionaries, it has lately made a new start.

A year later (1837), as the North German Mission Company separated itself from Berlin, there arose in the committee of Berlin one deplorable division, because the well-known Pastor Gossner, who found that there was too much governing and studying in the mission seminary, and wanted mission work done under the sole direction of the Holy Ghost, and particularly by prayer, took his leave of the committee of this company and began to work by himself. He founded, a few years later, a separate mission society of Berlin, now called the Gossner Mission, or Berlin II. He furnished a number (more than 160) of scholars with the rarest knowledge, and gave them over to other mission companies to be sent out, or he sent them himself with very scant means to the heathens. Most of them were never heard of again; only at one point, among the Kohls, in the East Indies, the prayers and the faith of this man of prayer have taken root and brought blessed fruit. He had, in the year 1891, after many thousands in his field of action had been lost by the seduction of the Jesuits and other influences, still 39,000 Christians, who were provided for in 16 stations by 10 missionaries and by a great many native helpers. Gossner received his means as long as he lived from his friends in Prussia and in England; after his death in 1858, the leading of the mission went into the hands of a committee, the head of which was the well-known general superintendent, Dr. Büchsel. Gossner's leading thoughts had now to accommodate themselves to those of other mission establishments. The studies of the pupils were regulated, fixed incomes given, auxiliary societies were organized, but the income is scarcely large enough to pay the growing expenses.

In the year 1842 a ladies' committee

was formed at Berlin under the name of Ladies' Committee for the Christian Education of Females in the Orient, with the purpose of training young ladies partly to do mission work directly among the women in the Indian zenanas or indirectly by teaching in English and American schools and orphanages in the hope of winning young girls for Christ ; and the committee also sends money to help the mission of Christian women in South Africa and in Palestine. Up to the year 1891 it had sent forth 15 young ladies, and had in this same year an income of 11,713 marks.

Another Women's Committee for China was formed during the presence of Gützlaff in Germany in 1850. It entertains a foundling hospital with about 90 foundlings at Hong Kong, which also gives hospitality to travelling missionaries ; its income amounted in the year 1891 to 30,401 marks.

The presence of Gützlaff also gave birth to three German Congregations for the evangelization of China. Gützlaff, who overtaxed the mission forces of Germany, had conceived the plan that each Prussian province—that is, each German land—should make one province in China the field of action for their missionary activity. Three principal committees at once, in Berlin, Stettin, and Cassel began this work in 1850 ; but their zeal soon became very faint. Cassel left off altogether ; Stettin united itself with Berlin, but the two together were not able to provide even for the small mission territory of China, and surrendered it to the Rhenish Company ; and as this company, too, had great financial difficulties, it gave up its work partly to Basel, partly to the great mission company of Berlin I., which now works on 4 principal stations with 7 missionaries, and has collected the sum of 670 baptized Christians. In the year 1852, by the instigation of Bishop Gobat at Jerusalem, a Jerusalem Committee was founded, which takes care of the Christians and Mohammedans in the Holy Land. It keeps for 2 stations and 3 schools 1 missionary and

6 helpers, and has won some hundred souls from among the Mohammedans.

In the year 1884 a General Protestant Mission Society was formed, built on a very free doctrinal foundation, which stretches its branches throughout the whole of Germany and Switzerland. Its first tendency was to influence the Chinese and Japanese more by learned expositions in schools than by personal conversions ; but it has lately acknowledged that the method of the older mission society was also not to be despised. It won on 2 chief stations 350 converts, counts in its schools 120 pupils, and has a yearly income of about 40,000 marks.

Finally, the winning of German colonies gave birth in 1886 to a new mission company under the name of the German East African Mission Company, which started on the principle to further mission work particularly with the aid of nursing the sick, spent the greatest part of its ample means (109,053 marks) in building hospitals in Zanzibar and Dar es Salam, and has only lately begun to found missionary stations, which at the time are in their first development.

So the mission work, which originally had been done by the one mission committee of Berlin I., had divided itself into 10 branches. This was disproportioned to the number of mission friends ; misunderstandings arose because some branches tried to penetrate into the field of work of the helping committee, Berlin I., and so rob it of its means. This was, though perhaps the variety of the work occasioned a greater activity, and, on the whole, more souls were won than might have been the case if the direction of the Berlin work had remained in one united administration, a great hindrance to the work, from which its development has severely suffered. Berlin I. has unhesitatingly kept to its task with an almost hard tenacity, which won for it the admiration of foreign missions. It never stepped backward in the once-undertaken task in Africa, and counts now every year more than 2000 baptized Christians, a number which equals the

whole sum of the baptized of the first thirty-five years.

### The Evangelical Church of Italy.

[Extracts from an address before representatives of the Evangelical Church of Italy, by J. T. Gracey.]

"The salutations of Protestants in France, Switzerland, Germany, Holland, and Belgium at your General Assembly in Florence, makes it needless that I salute you. Such splendid moral endorsement as you have from the Free Church of Scotland, the English Presbyterians, the Evangelical Continental Society, the National Bible Society of Scotland, and the American Tract Society renders useless any commendation of mine."

But you are not in much danger of the "Woe, when all men speak well of you," for in Farano the papists have antagonized you with the compliment of a series of sermons preached against your young church. You have had a like redemption from the curse from a Professor of Philosophy and Law in the University of Naples, in a four hours' contention in a public meeting; you have been jeered and sneered at by a swarm of young priests, while burying a beloved aged sister, as if you were burying criminals. You have been insulted, threatened, and stoned. The martyr record of the "Free Church" is not completed while position, employment, and daily bread are at stake with hundreds who do, and other hundreds who would, choose to join your ranks. A half hour of a shower of stones, excommunication for attending a Protestant funeral, and stealing the little corpse of a baby and hiding it under a table to prevent Protestant burial are among the "all things" that work together for good to the young Evangelical Church of Italy.

There is a heroic element which shows the inherent power of this young Church. When wood-choppers by trade in Naples can make a pulpit of the block

in their hut on which the wood is chopped, and sing and pray with crowds of their Roman neighbors; when peasants carry their New Testaments in their pockets that at the dinner hour they may read and speak of Jesus to their neighbors and companions on their threshing floors; when a young church is aggressive, earnest, bold, and diligent after this fashion it will thrive under persecution and grow on excommunications. When one church can distribute 200 Bibles and Testaments and 2000 tracts in a year, and children are gathered in Sunday-schools, there will always be the growing result that "extreme unction" will be discarded at death, and yet your people will die well, saying, as a dying church-member did to Angelina, "I am satisfied to have known Jesus. I possess Him in my heart. He is my Life, and I long for the moment when I shall be with Him."

It is a great triumph that the hospitals of new Italy are, by the strong arm of the law, thrown open to you, and that you have been permitted to minister to the companions of Gavazzi and Garibaldi; and that it is in vain the papal power ties up its bells and excommunicates a whole community from cemeteries. Your mission is to the masses of the people, and yet you need not disregard the fact that among your converts are ex-priests of learning and high position, Dominican and Capuchin friars, and that you enroll on your church records the mayors of more than one Italian city.

I have spoken of the outside sympathy and support you have received from men like the Earl of Aberdeen and others over Protestant Europe; but I rejoice equally in the indications of self-support. In the old university town of Bologna, the most important town after Rome under the sway of the popes, your young and not wealthy church has given an average of \$6 apiece for their church work! That looks like self-support of a vigorous kind.

The question of the redemption of

Italy is not a political one. It is not settled by the existence of a free Church in a free State merely. To-day Europe recognizes your right to be in Italy, but it may deny it to-morrow. The politicians of Italy, not to say its statesmen, are in danger of compounding with the Church if it will only recognize a politically free Italy; the priesthood is no whit wiser than before, while their moral apathy is still represented by the saying of a Bavarian schoolmaster: "A drop of holy water is better than all philosophy."

The ills of Romanism are due principally to its ambition to be the only master of souls and conscience. The corruption of the confessional produced the revolt which made Italy a free political State. And Rome's corruptions are found to an execrable degree wherever it is unchecked by the presence of Protestantism.

**MOUNT HOLYOKE SEMINARY AT CLIFTON SPRINGS.**—There were present at the last International Missionary Union nine graduates of Mount Holyoke Seminary. Mrs. Webb, who spent nineteen years in India, left the meeting to go to South Hadley, to attend the fiftieth anniversary of her graduation. Miss Eastman, another graduate, spent fourteen years in Burma. She is at present in Rochester, reading the proof of a reproduction of the Burmese Bible.

Miss A. P. Ferguson, who founded the Huguenot Seminary at Cape Town, South Africa, on the plan of the Mount Holyoke Seminary, speaking of this educational work, said: In 1872, through reading the life of Mary Lyon, Rev. Andrew Murray, of Wellington, Cape Colony, was fired with the desire to found a Mount Holyoke Seminary in South Africa for the daughters of the European colonists. About three hundred Huguenot refugees who had fled to Holland were brought to South Africa over two hundred years ago, and have been to Africa the earnest religious element that the Puritans have been to America. In answer to his appeal, Miss Abbie P. Ferguson (the speaker) and Miss Anna E. Bliss, graduates of Mount Holyoke, opened the Huguenot Seminary at Wellington in January, 1874, on the plan of Mount Holyoke. The Huguenot Seminary was founded in prayer. The first teachers believe they were drawn thither by the prayers

of God's people, and from the beginning the Spirit of God has rested upon the work. Requests have come for the extension of the work, which have resulted in the establishment of three branch seminaries, one in Cape Colony, one in the Orange Free State, and one in Natal, while a fourth is asked for in the Transvaal. Twenty-five of the Huguenot daughters are now engaged in missionary work. About five hundred have gone out as teachers from Wellington alone during the twenty years since the seminary was established. The mother seminary at Wellington is already doing college work, and is requiring new buildings, library, etc., for a very considerable extension of the work. For all these things we are glad of the sympathy, prayers, and co-operation of God's people everywhere, and to Him we are looking "to supply all our need according to His riches in glory by Christ Jesus."

#### THE DEAD CHURCHES OF THE EAST.

—Rev. G. C. Reynolds, M.D., of Eastern Turkey, speaking at the International Missionary Union, explained the relative importance of missionary work among the Nestorians and Armenians. He said: "Just as the Jews possessed an importance out of proportion to their numbers, or the size of their country, so in the early Christian centuries the Lord planted these Christian churches in the regions surrounding Ararat, the second cradle of the race, to be His witnesses among the surrounding pagan nations. Lying in the track of the advancing hordes of Islam, they refused to accept the new faith, and during all the ages since they have held firmly to the Christian name. But with the lapse of ages need had come for reform in these churches. Superstition had taken the place of spirituality, religion had been divorced from morality. Dense ignorance pervaded the land. The Bible was an unknown book. So the pioneer missionaries gave these peoples translations of the Bible into their own tongues. They opened schools for the children, and instructed the adults. Some hundred churches have been organized in Persia, and more than that in Turkey, centres of Gospel light, to irradiate the land. But better than this, evangelical ideas have permeated the masses outside the Protestant faith, and the Bible has been very generally scattered through the land. Such results, for these peoples alone, are no insignificant fruitage of these years of labor and expenditure."

But it is mainly that these peoples may again become missionary churches that this work has been done. The Nestorians very early sent their missionaries to the far steppes of China, as rock-hewn inscriptions still bear witness; and to-day one of the most successful workers in the most difficult field of Russian evangelization is a Nestorian graduate of the seminary at Oroomiah, and with him are associated Armenian Christian workers graduated from the Protestant schools in Turkey. The Turkish evangelical churches are doing an efficient missionary work among the Koordish-speaking people, and are putting the Bible into the Koordish language, so that it may become accessible to the Koords themselves."

Rev. J. Henry House, D.D., of Bulgaria, speaking to the question, "What can be done within the Greek Church for its reformation?" said: "A clear statement of a difficulty is often the first step in its solution. What, then, is the difficult problem before us? It is the infusing of spiritual life into an ancient and beloved Christian church that has been overloaded with superstitious rites and ceremonies. There are three striking difficulties in the way of accomplishing this work:

"1. There is prevailing in the Greek Church the divorce of religion from morality. To be religious is to perform certain rites and ceremonies punctiliously, and a lie or a theft or an oath would not take away religious character if the ceremonial duties laid upon one by the Church were scrupulously observed. This was illustrated by incidents from common life.

"2. The second great difficulty to be met is the condition of the clergy. It is divided into two grand divisions, the upper and the lower branches of the hierarchy. The parish priest and all below him fall into one of these divisions, and all above the parish priest fall into the other. The lower clergy are often simple and ignorant, and one can easily love them when one sees in them an earnest desire to read the Scriptures and learn their duty; but any attempt by them to preach the simple Gospel would be met, doubtless, with opposition of the upper clergy in whose iron grip they are, and the upper clergy, while sometimes educated, are often tarnished with the corruption so common in high life in Europe, and so the most difficult class to reach.

"3. The third obstacle is the fact that church organization has been largely a political organization for the support of national spirit, and any departure

from its superstitious rites is thought to be a breaking away from loyalty to national existence.

"The work that has seemed possible and has been accomplished has been the influencing of individuals and families (1) through our schools. To illustrate this, incidents were related of the opening up to the missionary through our pupils of families of influence in the city of Kustendie, Bulgaria. (2) Through the press. For example, the newspaper, *The Morning Star*, has found its way into the remotest villages where missionaries never go. And (3) by the simple proclamation of the Gospel from village to village in the apostolic way; to illustrate which some account was given of how new and pioneer work was entered upon in new villages by an implicit and simple reliance upon the Holy Spirit to prepare individual hearts for the reception of the good tidings which the missionary carries with him."

Rev. J. L. Barton, speaking of work in Central Turkey, said: "The home and society are being rapidly transformed through the influence of the Gospel, as it is taught and preached and lived, and we may confidently hope that a reconstructed society will come up out of the old dead Christless remains of this most magnificent civilization, and this land yet become a Christian land. We see tokens of this on every side; it comes to us upon the breeze; it is like the dew, distilling itself into every form of life there. Foundations are laid and the Lord is building upon them. The enrolled Protestants are about fifty thousand, while the *evangelized* can truly be placed at twenty times that number. Evangelical ideas are filling the land, and institutions of Christianity are becoming identified with the very life of the country."

Miss Rice, who spent twenty-two years in Persia, and was associated with Fidelia Fiske in the establishment of the seminary at Oroomiah, was at the Clifton Spring meeting.

Miss Ella J. Newton, writing from Foochow, China, May 5th, says: "Educational work is growing popular; our schools were never so full before, and from our overcrowded house we turn away those for whom we have no room. The Christian Endeavor Society has taken firm root in China. Last November we had an enthusiastic rally of our Foochow societies, and next month the first general meeting for all China is to be held in Shanghai."

### III.—FIELD OF MONTHLY SURVEY.

#### Japan,\* Korea,† Medical Missions,‡

##### THE YEAR IN JAPAN.

BY GEORGE WILLIAM KNOX, ENGLEWOOD, N. J.

In Japan the conditions, social, political, religious, reported last year (vol. vi., No. 10 of this REVIEW) continue with slow development.

Again the year in things material has been uneventful ; seed time and harvest have not failed, nor human misery and want—these being not worse perhaps than in the past, only more vocal in our era of free press and much talk. Disasters of the greater sort there have been none.

##### POLITICS.

Politics have been more furious, if that were possible, than before—more unreasoning, fiercer, more hopelessly ensnarled. In no wise can it profit to follow in detail ; but two points demand a word.

The anti-foreign agitation waxed loud in press and platform, and in the Diet sought some tangible result, which, of a negative sort, was had—the Diet getting itself dissolved. An appeal to the country followed ; but the anti-foreign combination failed of a majority in the new House, and now the agitation wanes, its advocates eager to explain themselves as only anti-present treaties, and not against the West. So comes a truce, but peace only when the treaties are revised.

In the elections one group made great gains and almost secured a majority of members—a party almost strong enough to govern. That brings party government nearer, with all its momentous consequences, good and bad. One of the greater evils of the present strife is the multiplicity of groups and

cliques, impossible of strong action save in opposition. Heretofore strong parties have proved impracticable, factions always breaking off when victory has come near.

##### SOME INCIDENTS.

The public worked itself into high excitement over the killing of the Korean refugee, Kim-ok-Kyun, in Shanghai, and the attack on his associates in Japan. These men had found safe refuge in Japan ; but Kim was lured to China to his death, and the public believed the Korean Government had sought the murder of him and his associates, a supposition rendered probable by the rewarding of his murderer. So clamor arose over this invasion of the nation's sovereignty, made louder by a party which has long sought pretexts against Korea. The incident is not ended yet, but satisfactory atonement to wounded dignity will be made, no doubt.

The Emperor and Empress celebrated their silver wedding in April with much splendor, rejoicing, and congratulations. The event shows how far Japan has moved from its old ideas, for never before was such possible. The Emperor is personally but little known. Opinions differ widely as to him and his share in the transformation of his land, but his reign is associated with the glories of these years just past. The Empress has interested herself in the welfare of the people, and is honored and beloved.

The people in spite of anti-foreign agitations are keen to stand well with the world and to show their conformity to Western standards. Their sensitiveness was illustrated by the treatment accorded the Rev. N. Tamura and his booklet, "The Japanese Bride." He brought it out in the United States last year, and its outspokenness is not at all in line with the eulogies of Sir Edwin

\* See also pp. 205, 222 (March), 227 (April), 365 (May), 679, 680 (present issue).

† See pp. 460 (June), 595, 606, 628 (August), 658 (present issue).

‡ See pp. 281 (April), 675 (present issue).

Arnold and other foreigners on Japanese womankind. The public almost had a fit, and the author was everywhere denounced. I read no attempt to disprove the facts set forth beyond mere denials and assertions that he overlooked the difference between past and present. But his chief offence was this—that he exposed the weak points of his people to foreigners and in a foreign land, and proved himself no patriot. Had he sought our reformation, it was urged, he had confined his strictures to the native tongue and press. The Government forbade republication in Japan, and no defender arose, least of all among the Christians, who felt that occasion had been given for the Buddhist taunt, “We always said that Christians want patriotism, and this book proves it.” It was a nine days’ wonder, and passed, the feeling lingering that too much had been made of a matter inconsiderable.

#### THE BUDDHISTS.

The Buddhists show much activity. Encouraged by the Parliament of Religions, they mistook the attitude of the American people from the cordial reception given to their delegates. Now one of them is busy collecting funds preparatory to a foreign mission to the benighted Occident. Missionaries had already gone to China and Korea without results reportable as yet. One who travelled as religious explorer in China reports a deplorable condition, with Taoist superstition prevalent, Buddhism dead or dying, and Confucianism only for the learned. He exhorts his countrymen to relight the lamp of truth in the land whence its rays came to them. Priests have gone to care for Japanese souls in Hawaii, and altogether a missionary revival seems at hand—Buddhism being missionary of right, though such spirit has been dead for centuries. Nor are signs of revival at home altogether wanting; the huge debts of three great temples have been paid, philanthropic work—hospitals and the like—is carried on, and a Buddhist temperance league reports sixteen thousand

members. But, on the other hand, Buddhist writers complain that all this is superficial; that time is wasted in philosophical discussion; that faith is small and the priests immoral. This charge seems proved by the establishment left behind by the late chief priest of the leading sect—a wife and a number of concubines; and this man had been the “living Buddha,” adored with Divine honors. A root and branch reformation at home in faith and morals and a return to the simplicity of Sakya Muni is urged as the condition precedent to successful work abroad. There is the recognition, too, that Christian morals, at least as practised, are superior to their own.

#### THE TEN RI KYO.

Wonderful is the genesis of religions! A woman in Central Japan a few years ago started a new one compounded of elements Shinto, Buddhist, and perhaps Christian. The gods—ten of them—were Shinto in name, but in nothing else—remarkable personifications of forces and abstractions, fluidity, attraction, repulsion, etc., all ten bound together into an indistinct monotheism. And these gods work miracles among the cripples, blind, and diseased, and promise a speedy millennium, when all the faithful shall reap a thousandfold and live in wealth, happiness, and peace.

Converts are gained in multitudes from the lowest classes, and temples are built or building in many towns. The self-devotion manifested and the comfort gained astonish one.

#### AMONG THE CHRISTIANS.

During the year there were revivals, here and there, especially near Nagoya, and in several places a special spirit of prayer. A few congregations have made solid gains. Theological discussion continues very prominent, though many recognize its no-profit. A recent *résumé* says there are three attitudes toward the new theology: First, some highly educated men strongly advocate it; second, some strongly oppose it; third, the large majority, neither advo-

cating nor opposing, carry on their work, desirous of peace and the prevalence of liberty in the Church.

At least in its organized form liberal Christianity seems not better fitted to the Japanese than the old-fashioned sort. Unitarians and Universalists make slow progress, though the dedication of a hall by the Unitarians in the spring called forth compliments.

The Tokyo Y. M. C. A. has a fine home, built with money collected in the United States by Mr. J. T. Swift from men too modest to let their names be known. The building is large, well made, adapted to its purpose, the most striking in Tokyo devoted to Evangelical religion.

#### THE STATISTICS.

The table of statistics shows the uneventful nature of the year. There is small advance anywhere, and one fears that even this table is too favorable. It has been compiled carelessly with manifest errors in addition, and such want of correspondence between the figures on its face and the names on its back as to discredit it. If the simple directory of missionaries is wrong, what guarantee have we for the figures we cannot check?

No new mission has been added to the too long list, nor has the number of missionaries increased, the apparent gain disappearing on the application of a little arithmetic and comparison of back page with front. The total of church-members is given as 37,398, an apparent gain of 1864 for all the missions for the year. But the gain, small as it is, is too large. The Church of Christ (Presbyterian Reformed) shows a loss of 64, and a careful revision of rolls would reduce the net gain in all the churches to zero or worse. The gifts for church purposes show a small decrease, but remain surprisingly large considering the general want of life. The number of ordained Japanese has fallen off 206 now as against 293 a year ago,\* while unor-

dained helpers have increased from 460 to 665, an increase quite disproportionate to work done or prospects for the year to come.

But one should not take the table too seriously. At best it gives only a rough and badly added view of results, not quite without significance to one who knows the field. This year it means only this—the churches have made no advance, but have fairly held their own in circumstances of much discouragement, and are ready for an advance in the next campaign.

#### PROVIDENCE IN MISSION WORK.

Such periods of waiting and of comparative failure teach us again that it is God who gives the increase, and that He holds the times and seasons in His hand. Man schemes, works, frets, hopes, fears, but the work is of God and unto Him. In missions, too, man proposes, but God disposes. All plans, politics, endeavors just now are fruitless, as a little while ago all bore fruit. The most cursory review of mission work shows how far beyond man's control is the current which bears him on.

#### IN THE BEGINNING.

Japan was opened to the West in 1859, and the Church responded to God's call, but the missionaries could only stand and wait. They could prepare for coming labors; but as they studied and waited men called them idle, said they were doing nothing and wasted the gifts of self-denying folk at home. But the missionaries did what men might do and stood in their lot until the time should come.

#### THE OPPORTUNITY.

As come it did, after many years. Again it was God who made the wrath of man to praise Him, and out of circumstances most hostile and hopeless opened wide the door of opportunity. Then the missionaries went everywhere, joyfully preaching the Word. They were not more zealous, consecrated, or industrious than before, but God gave

\* Can the number of ordained ministers in the M. E. Church have fallen from 82 to 35 as reported? Impossible, we think.

the increase. Converts were multiplied, churches established, ministers ordained, schools filled to overflowing. The nation seemed born in a day. Nothing was too great for hope and faith.

THEN A PAUSE.

Again, after years, a change. The causes were many—social, political, literary—and all beyond our control. The schools were half emptied, the churches no longer thronged, the number of baptisms small, the love of many cold, utmost zeal and wisest plans fruitless. This still continues; but give way it will by and by to a new harvest time.

Every expedient is tried, meanwhile, and the blame is not with missionaries nor with native ministers and churches. They are not less earnest than in the times gone by; but now God calls for patience, endurance, hope, prayer, and faith from the Church in Japan and the Church at home. In His own time once more faith shall turn to sight.

It is not in discouragement that we thus turn to God, but in perfect peace and trust, rejoicing to believe that He guides and rules, and that His plans and wisdom are not as ours.

“God doth not need  
 Either man’s work or His own gifts. Who best  
 Bear His mild yoke, they serve Him best. His  
 state  
 Is kingly; thousands at His bidding speed,  
 And post o’er land and ocean without rest;  
 They also serve who only stand and wait.”

*Postscript.*—Since writing this review of the year three events of importance are reported.

The Diet has been dissolved again. The opposition says it will fight its battle in two issues: government by party; and a strong foreign policy. We may look, therefore, for a renewal of the anti-foreign agitation.

War has begun in Korea. Japan declares her subjects and interests threatened by Korean misrule and the consequent rebellion. Further, she objects to China’s interference as against the treaty between the two empires. Korea

must reform, and China keep hands off! Political pressure at home makes Japan the readier for foreign war. For twenty years a party has urged a “strong policy” toward China and Korea, and the present agitation aids this party. Many politicians think blood-letting the only remedy for the fever of over-excited and vehement patriotism.

Tokyo has been severely shaken by an earthquake. An hundred persons are reported killed. Mission property suffered, but no missionary was hurt.

Statistical Notes on Japan, Etc.

JAPAN (*alias* Dai Nippon, the Sunrise Kingdom, the Land of Great Peace) is composed of from 3000 to 4000 islands, though only four are of any considerable size. This empire stretches along the eastern coast of Asia well-nigh from Kamschatka to Formosa, including the Kurile Islands at the north and the Loo Choo Islands at the south. If a quadrilateral were drawn large enough to contain the realm of the Mikado, it would measure 8700 miles by 1840, and would cover nearly 16,000,000 square miles, though the land surface is actually but about 150,000. The coast line measures over 40,000 miles. At one point a narrow strait separates Japan from Korea, and at another the distance is but 5 miles across the water to the dominions of the Czar.

The population is about 41,000,000, massed mainly upon these three islands: Hondo (the Nippon of former days), with 30,000,000; Kiushiu, 6,100,000; and Shikoku, with 2,830,000. Six cities contain more than 100,000 inhabitants, Tokyo leading with 1,315,000. Seven hundred newspapers and magazines are sustained, and 18,000 books or booklets are produced annually. The primary schools number 26,000, and those of middle and higher grades, 1800. The navy has 35 warships, and in the army are 270,000 soldiers.

Though Japan was opened to the en-

trance of Occidentals as far back as 1854, Protestant Christianity made its advent only twenty-one years ago. The following table relates to the work of about thirty missionary societies, and will show what steady and encouraging progress has been made during the last eight years. It will be noted that concerning nearly every item the figures have doubled, while at two or three points they have increased three-fold.

	Male Missionaries.	Unmarried Women.	Stations.	Out-Stations.	Organized Churches.	Native Pastors.	Communicants.	Adult Baptisms.
1886...	128	85	50	211	193	93	14,815	3,640
1887...	143	103	69	316	321	102	18,019	5,020
1888...	177	124	72	324	349	142	23,544	6,350
1889...	306	171	84	448	374	135	28,977	5,007
1890...	214	139	93	423	397	129	30,820	4,431
1891...	209	178	97	381	323	137	33,390	3,718
1892...	219	201	119	537	365	203	35,534	3,731
1893...	223	216	128	545	377	236	37,698	3,800

In estimating the victories of Christianity over paganism in Japan, due account must be taken of what has been done by the Roman Catholic and Greek churches. The latter organization has gathered more than 21,000 adherents, and the former 46,680. If to these are added the Protestant native Christians (those who have abjured the worship of idols and put themselves under the care of the missionaries), a total is gained of at least 150,000. Francis Xavier was the Pope's apostle to the Japanese, and began his work in 1549. Such was the zeal of his successors that by 1614 the Christians are said to have numbered at least 1,000,000; but by a long series of terrible persecutions the faith was at length practically extirpated and almost forgotten.

In recent years emigrants from these islands have become an important element in the Hawaiian Islands, since they number there some 25,000—more than a quarter of the whole population. With the Chinese and Portuguese they

supply the labor upon the great sugar plantations.

According to the census of 1890 there were but 2292 *Japanese in the United States*—mainly upon the Pacific Coast. Since that date they have increased to perhaps 5000. The Methodist Church opened a mission among them in 1877, and is now ministering to these strangers in San Francisco, Sacramento, and Los Angeles. In San Francisco a church of 350 members has been gathered, and the Presbyterians have about 100 communicants. Considerable work for this class is also done by missions for the Chinese.

*Chinese* began to flock to our shores soon after the discovery of gold in California, nor did the stream reach its flood until they had added 130,000 to our population. The last census found but 106,688 remaining, of whom 95,477 were west of the Rocky Mountains. By the restrictive legislation of recent years the total is further reduced to about 80,000. New York City and Brooklyn together contains some 8000, of whom about 300 bear the name of Christians. The Presbyterians, North and South, the Methodists, Baptists, Congregationalists, and two or three other denominations, as well as the Methodists and Presbyterians of the Dominion of Canada, sustain missions for the Chinese at various points on the Pacific Coast, almost everywhere with excellent results. Probably not less than 5000 Chinese in America have accepted Christ as Saviour, of whom a large proportion have since returned to their native country and are spreading there among their benighted neighbors the glad tidings of the great salvation.

At the International Missionary Union "nugget" session, the suggestion was made that Dr. A. T. Pierson should be asked to go round the world on an evangelistic tour among the missions. Miss Ferguson, of Cape Colony, at once spoke out her hope that he might go by way of South Africa, and Miss Ben Olliel, a Jewess of Jerusalem, immediately responded that of course he would "begin at Jerusalem."

#### IV.—EDITORIAL DEPARTMENT.

A veteran missionary writes (enclosing \$5 for the Student Volunteer Fund, by which we seek to supply the REVIEW to candidates for the field): "The letter of Dr. Seymour, our young brother in China, which appeared in the last MISSIONARY REVIEW, touched my heart. A voice came to me at once saying, 'Go thou and do likewise.' With the check which I enclose (I wish I could afford to make it larger) there goes a prayer that the \$500 you need to 'make up arrears' may soon reach you.

"The longer I live the more I am impressed with the importance of *spreading information* in regard to the true condition of the world. It pains me to hear some pastors of our New England churches expressing doubts whether they can afford to take THE MISSIONARY REVIEW OF THE WORLD. I tell them emphatically they *cannot afford to do without it*. They do not realize how rich it is in facts—stirring facts from all parts of heathendom. I hope there will be a change in this respect soon. How much we need a revival of *missionary learning!* The Lord aid you, dear brother, in your good work.

"JOSIAH TYLER."

Mrs. Sarah M. Wood, of New York, whose beneficence has been exhibited in many other directions, moved by the same appeal for the Volunteer Fund, has enclosed *ten dollars* with a similarly helpful note, which is more encouraging even than the money. But still this deficiency of nearly \$500 stares us in the face and prevents our supplying to the students the number of copies in demand. So fruitful has this benevolent distribution of the REVIEW to young men already proven, that the editors estimate that, for *every ten dollars thus expended, one new offer has been made for the mission field* by some student thus stimulated to self-sacrifice.

A. T. P.

The plague of the black death in China has assumed alarming proportions. It swept over London two centuries since, and reappears at times in the Levant. It is a fever, with severe glandular swellings, is thought to be highly contagious, and the death-rate is very high. In seven days as many hundreds died in Hong Kong, and more than a hundred times as many fled before it has died by it. It attacks animals. Over 20,000 rats had to be gathered and buried in the city. The Chinese officials seek to conciliate the evil spirits, to whose machinations they trace the awful visitation; and the superstitious natives parade the streets with josses, burning joss sticks, and firing crackers. To purge the city of its horrible filth might do some good, but these other measures are of course hopeless.

A dispatch appeared in the daily journals lately stating that 400 Circassians and Druzes had been killed or wounded in a fight in Syria. To Dr. Jessup's eyes it was a flash of light away in the East, revealing conditions which were not unexpected to him and which he well understands. He finds the explanation of the fight in a political movement which has been steadily promoted by the Sultan of Turkey, and by which the Sultan is endeavoring to supplant the Bedouin tribes of the Hauran by a Circassian population who are loyal to the Sultan, and who are gradually taking possession of the rich lands over which the Bedouins have ridden in former times, simply to make forays on the poor peasants. The Arabs, and also the Druzes in the region of Mount Hermon, claim that these fertile fields on which the Circassians are planting their homes and building villages are their pasturage grounds, and they are fighting off the intruders. The Circassians have held their ground as yet, but hostilities often break out,

and the dispatch is simply the brief record of one of the battles of the conflict.

### Sequel to the Story of Ling Ching Ting.

(See Volume 4, p. 257.)

The following is the sequel to the Ling Ching Ting story of the converted opium-smoker, published in these pages some time ago :

"I have visited the site of Ling's imprisonment scores of times. The story I have from his eldest son, a tender-hearted, meek, and faithful worker. His second son has more of Ling's lion voice and fire. It was noised broadcast throughout the city that the Christian preacher would return and preach at the corner where he had been rotten-egged and stoned, and that the yamun runners would be on hand to drag him to prison. The whole population was on the *qui vive* to see what would happen. In due time Ling appeared as usual, violently clutching his closed Bible. He spoke a few words and then began to read. Rotten eggs and stones responded to every word. The runners seized him and dragged him through the excited crowds to prison. The hill behind the yamun, rising gently to the height of the building, was crowded with spectators. Ling saw his opportunity. The barred window faced toward the hill. He had not relinquished that characteristic clutch on his Bible. With his opium-smoked, raspy, sanctified voice he read : ' But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God.' He had not spoken long (but so loud that he was heard in every room in the building) when the magistrate exclaimed : ' Let that man go ; he does more harm here than outside !'

"Ling is buried at the west end of the district (county), on an elevation from which the city (Hokchiang) and many of the larger towns may be distinctly seen. There are more Christians in this region than may be found on a similar area anywhere in the empire field. He considered the island of Lamyit his home, and his nearest relatives lived there when he died. He might have closed his career there, but insisted that he ' must die ' at his post. So the heathen insisted that he must be buried at his post, and donated the

beautiful site where rest his ashes. This is one of the highest, if not the highest expression of esteem in China. He died on Saturday evening, trying to sing,

" ' All worldly affairs to-day do away,  
To-morrow perfectly keep the rest day.' "

He has ' perfectly kept ' the rest day for nearly a score of years. It will be a season of deep interest when we shall be permitted to ask him about Hokchiang prisons as chapels and barred windows as Bible stands. May God give us another Ling Ching Ting, no matter about the raspy voice, whose first attempt as a Christian was to commit the Bible to memory.

" F. OHLINGER. "

Mr. Frederic Perry Noble, one of our esteemed contributors, kindly corrects or supplements a statement in the July REVIEW, pp. 540 and 559. He says :

" In 1825-27 Clapperton reached Sokoto in Soudan from the south *via* the Bight of Benin and the Niger Valley, while in 1830 the Landers rowed down the Niger from a point above its junction with the Binwe into the delta. In 1885 Thomson went 1000 miles up the Niger to Sokoto and Gandu. As to railways, that from Cape Town runs to Johannesburg, 1014 miles away, and to Preterria, two hours' ride beyond, while the road has already been *built* across the northern border of Transvaal. "

A. Y. Smith, of Louisville, Ky., writes April 23d, 1894 :

" It will be conceded that it is of the utmost importance that the Scriptures be placed in the hands of the heathen. There is the great difficulty connected with the case. In the first place, the great mass of the people of Asia and most European countries are illiterate and unable to read their own language. Then there are languages and dialects that have no written character. The result is that the missionaries in some instances will have to invent an alphabet, translate the Scriptures into it, and then teach the people to read it. Of course this will entail a great work and will delay the evangelization of the world.

" Science has right here given us a means of overcoming this difficulty. Though it takes long study for a person to learn a written language, any one,

however ignorant, can understand his own tongue by hearing it spoken. This science has enabled us to produce. I refer to the phonograph. If missionaries or heathen converts were to speak the Scriptures into a machine, it would repeat it right back, and the most ignorant could understand. Many would listen to a talking machine who would not hear a person read. Then in many Eastern countries women are kept secluded from the gaze of men, and it is not considered reputable for women and men to be together, or women to be seen in the presence of men. The phonograph would come in right here. It could be taken into the privacy of the Asiatic home, where a man could not. Then it would no doubt be cheaper than sending a person to a place for the purpose, and would receive attention where a person would not.

"Of course phonographs and wax tablets would cost money, but so do missionaries and written Scriptures. Nevertheless it is probable that it would amply repay any expense. Two or three families could listen from one phonograph, or a few could be kept in a church or chapel for any one to come and listen to.

"From these and other reasons that will readily suggest themselves to you, I think you will perceive the immense advantage that will accrue from the use of the phonograph in foreign countries to disseminate a knowledge of the Scriptures. You of course understand that the Protestant Christians form a very small proportion of the population of the world. Hence, it will take a great deal of expense and effort to evangelize the human race by the usual means."

A letter from Miss Nellie N. Russell, dated Cho Chin, China, April 5th, and addressed to Mr. Moody, says:

"The city of Peking, or parts of it, have been stirred and aroused as some of the oldest missionaries say they never expected to see it. For some weeks past the Spirit of God has been poured out in a very special manner, and we have seen Chinese, broken down and in tears, plead with God for forgiveness. Men have confessed their sins to one another and in public, and there has been such a movement as has made all our hearts rejoice. Of course it also means bitter persecution in some instances, but God has given grace to them to stand firm and true. Our converts make a great mistake when they think giving up the worship of false

gods is all there is to Christianity, instead of being merely the first step. And this came upon them with such power, and men whom we loved and trusted were so moved by the power of the Spirit, that they broke down and told how they were doing this and that of which no one knew, but they could not get peace till they had confessed before men. Our young helpers, as well as the older, have had such a blessing that we look for great harvests. One of them said: 'All these years I have been preaching Christ, as though He were a foreigner, but now I have found Him as my Saviour, a new friend.' A young believer was so overcome to find that his grandmother did not believe in God that he wept. That made the old woman think it must be very important, since he could feel so deeply about it; and she went and found another old friend, and they talked it over and concluded they must know more about this Jesus doctrine, and came over to us to learn. They listened, and such readiness to hear and believe I have seldom seen. The spirit of understanding came to them, and they accepted it like children."

Referring to the editorial notes in the July MISSIONARY REVIEW, Miss Ross Taylor says: "Rev. Herbert Withey is of age, and a regularly ordained minister. The William Mead who is in the list is not the one who died. Julia Mead is not a child, but a successful missionary teacher, and William O. White, far from being a trader, is a regularly ordained Methodist minister, who has seen five years' service on the Congo."

Truly said that great soldier and brilliant senator, General Foy, who knew all about it: "Jesuitism is a poignard with its hilt in Rome and its point everywhere." The hilt is handled by the successor of Loyola, but the thrust is at the heart of nations. Woe to the people whom mere decoy ducks can cajole, while its insidious legions are desolating a country by cabals and secret machinations first, and when these fail, then by fire and sword, by revolutions and anarchy, as the last resort of "rule or ruin."—*Selected.*

The French Catholic Bishop Augouard of the South Pacific Islands describes, in a letter addressed to Cardinal Ledochowski and published in the Lyons *Salut Publique*, his horror at finding that the dish set before him, at a banquet given in his honor by one of the island chiefs, consisted of the *youngest and plumpest of the chieftain's wives*, whom he had seen full of life and laughter earlier in the day. What added to the prelate's dismay was the fact that when casually asked by the chief, during the course of the morning, which of the wives he thought the most attractive, the right reverend father, with heedless politeness, had pointed to the very woman who was later served up, cooked and dressed, as the *plat d'honneur*. The same newspaper, which is the official organ of the Roman Catholic missions under the control of the Propaganda Fide, gives extracts from the report of a priest on the river Ubange, in Africa, who relates that slaves there are sold alive on the public market for use as butchers' meat. Purchasers unable to afford an entire slave buy an arm, a leg or the head, and mark it with a piece of white chalk, after which the unfortunate victim thus partitioned off is slaughtered, and the pieces as chosen beforehand distributed among the butcher's customers."—*Selected.*

The following "Official Declaration of the Sublime Porte, relinquishing the practice of Executions for Apostasy" is a very important relic of history :

"(TRANSLATION.)

"It is the special and constant intention of His Highness the Sultan that his cordial relations with the High Powers be preserved, and that a perfect reciprocal friendship be maintained and increased.

"THE SUBLIME PORTE ENGAGES TO TAKE EFFECTUAL MEASURES TO PREVENT HENCEFORWARD THE EXECUTION AND PUTTING TO DEATH OF THE CHRISTIAN WHO IS AN APOSTATE.

"'March 21st, 1844.'

"To this must be added the following Declaration of His Highness the Sultan to Sir Stratford Canning, at his audience on March 22d, 1844 :

"'Henceforward neither shall Christianity be insulted in my dominions, nor shall Christians be in any way persecuted for their religion.'"

Up to the present time physicians have sought in vain to explain the curious and generally fatal West African disease known as "the sleeping sickness." The victim gradually gives way to somnolence, the general health at first remaining fair, and the only abnormal symptom being a dropping of the eyelids while awake and a tendency to sleep at unusual hours. This tendency increases till finally the sleep is constant, life seeming to have given way to a sort of insensitive fungus development. Finally food can no longer be taken, and in the end death results from exhaustion and starvation. It has been suggested that the disease is a form of blood poisoning arising from ingestion of a fungus growing on grain, but this lacks proof. The cause of the complaint, in fact, may be said to be yet wrapped in mystery.

Mr. A. N. Baker, of the South African General Mission, writes from Swazieland, giving some interesting details of his evangelistic tour.

Makoti is one of the converts at the Mahamba kraal, an important man in the kraal, very humble, perhaps fifty years old, middle sized, with an old red soldiers' tunic down to his waist, a battered slouched felt hat on his head, bare legs and feet. The angels of God rejoiced over dear old Makoti as they heard him say, "Yes, I love Jesus, He takes care of me (literally keeps me going) every day." On Sunday afternoon, April 1st, he and two other converts held up hands as a lifelong pledge against Kafir beer. When they came out of the meeting one of Makoti's wives began to taunt him. "What a foolish thing you have gone and done. What will you do when the beer pots are standing all around you, and everybody else is drinking?" Listen to this glorious an-

swer: "I have asked the Lord to wash the taste of the beer out of my mouth, so that when I see it I shall have no desire for it."

Another man, lately converted, ran down to Mr. Baillie to hear whether he might, consistently with his new profession of faith, adopt the head-ring or *kehla*, which the head man wanted to invest him with and which is looked upon as a great honor.

One evening one old woman drew my attention to a child singing. Just behind me sat a young woman with a baby boy of about three years, singing in his broken baby fashion, "*Alleluia! umkulu umbuso ke Jesu*" ("Hallelujah! great is the kingdom of Jesus"). A thrill of joy shot through my frame as the mother, with beaming face, said: "You see we are teaching our children to love Jesus. He will be a teacher when he grows up." God grant that mother's desire.

These women and girls—so great is their fear of offending their superiors and so heavy the fines and punishments—that they dare not do anything new before the king has shown the way. All appeals for an open decision for and confession of Christ were met by a prompt reply: "We dare not until the king has shown the way." And yet at the close of one of my meetings one of the big girls came up and said: "We do love your God, and we are listening with our hearts as well as our ears."

There was a remarkable case of the convicting power of the Spirit. A trader, living near the queen's kraal, greatly addicted to drink, was a fearful blasphemer; the oaths rolled out of his mouth. I found him sitting on the *kartel* half drunk, raving in a drunken way about the state of the country and interlarding every sentence with great oaths. On the table stood two gin flasks, one nearly empty, the other just opened. Near by sat the old queen's son and a young chief, both slightly stupid with liquor. After he had rambled on a bit, Michael asked him to give him the two flasks on the table. "What's the use?" was the reply; "look, there are five cases, enough to drown myself in." I sat there speechless, my whole soul moved to think of the mischief that accursed stuff would do to those poor, ignorant savages, and feeling my utter helplessness, I looked up to God and asked what He had for me to do. I looked him steadily in the eyes, my heart so full that I could have burst into tears. He said: "What are you looking at me like that for?" and the following colloquy took place. "There is a God in heaven." "I

know that or I would not be sitting here." "He does not believe in gin." "You never said a truer word, but what can I do? I must keep my hold on the queen and people, and my enemy has been using this weapon, and I must use it." "I thought you said you were a man?" "So I am." "Well if you saw three tiny little innocent white children come in here, and a white man were to pour out three glasses of poison and hand them to them, telling them it was nice, would you not take him by the throat and pretty well shake the life out of him? And yet you gain an influence over these poor, ignorant Kafirs (mere children), and go and put that into their hands which will curse them both body and soul." "Then burn the stuff!" said he, with a volley of oaths. I needed no second invitation. We carried out one case, and then Michael, in much fear and trembling and many whispered cautions, helped to carry out the remainder, including the two flasks on the table. The trader called for a hatchet and had the cases pryed open. I split up the lids and laid them for burning. He fetched the fire, and we then set to work and demolished the ugly black demons. The most pitiable sight was to see the sad look on the faces of the natives standing round, showing how they loved the vile stuff. Next day we visited him again and had a very blessed personal dealing with him. Not a single oath passed his lips. He told us of his people—Quakers in Belfast—and when we parted accepted my little Bible as a memento. Our God doeth wonders. Into His hand we have committed our brother.

We paid a visit to the old queen dowager, still the principal *power* in Swaziland, although losing it daily now that the young king is nearly of age. The money chest (treasury) with nearly five thousand sovereigns was sent to the young king just before my visit, part of the proceeds of the innumerable concessions granted by the late king. After a few preliminaries with the Indunas, in which I learned the proper salutation to give on entering the royal presence, we were ushered in through various byways and passages to where Her Majesty sat. I had intended to address her as the Lioness of Swaziland, but by addressing the Induna, and saying I wanted to see the Lioness, he replied, "Oh, you mean the She Elephant." This gave me the cue.

There Her Royal Highness sat under an unimposing awning upon tapestries or carpets. Her royal feet were encased only in nature's habiliments, and

the ankles slightly swollen with rheumatism. Very stout in figure, she has a pleasant, dignified, and queenly face and a broad, intelligent forehead. I saluted her with "I come to pay my respects to the She Elephant of Swaziland." With a pleasant smile she bent forward and extended her hand, which I immediately clasped, dropping upon one knee in true knightly fashion. Sitting back upon my heels, I took advantage of my friendly reception thus: "She Elephant, we are a happy people. While others are content to have an inheritance of money and cattle and temporary power, we enjoy an inheritance with the King of kings, to whom the money and the cattle and all power belong." "Yes," said she, "you must be a happy people." "Do you know, She Elephant," said I, "what the water of life is? Let me tell you by a parable. Four young natives left their homes away beyond the Zambesi and travelled all the way to Johannesburg to work for money. They earned large wages, and at length, with full purses and boxes containing precious things they had bought, they set out on the homeward journey. They reached a part of the country where water is exceedingly scarce; so carefully filling these water bottles they went on their way until they drew near to a place where they had rested by a fountain on their down journey. Depending on this fountain, they drained their vessels of the water left, but on their arrival at the spot they found the fountain dried up, behind and before nothing but a long arid waste. In dismay they pushed on in the burning sun till they dropped exhausted and perished from thirst. The next passers-by found the boxes and the money, but the bones of the owners scattered far and wide. Just so is it with the soul. Money and precious things and cattle and power cannot satisfy its thirst. There comes a time when, possessing all these, it perishes for want of the water of life." The queen up to this point listened with close attention, silencing some chatter among the women and girls behind us; but now an old Induna, who had evidently given a sign that the interview had been long enough, instantly ejaculated, "Let us go." Whereupon Her Majesty raised her mantle to throw over her shoulders, and there was no mistaking the meaning of the sign. I pleaded for a short prayer, and she evidently was willing, and cast a pleading glance at the chamberlain, but he was inexorable. So with a farewell "May we meet in heaven," to which the response was, "May it be so," we bowed our-

selves out of the royal presence. But now three Indunas clamored for a shilling each. Turning sharply round, I said: "I am surprised. Are there three paupers in the very presence of the queen? I have one shilling (I had taken good care to bring only one), but that is for the She Elephant." Instantly the two royal palms closed over the coveted coin. Oh, that they were as eager for the treasure that fadeth not away! Just outside the enclosure stood a buck-wagon quite new, such as is used here in transporting goods. This is the royal equipage. For fifteen miles before I reached our station I could see the villages all along the hill-sides crowded with people, all ignorant of the Gospel and still unreached, being quite beyond the radius of our sister's visits. There is a splendid opening for another station about ten miles north of our present station, and worked in conjunction with it. The sale of strong drink to the Swazies is prohibited, but it is obtainable by them all over the country.

The St. Petersburg correspondent of the *Daily Telegraph* writes: "A very lurid light has just been thrown upon the life and superstitions of the Russian peasantry by the perpetration of a gruesome crime, in the name of what they take to be Christianity. A rich, popular farmer died rather suddenly in the village of Sooroffsky. He had been seen in the enjoyment of excellent health on Thursday, and was found dead in his bed on Friday morning. He was prayed for and duly 'waked,' after which he was carried to the grave. Almost all the inhabitants of the village, inclusive of the priest, followed him to the churchyard. Just as the body was being lowered, the lid, which had been fastened rather loosely with wooden nails, began to rise up slowly and detach itself from the coffin, to the indescribable horror of the friends and mourners of the deceased. Then the dead man was seen in his white shroud stretching his arms upward and sitting up. At this sight the grave-diggers let go the cords, and along with the bystanders fled in terror from the spot. The supposed corpse then arose, scrambled out of the grave, and shivering from the cold (the mercury was 2° below zero Fahr.), made for the village as fast as his feebleness allowed him; but the villagers had barred and bolted themselves in against the 'wizard,' and no one made answer to the appeals he made with chattering teeth to be admitted, and so, blue, breathless, trembling, he ran from hut to hut like a rat

in a burning room seeking some escape from death. At last fortune seemed to favor him, and he chanced on a hut the inmate of which was an old woman who had not been to the funeral, and knowing nothing of his resurrection, had left her door unbarred. He opened it and entered, and, going up to the stove, seemed as if he would get inside it if he could. Meanwhile, the peasants gathered together, armed themselves with poles and stakes of aspen wood—the only effectual weapon in a fight with a 'wizard'—and surrounded the cabin. A few of those whose superstition was modified by faith in the merits of modern improvements also took guns and pistols with them, and, the door being opened, the attack of these Christians against this 'devil's ally' began. The miserable man, dazed by all that had happened that morning, and suffering from cold and hunger, was soon overpowered, and his neighbors, with many pious ejaculations, transfixed him, though alive and unhurt, with holy aspen stakes to the ground in the court before the hut. When things had reached this point the priest, who had recovered somewhat from his terror, came upon the scene with a half-developed idea that perhaps, after all, the alleged corpse had been plunged in a lethargic sleep, and might recover and live as before. But he found the unfortunate man pinned down to the earth with the aspen poles, with no manner of doubt about his death. The police superintendent (Stanovoy), who lived close by, then arrived, and also saw the murdered man, and made inquiry into the manner of his death. The peasants had gone to their daily work, leaving the body according to the requirements of the superstition prevailing in Russia, until sundown, when they intended to draw out the stakes and throw the corpse into a bog. Cases of this kind are of not unrequent occurrence in Russia. The press is taking the matter up, but is not sanguine of attaining permanently satisfactory results, which cannot possibly be achieved until a fair and impartial trial shall be given to education."

Robert Arthington, of Leeds, writes: "I wish most earnestly that the real Christians of North America would give the Gospel to the Indian tribes of the southern continent. I think that the Lord has made or is making sufficient provision providentially for the Indian tribes of North America, so that virtually and practically all may know

the Gospel whom the Lord is pleased to 'draw' to do so—is pleased to 'call.' I have even read of Indians in North America walking 2000 miles to learn from the white men, the Indians having heard that the whites had a better religion than they. Yes, compared with the Indian tribes of South America the Indians of North America are provided for, or are being so. Will you stir up the true Christians of the States to visit with the message of life the Indians of South and of Central America?"

"The Great Closed Land" is a very attractive and compact work on Thibet, by Miss Annie W. Marston, sister-in-law of Cecil H. Polhill-Turner, written with a view to encourage and stimulate intelligent, definite prayer for Thibet. It is very attractively prepared and embellished with fine illustrations, and will be welcomed by any who desire to get a knowledge of this hermit nation. It is published by S. W. Partridge & Co., London.

John Wesley said at the close of life: "After having served you between sixty and seventy years, let me add one word more. I am pained for you who are rich in this world. Do you give all you can? 'Nay; may I not do what I will with my own?' you reply. Here lies your mistake. It is not your own. It cannot be, unless you are lord of heaven and earth. Who gave you this addition to your fortune? Do not you know that God intrusted you with that money for His work? 'But I must provide for my children.' Certainly. But how? By making them rich? Then you will probably ruin them. 'What shall I do then?' Lord, speak to their hearts, else I speak in vain. Leave them enough to live on, not in idleness, but honest industry. And if you have no children, upon what principle can you leave a groat behind more than enough to bury you? What does it signify whether you leave ten thousand pounds or ten thousand boots and shoes? Haste! haste! Send all you have before you to the better world."

Apropos of the above, the late Charles Pratt said to Dr. Cuyler some years ago: "The greatest humbug in the world is the idea that money can make a man happy. I never had any satisfaction with mine until I began to do good with it."

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

## Extracts and Translations from Foreign Periodicals.

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

## MISCELLANEOUS.

—"The Old Testament is full of germ thoughts recorded thousands of years ago, which are found flowering into perfectness of the New Testament. Purposes and promises are there proclaimed which find their realization and fulfilment in the unfolding of the later revelation in which the germinal promise of Paradise expands into the New Jerusalem of the Apocalypse.

"Many of these 'exceeding great and precious promises' are associated directly with the maritime commerce of the world, the far-reaching enterprise of which is closely related to the cause of God and the extension of His kingdom among the nations. Tarshish and Tyre and the isles of the Grecian archipelago, though they intended it not, were agents employed to carry out the Divine plan for the subduing of the world to Christ. Just as Babylon is used to represent the world-power, and Zion or Jerusalem the spiritual power, so it was promised by Isaiah, the prophet of evangelism, that 'the merchandise of Tyre' should be 'holiness to the Lord,' and the ships of Tarshish the first to bring the sons of the Church from afar, their silver and their gold with them unto the name of Jehovah.

"What Tarshish and Tyre were to the Old Testament civilization, that is New York, London, Liverpool, and all other mercantile cities of our own day, to the increase of the Church and the evangelization of the world. It is decreed that through the conversion of the wealth and the influence of modern commerce, sanctified and inwrought by the Holy Spirit, the nations of the earth are to be brought to bend the knee and

consecrate the heart to Christ. It is not too much to say, therefore, with the Bible in our hands, that there is a wonderfully close relation now existing between the commerce of the sea and the cause of Christ all over the world."

—Rev. C. J. JONES, D.D., in *Sailor's Magazine*.

—"A remarkable utterance from the Jewish world, which is, to our thinking, a sign of the times, if it is not altogether a unique phenomenon. Mr. Claude Montefiore, who lately was Hibbert lecturer, and is one of the editors of the *Jewish Quarterly*, in reviewing 'for the first time a book dealing with the New Testament,' speaks of Jesus as 'the most important Jew who ever lived, who exercised a greater influence upon mankind and civilization than any other person, whether within the Jewish race or without it.' We believe the *Expository Times* is right in declaring that such an attitude toward Jesus is altogether new for a Jew who still remains within the bosom of Judaism. That a Jew should place Jesus, whom his people have so long contemptuously called 'the hung,' above Abraham, Moses, or David, shows to what a length the modern movement among the Jews has carried some of them."—*Church of Scotland Record*, quoted in *Indian Standard*.

—A Sumatran applying for baptism, being asked if he was fixed in his resolution, answered: "For me there is only one sun. When that is risen, I have no need to be looking about for another."—*Rhenish S. Magazine*.

—We have been shown by Mr. S. C. Bartlett, Jr., a few copies of *The Bijou of Asia*, written in a very curious, but usually intelligible English, and containing some points which it may be well to note. The editor cannot be blamed because his vernacular instinct in English is not sufficient to show him

that he has chosen an English title for his paper which is not English, and which communicates to it an indescribable air of finicalness and pettiness. The periodical is hardly of such solidity or importance as to require a graver title. If its intellectual strength were equal to its malignity toward the Gospel, the case might be different. We note a few points.

It is natural, but hardly excusable that the editor persists in maintaining us in our popular error, that there are 400,000,000 Buddhists in the world. He knows, of course, as Dr. Legge has shown, that 100,000,000 is a fairer estimate. No one is properly a Buddhist whose religious sentiments and practices are not predominantly controlled by Buddhism, and tried by that test, the great bulk of the Chinese are not Buddhists, any more than those Unitarians are Christians who read indifferently in their assemblies the Bible, the Koran, and the Zendavesta. No one is a Christian or a Buddhist who does not at least avow himself one; and tried by this sufficiently elastic test, both religions would need a new census.

It is known that there are profound differences between northern and southern Buddhism. Some have doubted whether they are now really one religion. Comparing a long letter from Siam, however, with the Japanese statements, they appear to be fundamentally the same. 1. The simplest statement of Nirvana, after all, and its original meaning, as scholars say, is given in the Siamese letter—namely, a dying off as of a flame from a lamp, so that there is no new birth. This statement in lucidity contrasts very favorably with the complicated and unintelligible endeavors of the editor to make out that Nirvana is at once existence and non-existence. 2. There is a common denial of the soul, as an entity capable of surviving death. Rebirth is not a new birth of the same individual, but a new birth resulting in some inexplicable way from the former individual's acts. 3. There is an emphatic denial of Di-

vine existence or helpfulness. Delivery from the endless chain of new births (to which invincible human instinct will still attach the sense of personal identity) is a matter absolutely of self-help only. Spiritual pride finds its apotheosis in Buddhism. 4. There is the common assumption that Sakya-muni, or Siddartha, is the Buddha of the present era. The nearest approach to devotion and to the idea of grace is gratitude to him for his benignity in remaining for a while out of Nirvana, in order to enlighten his brethren. It is true, the historical figure of Siddartha (if it is historical) seems to be more vivid in the south, and the divinized idealism of Amida Buddha in the north. Still the difference appears to be secondary, not fundamental.

—It is well known that when a woman abandons Christianity, she commonly entertains a malignity toward it of which a man is less easily capable. This is no way true of Miss Frances Power Cobbe, but she remains altogether within the Christian circle of belief as to God, holiness, immortality, and Christ as the Regenerator of mankind. She is, therefore, considered, *ad extra*, essentially a strong Christian. This intense malignity, however, is exemplified in the fullest measure in a certain Sarah Jane B., who writes for a Boston paper, called *The Buddhist Ray*, a series of "Don'ts," as cautions to Americans in talking about Buddhism. Many of these cautions are quite in point. For instance: "Don't call the Hindus Buddhists. Don't believe that Buddhists 'swarm in the streets of Boston.' Don't think that the abbots and monks of Buddhism are priests, and that the order of ascetics is a church. Don't call every one born in a nominally Buddhist land a Buddhist." The malignity reaches its climax in these: "Don't try to persuade a Buddhist that the woman of the Occidental family is better off than the woman of the Oriental harem." "Don't be loud about the 'intelli-

gence' of a man who sends missionaries to convert Buddhists to Christianity." But, above all, in these two: "Don't ask a Buddhist to accompany you to a prayer-meeting, a slaughter-house, a grog-shop, or any other bad place." "Don't, for pity's sake, send your children to Christian schools, or to any place where Christian influence prevails."

That malignant hatred of God, and of His Christ, and of His kingdom, which is beginning to develop itself in Christendom, and to make itself ready for the final and conclusive struggle, is not yet prepared for its consummate organization, under that one head who is to be in the especial sense Antichrist. It must be, therefore, quite an advantage for many of these forces of the Pit to shelter themselves for the time being under the name of an ancient and extended religion, originating quite independently of the diabolical ends to which these now endeavor to turn it. We are yet, in all probability, to see among us an intensity of fiendish hatred toward the Most High and His people of which we, in our nerveless good-nature, are as yet unwilling even to admit the possibility.

—*Medical Missions* speaks of two theories of medical work. "One divides a medical missionary's work into two categories, one of which is medical and philanthropic, its aim being to gather kindly disposed crowds; while the other is spiritual and missionary, and seeks to lead men and women to Christ. According to this theory, medicine is a means to an end, and if the same end could be reached by any other plan, as, for example, by daily doles of bread or by gifts of cash, it would make no difference to the Church as long as an equally good Gospel opportunity were secured.

"The other theory is this, that a medical missionary is the modern representative of the men sent forth by Christ in the days of His flesh with the instruction, 'Heal the sick and say unto

them, The kingdom of God is come nigh unto you.' Those early medical missionaries were clothed with healing power, miraculous, swift, effective; a power not possessed in permanency, however, but temporarily as their Master saw fit for His own glory and their good to entrust them with it; a power which was intended to magnify their Master's omnipotence, His truth, His compassion, and the fulness of salvation to soul and body, which He was ready to give in His kingdom to all who would receive. Every healing miracle was a sign and a seal of the whole breadth of salvation.

"The modern medical missionary, according to this theory, is also a man clothed with healing power; a power linked with those early gifts in that it is the direct fruit of the presence of the spirit of Christ among men; a power which, wherever and in whomsoever existing, is one of the marvellous gifts of God, which under the administration of the Spirit has been slowly evolved through the centuries of the Christian era till now it is a magnificent inheritance, and in the hand of increasingly exacter knowledge moves with ever surer aim to meet and wrestle with and overthrow disease; a power which is rapidly culminating to its destined measure of perfection at the very hour when, as in the first century, the word has gone forth that to all the world the Gospel must be preached; a power which is not temporarily but permanently present in the Church, and which is to be possessed in constant union and under the direction of the Spirit for the service and glory of Christ.

"According to this theory, medicine is not a means to an end, but is an *integral factor* in the one work of presenting Christ to the heathen.

"Along the lines of slow and diligent and patient study the modern Christian student enters upon this possession of healing power, and goes forth into the midst of heathenism to reveal in deed and in word the Master whom he serves as a mighty and compassionate Saviour"

whose salvation embraces both soul and body, and who permits to His servants to-day, by every healing act they perform in His name, to evidence forth and to seal the power, the character and the extent of His salvation."

The editor well dwells also upon "the marvellous concentration of our Lord's visible activities against sin and Satan, as shown in His constant conflict with disease and death in the human body." It is Christ still doing the same in slower processes, as it is the Spirit of Pentecost still using the tongues of men for extending the kingdom, though in slower processes.

—"In the Jammalamadugu taluk the Society for the Propagation of the Gospel has been working, as well as the London Missionary Society. Some friction was likely to arise, and the matter was referred to the Bishop of Madras, who carefully considered the matter, and gave definite instructions to the S. P. G. missionary on lines that may well be followed wherever societies work side by side. The town of Jammadalugu being the chief centre of the district is to be open to both missions, but the rest of the field is to be divided between the two societies. The missionaries or agents of one society are not to begin work in a station occupied by another. A village is regarded as occupied where there are three families or fifteen persons belonging to a mission, where there is a catechist or teacher stationed, or where the agent of a mission has systematically visited the village for two years, not less than six times a year. The Christians shall have freedom of choice as to which mission they shall join, but in case of change a reference should always be made to the missionary in charge, in order to secure the maintenance of discipline. The same rule will also apply to agents. These regulations are most sensible and should lead to harmonious working. This would not follow if the two missions were indiscriminately mixed up in the villages."—*Harvest Field*.

—The *Harvest Field* quotes from the *North India Church Missionary Gleaner* a letter from Dr. Baumann, as follows: "Yesterday I had the happiness of baptizing a young Mohammedan and his wife and three children. He is an educated merchant who dealt in *kinkas*, or cloth interwoven with silver and gold threads. By embracing Christianity, however, he has become a beggar, as his father has disinherited him and thrust him out of the house, with nothing on him except his clothes. But he has counted the cost, and is happy in the exchange he has made. He has been coming to me for the last eleven months secretly for instruction, and many have been the efforts to induce him to give up Christ, partly made through Moulvies, partly through the tears of his father, but grace enabled him to remain firm. By this baptism a ripple has been caused on the stagnant waters of Benares."

—The foolish woman Mrs. Besant has come round to a new phase of absurdity. The *Harvest Field* remarks: "Mrs. Besant seems to have taken to Hinduism and all its dogmas most heartily. She believes in the Hindu gods; she tells Hindu audiences that she was a Hindu *pandit* in a former birth, and is visiting her own land after a sojourn in the West, where she was incarnated to know the nature of the materialistic civilization of those regions; she upholds the caste system as a necessary part of the law of *Karma*, those in the lowest caste being there as a result of their former works. It is no wonder that she gets crowded audiences to listen to her. She is a forcible speaker; she knows how to adapt herself to her audiences; and hence they do not hesitate to call her Saraswati, the Hindu goddess of learning. She very calmly dogmatizes upon what is incapable of proof, and many are being led away by her dogmatic utterances upon speculative philosophy. Her visit will doubtless revive for a season the waning influence of Theosophy,

and there will be an increasing opposition to Christianity as a result. Mrs. Besant does not hesitate to sneer at Christian missionaries, and to warn the people not to send their children to mission schools. The Theosophists know that the only opponent they need fear is Christianity, and they openly avow it. This should encourage all Christians to continue their efforts to enlighten the people of India and seek to deliver them from the endless mazes and mystical teaching of Theosophy."

### English Notes.

BY JAMES DOUGLAS.

*London Missionary Society.*—This society has suffered a severe blow in the removal by death of Dr. Roberts, of Tientsin, at the early age of thirty-one. A ripe Christian and an able medical practitioner, he was originally designed to be the late Mr. Gilmour's companion in labor among the Mongols. This hope, however, if not nipped in the bud, was disappointed in the moment of realization; but it was not personal considerations, though his health suffered at Chaoyang, which turned him aside from his original aim. "The death of Dr. Mackenzie, and the consequent urgent needs of the hospital in Tientsin, led the directors to transfer Dr. Roberts to that station." The appointment was eminently suitable. Dr. Roberts was a man of even temper and of a beautifully Christlike spirit. The Chinese, as well as his colleagues, were won by him; and many of his patients bless God for "the double cure" given to them through his care.

"*Inching*" *Along in Central China.*—In this month's *Chronicle* (July, 1894) there is an admirable letter from the pen of Dr. Griffith John, of Hankow, under the above heading. It illustrates the need of patience in order to conquest. A small Christian colony has been founded by Dr. John, after two years' labor, at Pah-tsze-Nau, a market town in the district of Tien-

Meu, some 120 miles from Hankow. In this place twenty-two adults have been baptized, the firstfruits of Tien-Meu to Christ. On his recent visit Dr. John sought to purchase a building to be used as a Gospel hall. The main opposition came from the opium-den quarter; but it was of a malignant and determined type. Dr. John, however, was not to be foiled. Undeterred by disheartening circumstances he returned to the charge and succeeded at length in winning his cause and humbling the foe. Quoting the proverb, "He that will have a cake out of the wheat must tarry the grinding," he says: "It is so emphatically here. Nevertheless, patience here, as everywhere, is a power. It was necessary to wait two years before attempting to fix ourselves at Pah-tsze-Nau, and then to wait a whole week, and that in the midst of very trying circumstances, in order to see the attempt crowned with success."

*The Leper Colony at Isoavina, Madagascar,* which was opened on February 1st, has now twenty inmates. So glad were they when they found that they were to be treated as human beings in the Christian name, that some of them actually attempted to dance, notwithstanding their toeless feet. One of themselves, a Christian named David, has been by them unanimously elected as overseer, and has entered with vigor on the work of teaching to read, singing of hymns, the Catechism, the Lord's Prayer, the Ten Commandments, and the Apostles' Creed, with explanations. "Who knows," he says, "but that for this purpose God has sent this degrading malady upon me, as He sent Joseph into Egypt to save his brethren." He has become quite the pastor, philosopher, and friend of his companions in their dark and cloudy day.

*Church Missionary Society, Ceylon.*—The Tamil Coolie Mission, begun by the Church Missionary Society in 1854, on the invitation of a few coffee-planters, has issued its twenty-eighth report. Under the supervision of three Euro-

pean missionaries, it employs 2 native clergymen, 34 native catechists, 34 schoolmasters, and 7 schoolmistresses. The total number belonging to the congregation, including 771 children, is 2270; the average number who attend the Sunday services, 831, and the number of communicants, 724. Fifty-four adults were baptized during 1893, and there were 87 inquirers at the end of the year.

*Eastern Equatorial Africa.*—At Mamba on Easter Day the Rev. A. N. Wood baptized seventeen adults. The baptism took place in a river. When all the seventeen had been baptized a hymn was sung—"O happy day that fixed my choice!"—after which Mr. Wood gave an address in three parts: (1) to the heathen, (2) to the Christians, and (3) to the newly baptized.

*Western Africa.*—A severe loss has befallen this part of the mission field in the death of the Rev. E. Leversuch, of Sierra Leone. He died on Sunday, April 21st, at Freetown. "Mr. Leversuch was a student at Islington College, and passed first-class in the Oxford and Cambridge Preliminary Theological Examination in 1889. He joined the mission the same year, being assigned to work among Mohammedans, but he was, through the exigencies of the mission, frequently called upon to engage in other duties."

A telegram from Sierra Leone announces the death of Miss Thornewell, who went out to Africa only last autumn. She is the first of the women students at the new training home at Highbury to be called into the Master's presence.

*China Inland Mission.*—An interesting paper on the province of Kan-suh appears in *China's Millions* for July. The writer is George Graham Brown, of Lan-chan. According to this missionary, the people of Kan-suh form an interesting study. Called savages by the people of the neighboring provinces, they show a steadiness of purpose and firmness of character not to be found

among some of their neighbors. Unhappily the vice of opium-smoking is now working its direst evil upon the people throughout the province. A problem not less difficult concerns the large Mohammedan population who thus far have presented an unbroken front of resistance to the Gospel.

The pioneer missionaries entered this province in 1876. "Led of the Holy Ghost, after traversing 1500 miles they arrived at length in a place which He had previously prepared for them to dwell in. As a result of this journey the first mission station of Kan-suh was opened during 1878 in the city of Ts'in-chan, which lies toward the south of the province." Other cities followed—Lan-chan, the capital of the province; Ninghsia, and Si-ning, which is on the road to Thibet. In Ninghsia and Lan-chan there are now small churches gathered in. Beyond the five or six stations named, there are in the province *seventy walled cities without a witness for Jesus.*

*Presbyterian Church of England.*—The women's quarterly organ, *Our Sisters in Other Lands*, is to hand, containing a full report of the annual meeting of the Women's Missionary Association. Mr. and Mrs. MacIver, Miss Johnston, and Miss Ricketts were the speakers from mid-China. Numerous interesting particulars of the work among the Chinese were given. After two young women had been baptized, the mother-in-law of one of them said: "I wish all the members of my household were like that girl, and I hope the next time you come—addressing the missionary—my son also will be baptized." Another said: "Look at my son; formerly he was an opium-smoker and a gambler, now he is the most filial and loving son on the country side. My son is a standing proof of what the Gospel can do." The difference between his heathen past and Christian present was thus put by a converted tailor: "Liong nyit siong ma, sam nyit siong ta," which means, "Every second day a scolding match,

every third day a fight." "But," he added, "since Christianity entered our family there has been nothing of that." The testimony of one woman was: "The words you tell us make our hearts peaceful. I often wake up in the night and think of what you have told me, and I have rest." Another, who had gathered some twenty neighbors together to hear the Gospel, said respecting what she had heard: "These words are so good. Last time I listened till my heart was stiff." The idea was, that just as one's arm grows stiff by any piece of hard work, so her heart was stiff through her earnest attention. Among other interesting cases narrated was that of a woman who had been a spirit-medium and had been looked up to by the whole village as superhuman, and had obtained large sums of money in consequence. Being induced to go to a Christian chapel, this woman had not only heard, but believed the Gospel, and is to-day a saved woman and changed character.

#### THE KINGDOM.

—Soap was an unknown article in Korea until introduced by missionaries.

—Bishop Tucker states that a Uganda man will willingly work three months to obtain a copy of the New Testament.

—"The water will not hurt me, but the rum will." This was the answer of one of the native headmen on Kusaie, Micronesia, when the captain of a trading vessel threatened to throw him overboard because he refused to take the glass of strong drink offered him.

—The very idea of disinterested benevolence is something almost altogether unknown in non-Christian lands. Rev. W. R. W. Gardner has been touring among the Arabs in the region about Aden, and writes: "The ideas of many of those we met, with regard to our reasons and purpose in coming among them, are peculiar. Many think that we are seeking opportunities of doing good deeds which will bring us rewards

hereafter; and they therefore seem to think that they are doing a good deed when they give us an opportunity of doing one. Thus, evidently, argued one man who asked for a charm which should be all-powerful in preventing his wife forsaking him; and when I refused he expressed his astonishment. Did we not come seeking to do good deeds, then? he asked. And as an afterthought, without apparently any sense of the humor in the sudden change in his request, he asked whether I would not then give him *at least a bottle of kerosene oil.*"

—God bless this aged and heroic saint. His name is Anderson, and he wrote to the society which sent him out: "My day of service will soon be over. Forty-nine years have passed since I first set foot on loved Jamaica, and forty years have passed since my arrival in Calabar. Increasing infirmities render my future not dark, but uncertain. I thank the mission board for the kind hint that it might be well for me to retire and rest for a season. I look up for direction. I still cherish the old wish, thoroughly shared by the companion of forty years, that 'our rest together in the dust' should be in the soil of old Calabar. I should be ready to sacrifice the wish, however, rather than prevent a younger, stronger, more useful man from occupying my position."

—Judson used to say: "O Lord! have mercy on the churches of the United States, and hasten the time when no church shall dare to sit under Sabbath and sanctuary privileges without having one of their number representing them on heathen ground."

—We knew that many were the trials of missionaries, but who would have thought possible this one of which Mrs. Stover in West Africa speaks: "What can missionaries have to do with postage-stamps other than to stamp their letters? A great deal, it would seem, judging by the number of letters received from men, women, and boys,

who have been struck with the stamp craze. These letters cover a period of ten years, and would make quite as valuable a collection as the stamps. To some replies have been sent; some have not received a second thought, and some have vexed us. Yes; we emphasize the word *vexed*, for missionaries are mortal. To think that intelligent beings should consider our time of no more value than to be spent in gathering old stamps! Because, should we attempt to respond to one half of these requests, *we could do nothing else*. Some of these epistles are most beneficial, as they cause us hearty laughter; but there is a limit to all things, and the time has come to cry out, Hold! it is enough." And then she proceeds to give a bill of particulars.

—At the recent missionary conference of the Anglican communion the Bishop of Lahore said that although he had been in India for more than a quarter of a century, and had, by turns, observed missionary work in Bengal, Burmah, the Northwest Provinces, the Punjab, and Sindh, he had "never yet met with an organized mission of the Church of Rome to heathen or Mohammedans, except in places where God had previously and conspicuously blessed the labors of some other Christian body." Where a Protestant mission had become a prey to discord and division there Rome found her opportunity. And Mr. Eugene Stock added: "It is the literal and painful truth that, all round the world, Rome's attitude toward us is one of persistent, bitter, unscrupulous interference and opposition. In West, East, and Central Africa; in Palestine and Persia; in North and South India; in Ceylon and Mauritius; in China and Japan; in New Zealand and among the red Indians of the Dominion of Canada, it is one uniform story."

—Pope Leo's fervid call to Protestants to return to the bosom of Mother Church is not likely to secure many converts for his communion, and yet

who of us is not able to join in this his prayer for missions? "And Thou, O Preserver and Protector of the human race, Jesus Christ, hasten and quickly accomplish the promise Thou formerly madest—that when Thou shouldst be lifted above the earth Thou wouldst draw all things to Thee. Come then at length and show Thyself to the infinite multitude who yet know not of the great blessings Thou hast purchased for mortals with Thy blood; stir up those who are sitting in darkness and in the shadow of death, so that, enlightened by the rays of Thy virtue and wisdom, they may, through Thee and by Thee, be made perfect in one."

—At the annual meeting of the New Hebrides Synod, in May, serious charges were preferred against the missionaries, on the authority of Sir S. Griffith, Chief Justice and former Premier of Queensland, Australia, to the effect that one of them had furnished rum and powder to the natives for barter, and that others had been guilty of misdemeanors. But since then careful inquiry into the matter has been made by Sir John B. Thurston, Governor of Fiji and High Commissioner of the Western Pacific, on the islands where the missionaries had labored, and he found that the charges were false, the people themselves testifying in the same direction. Thereupon the Synod passed a resolution expressing its astonishment that a high officer of State, such as Sir S. Griffith, should publish his accusations in the Government Blue-book without taking the pains to investigate them.

—These sentences, taken from *The Outlook*, tell what Rev. Francis Tiffany, a Unitarian minister, thinks of missionaries and their work, after travel and research in India: "To them, decried and sneered at on every hand, are due the inception of every reform in education, in medicine, in the idea of humanity, and the elevation of women, that was afterward taken up by the British Government." He says in substance:

It seems to be the correct thing to speak with contempt of the missionaries, and then—to avoid being prejudiced in any way—carefully to refrain from going within 10 miles of them or their work. The thing to do is to take for granted that they are narrow-minded bigots, bringing nothing but hell and fire into India. But those he met he found the most earnest and broad-minded men and women to be encountered anywhere, the best acquainted with Indian thought, customs, and inward life, and doing the most to elevate the rational and moral character of the nation. The dedication of the young missionary women to the task of lifting their sisters of India out of superstition and ignorance he found one of the most moving sights he ever beheld.

#### WOMAN'S WORK.

—A King's Daughters' circle in San Francisco is composed of 8 Chinese women, 2 Japanese, 2 Syrians, and their 2 American teachers.

—Thirty-six young women have just graduated from the Chicago Training School. Of this number 7 will enter a foreign field, 4 will enter various departments of the home field, 1 will marry a Methodist minister, and 19 will enter deaconess work.

—A missionary in India writes: "One is astonished at the amount of jewelry the women wear, in the form of necklaces, ear-rings—half a dozen sometimes in each ear—nose-rings; a variety of rings for both fingers and thumbs; almost numberless bracelets, and also on the upper part of the arm; anklets, cumbersome and noisy, and a set of heavy ornaments fitting to each toe. All these we frequently see on the person of one woman, and, after becoming Christians, it is often years before they do away with such things."

—And another, speaking of zenanas, affirms: "There is no intellectual life. The women scarcely ever read, although they are sometimes read to. Books are

almost unknown. 'Education is good,' says the Hindu, 'just as milk is good; but milk, given to a snake, becomes venom—so education to a woman becomes poison.' The cultivation of any talent, such as music, is never attempted. The life of an Indian woman, unless she becomes a wife and the mother of a son, is too often only a dark, sad pilgrimage, from the cradle to the grave. But sad as all this is, there remains the still sadder thought that there is no religious life. The women of India sit in darkness and in the shadow of death. It is true they have a religion, but it is a religion of terror, and therefore without hope."

—Sir Arthur E. Havelock, Governor of Ceylon, was recently presented with an address by the Tamil women of Batticaloa. They thanked His Excellency for continuing the grant-in-aid to the Women's Medical Mission, and asked for a continuance of help. The governor in his reply said he found himself in a novel position, as he had never during his career as a colonial governor received a deputation from the female sex, and certainly such a gathering of Oriental women he had never before witnessed. "The East is indeed changing when a woman of rank reads an address in a public hall in presence of her countrywomen, urging public duty and philanthropy on one of Her Majesty's representatives."

—The gifts of some of our Methodist women for the inauguration of work in foreign countries are inspiring. Mrs. Mary C. Nind gave \$3000 for the beginning of the woman's work at Singapore; Mrs. W. E. Blackstone, \$3000 to open work in Seoul, Korea; Mrs. J. F. Goucher, \$5000 to open medical work in Tientsin, North China; Mrs. Philander Smith, \$4000 for opening work in Nanking; Mrs. F. C. DePauw, \$1000 for opening work in Japan.

—The Church of England Zenana Missionary Society reports that the number of workers added to the roll during the past year was 22, but the

net increase was only 9, bringing the total number of European workers up to 137. Besides these there were 73 missionaries in local connection, 196 Bible-women, and 349 native teachers. Twelve of the Bible-women were supported by the British and Foreign Bible Society. The total ordinary receipts for the financial year were £30,559, a decrease of £948 from the income of the previous year. The expenditure was £33,241, an increase of £2927. The cry for more workers is urgent, and 13 are called for in North India alone.

—The Zenana and Bible Medical Mission was founded in 1852, is undenominational, and works in co-operation with the Church Missionary Society and other Protestant missionary societies. It has stations at 33 centres in India and Ceylon. The society employs 94 European missionaries and assistants, 179 native Christian teachers, nurses, etc., and 69 Bible-women; or 342 laborers employed in the work. During 1893 no less than 15,539 patients were attended, of whom a considerable number were zenana women living in strict seclusion. The attendances at the dispensaries numbered 44,483. Three native Christian women are being trained as doctors in India, two of whom will complete their course in 1894. The society has 68 schools, with 2746 pupils, and 93 students training for mission work. Four new stations were occupied last year; 14 new missionaries were sent out, 2 of whom are doctors, and 2 trained nurses.

—The seventh annual report of the Northwest Provinces and Oudh branch of the Countess of Dufferin's Fund indicates that this worthy enterprise is steadily advancing to a position of permanent efficiency. The number of patients treated at the various dispensaries was as follows: Of men, 248,398; women, 151,267; children, 159,571; making a total of 559,236.

#### YOUNG PEOPLE.

—A total of 1940 delegates were in attendance upon the recent London

Convention of Y. M. C. A. Of these 1150 were visiting delegates, nearly all of them from Great Britain and Germany, and 780 were voting delegates. Of the latter 251 came from Germany, 173 from the United States and Canada, 141 from Great Britain and Ireland, 38 from Denmark, 35 from Switzerland, 33 from France, 26 from Holland, 22 from Norway, 16 from Sweden, etc. Twenty-six different nations, 17 distinct tongues, and nearly every Protestant denomination in the world were represented. It was the largest delegated evangelical convention of all lands ever held.

One of the most prominent personages present at the convention was Prince Bernadotte, son of Oscar II., King of Sweden and Norway. He is an admiral in the Swedish Navy, and is described as a splendid fellow of about thirty-five years of age. He speaks English perfectly, and is recognized as a devoted Christian, often leading in person the devotions of the Y. M. C. A., and entering heartily into various lines of religious and philanthropic effort.

—The sixth annual Institute of the Young People of the United Presbyterian Church was held in Philadelphia, Pa., July 5th–8th.

—The *Epworth Herald* of July 14th contained a “bugle blast for missions” in the shape of a page of letters, whose sum and substance is found in a call to the 800,000 leaguers to contribute not less than 50 cents each during the next six months to the missionary society of the Methodist Church. Says Willis W. Cooper, the head of the department of spiritual work: “We designate Thursday evening, November 29th, 1894 (our national thanksgiving), as the day when our offering shall be laid upon the altar of the church, using the long roll-call. The name of every Epworth Leaguer will be called and asked to respond. The minimum, uniform amount asked from each member is 50 cents. This amount may be given by any one of

three methods: A systematic giving of 3 cents per week from now until Thanksgiving Day, by a *self-denial week* which shall precede Thanksgiving Day, or as a *thank-offering*, to be made at the *long roll-call*."

—The Cleveland Convention of Christian Endeavor, the thirteenth in number, was the greatest of all. The registered attendance was 40,000, in spite of heat and strikes, and 18,790 came from outside the city. The number of societies reported was 33,679, and the membership, 2,023,800. It was found that 5552 societies, by giving during the year not less than \$10 to missions, home or foreign, had attained to the "roll of honor," and that the aggregate of their contributions was \$138,206. By all the young people represented not less than \$225,000 had been given. A \$1,000,000 mark has been set for the year to come. Within a twelvemonth 183,650 Endeavorers had joined the Church, as against 158,000 in 1883, and 120,000 the year before. In five years 614,150 had confessed Christ. And who is at all able to estimate the spiritual significance of this magnificent movement?

—Since the organization, six years ago, of the Endeavor Society in Western Female Seminary, Oxford, O., 8 of its members have gone into foreign fields: 3 to Japan, and 1 each to the United States of Colombia, Egypt, China, Siam, and the Laos, 3 are at work among the Indians, and 1 among the Mormons.

—The Junior Endeavorers must not be forgotten. Of these the world contains 6809 societies with 365,000 members.

### AMERICA.

**United States.**—You believe in *home* missions, you say? Very well. There are 80,000 Chinese still in America, and only 10,000 of them in Sunday-school.

—In 1860 there were 4,441,830 negroes in the United States; in 1890 there were 7,470,040. 'In 1860 there

were practically no negroes in school or college, but in 1892 there were 1,309,251 in the public schools, 11,835 in secondary or grammar schools, 8396 in colleges and universities, 755 in theological seminaries, 426 in medical schools, and 10,042 in normal schools, making a total of 1,340,705. There are, of purely negro institutions, 47 grammar schools, 25 colleges, 25 schools of theology, 5 medical schools, 53 normal schools, 5 law schools, and thousands of public and private primary schools.

—The work of Mr. Warszawiak among the Jews of New York City continues to deepen and spread. He believes with all his might that his countrymen are every whit as susceptible to Gospel influences as any other class, and the results of his labors appear abundantly to justify his conclusion. He preaches to crowds, and he visits from house to house. Every day he devotes three hours for private conference. This time is largely taken advantage of, many hundreds coming to see him. A home called the "Home for Persecuted Christian Jews and Enquirers," located at 65 Avenue D, has been of the greatest help to the work. In one year 3000 meals were provided, while 625 beds were occupied. Mr. Warszawiak is assisted by ex-Rabbi Leopold Kohn, Mr. Simon Goodhart, Mr. and Mrs. Cruickshank, and Miss Mabel Alwater.

—There have been several changes of late in the Bible Institute, Chicago, Mr. Moody's school for training Christian workers. Mrs. Capron, who has been Superintendent of the Woman's Department since it was founded in 1889, resigned her position at the end of April. Her successor is Miss L. L. Sherman, a graduate of Mount Holyoke (Mass.) College. She has had large experience to qualify her for the post, having been a teacher for four years at Mount Holyoke, and for three years at the Northfield Seminary. Professor W. W. White, late of Xenia, O., has accepted an engagement as one of the permanent

teachers. From a statement of the present occupation of former students, it appears that over 100 are settled in pastorates under different denominations; 47 are home and city missionaries, 76 are evangelistic singers and preachers, and 70 are foreign missionaries. Old students are superintendents of rescue missions in 9 of the largest cities in this country and Canada.

—At the meeting of the International Missionary Union at Clifton Springs, N. Y., Dr. A. P. Happer discussed at length the need of a medical missionary college in America for all missionary societies. According to the *Independent*, arrangements are nearly completed for such institution to be located in New York City, and under the auspices of the International Medical Missionary Society. This society has for some time carried on the work of assisting students, chiefly those who took their lectures in other colleges. It has been found, however, that the expense attending this was very great, and it was almost impossible in some cases for young men to accomplish their purpose. It was felt, therefore, that a special institution should be started, and accordingly steps have been taken to erect a building at a cost of about \$250,000. It will accommodate about 150 students, and the aim is to give them the best of medical instruction, at a very moderate cost, with special reference to the needs of the foreign field. The medical director will be Dr. George D. Dowkontt, and there is a board of managers of 18 members from the Baptists, Congregationalists, Dutch Reformed, Episcopalians, Methodists, and Presbyterians.

—Said Professor Nelson at the recent semi-centennial of the Wesleyan University, Delaware, O.: "No less than 377 of our graduates have been preaching the Gospel of Christ, and 6500 years of service already stands to their credit—a year for every year in the history of the world since the birth of Adam! The missionary record is one of which

we may be justly proud. Our roll of missionaries contains the names of 80 persons, who have gone to India and China, to Japan and Korea, to Mexico and Costa Rica, to Chili, Brazil, and the Argentine Republic, to Armenia, Turkey, and Bulgaria, to every mission field of our Church, with the exception of Africa."

—The following is the estimate of the General Assembly of the Presbyterian Church of funds required for the coming year:

Home missions .....	\$1,238,341
Foreign missions.....	1,250,000
Education.....	150,000
Publication and S. S. work.....	200,000
Church erection.....	150,000
Ministerial relief .....	150,000
Freedmen.....	250,000
Aid for colleges and academies.....	150,000
	\$3,538,341

—The Presbyterian Church, South, publishes these encouraging figures relating to missionary growth:

	1894.	1893.
Missionaries.....	56	136
Native helpers.....	56	135
Added by baptism.....	217	600
Total communicants.....	1,750	*3,500
Total contributions .....	\$70,165	\$143,774
From churches.....	37,105	64,102
From societies.....	12,470	37,598
From Sabbath-schools.....	6,615	16,576
No. contributing churches.....	1,269	1,640
No. contributing societies.....	311	749
No. contributing Sabbath-schools.....	298	489

**Canada.**—Last June the English Church Missionary Society made a new extension of work when Rev. E. J. Peck sailed for Cumberland Bay. "Mr. Peck has long labored among the Eskimo on the eastern shores of Hudson's Bay, but Cumberland Bay is much more remote, being on the west side of Davis's Strait, opposite Greenland. Upon its coasts, and scattered over the wild wastes behind, are bands of wandering Eskimo hitherto entirely unreachd; and to them he is going to carry the glad tidings of a Saviour's

\* Approximate.

love, accompanied by a young layman from Clapham preparatory institution, Mr. J. C. Parker."

—The Canadian Presbyterian Church has missions in the New Hebrides, in Honan and Formosa, China, in India, Palestine, Trinidad, and among the Indians of the Northwest. A force of 65 is sustained, including 30 ministers and 6 physicians, 15 women missionaries, and 14 teachers, male and female. Added to these are 112 native preachers, of whom 34 are ordained, 96 catechists, 59 Bible-readers. There are 3092 communicants, 385 of whom were added last year, 121 schools with 5624 scholars, and 7 hospitals and 6 dispensaries where 5082 indoor and 51,858 outdoor patients were treated during the year. For the whole work the receipts were \$124,114 in 1893.

#### EUROPE.

**Great Britain.**—An estimate of the charitable bequests in England during 1893 puts the total sum at about \$7,000,000. Among the larger amounts given are the following: Earl of Derby, \$100,000; Richard Vaughan, of Bath, a retired brewer, \$225,000; the Rev. James Spurrell, \$1,130,000; John Horniman, a tea merchant, \$450,000; Henry Spicer, a paper dealer, \$750,000; Sir William Mackinnon, \$300,000. The largest legacy of all is by Baroness Forester, \$1,500,000.

—The income of the British and Foreign Bible Society for last year was £234,285, and the expenditure £222,848; and hence in this time of general deficits this noble organization attained to the blissful eminence of finding in the treasury a balance of £11,437 (\$57,185). The total issues for 1893 were near to 4,000,000, of which more than half went forth from foreign depots. At the annual meeting the Bishop of Sodor and Man declared that "there issues daily from the offices of this society a pile of Bibles, Testaments, and portions equal in height to

the Eiffel Tower!" Its 600 colporteurs and 402 Bible-women are scattered all the world over. Of the latter 291 are toiling in India, and over 100 of the former in China.

—A notable and very important "Missionary Conference of the Anglican Communion, promoted by the Boards of Missions of the Provinces of Canterbury and York" was held in London, May 28th–June 1st. The addresses were mainly by experts, both from the home field and from abroad, while the themes presented were such as are fundamental to missionary policy and method, like these: Religions to be dealt with, problems to be solved, vocation and training of women, building up of the native church, dangers and difficulties, etc.

—In addition to the women who are urgently needed, the Church Missionary Society issues an appeal for 30 men to be sent to some 20 different missions during the current year—these to join the 13 known to be available. The sore "deficit" is not in money, but in men.

—The growth of the missionary spirit in Ireland may be inferred from the fact that while two years ago there were only 5 men preparing for work in the foreign field in connection with the Presbyterian Church, now there are 28.

—From this time on the North Africa Society will train its missionaries in book or literary Arabic before they leave England. A school for this purpose will be established, and already £150 have been offered toward providing a home for accepted candidates during their term of study.

—Though the Bible Lands Missions Aid Society received only a little more than \$7000 last year, yet a vast amount of good was accomplished at upward of 30 points in Eastern Europe and Western Asia, and in a most delightful way, by supplementing the funds of various missions without regard to de-

nominational name. *The Star in the East* is the name of its organ.

**The Continent.**—The civil marriage bill in Hungary, which had been agitating that country for months, had passed the House of Representatives, but met with such vigorous opposition from the Church authorities and others in the House of Magnates that the prime minister twice tendered his resignation in consequence. It has finally been passed, and a uniform system of marriage and divorce has thus been substituted for eight systems that were in existence before to such an extent that marriage that was legal in one church was not recognized as valid in another. Marriage before a magistrate is now required, while a religious ceremony is left optional. Aside from the matter of the bill itself, and the opposition to it on the part of Roman and Greek Catholics, the conflict has been of especial importance because it has been a strife between the popular and hereditary branches of the parliament, in which the emperor himself has been concerned.

—In the decade 1880–90 no fewer than 24,000 persons left the Roman Catholic Church in Germany, and connected themselves with the Protestant, while during the same period the Catholics won from the Protestants only 4700. In all districts except Bavaria the converts from Roman Catholicism exceed in number those from Protestantism.

—Where is the wisdom of the wise if this story contains a morsel of truth? A copy of John's Gospel, in French, was recently sent to a gentleman of high position, and a few days afterward the sender received a note from him saying, "I congratulate you on the authorship of such a work. In case you publish anything further of the same kind, I hope you will not forget me."

—The growth of the Waldensian work in Italy for a decade is shown by this table :

	1883.	1893.
Workers.....	120	141
Congregations.....	42	44
Stations.....	35	55
Preaching-places.....	167	219
Hearers.....	6,092	7,408
Occasional hearers.....	37,328	53,862
Communicants.....	3,616	4,871
Catechumens.....	605	746
Sunday-school scholars.....	2,044	3,153
Primary scholars.....	1,999	2,597
Contributions.....	51,462 lire	79,467 lire

## ASIA.

**Islam.**—The condition of society in Turkey may be learned from an incident reported by Miss Lovell, who has recently joined the Central Turkey Mission. In the town of Zeitoon she met a "bride" who had been married for two years, whose face the mother-in-law had not seen, though for all this time they lived in the same house. The daughter-in-law remained constantly veiled, and had not been allowed to speak to her mother-in-law, though they were often alone in the house the whole day long. When asked what they would do in case of sickness, the mother-in-law replied : " We would get a little girl to come in and she might speak to her, and the girl would tell me."

—Rev. J. H. Shedd, of Oroomiah, supplies these figures which set forth the recent development of work in the American Presbyterian mission in Persia :

	1890.	1893.
Churches.....	21	32
Preaching-places.....	58	100
Ordained ministers.....	43	48
Deaconesses.....	91	94
Baptisms.....	161	235
New members received.....	153	259
Total members.....	1,960	2,385
Attendance on Sunday-schools..	4,088	4,765
Attendance on preaching service.....	4,506	5,713
Attendance on prayer-meeting..	1,463	2,073
Contributions in kavans.....	11,515	16,780
Pupils in college.....	70	108
Pupils in girls' seminary.....	68	85
Number of village schools.....	91	127
Teachers in all schools.....	99	133
Pupils in all schools.....	2,121	2,739

**India.**—The English language is to become the missionary language of the

globe. The fact that at the recent National Congress in India all the speeches and proceedings were in English is a striking illustration of the wide diffusion of this tongue. There were gathered at Madras 700 delegates from all parts of India, Afghanistan, Nepal, and Scinde. They spoke 9 different languages, and the English was the only medium through which the proceedings could be satisfactorily conducted.

—Rev. E. Webb informs us that the Hindus “have a complete system of music, and that not only are they musicians, they are poets as well. They laugh at our Occidental poetry and music. All their literature, *even to their dictionaries*, is in poetry. The physicians also write their prescriptions in verse.”

—A missionary writes: “There is one thing which education does not seem to bring to India, and that is *moral stamina*. The ability to accept and harbor the most debasing social customs of this land is found among Hindus almost as frequently, if not as fully, under the university cap and gown, as under the unkempt hair and rags of the village ploughman. This is a vast and ghastly factor in the great problem of India’s social and religious renovation.”

—Another missionary had this experience: “I had baptized 30 converts from heathenism in a village; after a few months one of the men sickened and died. I was called to bury him, and went to the village, a distance of 10 miles; on arriving I found that nothing had been done toward getting the corpse ready or the grave dug. On asking for the reason, I was told that they were waiting for me to buy the coffin. I said, ‘Very well, I will contribute eight annas, and if each Christian here will do the same we can easily get a coffin.’ They were not pleased at this proposal, and a backslidden member of another mission, who lived in that village, began to lay down the law as to the usage in his mission, and

that I was bound to pay all funeral expenses. The simple converts were led to believe that I was not treating them fairly. As they were from a so-called low caste who bury, I went to the police and reported that we would dig the grave ten yards from where that caste bury their dead. Then the question of digging the grave came up. This ‘professor of mission usage’ insisted on my paying unbaptized persons of their former caste 5 rupees for digging the grave. I pointed to ten able-bodied Christians and offered to lend a hand myself; to the excuse that they had no picks I answered by renting the use of some for a few annas, and we went and dug the grave; they would not let me work, so I sat near on a stone and sang hymns. I furnished the bamboos for the litter, a few yards of white cloth and some flowers, and led the procession to the grave. For several weeks they were displeased, but came around when no attention was paid to their sulking.”

—Respecting the progress of Roman Catholicism in India, Mr. Narasimayanger, a Hindu, the census commissioner of Mysore, says: “The Catholics form the bulk of the Christians in Mysore, which fact is in a measure ascribed to the proselytizing influence directed by Rome having been at work longer in India than among the Protestants.” But much more than this; they enter into league with paganism. For “in the course of the investigations engendered by the census several Catholic communities were met with, which continue undisturbed in the rites and usages that had guided them in their pre-conversion existence. They still pay worship to the *Kalagam* at marriages and festivals, call in the Brahmin astrologer and purohit, use the Hindu religious marks, and conform to various other amenities which have the advantage of minimizing friction in their daily intercourse with their Hindu fellow-caste brethren.”

—The Kathiawar Mission of the Irish

Presbyterians reports for 1893 that 21 adults and 122 children were baptized. The number of baptized members last year increased from 1780 to 1863, and of communicants from 390 to 441. The native agency consists of 3 native pastors, 36 evangelists (of whom 2 are licentiates, and 20 students for the ministry), 4 colporteurs, 12 Bible-women, and 63 Christian teachers. There are 25 Sabbath-schools, with 86 teachers and 1820 scholars, of whom 1170 are non-Christians; 3105 children attend vernacular schools, and 859 English schools.

**China.**—Under the influence of the American missionaries the Roman Catholics in Peking have issued an elegant edition of the Four Gospels in Wenli, the book language of China, and have added to it a commentary.

—Sixty-six persons were recently baptized in connection with the China Inland Mission at Hung-t'ung. At the conference at which they were received the liberality of the Chinese Christians was conspicuous. As compared with the value of money in China, their gifts were equivalent to at least the contribution of \$750 in this country.

—Nearly three years ago a missionary in connection with the Swedish Mission Union made the perilous journey across the Thian Shan Mountains into Chinese Turkestan, accompanied by an assistant Armenian preacher, and was so pleased with the country and its people that he advised his society to allow the Armenian to remain. The Swedish Union has now resolved to extend the sphere of its operations, and 2 European missionaries have left Sweden, one of whom will live in Kashgar and the other in Yarkand. This is the beginning of missionary enterprise in this portion of the Chinese Empire.

—The tone of the leading English paper in Shanghai has changed completely in the last eight years from sneering unbelief and criticism of missionaries and their work to decided interest and approbation.

—On a recent tour of inspection of the naval defences of a portion of the China coast, Li Hung Chang chose to accompany him, as a part of his suite, Drs. Irwin and Lin, to care for the health of the party in general, and that of the viceroy in particular. This was a high and well-merited honor bestowed upon Dr. Irwin, who, it will be remembered, was the associate of Dr. Kenneth McKenzie in the Tientsin hospital.

—But notwithstanding so much to encourage, it still remains that gross darkness covers the empire; for a telegram comes from Hsian-fu, Shansi, by which it is learned that 2 missionaries in that distant city have been seized and bamboosed and imprisoned by the Chinese officials. Very little more is known, but the Chinese report that there has been a great riot there, in which all the mission premises were pulled down and burned, the converts scattered, and the French priests thrown into a vile prison. In addition the Hong Kong papers tell of a serious attack upon 2 women of the American Presbyterian Mission at Canton, as the result of which it is stated one of them may die. Finding a poor Chinaman in a dying condition on the street, they undertook to revive him with smelling-salts and tea, but when he suddenly expired, a mob, suspecting them of causing his death, set upon them with brutal violence.

—For weeks together both Canton and Hong Kong have been dreadfully scourged by the visitation of a disease similar to the black death of history. Thousands have perished, and tens of thousands have fled from the pestilence.

**Korea.**—This kingdom is in the throes of revolution and armed strife. At first an uprising of the anti-foreign element occurred, but presently no less than three entirely outside parties appeared upon the scene to increase the turmoil and peril; China, Japan, and Russia, each exceedingly jealous of the other, since all alike covet possession of the country. Of course confusion

and hindrance come to missionary toil ; and yet it can hardly be but that in the end substantial gain will accrue to the kingdom of heaven in that peninsula.

**Japan.**—A missionary thus speaks of a congregation at a church service : “ Japanese audiences are models of politeness. No one yawns, snaps his watch, shuffles his feet or goes out, even though the speaker is talking in an unknown tongue. Every eye is upon the speaker. When he begins to speak he is greeted by a polite obeisance from every one in the audience ; and when he concludes, another low bow from every one in the room says silently, ‘ I thank you.’ After the address another song, a prayer, and benediction, and then what ? A grabbing of hats and canes and overcoats, and a ‘ break ’ for the door ? Ah ! no ; the Japanese have not learned thus to close their worship. All drop into their seats again ; for a full minute they sit with covered eyes and bowed heads, and then slowly and reverently pass out of church or break up into little groups.”

—A recent official report shows that in December of 1892 there were 42,899 doctors in this empire, which is one and a fraction for every 1000 people. There were also of midwives licensed by the home office, 1486, and of those licensed by local offices 31,530. Apothecaries numbered 2836 ; drug-stores, 13,225 ; druggists, 1375 ; public hospitals, 198 ; and private hospitals, 378. Many of these doctors are thoroughly well-equipped men, and not a few of them have received their medical training in America or Europe. It appears, then, that *medical* missions are not much needed in Japan.

—Rev. Henry Loomis mentions in the *Chinese Recorder*, as a cheering fact, the removal of all objection to the possession or use of the Scriptures in the higher normal school in Tokyo.

—An open-air mission has been organized by Rev. Shinoke Nagasaka, a Japanese convert of no ordinary power. His labors in Hawaii for his own coun-

trymen led to his becoming a member of the Salvation Army in San Francisco, that he might be thoroughly initiated in its methods of open-air work. He has twice been permitted to visit Korea in a Japanese warship, and is the only Christian preacher who has been allowed to present Christ to the navy of his own country.

—A journal published in Yokohama states that the Japanese religious press calls for more women evangelists, or Bible-women, and it is plain that the responsibility of the enlightenment of the women of Japan rests, to a great extent, upon the native Christian women of this empire. To meet such a want two women connected with the American Board established in Kobe first a training class and later a school. Already 40 have graduated after six months of study for three successive years, and as long a period of practical work. Other similar schools have been opened by other missions.

#### AFRICA.

—The area of South Africa adapted to white occupancy is said to be six or seven times that of France—that is, it embraces much more than 1,000,000 square miles.

—In the twenty years since the Livingstonia Mission was founded, Scotland has contributed to its funds \$450,000.

—During the ten years of his service, Bishop Smythies visited Nyassa five times. Each visit involved a walk of 450 miles from the coast to the lake, and on two occasions a return on foot. The last journey was a painful one ; his strength gave way, and he arrived at Likoma in a deplorable condition, with deep wounds in his legs, and utterly exhausted. This convinced him that he could not again hope to undertake the great fatigues of the long journey ; further, it convinced him that it was practically impossible for one person to exercise episcopal supervision over both the work of the mission at Lake Nyassa and the work at Zanzibar and on the East Coast.

# THE MISSIONARY REVIEW OF THE WORLD.

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## PRESENT-DAY FLASHLIGHTS UPON ISLAM.

BY JAMES S. DENNIS, D.D.

Islam is one of the surprises of history. Its origin and development are full of dramatic incident, rapid movement, and amazing achievement. It has puzzled the philosophical historian, and now presents an almost insoluble problem to the missionary. It is full of fascination to the student of religions, and is one of the most serious and impressive providential facts which the Church of Christ must face in her modern missionary campaign.

Missions to Moslems have not received the attention they demand. It is high time that they should be written in large characters upon the programme of world-wide missions. It is not to the credit of Christianity with its superb resources and its wealth of Divine promises, that its plans, even at the present hour, for the conversion of Islam are so meagre and inadequate, and its grasp of the problem so feeble and ineffective.

The genesis and growth of Mohammedanism are among the deep things of Providence. Next to Judaism, although in entirely another sense and along different lines, it may be regarded as a religion with a purpose, and it presents several features of special interest to both the historian and student of missions. Among them may be mentioned its peculiar mission as a religious phenomenon, its vigorous movement and aggressive policy, its easy domination of corrupt and enervated forms of Christianity, its unyielding attitude toward Christian missionary effort, its prolonged and inflexible intolerance of all apostasy from its ranks, its marvellous adaptation of itself to the religious instincts and the human weaknesses of Orientals. It is still, even at the present day, a Goliath among religions, a "fighter on the path of God," and although its military power and political supremacy have been so seriously restricted, it is still a dauntless antagonist in the field of religious conflict. It is to meet its David in Christianity; its mighty weapons will yield, as of old, to the smooth stones from the brook.

It is a singular combination of strength and weakness, and is a manifest compromise in the realm of religious doctrine and practical ethics. As against polytheism and idolatry it is a saving force in the world, and brings men back to essential truth, although the Koranic Deity resembles rather some mutilated fragment of a splendid classical statue dug out of the *débris* of an ancient ruin, than the living God of Christian revelation. It is coldly grand, and within certain lines it is artistically beautiful, but so sadly mutilated that it is only a suggestion of the perfection and grace of the living original. The God of Christian revelation comes into touch with humanity and makes Himself a part of the spiritual life of the believer in a sense which is utterly foreign to the Moslem ideal.

When we have given to Islam the credit of this one great central truth, and its correlative teachings of Divine sovereignty and control, we have practically exhausted all that can be said in its favor as a religious force in the world. Its terrible weaknesses and failures appear in the realm of practical religion and ethics. Its views of personal righteousness are the very acme of Phariseeism, and its vain attempt to adjust the ethics of social and domestic life show plainly that it moves in an earthly atmosphere and is colored by the local sentiment and coarse morality of heathen Arabia. It should be noted, however, in fairness that the watchword of Mohammed in his ethical code was restraint rather than license. He sought to reform by limiting existing evils. His policy was to temporize along lines of expediency, rather than to establish an ideal moral code. The suppression of individual liberty in Islam, its monumental intolerance, its alliance with military power, its undistinguishable combination of State and Church, all mark it as of the earth, earthy. It is cast in entirely another mould from Christianity. As a religion it is like the loose, flowing garment of the typical Oriental—it is slipped on over human nature as it is, and while it gives a certain dignity to the appearance, at the same time it serves a useful purpose in covering up much that is better hid from the light of truth and the sensibilities of moral refinement.

Islam is a religion which has seized upon the great fundamental truth of all religions, the existence of one God, and has adjusted this truth to the human consciousness of the average Oriental with the least possible friction with human nature, and the least possible disturbance of the desires and passions of fallen humanity. It commends itself to the darkened reason and the unregenerate nature of man with great skill, and has succeeded in commanding an adamant faith and devotion on the part of its followers, while holding its own with the prestige given by undoubted historical facts and by the overshadowing power of military supremacy in the regions where it has prevailed.

It captured the Eastern world in an age of spiritual weakness, formality, and religious degeneracy. It has seemed in time past, and still seems to the great mass of its followers, to be a substantially authenticated religion. It is regarded by them as the latest and fullest phase of

that continuity of religious life which they recognize as having existed from the days of the Patriarchs to the advent of Mohammed. They admire its sweet reasonableness and comfortable adaptation to humanity as it is. They rejoice in its freedom from the so-called asceticism of Christianity and its perplexing mysteries, and it seems to them an ideal religious system which joins hands with the ordinary, commonplace humanity of the East, and with an air of assurance says to the average man: "Come, let us walk on naturally together, and all will be well; the end is Paradise." It is a religion which has its flag flying before the eyes of an enormous constituency in the Orient, its drums and bugles sounding in their ears, its armies marshalled for active service, and its officials in the seats of power. It seems also to have a decided advantage in the field of apologetics, as it presents to reverent and unquestioning minds what is regarded as the absolutely infallible revelation from Heaven, in a form supposed to be free from all error. It reaches the climax of adaptation and simplicity in both creed and practice. It requires faith in a few simple and devout doctrines, and although its practice has some severe features, notably the annual fast of Ramadan, yet it is all readily accepted by the average devotee as just what is proper for man to do and suitable for God to require.

The secret of the success of Islam may be stated in a few propositions without undertaking here to enlarge upon them.\* We mean its success not as a saving religion, but in winning and holding its devotees in the very presence of Christianity.

First, in its origin and also in its subsequent history, Mohammedanism represents the spirit of reform working under the inspiration of a great truth. The doctrine of the spirituality and unity of God was brought by Mohammed into vivid contrast with the idolatry of heathen Arabia and apostate Christianity in the seventh century, to the credit of Islam so far as idolatry was concerned.

Second, it was established and propagated by two of the most energetic and commanding forces of human history—the influence of moral conviction and the power of the sword.

Third, Islam had never known or seen Christianity except in its corrupt and semi-idolatrous forms. This was a manifest advantage to Islam, as the Christianity against which it protested was the same degenerate form from which the spirit of the Protestant Reformation revolted in the sixteenth century.

Fourth, Islam had all the advantage which there is in the magnetic power of personal leadership. The personality of Mohammed has been a marvellous factor in the ascendancy of the religion he founded.

Fifth, Islam proposes easy terms of salvation and easy dealings with

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\* Consult an article by the same author on "Islam and Christian Mission" in this Review for August, 1889.

sin, and is full of large license and attractive promise to the lower sensuous nature.

Sixth, Islam comes into conflict with the doctrinal teachings of Christianity just at those points where reason has its best vantage-ground in opposition to faith. The doctrines which Islam most strenuously opposes and repudiates in Christianity are confessedly the most profound mysteries of the faith. They are the great problems over which Christianity herself has ever pondered with amazement and awe, and with reference to which there has been the keenest discussion and the largest reserve even within the ranks of professed believers. The Incarnation, the Divinity of Christ, the Trinity, are all stumbling-blocks to the Moslem, and are looked upon rather in the light of incredible enigmas than sober truths. The doctrine of the Cross, and, in fact, the whole conception of atonement, is to his mind a needless vagary. Divine mercy, in his view, is sufficiently ample to act freely and promptly in the case of all Moslems without the mysterious mediation of a vicarious sacrifice. That the Incarnate Christ should die upon the cross as a sacrifice for the sins of men is to his mind an absurdity which borders upon blasphemy. It is in vain to attempt to solve these mysteries by a refined theory of Christ's exalted personality with its two natures in one person. It is to his mind simply unfathomable, and he dismisses the whole subject of Christ's unique position and work as taught in the Bible, with a feeling of impatience, as only one of many Christian superstitions.

The Moslem objects also to Christian morality, and regards it as an impracticable ideal, which he never found worthily exemplified in all the Christianity he ever knew anything about. Unfortunately the ethical standards and the constant practice of a large part of the Christian laity and the Christian priesthood of all ranks in the Orient is a sad confirmation of his theory that Christianity is a shabby piece of hypocrisy, impossible in doctrine, and in practice a shallow sham. It should not be forgotten in this connection that this protest of Islam has been against Mariolatry and the travesties of apostate Christianity rather than the doctrines of the pure Gospel.

As we measure the resources and the natural advantages of Mohammedanism in its appeal to the average consciousness of the unregenerate, untaught humanity of the Orient, so susceptible to spectacular impressions, are we not prepared to recognize that Christianity has in Islam no ordinary foe to contend with? It is one of Satan's masterpieces as a weapon of opposition to the Gospel. In its historic genesis it reveals the strategic genius and the masterful resources of Satan, and it stands to-day in human history as one of the most successful campaigns of the Arch Enemy against the religion of Jesus Christ. It holds in its grasp at the present time over 200,000,000 of our human race, and its strongholds throughout the world are to a large extent practically inaccessible to the Christian missionary.

There are several features in the status of Islam at the present day

which are worthy of consideration in any practical survey of this subject. We have at the present hour a rather absurd and sensational attempt at an Islamic propaganda here in America. The Moslem call to prayer has been heard for several Sabbaths in Union Square. It was, however, at an uncanonical hour, and apparently is to be repeated only at weekly intervals upon the Christian Sabbath. The Union Square missionary appears to be a rival of Mohammed Webb, and both are probably engaged in a stroke of business in the hope that spectacular accompaniments, with the aid of newspaper notoriety, will secure some kind of a material dividend to the supporters of this religious syndicate. It is not unlikely that some converts to Mohammedanism may be won here in America. If Theosophy can find adherents in England and America, if Esoteric Buddhism has its followers in Western lands, if the oldest errors of the East can thus pose as the newest fads of the West, why is it not possible that a smooth-tongued and magnetic leader shall some day sound the Mohammedan call to prayer from an American mosque?

Another fact of present-day interest is a reactionary rationalistic movement on the part of some prominent Moslems in India, under the leadership of Justice Ameer Ali, of Calcutta, who was recently invited to participate in the Parliament of Religions, which has been named in our public journals "The New Islam." It is an attempt to rid the Mohammedan religion of some of its grosser features, and deliver it from that bondage of traditionalism which makes it impossible for Islam in its crude and semi-barbaric phases to assimilate the spirit of modern civilization, and keep step in the march of modern progress. It indicates that intelligent Moslems realize that if Islam is to enter the ranks of civilization, it must be radically reformed, and much of its immemorial barbarism must be eliminated and consigned to oblivion. A revolt against traditionalism in theory and practice is not altogether new in Mohammedan history, but never before has there been such a hopeful outlook for rationalistic criticism as at the present time. The new movement in the modern atmosphere of this nineteenth century promises to be far more effective than in the old days of the Mutazilah, those representatives of primitive rationalism in the second century of the Moslem era, who strove to break the iron restrictions of Mohammedan orthodoxy. It is evident to the intelligent and discriminating leaders of this new movement that Islam has entirely overreached itself by the inexorable rigidity of its traditionalism, leaving no opening for readjustment or reform in precept or practice, so that even at the present hour the successor of the Khalif is bound to respect the decisions of the Sheikh-ul-Islam and his corps of ulema. The Sheikh-ul-Islam, and in a secondary sense every Kadi or Mufti, is to-day practically the final court of appeal, and the authoritative interpreter of inflexible law. He officially interprets and applies that worse than mediæval *shariat* of the Moslems to existing conditions. A more helpless slavery and puerile system of petty precepts can hardly be conceived. If the leaders

of the New Islam movement can rid their religion of its gross superstitions and ethical monstrosities, and bring it more into sympathy with the Christian code, the movement will so far benefit the world, and at least help on the interests of morality and civilization. At the same time it will give to Moslems themselves a chance to keep step in the march of modern progress.

A prominent contention of the New Islam leaders, in which they are followed in a bungling way by Mohammed Webb, is that polygamy and slavery and other uncivilized concomitants of Islam are not necessary features of the Moslem faith. It is true that the Koran does not *require* polygamy and the system of domestic slavery with which concubinage is invariably associated, but it is also true beyond a shadow of doubt that these things are sanctioned by the Koran as entirely legitimate characteristics of its religious system, and also that they have been historically identified with the Moslem religion from its inception. Of course a Moslem *can be* a monogamist if he chooses, and many exercise this preference, but he is at perfect liberty to have four wives and as many female slaves as he desires, in entire harmony with the teachings of his religion.

Another important present-day feature of this subject which should be noted is a brightening missionary outlook among Mohammedans. It is, of course, exceedingly difficult to do mission work among them. Much preparatory work is necessary. The Gospel must work as leaven among them. Providence must co-operate in breaking the civil and military power of Mohammedan rulers, and a remarkable and thorough work of grace must be done in the individual heart. The Moslem as such is a religious ironclad, and no impression can be made, but the still small voice of the Spirit and the irresistible grace of the Gospel have wrought marvels in the case of many individual converts. This coming of the kingdom without observation seems to be the divinely wise and providentially chosen method at the present stage of the conflict. It would be a grave mistake, at least in the Turkish Empire, to push an aggressive evangelistic policy among Moslems at the present time. God is moving upon many hearts, and there is much secret discipleship which stays itself upon the Divine promises and waits for the day of hope and freedom. We must have great faith and limitless patience in our efforts to convert Moslems. Christianity has fairly entered upon a long struggle with Islam. It will be the greatest siege in the missionary campaign of modern times, and the Church of Christ must be prepared for a long trial of patience and liberality. We must be prepared for the taunt that missions among Moslems are a failure, and that Islam is more than a match for Christianity. We must expect to hear that Islam as a religion is, after all, good enough for the Orient, and that the attempt to dislodge it by the Gospel of Christ is a vain and needless exhibition of theological bigotry. We must expect to hear exaggerated reports of its spread, and extravagant estimates of its adaptation to the religious consciousness of Orientals, but we must bide

God's time and go forward in the accomplishment of this mighty task.

There are indications that the Gospel leaven is working, and that Providence is co operating. Conversions are taking place in increasing numbers in the Turkish Empire, especially in Egypt, in Persia, in India, and the Dutch East Indies. An entrance also has been made into some of the hitherto inaccessible fields, notably by the North African Mission in Morocco, and by the Keith-Falconer and Arabian Missions in Arabia. Messrs. Cantine and Zwemer, of the Arabian Mission, are typical men, who have raised the standard of personal missionary consecration, and are devoting themselves to the one purpose of reaching hitherto inaccessible recesses of Islam. The Free Church of Scotland has assumed the mission at Aden, and will give to it its efficient and generous support. The names of Keith-Falconer and Bishop French are already written in self-sacrificing devotion upon the opening pages of this new chapter of Christian missions in Arabia. In Turkey and Persia a profession of Christianity is apt to be followed with relentless and barbarous persecution. The story of Mirza Ibrahim, in Persia, who has suffered martyrdom within a few months, is well known, and a recent letter to me from one of the Persian missionaries reports that another convert has had his property confiscated and his ears cut off.

In India, however, there is more freedom. Dr. Imad-ud-din, of India, one of the native preachers in the employ of the Church Missionary Society, and himself a convert from Mohammedanism, has recently published in the *Church Missionary Intelligencer* an interesting *résumé* of the success of Christian missions among Moslems in India. Nine out of the seventeen native ministers who at the present time are engaged under the auspices of the Church Missionary Society in the diocese of the Punjab are converts from Islam. In addition there are twenty Mohammedan converts employed as catechists. In an appendix to the article he gives the names of a long roll of prominent Moslem converts now living in North India, mentioning in all one hundred and seventeen names. It is manifest that many of them are men of distinction in the native society of India.

The Church Missionary Society reports over a thousand converts among Moslems on its roll, and the Rhenish Missionary Society, according to Dr. Schreiber, Director of the Rhenish Mission House at Barmen, two thousand, while in the island of Java the converts are numbered by the thousands.

There are also some providential signs in the realm of literature. The translation of the Word of God into the Arabic, the sacred language of Islam, is a fact of vast significance and promise. Books are beginning to appear in Arabic and in other languages, which are especially adapted to instruct the Moslem mind. The "Mizan-ul-Haq," "The Apology of Al-Kindy," and a remarkable book called, "Al-Bakurat es Shahiyet" (or "Sweet First-fruits") are all to be found in English and Arabic, and are

full of useful matter for Moslem inquirers. The latter is a sort of Bunyan's "Pilgrim's Progress" prepared especially for Moslem readers. It is an Oriental romance suggested by the Arabic translation of "The Schönberg Cotta Family," and written by a native Oriental with a powerful and winsome apologetic purpose. The same author has ready in manuscript another volume entitled, "The Enlightener," which is said to be a work of great power, in vindication of the claims of Christianity as against those of Islam. Two of the above-mentioned books are published both in English and Arabic by the Religious Tract Society in London. In the languages of India there are works of the same character, especially those prepared by Dr. Imad-ud-din.

Another aspect of this matter, however, which must not be passed over, is the present growth of Islam in various parts of the world, and the inaccessibility of a vast proportion of its followers by any effective missionary agency. It is difficult to obtain reliable statistics, but there is no doubt that Islam has had large accessions within the past twenty-five years in the Eastern and Western Soudan, although this has not been the result so much of a spiritual missionary campaign as of political scheming and military activity. Another fact of startling interest is that in the recent census of 1891 the number of Moslems reported in India is 57,321,164, which is an increase of 7,199,569 over the census of 1881. This is at the rate of over 700,000 a year. No doubt a large percentage of this increase is natural, but there must have been also considerable accessions to the Mohammedan ranks from the Hindus, or low-caste populations of India.

The as yet inaccessible strongholds of Mohammedanism may be indicated by a line which begins in Morocco and extends through the entire breadth of the Soudan in a belt sufficiently broad to include the Soudan on the south and the African States of Algeria, Tunis, and Tripoli on the north. It then crosses the Red Sea into Arabia, and extends northward through the desert haunts of the Bedouin, and curves around to the eastward through the Russian contingent of Islam, and moves southward through Western and Central Persia, east of the Persian Gulf, until it reaches Baluchistan, where it again turns sharply to the north and runs through Afghanistan and Bokhara into Turkestan and thence into China, where it divides into a northern and southern fork, and reaches finally the eastern coast of China. In these inaccessible fields there is to-day a population of not less than 100,000,000 practically beyond the range of Christian missions. It is estimated that there are 30,000,000 in China alone. Their accessibility would be at least a matter of grave experiment, involving long patience and large sacrifice.

We must not, however, look upon missions to Moslems as hopeless. Providence seems already to have put Islam under mighty restraints, and He is steadily preparing the way for enlarged missionary effort. There is at the present hour no more impressive call for sacrifice and no more

inspiring incitement to heroism in the whole range of Christian missions than the inaccessible fields of Islam. Christianity has no more perplexing and formidable duty at the present day than confronts her in missions to Moslems. The Church must not be content simply to drift into this business of reaching the Mohammedan world. She must arouse herself to careful study of the problem, and dedicate herself to a zealous effort to break the fatal spell of lethargy and indifference which seems to make her so faint-hearted and callous in the face of this great and bitter cry of neglected Islam.

This is in a peculiar sense the era of the prayer on the part of Christianity for the providential opening of the Mohammedan world to Christian missionary effort. As the Christian Church has unlocked vast regions of the earth hitherto inaccessible, by the golden key of prayer, let her solemnly purpose to accomplish the same result in those vast regions of the Moslem world that are still practically untouched. That God has opened the way within the past half century for such magnificent advances into regions beset with almost equal difficulties and dangers is a grand encouragement to plead with Him to make bare His arm and smite the barriers which at present render our access to Islam so difficult.

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## PAPACY IN EUROPE.

BY REV. R. SAILLIENS, PARIS, FRANCE.

It cannot be denied that there is, at the present time, a revival of Roman Catholicism in this Old World of ours. In Great Britain every one knows that the Romish clergy have of late assumed a boldness, a spirit of propagandism, which becomes a danger to the country. Convents and monasteries are being established on all sides; there are forty of them in the county of Sussex alone. Churches and cathedrals are being erected, and "conversions" are taking place. In the Anglican Church there is an alarming progress toward the Popish rites and superstitions, thousands of churches having adopted during the past few years the use of candles, early celebration of the mass, incense, confession, etc. The Romish clergy in one diocese alone (that of Salford) boast of 900 "conversions" during the past year. Who could have expected such things in the land of Cromwell and the Covenanters?

In France the death-fight between the republic and the Church, which found its expression seventeen years ago in Gambetta's celebrated utterance: "*Le cléricalisme, voilà l'ennemi!*" ("Clericalism is *the foe*") has come to a sort of truce. The people are not, to any considerable extent, more religious than they used to be; fashion, pleasure, and immorality hold the sway in Paris and our large cities more than ever. But there is, at the same time, a curious sense of respect perceptible even in the most

worldly newspapers, for the things which pertain to religion, and especially to the *Romish* religion; the Pope and the priests are not derided and abused as they were a few years ago; the Pope's encyclical letters and speeches are carefully reported and commented upon. Following the lead of the late Cardinal Lavignerie, the bishops have become reconciled to the republican form of government, and the Pope has encouraged them in this new departure. The great reform which the Liberals under Napoleon III. were clamoring for, and which the early republican governments held out as imminent—the separation of Church and State—has been shelved by all parties except by the socialists, who as yet do not count. The Boulangist agitation revealed the fact that the masses of the people crave for a strong government which must of necessity lean upon the Church; and though Boulanger is dead, Boulangism is still alive—*i.e.*, the reactionary tendency which must end in clerical rule.

In Germany, statistics show that the Roman Catholic population increases in the Protestant parts of the country. The *culturkampf* (war against Rome) has been abandoned long ago, while it was but recently that the young Protestant Emperor was seen at the Vatican paying his respects to Leo XIII.

Even in the Slavonic countries, submitted to the Greek Church, Rome is making some progress. For the first time an ambassador of the Vatican is accredited to the court of the Czar, who persecutes the Stundists to death. And a party for reunion to Rome is said to exist in the "orthodox" Church.

What are the causes of this recrudescence of Romanism?

In Protestant countries we are afraid the main cause is the weakness and loss of power of the Evangelical churches. As they have grown rich and prosperous, the Protestants have forsaken, to a great extent, that puritanic spirit which was the strength of the Reformation. From their primitive simplicity of worship they have come down to elaborate services, beautiful and luxurious buildings which are imitations of Roman Catholic mediæval architecture, and thus have led their sons and daughters to the very threshold of Rome, with which Protestants will never be able to compete, try as they may, for finery, music, and display. Moreover, it is sadly evident that, in Great Britain especially, the work of the Reformation did not go deep enough, and that many Romish errors—such as baptismal regeneration and apostolic succession—were left in the Prayer-book as seeds for future apostasy. Wherever a notion of a *visible universal church* is entertained, logic must lead to the Roman Catholic position.

But we believe that the main cause of this reaction toward Rome in Protestant lands lies in the fact that **THE BIBLE** does not hold in those countries the same place that it did three centuries ago. *Then* people turned away from the infallibility of a man to the infallible Book; but *now* the Book is no more deemed infallible; the "higher" criticism has submitted it to an ordeal as severe as that of the Inquisition in times past.

The Inquisition burned the Bible, but the higher critics are tearing it to pieces. And yet there is a craving in the human soul, and especially in the soul which has come into contact with the Gospel, for a moral certainty, for a Divine, infallible authority. We know a case of a distinguished woman, the wife of a French pastor, whose faith was shattered by what she overheard of her husband's conversations with his colleagues on the Bible and its so-called inaccuracies. Intensely religious, the poor woman, thus deprived of her faith in the Bible, found at last what she thought to be a blessed certitude in the fold of Rome, and for ten years before her husband's death she was a Romanist without any one knowing it but her husband and her confessor! Lately, however, she returned to the pure Gospel, confessing on her dying bed that Rome had not given her the promised peace, and she died trusting in Christ as her Saviour.

In France the reasons for this revival of Catholicism are many. The first is, the shallowness and powerlessness of what is called "free thought," with which, at one time, our leading politicians had foolishly hoped to replace the old superstitions. People will rather eat decayed food than nothing. "Free thought," materialism, positivism, agnosticism, or whatever name modern infidelity assumes, is nothing. It gives no hope for the future, no strength for the present. Under the secular influence of the schools a new generation has grown, utterly ignorant of God, and tremendously materialistic. Learning has not been the panacea which it had been hoped it would be. Crime, drunkenness, lawlessness, have increased in proportion with the number of schools. There have been more divorces in France during the past five years than in England in thirty years. Illegal unions are numerous, infanticide common, and there is a decrease in the population of about twenty thousand souls every year.

No wonder that those who think and who retain some love for virtue are afraid of such a state of things, and, for want of a better one, appeal to the Roman Catholic religion as the only power which can stay this tide of immorality, of which she has been the main factor.

Another cause of the Roman Catholic reaction in France is the marvellous skill of the present Pope in adapting himself to modern phraseology and aspirations. History shows us that "Rome never changes," and yet, serpent like, it has a wonderful ability to change its appearance, to insinuate itself in the confidence and love of the peoples by a seeming concession on almost every point of importance to them. The republican form of government, for instance, seems to have rooted itself in the French soil, and to have become a permanent institution in this country; the Pope has issued commands to the French bishops that henceforth they should accept the established government, and not identify themselves, as they had done before, with the dead-and-gone monarchies. What is called the "question sociale"—*i. e.*, the questions of capital and labor, of rich and poor—is agitating the minds of our people, as everywhere. The Pope has carefully prepared an encyclical letter on the question full of liberal sentiments and

Evangelical utterances ; and a host of Roman Catholic lecturers and journalists, priests and laymen—foremost among whom are l'abbé Garnier and Count de Nun—have gone to work among the masses with the aim of forming a Socialist-Catholic party. Thus we may foresee the most stupendous combination that could ever have been dreamed, and which, if really consummated, will be full of danger to the future of the world—the marriage of red democracy with papacy, the beast whose deadly wounds have been healed, at least in appearance, and which seems as strong as it ever has been.

As I am writing these lines, our daily papers are publishing an encyclical letter of the Pope—his swan's song, as some say—which exhibits that wonderful craftiness of which I have just spoken. It is an appeal for reunion, specially directed to the Greek and Anglican churches. "Speaking to those nations which have for the last three centuries been separated from the Church, the Pope shows that there is no certain rule of faith and authority left to them. A large number among them have overthrown the very foundations of Christianity by *denying the divinity of Christ and the inspiration of the Scriptures.*"

Is it not the wonder of wonders that the man who incarnates that awful system by which the Bible has been burned, and its disciples, even to this day, persecuted to death ; that system which has established tradition above *the Bible*, has contradicted every Bible doctrine and tried to silence every Bible preacher, should now dare to stand before the world as the advocate of the Bible against—the Protestants ! And yet, it is, alas ! but too true that Protestantism to a large extent is no more the religion of the Bible. This accounts for the boldness of Rome, and for her success.\*

We, the French Evangelical Christians, can never be deceived by this pretended "angel of light." We know that Rome is the responsible instigator of those very evils against which our deluded people are trying to find a remedy in her. We know that immorality, infidelity, lawlessness, are the offspring of Roman Catholicism. Idolatry and atheism are not so far apart as it seems, and the same people may pass with astonishing swiftness from the one to the other.

I shall give, on this point, the testimony of a priest.

A little time ago I visited the great shrine of the Virgin at Lourdes, a little town in the Pyrenees, where the "Mother of God" is said to have

\* While, in his encyclical letters, the Pope extols the Bible, he has forbidden the circulation of a translation of the Gospels made by a stanch Roman Catholic, Henri Lasserre, and approved by a number of bishops. At first the circulation was permitted, and more than 100,000 copies were sold (the Gospels alone) at the high price of four francs per copy (eighty cents). The Church took alarm at this evident thirst for the Word on the part of the people, and a papal order was issued forbidding the book. Henri Lasserre at once submitted, and is now in Rome trying to reverse the papal will, but without success.

As a matter of fact, there is not, in papal countries, a Bible or a New Testament to be bought in booksellers' shops, or from colporteurs, except the Protestant versions. And yet in England and in America, where it would be impossible to take the Bible away from the people, Rome tries to pass herself off as the defender of the Bible !

appeared to a young shepherdess. A beautiful cathedral, which has cost one million dollars and more, has been erected near the spot ; the grotto from which the miraculous water springs has been decked with marble, and every sign of lavish and idolatrous devotion may be seen there. On the day I was present, over twelve thousand pilgrims had come, by a hundred trains, from all parts of France, some having travelled five or six hundred miles. At the railway station young men belonging to the patrician families—young dukes, counts, and barons of the purest blood—were in attendance with sedan-chairs and portative beds, to take the sick and lame from the trains and carry them to the shrine, thus gaining for themselves indulgences. I shall never forget the sight of this motley crowd surrounding the beds of the sick, and many among themselves bearing marks of leprosy or some other foul disease—men, women, children, *twelve thousand* of them, hugely pressed in front of the cave, lifting up their arms to the gilded statue, crying, shouting, singing, led by the priests ! I shall never forget these women kissing the ground, raising up with dust on their lips, then kneeling down to kiss the ground again ; others stooping on the fountain to drink a little water. I saw a poor paralytic carried by four stout priests into a little recess in the rock, and there plunged bodily in the cold water, while he was shouting to the Virgin with an earnestness, an eagerness, which reminded one of Baal's prophets. . . . My eyes were moist with tears as I beheld this host of my countrymen thus deluded ; meanwhile I vainly waited for a word on the part of those bishops and priests—a single word—about Christ and the forgiveness of sins through Him. As I was thus looking on with evident emotion a young priest whom I had met in a hotel before came up to me.

“ You seem to be moved,” said he, “ by this wonderful sight.”

“ Yes, I am,” I answered. “ But what moves me is to think that there is so much faith wasted here. To think that twelve thousand people may have found time and money to come so far to seek temporal blessings which they will not receive, while they might in their own homes have received from God Himself, through Jesus Christ, *eternal life* ! Do you, sir,” said I earnestly to my friend—“ do you really believe in this ?”

The young priest looked at me gravely, and was silent for a while. Then he said :

“ No, I do not believe that the Virgin appeared here, nor that the faith of these poor people will be rewarded. I deplore this superstition as you do ; and there are others among us who deplore it also. I believe,” he said, growing bold, “ that *this place is the greatest school of infidelity we have in France*. People come here on the promptings of their ignorant parish priest, full of expectations. They have, in some cases, borrowed money for the journey. They have laid all their stakes on this card. They pray, they sing, they drink the water, they dip themselves into it, . . . but they are not healed. Then they lose faith, not only in Lourdes, but in religion altogether, and they return home, saying, ‘ There is no God.’ So,

while these people pray that they may be healed, I pray that they may not become atheists."

Thus spoke my friend, the young priest. Then I said to him :

" Why, then, do you remain in a church which holds such things ?"

" Well," he said, rather embarrassed, " we are not bound to believe or to teach that the Virgin has appeared *here*. The bishop of this diocese has made an inquiry which he has found satisfactory, and so the pilgrimage has been permitted ; but as long as the Holy See has not pronounced, we may or may not agree with the bishop in this case. It is not a matter of faith."

" And how can I respect a church which is thus double-sided ?—a church which gives the enlightened freedom to reject the superstitions which she lays upon the poor people, and manages thus to keep in her fold, in apparent unity, men like Montalembert, Father Gratry, and others—spiritual, true Christian men, who would have scorned to believe in such childish things—and Bernadette Soubirous, the shepherdess to whom the Virgin appeared ?"

" Well, the poor people cannot understand the sublime doctrine of the Gospel without some materialization of it !"

" Is that so ? Did ever Jesus Christ stoop to forge false miracles to satisfy the common people ?"

My friend did not answer, but before I left him I tried to show him the beauty of the Gospel simplicity and artlessness. We parted, both deeply moved ; and I dare to hope that a good work was begun in his soul.

In these times of infidelity, the temptation for Evangelical Christians who do not sufficiently know Rome is to accept a kind of compromise with her ; to look upon her as one of the forms of true religion ; one of the things which, on the whole, make for purity and godliness. This temptation is a most dangerous one. We are fully aware that there are Roman Catholic dignitaries who evince a great love for souls and for God ; we do not judge them ; we hope they are sincere ; we leave them to God and their own consciences. But, *as a system*, popery is the masterpiece of hell. It is a wonderful adaptation of paganism to Christianity ; sensual in her worship, loose in her ethics, crafty and grasping in her politics—such is the Church of Rome. Her tendency everywhere has been to degrade and pollute mankind. Like the magician Circe, who changed Ulysses' companions into swine, Rome changes the noble aspirations of the human souls into selfish, base, and corrupted desires. She wrecks the virtue of young men and young women who come to her for protection ; desecrates the home, enslaves the mind, darkens the soul. Do not judge Rome on that which she allows you to see of her in Protestant, enlightened countries ; go to Portugal, go to Spain, to Italy, to Corsica, wherever she is uncontrolled by a dissenting religion. Yes, Rome is " the harlot which causes the nations to sin, the mother of the abominations of the earth."

But how shall we oppose her growing power ?

I am fully convinced by my experience as a missionary for twenty years among my own people, that *it will not be by clumsy imitations of her gorgeous display*, but rather by a return to the primitive simplicity of worship manifested in the Upper Room. To worship God in spirit and in truth, and not in beautiful temples, the cost of which would support two or three missionaries for a whole lifetime ; to invite, and not to exclude, the poor, the sinner, the outcasts, who now find it so difficult, even if they would, to sit in our refined places of worship—such seems to me the imperative duty put upon us if we do not wish to see the masses go to Rome, which to them appears so much more democratic than ourselves.

I have also a deep conviction that it is only through *the Bible*—as the Reformers did—that we shall withstand popery. *Anything, however pious in tone, that helps to destroy the people's faith in the Bible as an infallible Book, works on behalf of Rome.* I have no time to dilate on this point, but I beg the readers to reflect on it. It is to me the vital question, and I do not see any other alternative but this : *the Bible or the Pope.*

Finally, let us preach Christ, His free forgiveness, His atoning blood. Ethical, political, or social preaching—“sermons for the times,” as they are sometimes termed—will not prevent the drift of the masses toward the old system. But the upholding of the Crucified—I have seen it, thank God, hundreds of times—will always prove the power of God unto salvation. Rome has many weapons—money, genius, traditions, beauty of forms. It appeals to the lower nature of man, dispenses with the necessity of a second birth, renders sin easy. It deifies mankind, as all heathen religions do. It must, therefore, have a great measure of success, as it corresponds so marvellously to man's natural cowardice and depravation. But if we are faithful to *the Bible* and to the *Crucified*, we need not fear defeat ; all true Nathanaels, all the sincere and noble hearts who are seeking a real Saviour, will come out of Rome to meet us. The true sheep know the Shepherd's voice, and, hearing it, follow it.

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## THE HOMES OF CAREY.—I.

BY THE EDITOR-IN-CHIEF.

How much greater is man himself than all the institutions and localities with which he is connected ! They can confer on him no real dignity ; it is he who imparts to them character and celebrity, and makes them historic.

PAULERSPURY was Carey's birthplace, a village on the south side of that old Roman road known as Watling Street, and some three miles from the market town of Towcester, Northampton County, England. There in a cottage, now no longer standing, on August 17th, 1761, William, the first of five children, was born to the weaver, Edmund Carey.

When about six years old, the boy found his father elevated to the rank of village schoolmaster and parish clerk ; and, as the master's home and schoolhouse stood end to end, with a small playground in front and an orchard garden alongside, the lad found a place for the practical study of botany, and learned to collect and tend a variety of choice flowers. From his father, who was a great reader, he inherited a love of book knowledge and a plodding perseverance as well as an unusual memory. What he learned he retained, and what he undertook he accomplished. In after years, disclaiming all genius, he affirmed for himself a humbler secret of success, which no one will deny him : " I CAN PLOD."

At Paulerspury Carey learned his first life-lessons, and they were important. He found that *books had power*, to supply lack of knowledge and introduce the humblest reader to the acquaintance of the good and great. What a democratic equality all of us may thus enjoy in coming into unrestricted freedom of companionship with the leaders of human thought ! Carey learned again that *nature is a volume of God*, ever open to the seeing eye and illustrated by a Divine artist. He learned to study this book, which unfolds its secrets to the poorest and most ignorant. His flower garden was one of his wholesome studies. He kept his inquisitive eye on bush and hedge, and in his own room gathered specimens of plants and birds and insects, that he might watch them and learn their nature and habits. Yet a third lesson he learned in his boyhood's home was the *power of simple industry to master difficulties* and to help over hard places.

William Carey began, at fourteen, to earn his living ; at first as a field laborer, but afterward, as exposure to the sun proved too irritating to his sensitive skin, he became a shoemaker's apprentice, in his seventeenth year, at HACKLETON. There he served under Clarke Nichols and afterward T. Old, reminding us of Coleridge's famous saying about the great men who have come from the shoemaker's bench. It was while here that the lad, who had before perused John Bunyan's pages, now first saw in a New Testament commentary the mystic Greek letters, and from a poor but educated weaver of Paulerspury got his first lesson in deciphering these hieroglyphs. Here was a second forecast of his future career. During his apprenticeship to Mr. Old, who, whatever his other defects, was a perfect hater of all lies, William, who confesses to being awfully addicted to this vice, was not only guilty of deception, but of dishonesty, and one of his lies and thefts being discovered, he was smitten with shame and conviction of sin, and led to seek Divine forgiveness.

At this time young Carey was, of course, a Churchman, as his bringing up had inclined him, and had a contempt for all Dissenters ; but the solicitude shown for his soul by a fellow-apprentice, who belonged to a dissenting family, gradually removed his prejudice and disposed him to welcome light from any source, even Nonconformists. His awakened conscience sought, but found not, rest in formalism, and at last he was brought to the only true fountain of cleansing or of satisfaction, ¶ To the preaching and



CAREY'S SHOE SHOP AT HACKLETON.



THE HOUSE WHERE CAREY LIVED.

occasional converse of Thomas Scott, the commentator, he owed much of the best impulses of his spiritual life, and at a small church gathered about this time in Hackleton he not only attended, but occasionally spoke. "Help to Zion's Travellers," by the elder Robert Hall, now fell into his hands, and he read it with rapture, for it was the means of removing out of his way many stumbling-blocks.

Before he was twenty Carey married Dorothy Placket, and, she being the sister of the widow of his late employer, after Mr. Old's death Carey carried on the business. Mrs. Carey proved a source of anxiety and even of hindrance. She was not sympathetic, and was prone to mental ailments; but her husband bore his trials with characteristic forbearance and tenderness. The signboard used by Carey is yet to be seen in the Baptist College in Regent's Park, London.

We cannot follow step by step the history of this great missionary leader. We have now to do principally with his *homes*, and we next find him at PIDDINGTON, near Hackleton, where beside his "cobbling" he opened an evening school to eke out a living. He had at cost of much self-denial attended the meetings of the Association at Olney, where he heard Andrew Fuller preach, and from that time Carey himself began to preach with more regularity. Being asked to speak at Barton Chapel, he complied, because, as he humorously said afterward, he was too bashful to say "No." And thus began a ministry which reached with somewhat interrupted service over three and a half years. Once a month he spoke also at Paulerspury, to the delight of his mother, who declared that he would yet be a great preacher.

By Mr. Sutcliff's advice Mr. Carey united with the church at Olney, and was by them set apart to the ministry. From the church records it appears that on June 14th, 1785, he was admitted a member, and August 10th he was sent forth as a regular preacher. He was then twenty-four years old.

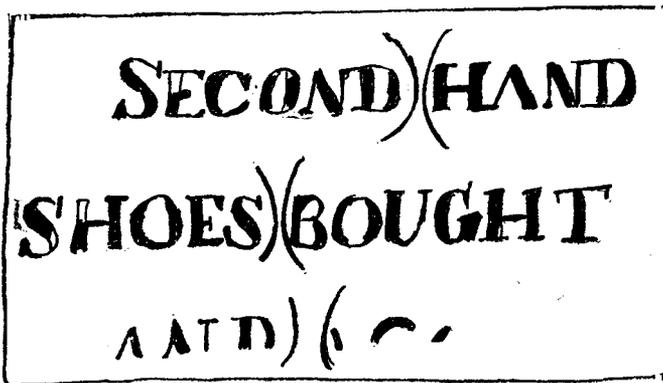
In August, two years later, Carey was at his next "home," MOULTON. Here again he sought to add to his slender support by teaching, as his whole stipend was but £15 per annum; but Moulton could not support three schools, and as there were two already, he had to fall back on his trade as a shoemaker. He got work from a Northampton contractor, and once a fortnight trudged to and fro, getting raw material and then carrying back the bag of boots.

While at Moulton the grand idea of world-wide missions was taking hold of Carey and engrossing him. Cook's voyages had supplied fuel, and the Word and Spirit of God, the fire, and now his soul was aflame. As yet missionary labors were scattered, sporadic, exceptional. A society was wanted to originate and plan definite missions for regions beyond even British colonies. Jonathan Edwards, a little before the middle of the century, had issued his "Humble Attempt to Promote Explicit Agreement and Visible Union of God's People, in Extraordinary Prayer for the

Revival of Religion and the Advancement of Christ's Kingdom on Earth," and this pamphlet came into Carey's hands. Here was another instance of "apostolic succession." John Eliot's work among the Indians had aroused David Brainerd; Brainerd had kindled Edwards, and now Carey in turn was set afire.

Andrew Fuller's pamphlet, "The Gospel Worthy of all Acceptation," added fuel to the flame. Carey argued, after reading it, that if it be the duty of all men to *believe*, it must be the duty of all Christians to *make known* the Gospel. And, whether he was teaching in his school or working on his bench, he was musing over a world's awful destitution and the Gospel's power to meet it; and so musing, the fire burned more and more. Vent it must have! No flame can be pent up and live. Fuller went into Carey's shop and found, hanging against the wall, a large map made of sheets of paper pasted together, on which his pen had drawn an outline of the world, and filled in the outline with statistics as to population, religion, etc.—a kind of spiritual geography!

Carey had a very humble estimate of himself, and so had others, of him; but in God's eyes how differently this plain, preaching shoemaker of Moulton was judged! That sign, now to be seen in Regent's Park,\*



should read,

FEET SHOD HERE WITH THE ALACRITY OF GOSPEL HERALDS!  
FOR INFORMATION AS TO A WORLD'S NEED, INQUIRE WITHIN.

While Carey's home was at Moulton he met Fuller at Association meetings, and their lifelong friendship began. At these periodic gatherings he used every chance of private or public appeal to urge immediate action as to the great missionary question. He found that his fire met ice, but he kept up the contact, believing that by and by the ice would melt.

It must have been toward the close of 1786 that Mr. Carey, while attending the ministers' meeting at Northampton, after public service

\* The latter half of the inscription on this original signboard is no longer visible.

was ended, was accosted by Mr. John Ryland, Sr., who proposed that he and another of the younger ministers present should each suggest a question for general discussion. The question proposed by Carey was the problem that was continually the subject of his study: "Is not the command given to the apostles, to teach all nations, obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent?" Mr. Ryland impulsively replied, that certainly nothing could be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, would give effect to the commission of Christ as at first; and he pronounced Carey a most miserable enthusiast for asking such a question. This is the true version which Mr. Morris, the minister at Clipstone, gives of that often-repeated but somewhat sensational story, which represents Ryland as saying, "Sit down, young man! When God wants to convert the heathen, He will do it without your help or mine!"

Carey's first venture in openly giving utterance to his great conviction thus met such a rebuff that his modesty caused him no little abashment, if not abasement; but even mortification could not keep him from meditation. And, though Ryland had jeered at him as an enthusiast, Fuller sympathized with him and encouraged his convictions.

Moulton is the home most associated, perhaps, with Carey's education and preparation for his lifework.

And now LEICESTER comes to the front. In 1789 he was invited to the pastorate of Harvey Lane Chapel, the same where Robert Hall preached. The call was accepted, and he shortly afterward assumed this, his last pastorate in England, living in a humble cottage right opposite the chapel, where visitors may now see the residence which he rented, substantially as when he abode there. It has two stories and an attic, and but one living room on each story; a very humble dwelling, indicative of the poverty that again made necessary school teaching to help fill the half-empty larder.

If Moulton had been Carey's school for personal training, Leicester was the home where the missionary idea of *organization* began to crystallize into form. In 1791 the Association met at Clipstone, and there Mr. Sutcliff spoke on "Jealousy for the Lord of Hosts," and Mr. Fuller on "The Pernicious Influence of Delay in Religious Matters." Carey, who never saw an opportunity that he did not embrace, urged that jealousy for the Lord should make longer delay impossible in evangelizing the heathen; and so close was his application of the solemn truths they had heard to the great commission entrusted to the Church, that the society afterward formed at Kettering would then and there have been organized had not Sutcliff himself counselled further "delay" for the purpose of more prayerful consideration. Carey had, however, made so deep an impression that he was urged to publish whatever he had thus far put in written form upon the subject. There was a general feeling that he had a message and a mission from God.

And so came the year 1792, and another meeting of the Association at Nottingham. Carey was one of the preachers, and he chose that ever-memorable text, Isa. 54 : 2, 3. His two main heads became the motto, not only of the society subsequently formed, but of the missions of the new century :

EXPECT GREAT THINGS FROM GOD.  
ATTEMPT FOR

Into this sermon he threw all the mighty energy of his aroused being. All the faith nourished for years by communion with God, all the facts slowly gathered and arranged, all the fire and fervor that the kindling of holy zeal had created, found expression in that sermon. And so it was promptly resolved that at the next meeting, to be held in Kettering, in autumn, a plan should be formulated for a society to propagate the Gospel among the heathen. On October 2d, 1792, the meeting was held in Mrs. Beeby Wallis's back parlor, after the public service of the day in Andrew Fuller's chapel ; and so the great ship was launched.

As this article is mainly concerned with the homes of Carey, we do not tarry over details as to the various steps taken to get this new-launched enterprise completely fitted for its venture upon an unknown sea. Suffice to say that on November 9th, 1793, Carey, with his wife and his colleague, John Thomas, landed in Calcutta after a voyage of nearly five months.

Calcutta was not to be Carey's home. It was too costly a place of abode, and the pioneer band of missionaries removed to Bandel, near Hooghly ; but even here, among Europeans who found this a convenient resort from Calcutta, Carey could not work out his grand conception of a missionary's life. He felt that to fulfil his mission he must become as a *companion and equal of the people* to whom he was sent. Nuddea was visited with the expectation of building a native hut and living like the common folk ; but a short time sufficed to return these pioneers to Calcutta, where Carey found himself a stranger without friends or means to feed his family, and his wife and two children ill of dysentery. In fact, he had but one Friend left, but He, all-sufficient ; and he did not shrink or turn back.

While in Calcutta he heard of some jungle land in the Soonderbuns, which could be had gratis for three years, and of a bungalow at Dehatta which could be put at his disposal till he could build a dwelling. He started for Dehatta and actually cleared the land and built a hut ; but God had other plans, and a strange providential offer came from Mr. George Udny at Malda, two hundred miles away, who was adding new factories to his indigo plant, and needed two new managers. Carey, in June, 1794, became superintendent at MUDNABATTY, on a salary of 2400 rupees yearly. At once he sent word to Secretary Fuller that no more supplies would be needed from home, and the "indigo manufacturer"



THE OLD CHAPEL AT HACKLETON.  
(NOW USED AS A DWELLING.)



WIDOW WALLIS'S HOUSE AT KETTERING.  
(WHERE THE BAPTIST MISSIONARY SOCIETY WAS FORMED.)

started anew on his mission, studying Bengali, beginning a school, using every opportunity of speaking to the natives, and meanwhile going forward with his first translation of the Scriptures. While at Mudnabatty his little boy Peter died, and it was all he could do to get the body buried without doing it himself, so foolish yet so formidable are the caste laws of India. At Mudnabatty he continued till 1799. Then Mr. Udny's financial embarrassment caused him to open at Kidderpore a factory for himself.

But SERAMPORE was the next home which God meant for William Carey, and there the great missionary enterprise was to find its true and permanent field.

To outsiders it may seem that Carey's time at Mudnabatty was lost. He did not so regard it. He wrote to Fuller that he could see God's hand in it all, preparing him to carry on a self-supporting mission. At Mudnabatty he learned all the methods of agriculture available in the country, came to understand native notions and customs and trickeries, and studied the most economical methods of housekeeping. He proposed a sort of Moravian *community of goods* and household life. Seven or eight families could, if such method were pursued, live at a cost scarcely larger than that of one. He asked for more missionaries to be sent prepared to live on this plan, having a number of little straw tenements arranged in a line or square, and all held in common, with stewards elected to manage the community and with fixed rules for guidance. This plan was the basis of the mission at Serampore. While at Kidderpore Carey had been joined by Mr. Fountain, his first recruit.

Serampore, fifteen miles from Calcutta, was a Danish settlement, where, in 1755, a few Danes had bought a plot of land and built a factory. It was at the close of the eighteenth century commercially very prosperous. When by Andrew Fuller's energy four new missionaries were sent out—Messrs. Grant, Brunsdon, Marshman, and Ward—the hostility of the East India Company drove them to seek refuge under the Danish flag, and they met at the hands of Colonel Bie, who had been religiously taught by the devoted Schwartz, a most cordial welcome. A curious blunder at first threatened them with expulsion, for a newspaper announced their arrival as that of “four *Papist*” (instead of Baptist) “missionaries.” Lord Wellesley, governor-general, had no inclination to harbor French spies, who were inclined to take advantage of foreign territory to carry on their designs, but a little investigation satisfied him that he was mistaken, and the brethren remained unmolested.

It was on January 10th, 1800, that Serampore became Carey's home—his wife being out of health, and four children now being dependent upon him. A good-sized house in the middle of the town was bought at a very reasonable cost (less than \$4000). It had two rooms on each side of a large portico, and three others connected with the property, one serving as a printing-office, where the press which Carey happily obtained be-

came the creator of Bibles for India. Here, with Marshman and Ward, the "consecrated cobbler" was to spend many years of active service, laying strong foundations for the future of missions to the Hindus.

(*To be continued.*)

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## THE BIBLE WORK OF THE WORLD.

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

Nineteen centuries ago the world had only one translation of the Bible—the Septuagint—the Bible of the Hellenistic Jews, the Bible of the apostles and first Christians. This translation was the first missionary to make the Gentile world acquainted with monotheism, and prepared the way for the introduction of Christianity. The influence of this version was felt so much among the Jews in the early Christian times that the rabbis regarded the day on which this translation was made as a great calamity, equal to that of the worship of the golden calf. To supersede the Septuagint, men like Aquila, Symmachus, and Theodotion undertook new versions into Greek. The object failed, and only fragments of these translations are now extant, while the Septuagint is studied, and scholars are at work to bring out such a recension which will give us the best possible text that can now be attained.

In the course of time other translations were prepared, and when the Reformation was ushered in, the European nations had the Bible in English, Anglo-Saxon, Old Erse, Flemish, German, Bohemian, Provincial, Gothic, Latin, Greek, Slavonic; in Asia the Bible was read in Hebrew, Aramaic, Samaritan, Syriac, Armenian, Georgian, Arabic, Persian; and in Africa the great deeds of God were read in Koptic (in its three dialects) and Ethiopic. The Reformation, which encouraged the reading and study of the Bible, also promoted the work of translation, and at the beginning of this century the European nations read the Bible in Welsh, Gaelic, Erse, Manx, French, Basque, Spanish, Portuguese, Old Norse or Icelandic, Norwego-Danish, Swedish, Lapp, Dutch, Finn, Russ, Rouman, Lifu, Polish, Wendish (in two dialects), Osmanli-Turki, Magyar, Italian, Romansh, Lett, Karniola (or Sloven), Ehst (Reval dialect), Nogai (Krim dialect). Asia had received the Bible in Sinhali, Malay, Tamil, Formosa, and America in New England. Altogether, the Bible existed, at the beginning of this century, in 54 languages, or, rather, 51 languages and 3 dialects, representing Europe, with 36; Asia, with 11; Africa, with 2, and America, with 1 language; and when this century closes the Bible will be read in about eight times as many languages on the globe of the earth—*i. e.*, in about 400 languages. Large as this number may seem, and beautiful as such a collection of Bible versions may appear, yet it would only represent a fraction of what has really to be done. It is certain that there are more than 2000 languages in the world. No finality has been at-

tained, or is likely in this generation to be attained, as the face of the earth has not yet been fully explored. Many of these languages are not likely to attain the honor of being entrusted with the oracles of God ; they will perish before their turn comes. The field is large. The population of the earth, roughly estimated, is about 1,403,000,000—viz., Europe, with 312,500,000 ; Asia, with 800,000,000 ; Africa, with 200,000,000 ; America, with 86,000,000 ; and Oceania, with 4,500,000. To supply all with the Word of God cannot be the work of one century or of two. And since we cannot foresee the future, we must be thankful for what has been done in the past and what is done at present.

The first in the field to promote Bible work was the Society for Promoting Christian Knowledge, founded in 1698. It was followed by the Society for the Propagation of the Gospel in Foreign Parts, organized in 1701. In Germany the Canstein Bible Institute was founded at Halle in 1710 ; and when the British and Foreign Bible Society was organized in 1804, eight societies already existed which distributed Bibles. With the organization of the British Bible Society a new era in Bible work commenced. It became the feeder and promoter of many kindred societies, and the work of translating the Bible into many languages was promoted as never before. About 80 Bible societies were organized after the formation of the British and Foreign Bible Society ; and it may be said that nearly 100 societies are now supplying the world with the Word of God. Some of these societies have only a local importance ; others, as the British and Foreign Bible Society, the American Bible Society (founded in 1816), the National Bible Society of Scotland (founded in 1861), have a cosmopolitan character, having their agencies in many countries. Thus the British has its agencies in France, Belgium, Germany, Austria and Hungary, Italy, Spain, Portugal, Denmark, Norway, Russia, Turkey and Greece, Morocco, North Africa, Egypt, Palestine, Persia, Burmah, Malaysia, China, Manchuria, Corea, Japan, South America, West Indies, with about 700 colporteurs at work, who go about from hamlet to hamlet, from village to village, and from city to city selling and distributing the Bible.

The American Bible Society's foreign agencies are in the Levant, La Plata, Japan, China, Brazil, Mexico, Persia, Cuba, Venezuela, Siam, and Central America, which, besides the agents, employed in the year 1893 331 persons in distributing the Scriptures in foreign lands. The foreign circulation amounted in 1893 to 482,893 Scriptures, either as a whole or in portions.

The National Bible Society of Scotland has foreign agencies in Africa, Austria, Belgium, Brazil, China, Dutch Guiana, France, Germany, Holland, India, Italy, Japan, Norway, Portugal, Spain, Sweden, Turkey ; it employed during the year 1893 over 400 colporteurs, who circulated 512,219 Scriptures. The lion's share, of course, belongs to the British and Foreign Bible Society, with its circulation of over 1,000,000 Scriptures in foreign lands.

Besides these societies there are a number of others which promote the translation of the Bible into foreign tongues. Such are the Bible Translation Society (Baptist), the Netherlands Bible Society, the Russian, Basle, Bremen, Coire, Danish, Norwegian, Prussian, and Barma Bible societies ; the Baptist Missionary, Moravian Missionary, Church Missionary, London Missionary, American Baptist Missionary societies ; the American Board of Foreign Missions, the American Presbyterian Missionary Society, the Melanesian, Universities, Free Church of Scotland, Canada Presbyterian missions, Wesleyan Missionary Society, and United Methodist Society. All these societies have more or less promoted the dissemination of the Scriptures in foreign countries.

In general it may be said that the circulation of the Scriptures is done by colporteurs ; and in countries where a colporteur can address a woman without hesitation the work is not so difficult. But not so with the women in the East. Their circumstances are so peculiar that special measures had to be adopted as would make a genuine circulation of the Scriptures among them eventually possible. The zenana must be entered by female Bible circulators. Some general knowledge of the Bible and an interest in its message must be produced by reading it to female listeners. They must be persuaded to learn to read it for themselves, and so be led to buy copies of their own. To achieve this, so-called " Bible women " have of late years been employed in the East for that special purpose ; and the effort has proved successful, and at present about 400 such female helpers are employed in the field, doing a great work, especially in India, also in Syria and Palestine, Egypt, China, Mauritius, and Seychelles.

Another feature of modern Bible work is the care of the blind, who are found in large numbers, especially in the East. To provide them with the Word of God the Scripture is printed in raised characters, either according to the method of Moon or of Braille. Wherein the difference of the two methods consists I am not aware ; but the fact remains that the Bible as a whole or in part has thus far been prepared for the blind in Amoy, Arabic, modern Armenian, English, German, Hebrew, Japanese, Russ, Spanish, Swedish, and Welsh.

In reviewing the work of the Bible in the different countries, it must be said that, as regards Europe little of translation work is left to be done. As regards Asia, much remains to be done. In India there is still a harvest to be got in from the province of Assam, the regions behind Kashmir and Afghanistan, the province of Barma, the Central Provinces, and the Andaman Islands. Many are yet the isles which still wait for the law of the Lord in their vernacular. The same may be said of Africa. Great is the number of African languages, which no man knoweth, but which will be revealed in after ages. In North America little remains for the future, as the English is destined to be the educational language of the natives, which will gradually though surely lead to the extinction of the native vernaculars. In Central and South America much is yet to be done. The

question is merely whether the Spanish and Portuguese or the native languages are to be the vehicle of instruction. In Oceania the work of Polynesia and Mikronesia seems to be nearly done ; but there yet remains much to be done. Australia is not yet represented on the list of Bible societies.

It would be tiresome to give a list of all translations now extant. In a great many cases only a book or a few books of the Bible have thus far been translated. Yea, some of the languages into which translations were made at an early period are now obsolete, and the translation remains only as a witness of self-denying diligence. This was especially the case with some Asiatic languages ; and it is worthy of consideration that a very fine linguist speaks of *conquering, permanent, isolated, moribund, dead* languages, and of such as have *uncertain future*. He only regards the following as conquering : (1) Arabic ; (2) Bengali ; (3) Dutch ; (4) English ; (5) French ; (6) German ; (7) Hindi ; (8) Malay ; (9) Mandarin ; (10) Persian ; (11) Portuguese ; (12) Russ ; (13) Spanish ; (14) Swahili ; (15) Hausa ; (16) Italian ; (17) Yariba ; (18) Zulu.

As this is a matter which the future can only decide, we will not dwell on it any further, but give an alphabetical list of those languages into which the Bible as a whole, or the New Testament (with or without the Psalms) have been translated, together with the locality where the version is circulated or for whom it is designed.

#### A. BIBLES.

1. Acra or Gâ, eastern part of Gold Coast.
2. Amharic, Abyssinia.
3. Amoy, Amoy and Island of Formosa.
4. Aneityum, Aneityum, New Hebrides.
5. Arabic, W. Africa.
6. Armenian :
  - I. Ancient, S. Russia, Asia.
  - II. Modern " "
  - III. Ararat, Russian Prov. of Caucasus.
7. Armeno-Turki, for Armenians using the Turkish language with Armenian character.
8. Assami, Assam, Cent. Brit. India.
9. Batta-toba, for Battas of N. Sumatra.
10. Bengali, Prov. of Bengal.
11. Bohemian, for Czechs of Bohemia, and Slovaks of Hungary.
12. Bulgarian, Bulgaria, Rumeia, and Macedonia.
13. Burmese, Burma.
14. Canarese, throughout the Mysore Prov. of Canara.
15. Chinese, China.
16. Chuana, Bechuana and Matabele tribes of S. Africa.
- 16a. Cree (Eastern), Cree Indians, Hudson's Bay territory.
17. Croat, Servia, Bosnia, Herzegovina, Montenegro, Croatia, etc.
18. Dakota, for Dakota Indians.
19. Danish, Denmark, etc.
20. Dutch, Holland and Dutch Colonies, and S. African republics.
21. Dyak, Borneo.
22. Efik, W. Africa.
23. English, Brit. Empire, etc.
24. Eskimo, Labrador.
25. Esth-Reval, N. part of Esthonia.
26. Fiji, Fiji Islands.
27. Finn, Finland.
28. Flemish, Belgium.
29. French, France, Colonies, Canada, Switzerland, Belgium, etc.
30. Fûh-Chow, Prov. of Fûhkien.
31. Gaelic, Highlands of Scotland.
32. German, Germany, Austria, etc.
33. German-Hebrew, for German Jews.
34. Greek, Ancient, for Greek churches.
35. " Modern, for Greeks.
36. Gujarathi, Surat and Prov. of Gujarat.
37. Hawaiian, Sandwich Islands.
38. Hindi, Hindustan.
39. Hindustani or Urdu, for the Mohammedans of India.
40. Hungarian, Magyars of Hungary and Transylvania.
41. Icelandic or Norse, Iceland.
42. Irish or Erse, Ireland.

43. Italian, Italy.
44. Japanese, Japan.
45. Javanese, Java.
46. Kafir or Xosa, Kafir Land.
47. Khasi, Khasia Hills, Cent. Brit. India.
48. Lapp, Russian and Swedish Lap-land
49. Latin, for students.
50. Lett, Livonia and Courland, N. Russia.
51. Lifu, Loyalty Islands.
52. Lithuanian, Prov. of Lithuania, N. Russia.
53. Malagasi, Madagascar.
54. Malay, Malay Peninsula, Island of Sumatra, Java.
55. Malayalam, Travancore and Malabar.
56. Manx, Isle of Man.
57. Maori, New Zealand, Polynesia.
58. Marathi, Bombay Presidency.
59. Massachusetts, for Massachusetts Indians.
60. Mongol (literary), Mongolia.
61. Mpongwe, region of the Gaboon River.
62. Norwegian, Norway.
63. Otahi or Ashanti, Gold Coast.
64. Persian, Persia, India, etc.
65. Polish, Poland, Austria, Germany.
66. Portuguese, Portugal and Colonies, Brazil.
67. Rarotonga, Hervey or Cook's Islands.
68. Romansch :  
I. Lower Engadine, Engadine, Switzerland.
- II. Oberland, the Grisons, Switzerland.
69. Rouman, Roumania, Transylvania.
70. Russ, Russia.
71. Samoa, Navigator's Islands.
72. Sanskrit, for Brahmans.
73. Servian, Austria, Servia.
74. Sinhali, Ceylon.
75. Slavonic, N. Russia, Europe.
76. Spanish, Spain and Colonies, S. America.
77. Suto, Basuto Land, Cape Colony.
78. Swahili, E. Africa.
79. Swedish, Sweden.
80. Swedish-Lapp, Sweden.
81. Syriac, for Syrian Church in Travancore and parts of Syria.
82. Syriac, Modern, for Nestorians in Persia and Turkey.
83. Tahiti, Tahiti, Society Islands.
84. Tamil, S. Brit. India.
85. Telugu, " "
86. Tonga, Friendly Islands.
87. Trans-Caucasia-Turki, Trans-Caucasia and N. W. Persia.
88. Turkish, Turkey.
89. Turko-Greek, for Greek Christians using the Turkish in Greek characters.
90. Uriya, Prov. of Orissa, Cent. Brit. India.
91. Welsh, Wales.
92. Wendish, Upper, Saxon Lusatia.
93. " Lower, Prussian Lusatia.
94. Yoruba, Yoruba Land.
95. Zulu, Kafir Land.

Some of these Bibles are also printed in the Roman character besides the vernacular, and are extant in different recensions, each of which has its own merits. Most prominent in that respect is the Chinese version, which is extant in five different recensions. Efforts are, however, now made to produce one version which is to take the place of the now existing ones.

## B. NEW TESTAMENTS.

(Where a \* follows the name, it means that the Psalms are also published.)

1. Albanian Ghég\*, N. Albania.
2. " Tosk, S. Albania.
3. Aniwa, Aniwa, New Hebrides.
4. Bandalkhandi, a district between the Prov. of Bandalkhand and the sources of the Nerbudda River.
5. Basque (French), Departments of the Pyrenees and Navarre.
6. Batta-Mandailing, for Battas of S. Sumatra.
7. Bhatniri, Bhatnir, W. of Delhi.
8. Bikaniri, Bikanir, N. of Marwar.
9. Breton,\* Prov. of Brittany.
10. Bruj, Prov. of Muttra.
11. Canoj, in the Doab of the Ganges and Jumna.
12. Canton, Canton and neighborhood.
13. Carshun, Mesopotamia, Aleppo, etc.
14. Catalan, Prov. of Catalonia.
15. Cherokee, for Cherokee Indians.
16. Chipewyan, for Indians in S. States of the U. S.
17. Corea, Corea.
18. Creolese, Danish W. I. Islands.
19. Dakhani, for Mohammedans in Madras Prov.
20. Dogri, in N. districts of Lahore.
21. Ebon, Marshall Islands, Micronesia.
22. Esth (Dorpat)\* S. part of Esthonia.
23. Ethiopic,\* for the Church in Abyssinia.

24. Ewé, \* W. part of Gold Coast.
25. Fanti, Fanti, in the neighborhood of Cape Coast Castle, W. Africa.
26. Galla, Galla country, E. Africa.
27. Ganda, U-Ganda, N. of Victoria Nyanza.
28. Georgian, \* Georgia, Cent. and W. Caucasus.
29. Greenland, Greenland.
30. Gurhwali, Prov. of Gurhwal, W. of Kumaon.
31. Hakka, \* Prov. of Kwantung.
32. Harauti, Prov. W. of Bandakhand.
33. Hausa, Hausa tribe, Africa.
34. Hebrew, for Jews.
35. Herero, \* Damara Land, W. Africa.
36. Hungarian-Wend, \* for Wends in Hungary and Carniola.
37. Iaian, \* Uvea, Loyalty Islands.
38. Igara, W. Equatorial Africa.
39. Indo-Portuguese, for Portuguese settlers in Ceylon and Indian seas.
40. Jatki, Panjab.
41. Judæo-German, for Jews in Poland, Galicia, S. Russia.
42. Judæo-Spanish, Spanish Jews in Turkey.
43. Kashmiri, N. Brit. India.
44. Kazak-Turki, for Tartars in vicinity of Orenburg.
45. Kirghiz-Turki Siberia and Turkestan.
46. Kongo, W. Equatorial Africa.
47. Konkani, the Konkani.
48. Kumaoni, Dist. of Kumaon, W. of Palpa.
49. Malay (Low), Batavia, etc.
50. Manchu, Manchuria, N. China.
51. Manipuri, Manipur, S. of Assam.
52. Maré, \* Loyalty Islands.
53. Marwari, Marwar, N. of Mewar.
54. Mongol (Kalmuk), for Kalmuks on the Don and Volga, in Russia, etc.
55. Mordwin (Ersa), for a tribe on the banks of the Oka and Volga, Russia.
56. Mota, Banks' Islands, Melanesia.
57. Muskokee, for Creek Indians.
58. Nama, \* Great Namaqua Land.
59. Negro English, Surinam, Dutch Guiana.
60. Nepal, kingdom of Nepali.
61. Ng'anga, around Lake Nyassa.
62. Ningpo, Ningpo and neighborhood.
63. Niué, Savage Island.
64. Nogai, for Tartars in Ciscaucasia.
65. Nyanja, E. Equatorial Africa.
66. Oojein, Prov. of Malwah, Cent. India.
67. Pali, Ceylon, Burma, Siam, etc.
68. Palpa, below the Himalayas.
69. Pangasinan, Luzon, Philippine Islands.
70. Panjab, N. portion of the Panjab.
71. Parsi-Gujarati, for Parsis in Bombay Prov.
72. Pashtu, Afghanistan.
73. Pedi, N. Transvaal, S. Africa.
74. Pegu, Prov. of Pegu, Indo-China.
75. Piedmontese, Piedmont.
76. Ponape, Mikronesia.
77. Popo, \* Dahomi, between the Volta and Lagos.
78. Romansch (Upper Engadine), Engadine, Switzerland.
79. Rotuma, Rotuma, Melanesia.
80. Ruthen, Little Russia.
81. Samogit, in government of Kovno.
82. Sanguir, \* Sanguir Islands.
83. Santali, \* a tribe in N. W. Bengal.
84. Shan, Indo China.
85. Shanghai, Cent. China.
86. Siamese, Siam.
87. Sindhi, Prov. of Sindh.
88. Slovak, Austria-Hungary.
89. Sundanese, W. part of Java.
90. Susu, W. Equatorial Africa.
91. Su-Chau, Cent. China.
92. Taleing, Burma.
93. Tauna, Tauna, New Hebrides.
94. Tcherniss, N. Russia, Europe.
95. Temne, W. Equatorial Africa.
96. Tibetan, Tibet.
97. Tonga, S. E. Africa.
98. Tukudh, Tukudh Indians, Youcon River.
99. Tulu, a tribe W. of the Mysore.
100. Uvea Island, \* Melanesia.
101. Yao, E. Equatorial Africa.

What has been remarked above concerning the Bibles concerns also the New Testament. Besides editions containing only the translation in the vernacular, so-called diglott editions have been published from time to time, and their usefulness is acknowledged more and more. Such diglott editions of the Bible in part or as a whole exist in :

Aimara-Spanish.  
Amharic-Ethiopic.  
Arabic-Coptic.  
" English.  
" French.  
" Ethiopic.

Arabic-Hausa.  
" Syriac.  
Armenian, Ancient, Modern.  
Bengal-English.  
Breton-French.

Bulgar-Hebrew.  
" Slavonic.  
Bullom-English.  
Canarese-English.  
Chinese-Japan  
Coptic-Arabic.

Dutch-English.	German-Italian.	Marathi-Gujarati and Urdu
English-Arabic.	Gitano-Guarani.	Norwego-Danish-English.
“ Bengali.	Greek-English.	“ Norse-
“ Bullom.	“ French.	“ Lapp.
“ Canarese.	“ German.	Norse-Lapp-Norwego-Da-
“ Dutch.	“ Latin.	nish.
“ French.	“ Tosk.	Polish-Hebrew.
“ German.	Gujarati-English.	Russ-Hebrew.
“ Greek.	“ Marathi and Sans-	“ Slavonic.
“ Gujarathi.	krit.	Russ-Lapp-Swedish.
“ Hebrew.	Gujarati-Marathi and Urdu	Sanskrit-Bengali.
“ Italian.	Guarani-Gitano.	“ English.
“ Japanese.	Hebrew English.	“ Gujrati.
“ Malayalam.	“ German.	“ Malayalam.
“ Marathi.	“ Judeo-Spanish.	“ Marathi.
“ Norwego-Danish.	“ Russ.	“ Telugu.
“ Osmanli-Turki.	“ Bulgar.	“ Uiiya.
“ Spanish.	“ French.	Slavonic-Bulgar.
“ Swedish.	“ Osmanli-Turki.	“ Russ.
“ Tamil.	“ Magyar.	Spanish-Aimara.
“ Telugu.	“ Italian.	“ English.
“ Urdu.	“ Polish.	“ Judeo-Hebrew.
“ Welsh.	Italian-English.	“ Latin.
Ethiopic-Amharic.	“ French.	Swedish-English.
Flemish-French.	“ German.	“ Swedish-Lapp.
French-Arabic.	“ Hebrew.	“ Russ-Lapp.
“ Breton.	“ Latin.	Swedish-Lapp-Swedish.
“ English.	“ Maltese.	Syriac-Arabic.
“ Flemish.	“ Osmanli-Turki.	Tamil-English.
“ German.	Japan-Chinese.	Telugu-English.
“ Greek.	“ English.	“ Sanskrit.
“ Hebrew.	Latin-Italian.	Tosk-Greek.
“ Maltese.	“ Greek.	Turkish(Osmanli)-English.
“ Osmanli-Turki.	“ Osmanli-Turki.	“ French.
“ Piedmont.	“ Spanish.	“ Hebrew.
“ Romaic.	Magyar-Hebrew.	“ Italian.
“ Vaudois.	Malayalam-English.	Urdu-English.
German-English.	“ Sanskrit.	“ Marathi and Gujara-
“ French.	Maltese-French.	thi.
“ Greek.	Marathi-English. [krit.	Welsh-English.
“ Hebrew.	“ Gujirati and Sans-	

As far as our rapid survey is concerned our task is done, but not that of Bible societies. What remains to be done? Much every way. In some parts of the globe only one portion of the Bible has been translated, and this one portion means that in course of time the whole book ought to be translated. Earlier translations, prepared with a deficient knowledge of language, need revision. In a word, much has already been accomplished; still more is to be done, for *dies diem docet*.

## THE ANGLO-SAXON AND THE WORLD'S REDEMPTION.—I.

BY REV. D. L. LEONARD, OBERLIN, O.

Nations and races, as well as individuals, are called of God, ordained and set apart to a specific work for the furtherance of His kingdom upon earth. Endowed with especial fitness for the appointed task, they are also providentially trained, and in due time are inducted into their high office, their Divine calling. This accepted and fulfilled, they become notable

instruments in the accomplishment of His beneficent and sublime designs in behalf of a lost race. With this fact in mind, of which history affords so many striking illustrations, mention is often made of three peoples in particular of the ancient world, which with gifts and tasks exceedingly unlike, yet played each its essential part, and all wrought wondrously together, both to prepare redemption for the world and the world for redemption. Thus among other things was supplied by the Jew, through the Scriptures, the knowledge of the true God and of that righteousness which is acceptable with Him. The Greek contributed a magnificent language and a civilization in which the Gospel could find expression. And the Roman, with his world-wide empire, made communication easy, brought peace everywhere from the Euphrates to the Atlantic, and a great advance toward the unity of mankind. But not nearly so much attention has been directed to a fourth people, which may not unfitly be esteemed the modern successor or representative of the entire three together, and in the universal diffusion of Christianity to be doing single-handed what was parcelled out among them all. Here, however, is a story which, embracing the call, the preparation, the entrance on the work, the achievements made to date, and the outlook for the future, certainly takes high rank among the wonderful works of God. It sweeps across two thousand years and encompasses the globe, touching every land and nation.

But on the very threshold a definition is in order, and an explanation. The term Anglo-Saxon is employed in its broadest signification, and so embraces "the English race; all persons in Great Britain and the United States and in their dependencies, who belong actually or nominally, nearly or remotely, to the Teutonic stock of England; all English-speaking or English-appearing people." And, further, in all that follows there is disposition not the least to boast or to praise. The theme is far too lofty, too sacred, and too solemn for that. Besides, human wisdom and design have played but an insignificant part, while human folly and iniquity often appear. There was a marvellous providence at work from first to last. The purpose and the might in origin were Divine. As often as anyway the end was achieved by overruling the schemes of men, making their wrath and transgression to praise God, so that all the glory and the honor belong to Him alone, while to the Anglo-Saxon belong always humility, and often sorrow and shame.

Going no further back than their home in Britain, it is important to take note of the physical environments within which the people under view were planted, and by which for centuries they were wrought upon and profoundly affected in character. And first they were islanders, therefore sufficiently sundered from the adjacent continent to maintain an independent career, though also near enough to receive and give continually. How different would have been the history of the world, of Christianity as well, had no subsidence of the coast of Western Europe occurred! Then this island home was thrust out far into the deep, looking toward the New

World to be discovered in due time, and where the race was to find its roomiest dwelling-place and its most characteristic development. The soil was fertile, and mineral wealth was sufficiently abundant, while the climate, healthful and invigorating, was favorable for the production of a race able grandly to endure and achieve.

We notice next some of the excellent ingrained and ineradicable qualities of the original stock, and the elements added later to ennoble and refine it. Three tribes from lower Germany were united in the Conquest, all sturdy, fierce, passionate, impetuous, warlike, given to gross sins of the flesh, and yet liberty-loving and with a strong touch of the worthy and lofty. Scarcely had Britain, after centuries of battle and slaughter, been conquered, when in long and dreadful succession other bands of semi-pirates poured in, the Danes of kindred blood, to gain extensive possessions, then to settle down as neighbors and friends, and finally to coalesce. Then later still the Normans entered the island, reduced to subjection Saxons and Danes alike, and ruled with a rod of iron; but with William came also a higher civilization, more of culture and refinement, a vastly improved civil and judicial system. Again conquerors and conquered were of not distant kin, and in the end dwelling side by side the foes became fellow-citizens, their blood flowed together, and to the Saxon phlegm was joined the Norman fire. In later centuries were introduced yet other elements, like Scotch and Irish, Fleming and Huguenot, while into the Greater Britain of the New World have flocked by the million the representatives of well-nigh every nation under heaven, but all only to be absorbed and assimilated, and so to become an integral part of the Anglo-Saxon race.

A few words about the language, which is destined to play a most important part in the diffusion of the Gospel into all lands. Of course English speech was profoundly affected by all the political changes to which allusion has been made. The vocabulary has been enriched from a great variety of sources. "By mixture with the Celtic and Latin of the Anglo-Saxon period, and later with the kindred Scandinavian and with the old French of the Norman and other dialects, especially with the Norman French as developed in England, and with later French, and finally in consequence of the spread of English exploration, commerce, conquest, and colonization, with nearly all the great languages of the globe, English has become the most composite language spoken by man." And yet through all the additions and transformations the original Anglo-Saxon qualities have held their own. The structure, the bone and sinew, have continued to the present hour. "The vocabulary of common life is still about three fourths Anglo-Saxon; but the vocabulary of literature contains a majority of words of foreign origin, chiefly Latin or Greek, coming in great part through the Romance tongues, and of these chiefly through French." The English tongue, which is already employed by more millions than that of any other European people, and is almost certain to be an instrumentality for the universal spread of Christian civilization, is already cosmopolitan

in its contents, and thus during many centuries has been fitting for its sublime service to humanity.

In full keeping with all the rest for importance has been the civil and political history of the race. The Anglo-Saxon is emphatically the apostle of free institutions, of government which is at once constitutional, representative, and popular. Tacitus tells how ardently the Teutons of his time loved liberty, and our forefathers carried with them across the Channel this noble passion which they have never lost. In one degree or another among them the rights and privileges of free men have always been recognized, or, except at intervals, English rule has been of the people, by the people, and for the people, and, on the whole, with a steady enlargement of the political sphere of the individual. The tendency has been irresistible toward democracy and universal suffrage. The despotism of kingcraft and privilege had a long lease of life, but in spite of such usurpation and tyranny—yes, often by means of them, the masses have been able to rise to dominion; and through such impressive steps as Magna Charta, the Bill of Rights, the Reform Bill, habeas corpus, and trial by jury. Little by little the functions of the executive, the legislature, and the judiciary were separated, the law-making body was divided into the lower and the upper houses, with the real power passing more and more into the hands of the popular branch. The highest development was not reached until the great American Republic came into being, with its carefully adjusted federal and state authority, and the sphere of both fixed by a written constitution. It is only the Anglo-Saxon who loves liberty better than life, is not afraid of freedom for the masses, undertakes to fit for its exercise by bestowing the priceless gift, and wherever he goes up and down the earth carries with him the germs of popular institutions which are sure speedily to spring into life. Second only in value to the religious mission of this race, so highly honored by the Divine call, is the political benefit destined to be conferred by it upon the whole human family.

Another, and in many respects the most important, portion of the providential preparation for their world-mission is found in connection with the religious history of the English people. A moral earnestness, a deep seriousness, may be traced back to the beginning. Woden and Thor were loved and served with all their might until conviction changed, and then allegiance was as hearty to the new Master. The mission of Augustine and his troop of monks to England in A.D. 596 was a most momentous one, is worthy to be compared with the crossing of Paul into Europe, for it meant, as no other event, a pure Gospel first lived worthily at home, and then carried to every continent and island under heaven. To be sure the papacy gained control and bore sway for a thousand years, but submission was never quite as thorough and abject as upon the Continent. Rebellions political and moral broke out from time to time. Wickliffe struck a blow which was never forgotten; and when the set time was come for reformation the course of progress was strange in the extreme. The people de-

sired no change, and as for King Henry, he sought only to add the Pope's prerogatives to his own. But he allowed the English Bible to appear. Under his successor the Reformation received divers marks of royal favor and gained a firm footing upon British soil. When Mary would expel heresy with the fagot not many were frightened, but multitudes were filled with horror, and the hundreds who fled only employed themselves abroad in drinking deep of the forbidden waters with Calvin and Zwingle, and returned after her death tenfold greater heretics than before. The popular tide had now fairly set toward the new faith, and under Elizabeth's *régime* of repression and regulation first the stiff-necked Puritans began to appear, and then out from them came the Separatists, Presbyterians, Independents, Baptists, Quakers, and what not, to the wildest of sectaries. It was worse than nothing that for two generations the Stuarts, the Lauds, and the Jeffreys strenuously endeavored with imprisonment and death to suppress dissent. The Anglo-Saxon was at length thoroughly aroused. The sacred right to think and conclude began to assert itself with a determination which nothing on earth could break, while the English Bible, pored over diligently and passionately loved, had quickened the English conscience into an unquenchable life; and when the Revolution of 1688 was complete, England was found wholly and intensely Protestant, and though Episcopacy was made the official religion of the realm, a large place was given to nonconformity in which to live and make itself felt.

But this was not all, it was scarcely the half of what was now gained for reformed Christianity. During those years of strife when king and prelate would lord it over God's heritage, the Pilgrims had fled their country, and in New England had planted a new Church and a new State, where democracy and Protestantism could cut loose from the entanglements of the Old World, and could unfold unhindered according to their nature under the tuition of the Divine Spirit. Here the Church was no longer to be fettered and degraded by the domination of the State. Civil law should no longer meddle with matters of conscience, of religious faith and affection. The Church should no longer be allowed to lean on the civil arm for support. The work of the Gospel both at home and abroad must depend upon the voluntary gifts of those who love truth and righteousness. It is just here that the United States have made the most valuable contribution to religion.

So much for the more than a thousand years of preparation, of training the Anglo-Saxon for the accomplishment of his world-mission. Until within a century and a half the theatre of his activity was a narrow and humble one, was confined wholly to the little home island and a slight fringe of settlements stretching from Plymouth to Savannah. As yet no hint had been given concerning the astounding and unparalleled expansion just about to begin; for after this race had been fitted in character, in qualities spiritual, intellectual, political, and social, it was needful next that immediate contact with all the world should be secured, in order that

the redemptive forces now resident in the English people might be applied in every land from the equator to the poles. Their eyes were thus to be made actually to see the lamentable case of humanity perishing without the Gospel, and thus their hearts be made to feel, and also by various intimate relations established, the conviction be kindled that verily they ought to carry salvation. And the instrumentalities providentially employed to secure this universal presence and touch were these three—commerce, colonization, and conquest, and the last two following upon the first. This part also of the Divine plan was concealed for generations. Through a long period Spain and Portugal were the trading nations of Europe, while the Dutch were the next to set forth far over seas in search of wealth and dominion. After these French enterprise began to push vigorously toward the East and toward the New World, and seemed as good as certain to possess permanently great trans-oceanic empires, while meantime Britain sat supine, made few ventures in remote regions, and ambition was confined to affairs at home and among her neighbors; and this in spite of the fact that, being islanders, the vocation of Englishmen was by nature fixed as maritime, and of the further fact that in the race was no lack of daring and readiness to endure.

The terrible approach of the Spanish Armada supplied the needed impulse. In that day the nation came suddenly to itself, and then came into being both the British navy and the commercial marine. Drake and Hawkins were rough pioneers of what a host of sailors and sea-dogs. Within a dozen years the East India Company was chartered, which at once opened trade with Southern Asia, and before the end of the next decade English settlers were found upon James River and Massachusetts Bay. In due season at the west North America became Anglo-Saxon, and upon the opposite side of the globe an empire extending from the Himalayas to Cape Comorin, and including one fifth of the earth's population, passed into Anglo-Saxon hands. The middle years of the eighteenth century (1757-59) must be regarded as among the most momentous in human history, since they saw the expulsion of Catholic France both from the New World and from the Indian peninsula, and lifted to the pre-eminent place of political power the nation destined with its colonies to be beyond all odds the foremost representative of Protestantism, as well as the world's supreme evangelizing force. Before the close of that century Captain Cook had completed his discoveries in the South Seas, which added Australasia to the British domain. Before the Napoleonic wars were over the golden opportunity was given to pluck from the hands of her enemies such prizes as Malta, the Mauritius, Ceylon, Cape Colony, Guiana, divers islands in the West Indies, etc.; and since then such have been the ceaseless vigor of diplomacy and arms, that the bulk of Africa has fallen to the share of the British lion; which means law and order, safety for life and property, all the appliances of civilization, the easy entrance and speedy diffusion of the glad tidings.

A word more before proceeding to rehearse in outline what the Anglo-Saxon has achieved in the way of founding and fostering missions in all lands, and that with reference to the most striking providence whereby this continent was possessed, peopled, filled with choicest Christian institutions, and thus a new centre was established from whence the Word of Life should be carried north, south, east, west, everywhere. When Canada and the eastern half of the Mississippi Valley were wrested from France, the entire region lying beyond that river and the Gulf coast were ruled by another power that was Latin and Catholic. But when the fulness of time had arrived "it happened" that the omnivorous Corsican held Louisiana in his clutches, though no sooner was it his than he would fain sell it to the highest bidder; and though nobody wanted that vast wilderness, and it was counted worse than worthless, the purchase was made for the Union, thus doubling the national area and turning all eyes toward the West. I need not narrate how within half a century Florida became Anglo-Saxon, and Texas, and Northern Mexico to the far Pacific, with Oregon as well, with Alaska following a little later, while the discovery just in the very nick of time of gold and silver in boundless store attracted settlers by the million. In connection with the peopling of this continent, and so the establishment here of the largest and choicest portion of Greater Britain, two phenomena are especially noteworthy, for they can scarcely be paralleled in the annals of the race. These boundless spaces were practically empty, waiting to be occupied. Only a half million or so of aborigines to be displaced, no hordes of alien race, as in India, already in possession, and hence the inhabitants of kindred stock could be easily united and homogeneous, all essentially Anglo-Saxon in character and ruling ideas. Australia, and on a much smaller scale New Zealand and Tasmania, are the only analogies possible here. And the second unmatched marvel relates to the wholesale immigration from abroad, the flocking hither of myriads to fill the social and political vacuum, so that as never before and never again a nation was born in a day! It was also a part of the same wondrous Divine ordering that for nearly two centuries the bulk of these millions came hither for conscience' sake, while almost all are either Teutons or Scandinavians, and hence *quasi* cousins to the Anglo-Saxon majority.

Arabia, notwithstanding its sacred associations, has been sadly neglected by the modern missionary churches. Organized missionary work was begun near Aden by Ion Keith Falconer, of the Free Church of Scotland, in 1885. The American mission was organized four years later. Its headquarters are at Busrah, and it has three ordained missionaries, with three native helpers. Altogether, among the eleven million of Arabians, there are only seven missionaries and four native helpers. These Arabians are rightly called the Anglo-Saxons of the Orient, and in themselves, quite aside from the history of their country, are well worth winning.

## A VOICE FROM RUSSIA.

BY A RUSSIAN CHRISTIAN.

I wish to draw a simple sketch of facts of which I have been eye-witness for years, and which may be helpful to those Christian workers on whose heart the Holy Ghost lays the desire to pray for this country or to come over and to live and work here for Christ.

Peter "the Great," correctly characterized as "the Imperial Nihilist," threw his whole energy into breaking down the old order of things, and of putting instead of it the shell or outward form of European customs and institutions, without the spirit that had been animating these forms. Thus his work was merely a denial of old traditions, for which he substituted only a new form without the backbone of solid Christian principle. The Russians lost even the amount of truth that they had been taught. The Empress, Catherine the Great, who was prominent soon after Peter I., was anything but a standard-bearer of morality. She continued the same course in her reign, and being a friend to Voltaire, she gave the taste of his writings to the nobility and to the intelligent classes, who up to the present reign considered it fashionable to talk with derision on religious subjects, and to look upon Renan and Strauss as leaders of the real "progress."

Now, thank God, the ice is broken. A moral springtide has risen upon our poor country. On the one hand, through Lord Radstock's work in St. Petersburg; on the other hand, through some of the German colonists, faithful to their God in South Russia, the pure Gospel begins to flow into Russia. Imprisonments, banishments, threatenings are all in vain. They are only an instrument in God's hands to make the fire spread more. Thank God for that fire! You who are the bearers of His holy, unquenchable fire, come over and help us.

I do not mean that the Russians were mere pagans before the appearing of these preachers from the West, but we had not heard the pure, unadulterated Gospel until these servants of God were sent to us. Our Gospel has been merely, "Do, and thou shalt live," the teaching of the old law. We did not hear the mighty Word of Christ spoken with authority in His name by His servants, "In the name of Jesus of Nazareth, rise up and walk!" Our faith was like the hell of Dante, only paved with good intentions. We had no power to carry out the works of faith. There we sat on the same spot. We could not walk by faith. We, like the Galatians, had relapsed under the ceremonial law. I remember when I first heard Lord Radstock preach on Titus 3, "Not by works of righteousness which we have done, but according to His mercy He saved us." The man spoke not only as recording a fact of the apostolic times, but spoke of this truth as of a matter of personal experience, as of a thing true and practicable in our days. He spoke of something he had himself experi-

enced, and he could not speak without convincing others. He was the bearer of a message. I listened eagerly. That was something quite new to us. We had never before heard the simple, but thrilling note of free grace. We were taught the Ten Commandments; we were taught that God is pleased with good works. But where were we to get power to do them? There I heard for the first time that Christ saves those who are not able to do good works to please God, because they are sinners. "Ah!" thought I, "that is something for me, because I am a sinner." Those men of my generation who were not altogether careless of religion used to say, "The Gospel is a beautiful book, but if we try to live according to its teaching we shall find it too difficult." Yes, the works of the law are difficult. We must have Christ. But show me the Russian priest who says that we need Christ and the Holy Ghost apart from any outward sacraments or rites or human traditions. Show me the man dressed up in the robe of a Russian priest who preaches "Christ and Him crucified." I had thought that the Holy Spirit was living in the holy men of old, but that now He could scarcely be met, at least not as before. I met a priest who had been invited to address a small company of young men in St. Petersburg, and who said he had not the presumption to say that the Holy Ghost could speak through him. This, of course, he thought of as a suitable condition of humbleness. It is a very poor and backslidden condition of a church indeed when its ministers, under a cloak of humility, call it presumption to think that they can have the Holy Ghost.

Our present emperor, on ascending the throne, granted some rights to the dissenters. He granted the right of public worship to those of the dissenters who had been deprived up to that date of that legal right. What follows is a rumor which reached my ears. All Russia knew about this law when it was proclaimed, and the elders or ministers of different dissenting bodies rushed to St. Petersburg, and were allowed to have an audience with the emperor to express their gratitude. When His Majesty saw them he is said to have asked, "But where are the deputies of the Stundists?" It was answered that they had not come. The emperor's question reached the ears of two of the elders of those South Russian dissenters. They arrived about a fortnight later, but were not admitted to the emperor. When some of the Stundist Christians were tried by the tribunal, they referred to the above law, to maintain their rights for public worship; but the magistrates answered them, "This law is given for the *raskolnics*, but you are *sectarians*." *Raskolnic* is derived from the Russian word *raskol*, just as *sectarian* is derived from the Latin word *secta*. Now *raskol* is the Russian word for *sect*. It is true that the Russians designate generally under the Russian term the older sects, and call those of a more modern origin by the Latin word *sectarians*. Is the above definition of the Russian magistrates based on justice?

Some persecuted Stundists were banished to Siberia as murderers. Some who are more faithful to God and more zealous in the work are sent

by "administrative order," that means deported by order of the administration without any previous trial. This proceeding is very remarkable, and difficult to reconcile with the clause of the Russian law which says, in St. Paul's words, "Ye must needs be in subjection to the authorities, not only because of the wrath, but also for conscience' sake" (Rom. 13 : 5). Russia is proud of her emancipation of the serfs, of her universities, of her tribunals with the jury. I wish my dear countrymen could see that this method of deporting men without the least trial is not only not in accordance with Christian culture of the nineteenth century, but was even blamed by the pagan Romans who had crucified our Lord. "It is not the custom of the Romans to give up any man before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him" (Acts 25 : 16). A government that has made the teaching of Paul on "subjection for conscience' sake" the foundation of its law, and that acknowledges the Gospel as the supreme law, is bound to give room to the conscience of its subjects, if that government means what it says.

I am convinced we have now in Russia many honest elements in those who are not afraid to go forward for truth's sake, only they must first know the truth. I believe we are on the eve of a glorious day that will dawn upon Russia. We want only a united effort from those who know the truth and who are perhaps called to say that which will not be heard if we say it. We have had many teachers from the West since Peter the Great, but they have so much confused us by their doctrines that we have come to mistrust them. Now we want more of those who think and who live according to our old Book—that Book which each Russian has been taught to kiss with reverence in the churches, but which most of them think to be unrealizable, a mere beautiful dream, because they do not see living before them those who have tried and proved its truth and who *live it out*.

The Greek Church shares the errors of Rome in regard to the so-called sacrifice of the mass, the absolution, as a prerogative of the priest, the invocation and intercession of the Holy Virgin and the saints, and, although she condemns the purgatory, she practically teaches that there is a temporary place or condition of torment, to which the souls of the deceased are confined until the sacrifice of the mass releases them to a better condition ; but no one can tell how many times this sacrifice must be performed to give the departed soul the benefit of the perfect forgiveness of sins and perfect peace with God.

Although the Greek Church is not teaching that images are to be worshipped like heathen idols, yet practically they occupy that place for the bulk of the people. A few days ago I visited a woman in a village hut, and asked her if she did not feel rather lonely and dull to live thus alone. She answered me, "Yes, I am indeed alone in my hut—alone with the gods !" This she said, showing the corner where the images hang. Is not this gross idolatry, although it may put on the cloak of

Christianity? Theoretically no Russian priest calls these pictures, gods, but practically by laying this stumbling-block before the illiterate people they foster in them idolatry. There is in the prayer-book of the Greek Church what is called *the prayer to the Lord's cross*, and of which each living Christian should be ashamed. It begins by the words of the sixty-eighth psalm: "Let God arise, let His enemies be scattered," but then it goes on and says: "O most honorable and life-giving cross of the Lord, help me with the Holy Lady, the Virgin Mother of God, and with all the saints forever! Amen." You may come across a printed sheet with ten images of saints printed on it; it is called "Index of the several graces of healing given from God to different saints, and of the days of their commemoration." You read:

"For the opening of blind eyes pray to the Most Holy Mother of God of Kazan. July 8th.

"For the healing of ophthalmic disease, to the holy martyr Mina the Egyptian. November 11th.

"For the deliverance of those who died without repentance, to St. Paisius the Great. June 19th.

"For healing from toothache, to the holy martyr Antipas.

"For learning to paint holy images, to the Apostle John the Divine. September 26th."

Beside a list of different diseases you find to what saints you ought to pray in case of drought, sterility, fire, lightning or shipwreck, to prevent sudden death, to enlighten the mind of students, to keep the evil spirits away from men and cattle, to heal from drunkenness, to find lost articles, to escape from fleshly lusts, and to be kept from an evil charm.

One of the clergy who occupies an influential position said in reference to this "Index": "It is a shame to our Church that such things are allowed to be printed and circulated within her borders."

The Greek Church forbids the clergy to marry a second wife after the death of the first, supposing that this precept was prescribed by St. Paul, when he said that an elder must be "the husband of one wife;" whereas Paul referred in these words to instances, occurring in the early Church, of men who had many wives in their heathen condition and who were brought into the Church. Therefore many Russian priests who are widowers, although being forbidden to live in honest marriage, are not forbidden to live in open licentiousness. If they had the honesty and moral courage to call their concubine by the name of wife, they would immediately be dismissed from the holy orders and deprived of their livelihood; and this comedy is so common in Russia, that the conscience of the public opinion has been lulled to sleep, and does not see the revolting infamy of "forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

I know of still more revolting deeds of Russian priests in the same

direction, but they are too scandalous to be related, and I hope that soon our merciful Lord will purge His temple from all these offences.

To be impartial, we must give justice to the merits of the Greek Church. She has never forbidden the laymen to read the Bible. On the contrary, many of its members are helping the spreading of God's Word. She has not taught that the clergy are the only channels for spreading the truth, but that the whole body of Christians is the bearer of the true doctrine.

I firmly believe that there are God-fearing souls in the Greek Church, and the only thing they need is to be brought in living contact with the living Word. We all need to come forward, confessing Christ, and if need be to come forth unto Him "without the camp" of the religious world, bearing His reproach. We want the uniformity of the "dead bones" on the fields of dead Christianity to give way to the diversity of gifts and operations of these living members that are "risen together with Christ," and are indwelt by His Spirit, that are not uniformal in their operations, but that are all "one in Christ Jesus."

Russia is bred on officialism and red-tapeism. I remember an instance of a Russian Christian who went to the late Count D. Tolstoï, then Minister of the Interior. This Christian went to the minister as interpreter of a Christian of a foreign nation, who was obliged to ask for permission to open a refuge for fallen girls who desired to reform their lives. The minister being struck by the unity of purpose that the interpreter showed with the foreigner, asked the former to what faith he belonged. "I am a Christian," answered the interpreter. Then the count objected: "There is no such faith!" and when the interpreter insisted upon his being a Christian, and quoted what he had been taught at school from the catechism of the Russian Church—"There is one Lord, one faith, one baptism"—Count D. Tolstoï said: "Surely that must be some new religion, because we have no such faith. We have Catholics, Greek Orthodox, Lutherans, Anglicans, Armeno-Gregorians, but we have no confession of that name."

This utterance of the late Count Tolstoï is unhappily a stereotype of what his generation in Russia think of the "undivided Christian faith." If we who love the Lord know a little of what "a Christian" means, it is our duty to show it to our generation.

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In Russia the great bulk of the work of Bible distribution is done by the British and Foreign Bible Society. The American Society co-operates with the Russian Bible Society, which circulates about 100,000 copies of the Bible annually. The work among the Jews is more restricted recently than it was a few years ago. Rev. Dr. Ellis, of Warsaw, is the only foreign missionary recognized by the government. Joseph Rabinowitch, a native Russian Jew, is doing a good work in Southwestern Russia.

## FAMILY LIFE IN INDIA.

[A correspondent, unknown to the Editor personally, sends an article on "Family Life in India," from which extracts are admitted to these pages. This picture seems to us, however, very highly colored, and we look for a rejoinder from some one who has seen Hindu life, and who can present the other aspect. We wish impartiality in the treatment of all these themes.—EDITOR.]

Falsehood of conception and definition is the lot of the family system in India. The foreigner, unacquainted with the inner life of the Hindu family, and looking upon it from the view-point of mistaken assumption, imagines that the natives of India must pass a very uncomfortable life. That which is imagined is that which is put upon the canvas with prejudice and pride as the background. Looking at the picture, we are disgusted, and it is with feelings of disgust that we think upon the matter. Regarding the women as ill treated and practically imprisoned, it is this one incompatible idea that throws the shade upon the picture and destroys the blending of the lights and colors.

Agreeable disappointment is found out when in Bombay, Baroda, or Central India, the traveller discovers genuine home life. It is just beyond the threshold within. The visitor may not see it, may not have privilege or permission, but it is there, and another sense than that of sight may have to avail to grasp it. It has manifestation as hospitality to kindred. In India, if one acquires a living, not only his parents, brothers, and sisters have the right of support, but more distant relatives have also a similar right. The right freely claimed, the household is most frequently made up of different degrees of relationship.

The Hindu's religion enjoins this, custom supports it, and ancestry has given it effect by unbroken practice. It is not regarded that necessity compels the arrangement; but at the same time necessity obliges that the family system be as harmonious as human nature will allow. At the head is, not the husband and father, as the picture attempts to show, but the wife and mother, to whom are subordinate all within the house. Her principal duty is in directing the administration of the entire in-door work. She alone is responsible if a guest or relative is not well received, or if a beggar is turned away unprovisioned. To her the home is an institution which it is hers to support without and within.

Within, the mistress of the home must look to the comfort, peace, and health of all. The other members regard her with respect, and this respect is variously shown. When she is by, her husband's elder brother may not address him, but a younger brother is given the privilege. If the husband's father or uncle are in the household they may not speak with her; and she, on her part, cannot remove her veil before them. The same rule is also observed with regard to all those standing in a superior de-

gree of relationship to the husband. Such customs may differ in degree in different provinces, but there is one general tendency.

A family is sure to grow rapidly. Sisters married to fortuneless persons, or widowed, seek the newly made home. In such cases they are only required to take a share in the management of domestic affairs. These affairs are altogether different from anything that we are accustomed to. The different apartments are quite unlike our own. Culinary utensils are not such as we have, and are differently used. The Hindus regard the kitchen as a sacred place, and no one can enter there wearing shoes or with unclean clothes. It is from the kitchen that the head of the household rules. It is both her throne and a shrine.

Of course there are no servants in respectable families, as it is in consonance with religious doctrine that food prepared by persons of other castes cannot be eaten ; although if prepared by a Brahmin cook, people of other castes may partake. The idea is that food prepared by one's own family is conducive to both physical health and mental purity. Indeed, according to Hindu philosophy, the magnetism or aura existing in a person is imparted by the touch ; and contaminating communication or beatific force is given through prepared eatables. For like reason Hindus never shake hands ; and there is a fastidious observation of the *noli me tangere* law in relations domestic, business, and religious. The women, even in the wealthiest families, consider it a pride to perform kitchen duties. The sum and circumstance is founded on the fact that the pride is a religious virtue. Nothing is dearer to Hindu women than religion ; and they neither cook nor eat unless they have performed their religious ceremonies, to which they are obliged to devote several hours daily. Not strangely the time spent at the hearth with the kettles and pans comes to be religious as well as the time of ceremonials. It is in the highest sense unjust to speak of the wife and mother as " head of the family," as properly she is the sacred spouse, the " dévi," or goddess of the family. She, in turn, considers her husband as her lord, to serve with devotion both during his life and after his death, thus achieving her own spiritual salvation. According to the Hindu proverb, she is called " half the body of the home," and further, Manu says : " A house is not a home, but a wife is a home." In point, no religious ceremony is considered as perfect unless the wife is there to take her part in it as a worshipper and participant.

Divorce is altogether unknown to the Hindus, and Hindu law cannot by any possibility sanction it. Marriage, once solemnized, can never be dissolved. If a woman proves false to her wedding vows, as is almost never the case, she is sent home to her parents or relatives, to their disgrace, and is ever after held a prisoner and considered as dead. Not only will no respectable Hindu appear in a court of justice to prosecute or witness against his wife, but as well he declines to look on her if she is under accusation. The younger women, the daughters and sisters, are more or less prone to leave the cooking and house care to their elders, and to confine themselves to knitting, needlework, and the less onerous duties. It may be that some dissent arises among the women, and in that case the mistress of the home acts as both judge and arbitrator. If, however, she is complainant, the mistress of a kindred household is called in to decide the matter. The dissonance never reaches the master's ear unless it is very serious, and rarely can it be so regarded.

## II.—INTERNATIONAL DEPARTMENT.

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

### The Hindu Musical System.

BY REV. EDWARD WEBB, LINCOLN UNIVERSITY, LINCOLN, PA.

This paper will merely glance at some features which distinguish the Hindu system of music from our own.

In compiling and editing a book of lyrics for Christian worship in 1853, it became necessary for me to study the principles of their musical science.

My way was immediately blocked by the discovery that there were no treatises on that subject in the Tamil, the vernacular of that part of India. I found a brief one in the Canarese language, and there were others in Sanscrit, of which I could make little use till I had spent valuable time on those languages. I was further hindered by the jealousy of the native musicians whom I employed. All I got through them was by strategy; for they used every artifice to keep the arcana of their science shut up from my approach.

More than one hundred years ago Sir William Jones, in Bengal, encountered the same difficulties. His articles on the "Musical Modes of the Hindus" were prepared by the aid of Pundits, employés of the court in which he was presiding judge. With every profession of frankness these men either misinformed him, or concealed the clews to some of the fundamental facts. These articles have been freely used in all encyclopædic notices of this subject. They develop many valuable facts, but contain not a few errors.

Roman Catholic missionaries have always encouraged the use of native tunes and metres in the public and social worship of their converts; but Protestant missionaries, fearing their influence from association with idol-worship in the temples and elsewhere, long opposed their use. Psalms and hymns in English metres, translated and set to Eng-

lish tunes, were provided for them. These continued in general use through all our India missions for nearly half a century.

It is easy to see that these foreign forms would have no attraction and would prove to be utterly impracticable for a people who justly boasted in a prosody of far greater elaboration than our own, and in a musical science hoary with antiquity, having remained essentially unchanged for more than thirty centuries, and in common daily use among all the nationalities of India, and to which even the most illiterate are passionately attached.

The philosophical works of the Hindus—all, as they claim, divinely inspired—classify the arts and sciences under sixty-four heads. Five of these treat of music. *One*—the twenty-second—regulates the modulation of sounds. The other four give rules for instrumental music. One is on the lute, another on the flute—*i.e.*, the wind and the stringed. The third and fourth treat of the tambourine and cymbals, which mark time and measure in the tune. Music and tune are designated by the word *rāga*, signifying love, emotion, passion—for they regard this art as the God-given organ to express and impress emotion.

The octave, or diatonic scale, is, of necessity, perhaps, the basis of their musical system, as of our own. Like ours, it has eight notes, the first and the eighth being in unison, with a ratio of one to two. It has also seven divisions or steps, five of which may be termed major and two minor, corresponding to the number of our tones and semitones. But here the correspondence ends; for in their fractional proportions and mathematical ratios the several tones and semitones differ radically throughout from the European gamut. Each of these seven notes has its name. The

first is called Sakshma ; the second, Rishaba, and so on. Each is also designated by a single syllable, as with us. The syllable used for this purpose by them is the first of its name ; thus, Sá, for Sakshma ; Ri, for Rishaba, and the rest Sa, Ri, Ga, Ma, Pa, Tha, Ni, taking the place of our Do, Re, Mi, etc., and they answer the purpose in practice quite as well. Two of the tones—the first and fifth, Sa and Ga—are called Pirakirnthi, unchanged because they admit of no modification by division. The others—that is, 2, 3, 4, 6, 7, or Ri, Ga, Ma, Tha, Ni—are variously subdivided. The fourth, or Ma, is divided but once. The other four have each two divisions. There are, therefore, found in the Hindu scale seven principal and nine subordinate notes, sixteen in all. As the principal, so also the subordinate notes have each its distinctive name, and with these names their musical experts are perfectly familiar. But they all acknowledge that in actual practice *one* subdivision only is admissible ; so that four of the nine are simply theoretical. The *American Encyclopedia* says, "The Hindu gamut is divided into twenty-two fractional tones ;" but this is an error. Theoretically they have sixteen ; practically but twelve, as in our chromatic scale.

Many of their tunes find their most distinctive characteristic and attractive expression in the construction of the descending scale, which often differs from the ascending both in the order and use of the tones and of the subtones, as well as in their mathematical ratio, somewhat as in our minor mode.

Hindu musicians claim that though their system knows nothing of the intricate harmonies so highly admired by Europeans, its attractions and excellencies are far superior to ours both for expression and impression : 1. Because of the scientific and artistic construction of their scales. 2. Because of the charming effects and expressions developed in their system of intervals. 3. Because of the scientific combination and succession which their system accords to these

intervals. 4. Because of the skilful application of the variations developed in the descending scales.

The pitch or key of a tune, as well as the intensity, and the timbre or quality of the tone, with the time and rhythm of the movement, are *by us* connected with the scale in the construction of the tune ; but by the Hindus these are all treated with great elaboration as supplementary sciences, quite distinct from the music, or *râka*, under the general term of Thála. A marvellous ingenuity and infinite detail appear in the construction of this Thála. They appear in the class-books used in the training of the dancing girls in their temples. On one occasion, when visiting the great temple of Ramisseram, I examined these books with some care. I found them full of mathematical tables for the fractional division of the time of their movements. This practice of theirs with these tables extends through a period of eight or ten years of daily exercises. I was present on one occasion when a class of these girls were being drilled. They carried on simultaneously five distinct rhythmical movements—one with the right hand ; another, quite diverse, with the left ; a third and fourth with each foot, and still another with graceful movements of the head ; the class all the while advancing and receding with instrumental and vocal accompaniment. This was an exhibition of consummate skill under the rules of their Thála.

I have spoken of the scales and their subdivisions, also of their rules for time, measure, and rhythm. I must now refer to the tunes constructed out of these scales. They are thirty-two in number, all enumerated and described in their Shastras. These thirty-two tunes are regarded and treated as classical genera, on the basis of which a multitude of variations have been and may still be constructed or composed, each composition being closely related to its theme, as a species to its genus. Several of these original Vedic tunes are adapted to the several forms of classic verse.

There is one for the Venpá, regarded as the best or sacerdotal verse ; another for the heroic or historic form, called Akavetpá ; another for Kalippá, the mercantile ; the fourth is for Vanjippá, the agricultural. Several are called "tunes of place," supposed to express or awaken emotions suggested by localities, as maritime, mountainous, or rural. Others are appropriated to the seasons, especially to spring and autumn. Others again to the different parts of the day—morning, noon, or evening. They gravely object to the singing or playing of a *morning* tune in the evening hour, when, as they say, the physical and mental tone is relaxed, demanding soothing and rest, which the intervals of the evening minor modes suggest and promote. Other adaptations and modes or arrangements of the scales are set to popular songs or lyrics, chiefly in religious worship. These last they call in Tamil, Patha Keerttainai, or lyrics. Several of the original thirty-two tunes or arrangements of the scale are intended for use on special occasions : one to express joy, another sorrow ; for weddings or for funerals ; for felicitation or condolence ; for festivities and for martial inspiration.

Their skillful musicians are very quick to detect, not dissonance or imperfect vocalization only ; but they will often severely criticise the occurrence or admission of intervals that are foreign to the mode or tune announced. After hearing three or four intervals they recognize the tune, for their scientific classification of tunes is largely determined by the intervals and their order. For this reason they scorn our European as barbarous and unclassical. They despise it ; for they regard it as indicating gross ignorance of the science. I have heard them say that while in many of the arts and sciences and in the amenities of social life we greatly excel, in the practice of music—and they often say in *religion too*—we are inferior, shallow, and far in the rear. For with their religious system, as with their music, they are intensely conceited. I have heard them

refer with infinite satisfaction to its amazing chronology as contrasted with that of our Bible—to their Brahma-Katpa, for instance, or the life of Brahma, which consists of one hundred days, each day numbering 4,320,000,000 years, setting this over against our paltry six thousand years. They contrast our music with theirs in a similar way.

The question is often asked, "How are such delicate and intricate modes and melodies preserved, and how have they been transmitted unchanged, as they claim, from generation to generation for more than thirty centuries?" "How have their identity and individuality been protected with no musical staff or other device by which to make and keep a record of the tones and intervals that distinguish them one from another?" To this they reply : 1. These modes and tunes were originally communicated to men by Brahma himself, who has carefully guarded them as he has guarded all such gifts. 2. They are all constructed in accordance with natural laws and principles that admit of no change or variation. 3. By Divine direction they were from the first permanently recorded on the lute or guitar—for this instrument was invented, as they claim, under the direction of Brahma himself by his own son, Nared. In the twenty-third of the sixty-four inspired treatises on the arts and sciences this instrument is minutely described, with its seven strings and its keyboard for frets ; and very specific rules are given for its use. 4. Although they have no device like the European staff on which to record the thirty-two tunes or scales, the *notes*, *subnotes*, and consequently the *intervals* of each scale or tune, both in ascending and descending, are each prescribed and announced by name in the Shastras ; while the selection from the three key-tones and the seven Thálas or modes of time, positive and relative, with all variations of feet, measure, and rhythm, is left to the judgment, the taste and art of the musician and the poet.

By all these means the preservation and

transmission of the tunes of their elaborate musical system have been perfectly secured, as they claim, through all past ages, and are safe for all coming time.

### Germany's Part in Missions to the Heathen.

BY DR. D. WANGEMAN, BERLIN, GERMANY.

(Continued from page 689.)

Another living centre of missionary work was formed by the communities of the Wupperthal, far renowned for their sincere piety, where in 1829 the Barmen Rhenish Mission Society was founded. It stood on the ground of the Berlin Union, and has the greatest extension of all German missionary societies. It sent its first missionaries in the year 1829 to the south of Africa, and then extended its work in 1844 to Borneo, in 1846 to China, in 1862 to Sumatra, in 1868 to Nias. Its greatest success was Sumatra, where the number of the baptized amounted in a short time to many thousands, and under the direction of well-organized congregational rules took an independent part in missionary work. The society drew a great part of its income from the help of a mission trade company, and as this failed in 1881, a deficit of more than 200,000 marks was discovered, whereby the society was driven to the resolution to give over the greatest part of its Chinese field of action to the two societies of Basel and Berlin I. Since then the state of its finances has improved, and its work is crowned with the most brilliant success. It counted in the year 1891 on 65 chief stations, which were served by 88 missionaries, 43,912 baptized Christians, and in their 183 schools 7006 pupils, and had a yearly income of 422,579 marks.

In the year 1877 a branch separated itself from the mission of Barmen and formed the Bracklum Mission, which had suffered a division in the year 1893. This mission gave occupation, in 1891, in the East Indies, in six principal stations, to 11 European missionaries, who

served as curates to 96 baptized Christians. In this work it disposed of an income of 69,360 marks. This separation, with the design of forming a smaller missionary society, was from the very beginning not approved of by the larger missionary circles, and according to the latest news, the very existence of this mission is menaced.

Another separation of former friends of the Barmen Mission, caused in the year 1882 by Pastor Doll, at Neukirchen, whose maxim was not to beg or ask for alms for the mission, but to build it upon the sending of free gifts, to found a new missionary society called that of Neukirchen. This society, which was founded on the basis of books containing the confession of the Reformed Church, had in the year 1891 an income of 32,468 marks, and had begun its work first in Java, then in the East African territory under German protection in the country of Witu. It is true that later the piece of land, in which as a beginning he established three stations, had at the time of the division of the sphere of interests fallen to the share of England, so that those of Neukirchen ventilated the idea also to begin a missionary work in real German Africa. Until the year 1891 the society had founded seven principal stations, in which 696 baptized Christians were provided for by 10 missionaries; their 3 schools were visited by 120 pupils.

In the Kingdom of Saxony a separate Lutheran missionary society was created in the year 1836 in opposition to the Union represented in Prussia, and this mission was joined in the course of time by all those countries of North Germany which had kept intact the Union, such as Hanover, Saxony, Mecklenburg, Bavaria, and farther on the Baltic, provinces of Russia, Sweden, and Norway. Its first central point was Dresden, but in 1846 it removed to Leipzig, in order to profit by the university of that town for the improvement of its missionaries, to whom it wished to give at the same time a thorough medical education. It chose the

Danish missionary territory of Frankebar as its field of work, and remained in its possession even after Frankebar had, in 1845, been relinquished by Denmark to the crown of England. Later (1870) it had added Rangoon (Burma) to this field of work. It has sent many an able man to the heathens, and has at times worked with great success. It provided by 29 European missionaries for 29 principal stations, with 14,084 baptized Christians (1891), and in 185 schools 4819 children, having an annual income of 333,319 marks.

As a branch of this society the Lutheran Missionary Company of Neudetelsau, which has become renowned by the work of Löhse, separated itself in 1886. It has gathered in Queensland and in New Guinea in 5 principal stations 8 European missionaries, and in 3 schools 55 pupils, and it disposed of an income of 24,358 marks.

The latest branch of the Leipzig society is to be found in the Bavarian Evangelical Lutheran Missionary Society of German East Africa, which owed its origin to the colonial endeavors of Germany. Its proceedings were so hasty, that the 3 principal stations, founded in a great hurry, in which it had gathered up to 1891 12 baptized Christians, fell into the territory under English protection. It disposed of an annual income of 29,000 marks, but after a few years it came to understand the precipitation of this step, and has lately joined the old maternal society of Leipzig.

Finally, we have to mention a most strikingly interesting missionary appearance, which for a number of years found many admirers, the mission society of Hermannsburg, one of the larger villages in the Luneburger Heide, where the pious Pastor Harms, a man of fervent faith, was seized by so ardent a missionary zeal, which he knew how to communicate to his congregation, that many of the peasants cut down their old, highly prized oaks in order to build a ship, destined only for missionary purposes.

Pastor Harms and his congregation formed the first stem of the missionary society. The pastor, whose work as a curate, with its most astonishing success, had already favorably attracted the attention of the Christian circles of Germany, now surprised the Christian world with quite a new programme. The slow development which the evangelical mission had taken until then—such was his opinion—had been due to the false method of missionary proceedings. He was going to introduce a better method. The missionaries ought to be sent forth, together with colonists, a greater number at a time to one place, where they ought to gather a congregation, and after seeing that this community had properly taken root, they ought to leave their work to others, and remove three or four miles farther on to found a new station, and so on, until they had drawn a net of stations over a whole land and converted it to Christianity. The missionary brothers should also not have separate households, but take their meals together in a convention. The teaching brothers should have at their side a larger number of trading brothers. These new ideas were hailed in the Christian circles of the whole of Germany with the greatest enthusiasm, as if now the stone of sages had been found for missionary work. Hermannsburg was considered by many as the mission *κατέξοχόν*; but scarcely ten years had elapsed before all these ideas proved as chimeras, and by and by the practice of the former missionary societies was taken up again. The trading brothers, sent forth in great numbers, had to be got rid of, partly through considerable sacrifices. Nevertheless this mission lingered for some time upon the summit of its glory, until a new principle, that of separatistic Lutheranism, sprang up in its very centre. This principle has already given birth to the most deplorable divisions, so that mission work suffered by it in the widest circles. This society has begun its labor in South Africa in three districts: Natal, Zululand, and Bechu-

ana. It has in later times extended to India (Telugu), New Holland, and New Zealand. It disposed in the year 1891 of 277,769 marks, and had gathered in 1891 in 59 stations 18,231 baptized Christians, who were provided for by 59 European missionaries. In 78 schools 4819 children were instructed.

If at the end we cast a retrospective glance upon these communications, we are struck in the first place by the great number of the partly very small missionary societies into which the work has been split, by which the endeavors of the greater societies have often been hindered; but that is the German way. We also see a considerable damage arise from the enormously increasing endeavors of the inner mission, the interests of which are less remote and therefore more intelligible to the Christian circles, which for the greater part are but superficially touched by Christian religion, so that we must look upon the missionary work of Germany as having reached its climax. The original depth of Christian ideas, which stopped at the one point of view, that one ought to prove one's thankfulness for having experienced in his own soul the redemption gained by Christ, by winning souls for Him from among the heathen through an entire immolation of self, is more and more stepping into the background and a broadly expanding work is taking its place.

It is true that until now the numbers have considerably increased, and the number of 257,234 souls won from among the heathen, of 426 chief stations, which are occupied by 624 European missionaries and 119 ordained and 3185 not ordained national helpers, the number of 1128 schools with 53,104 pupils and 1501 teachers cannot be looked upon as wholly insignificant. Especially as we consider that these numbers have been won only by the love of Christ without any commercial, political, or colonial help whatever, for the greatest part out of the contributions of very poor members,

And even now a steady growth is to be noticed; for instance, the number of the chief stations amounted in 1875 to 290, 1883 to 342, 1888 to 380, 1891 to 426; that of the heathen Christians in 1875 to 128,000, 1883 to 193,975, 1888 to 214,628, 1891 to 257,234; that of the European missionaries in 1875 to 500, 1883 to 517, 1888 to 549, 1891 to 624; that of the schools in 1875 to 500, 1883 to 790, 1888 to 877, 1891 to 1128; that of the pupils amounted in 1875 to 27,500, 1883 to 90,643; 1888 to 42,369, 1891 to 53,104. The whole expenses amounted in 1875 to 2,140,000, 1883 to 2,707,218, 1888 to 3,552,608, 1891 to 3,552,633 marks, numbers which cannot measure themselves with the greater success of the English and American sister societies, and shall not in the least find an excuse in the words, "She hath done what she could," but which nevertheless may serve as a proof that in Germany also missionary work is being done. This work has for more than fifteen years been promoted in a most eminent measure upon intellectual ground also. The Provincial Missionary Conferences, of which we possess of Saxony, one in Brandenburg, one in Silesia, one in Pomerania, and one in the province of Posen, as the author of which we name the celebrated Dr. Warneck in Rothenschirnbach, annually assemble the clergymen and distinguished laymen of their province for a provincial conference, at which all the practical and scientific questions of mission work are thoroughly discussed and spoken about, independently of the interests of the separate missionary societies. Moreover, at Bremen, in that town which once bore the name of an *hospitium ecclesie*, an assembly of representatives of all German missionary societies gathers every third year in order to consider the most important practical and theoretical questions of the direction of missionary work. Finally, a lasting committee of directors of the larger missionary societies has assembled since 1891 for the purpose of representing the interests of mission work

on greater fields of action against the State and the Church.

So the cause of holy missions is prospering well in Germany. May the Lord bless our feeble efforts as He has hitherto done!

### Earthquakes in Japan.

BY REV. W. S. WORDEN, M.D., NAGOYA,  
JAPAN.

Japan is a land of earthquakes. There are nearly two a day on the average, and in ever-recurring cycles of time these small shakes mass their forces together and produce effects on the solid earth like the effect of a storm upon the sea, causing the ground to move like waves, throwing down cities and towns as though they were the playhouses of children, destroying the most solid mason-work of man, and twisting the heaviest steel and iron trusses as though they were wire.

Such an earthquake occurred October 28th, 1891, in Aichi and Gifu provinces, in which ten thousand people were killed, fifteen thousand wounded, and one hundred thousand houses were thrown down and destroyed.

The provinces of Aichi and Gifu are in the central part of Japan, almost midway between the open ports of Yokohama and Kobe. The physical features are a large alluvial plain extending from the sea to the palæozoic hills of Gifu. In these hills a few miles from the city of Gifu the earthquake had its centre or origin.

There are between two and three millions of people in Aichi and Gifu provinces, with a population of eight hundred to the square mile on the plain. The earthquake began about 6.45 A.M.

There seemed to be two distinct movements of the earth—one from east to west, and one from north to south; the resultant of these was a spiral or corkscrew motion.

I was attending a union prayer-meeting at the time of the earthquake, and of thirty who were present four were

killed and seventeen wounded by falling bricks and tile.

When I reached home I found my wife and children safe and unharmed, although the house had been torn and wrecked in a fearful manner.

The brick chimneys had been cracked to the foundations, their tops had been broken just above the roof, the chimney-top on the north side of the house had been carried *en masse* twenty feet and had fallen into a Japanese house on the north side, while the chimney-top on the south side took a leap of nineteen feet to the south, carrying away the cornice of our house. I did not observe that any other chimney in the whole earthquake region fell as did the chimneys of our house. When the earth was shaking and roaring like rumbling thunder a rainbow appeared in the sky—God's promise of love and care for His afflicted children.

No one remained in the houses that were left standing for many days, but lived in temporary huts erected in the streets and yards. During a period of two months we lived in a little hut 13 × 20 made of half-inch boards tied to posts driven into the ground, and in that time we felt several thousand earth-waves.

The work of rescue and relief was begun immediately. The Christian missionaries formed an association called the Nagoya Earthquake Relief Association, which built hospitals, furnished physicians and surgeons, medicines, food, clothing, and shelter to the earthquake sufferers. Hundreds of houses were built, costing from \$3 to \$5 each, and hundreds of looms were donated. Thousands of garments and blankets were given to the needy, and self-helping institutions were started and carried on by this association. These self-help institutions gave work to hundreds of men, women and children who were destitute and without means of support. A lantern factory was established in Ogaki which gave employment to a hundred or more boys and girls, who were also taught in a school in connection

with the factory. The self-help society of Gifu employed several hundreds of people in making embroidered silk handkerchiefs. An orphanage was established in Nagoya, and also a home for old people, and the benevolent work of the Nagoya Methodist Episcopal Church was greatly enlarged to meet the necessities of the sufferers.

The earthquake, followed as it was by the efforts to relieve the sufferers on the part of the foreign missionaries and native Christians, did much to open up this part of Japan to Christian work. Before the earthquake it was impossible to do any Christian work in some parts of the earthquake region; but after the earthquake and the exhibition of Christian philanthropy by the missionaries we were welcomed, and little churches were planted in these same bigoted Buddhist strongholds. The effect upon the officials, from whom many letters of thanks were received for help given to the sufferers, was excellent, and has resulted in bringing about a kinder and more friendly state of feeling.

### The Problem of Missions.

BY REV. WILLIAM N. BREWSTER, HINGHWA, CHINA.

The most important problem of missions is the raising up of a native ministry. Solve that and there remains little more for the foreign missionary to do in the line of evangelistic work except superintendence. The right kind of native pastors can evangelize their own people more successfully than foreign missionaries. This is no discredit to the missionary. It is a wise providence that it is so. It makes possible the evangelization of the heathen races, which would be impossible if it depended upon the importation of foreigners, both on account of the scarcity of workers and the disproportionate expense.

It is not uncommon in missionary circles to hear a good deal of talk in disparagement of the quality of the native workers as a class. This is not generally in an uncharitable spirit. It is

prompted largely by a keen sense of their importance to the work and a high ideal of what the ministry ought to be. The writer himself has sometimes indulged such thoughts; but recently he has been taught a lesson along this line which may be of some value to others as well, and which the reader will pardon his relating as personal experience.

When I came to Hinghua, Foochow Province, China, three years ago, there was a young man in charge of the Bingham circuit, of whom Dr. Sites said he thought the presiding elder had appointed him because he had failed to make a living as a doctor. I watched him, exhorted him, and in many ways sought to help him make a success; but at the end of two years I could not see any signs of progress either in him or his work. I was thoroughly discouraged about him.

But in November, 1892, just before Conference, Bishop Mallalieu spent Sunday here. The preachers and many others were present. It was a great day in Zion. The bishop preached Christ the Mighty to save. There were many seekers for pardon. In the afternoon, after a remarkable baptismal service, at which over seventy persons were baptized, we had a pentecostal meeting in the parsonage for the preachers and theological students only. The bishop was so exhausted by the heavy labors of the day that he remained seated while he talked to these earnest men about the baptism with the Holy Spirit. Then followed two seasons of prayer, when the presence of the Spirit was so manifest it seemed as though we were talking with God face to face. This young preacher has been a new man ever since. Immediately after conference he began to go among the opium-smokers and bad men generally and tell them of the love of Christ and His power to break their chains of habit. A number soon believed. These spread the work into a large and important seaport town near by, and in six months from conference time there was a regular congregation of sixty or seventy of all ages

and of both sexes gathering for worship and instruction, where formerly there had not been one. This was the work, under God, of the man who for two years had seemed to me among the least promising and least useful of all our preachers.

In that pentecostal meeting was another young man who was chapel-keeper of the church in the city when we came to Hinghua in the fall of 1890; and often it seemed to me he did that very indifferently well. He had been to the theological school in Foochow, but had not done well; he had been admitted into the conference on trial, but had been discontinued because of failure in his studies. Surely here was a case where further trial would be waste of money and time; yet we continued him in a subordinate position for two years, hoping for fruit, but had finally decided that further trial would be useless.

But he had been in the presence of the cherubim, "his lips had been touched with a live coal from off the altar" in that pentecostal meeting, though we knew it not. After conference we were in great need of a man for a new place. The preacher in charge of that circuit, who was a friend of this young man, Ta Ling, asked that he be sent there as junior preacher. After much hesitation I consented, chiefly because Ta Ling's wife was a capable woman and was wanted there to teach a girls' school.

Soon the word came that the little room was crowded. I granted a little missionary money to rent a larger place, and before long this too was filled to overflowing. By the third quarter we baptized a class of twenty seven of the most promising young Christians I have ever seen baptized in one body in China.

But Ta Ling was ripening for a higher service. Consumption was eating away his life. Yet he toiled on. He might have gone to his home to rest and, perhaps, prolonged his days a little, but he would not. He stayed among his people to the last; and soon after the

abundant fruits of his labors had been gathered into the Church militant, Ta Ling was received into the Church triumphant.

I cannot forbear one more illustration: In the spring of 1891 I found a young man teaching school whom I learned had been in the theological school at Foochow. We were much in need of pastors. I asked the presiding elder if we could not make use of this young man. The elder, who is a keen judge of men, smiled and said, "He is just like Ta Ling." That settled it, and I said no more. However, last year I was prevailed upon to appoint him to another place, where he would have some preaching to do, as well as teaching a small school. Later there was a promising opening at another point on the same circuit, and this brother, Deng Hong, was sent there.

At about that time we held a ten-days' home camp-meeting for all the district workers in Hinghua City. This young man, with many others, received an anointing from on high. Three months later, at the quarterly meeting on that circuit, we baptized fifty-four adults from his place, and this young man reported having preached in the church sixty times!

Is it necessary to explain the lesson? If our native helpers, as a class, are of little use, let us obey the apostle's command, "Examine yourselves." There is a great deal of philosophy and Gospel in the advice of the wise old circuit rider to the young junior preacher: "When anything goes wrong, blame yourself."

Then let us go to praying for them and with them until the fire comes down from heaven.

Now, these three are but examples of at least twenty-five preachers in Hinghua. They are gathering converts by hundreds. This year is opening with by far the best prospects of any year since we began. And the news comes that the missionary society has been compelled to cut down 11 per cent because of the financial stringency. Last year we had but \$500, at present exchange, from the society for all these men and their families, or about \$20 each. The money raised by the native Church and a few special donations from friends enabled us to close the

year without running behind. But we cannot do it this year. We must have help even to hold what we have. Then what shall we say to the *twenty new places pleading for pastors*? These people offer houses for worship and to subscribe to the support of the pastor. A number of our most substantial and earnest laymen, for many years local preachers, have recently offered to take work, in most cases at financial loss to themselves, so impressed are they with these importunate calls from new places for pastors.

Is not this the voice of God?

If God's hand thus opens the hearts of the heathen and of these lay-preachers but one generation removed from heathenism here in China, are not His "everlasting arms" long enough to reach across the wide Pacific and touch and open the hearts and purses of His faithful stewards in Christian America?

For every \$30 I can support, with the additional aid received from the native Church, a native pastor for one year. In most cases it will be used to open a new place; and the probability is that before the end of the year at least as many people will be brought to Christ as there shall be dollars donated.

"Folk-Tales in Angola," by Héli Chatelain, has already been mentioned by us, but it deserves more extended notice. It may not at first flush be apparent why this should have our special attention. The reason is the same that induced Mr. Chatelain to produce this book. Those who are acquainted with the author know, without having to be told, that he had a missionary object in view. Science alone, or the praise of the few specialists who are in position to appreciate his work from a scientific standpoint, would not have afforded sufficient inspiration to cause him to endure the exposure and hardship or to make the financial outlay, as well as to overcome the other obstacles incident to the collection and subsequent publication of this volume.

One of the greatest difficulties which the missionary in Africa has to contend with, and one which has discouraged and brought home more than one otherwise promising worker, is that of acquiring the native languages and of expressing in them moral and religious ideas. Grammars, especially grammars without practical exercises, as, unfortunately, most grammars of African languages are, and vocabularies and dictionaries are no adequate equipment for the study of a language. There must be readers also. The Bible translations and school-books composed by missiona-

ries are poor material for learning the vernacular, because they are full of literal translations of foreign idioms, which only the initiated adherents of the missions understand.

One of the best ways of acquiring the genuine vernacular is to collect and assimilate specimens of the native traditional literature, such as myths, fables, stories, proverbs, riddles, and songs. Conversational language will never give the poetical expressions and the words expressing higher concepts which can be found in such specimens of primitive literature.

These "Folk-Tales of Angola" make it easy for the English student to learn Ki-mbundu, and for the native Angolan to learn English. It also enables the general reader to get some idea of the African process of thinking, provided he be not too fastidious to accustom his mind to the strange sound of the literal translation.

Aside from the utilitarian and scientific study of language, this collection of folk-tales is valuable in itself as enabling us to realize what the African, unaided by the European, has produced, and how he looks at the world around and at the world within him. The student of folk-lore also needs to be shown in what way this book contributes to the comparative study of folk-lore. Many will be surprised to notice resemblances in expressions, ideas, and customs with those of the Old Testament, especially in patriarchal times.

The book will be a revelation to the thousands of Angolans who can read, even more than to the white people of that coast, for this is the first time Angolan folk-tales appear in print. The folk-tales of the interior will be new to the coast people, while those of the coast will be a surprise to the people of the interior. It will also familiarize the natives from all parts of the Ki-mbundu field with forms and words of the two principal districts and promote their ultimate fusion.

This book will thus be of value to the missionary and trader in Angola, to the native Angolan, to the linguist, to the ethnologist and student of folk-lore, to the African student in general, and to the general reader.

The smaller map, that of the district of Loanda, is original. It gives places which are not to be found on previous maps, and it gives all names as pronounced by the natives, and not as tortured by filtration through the careless habits of mispronouncing and misspelling these names by Portuguese and English. Boston and New York: Houghton, Mifflin & Co. Price, \$3.

### III.—FIELD OF MONTHLY SURVEY.

Russia,\* Turkish Empire,† North Africa, Persia,‡ Mohammedanism,§ Greek Church.¶

#### MOROCCO AND MISSIONARY WORK. BY REV. N. H. PATRICK, MOROCCO.

Morocco is only four days' journey from London, and some thirty miles from Gibraltar, but the change is marvellous, for on landing in Africa one soon discovers that he has left the light of Christianity and entered into the darkness of Mohammedanism.

The inhabitants of Morocco from the earliest times were the Berbers, who, being subdued by the Arabs in the seventh century, forsook Christianity and accepted the religion of their conquerors.

In the year 713 Arabs and Berbers crossed to Spain, where they established a magnificent kingdom with a regular government. They were called by the people of the country "Moros" or Moors. Their principal city, Cordova, stood on the banks of the Guadalquivir. It was twenty-four miles in length and six in breadth, and was studded with beautiful public buildings and gardens. It had a population of from 700,000 to 800,000. Granada nearly equalled it in prosperity, and surpassed it in beauty.

In nearly all their towns there were public libraries and colleges. Students flocked to their schools from all parts of Europe. Their professors were unequalled in their knowledge of medicine and surgery, botany and chemistry, astronomy and agriculture.

What their architecture was like can still be seen in the grand mosque of Cordova with its thousand pillars of marble, and in the glorious palace of the Alhambra in Granada.

They made vast tracts of country fertile by irrigation, they planted the sugar-cane, introduced cotton to Eu-

rope, reared the silkworm, and attained great skill in the art of silk-weaving.

They were industrious, enterprising, brave, and powerful. All Christendom envied their learning and feared their power.

But in 1492 they were expelled from Spain, and since then fanaticism, tyranny, and sloth have wrought an awful change, and it is hard to imagine a darker spot than the Morocco of to-day.

Its population is between five and eight millions. It is governed by a Sultan, but, while retaining a nominal independence, has no political power. The late Sultan said that "his country was like the virtue of a fair woman, which is only saved by the multitude of her lovers." The country is divided into thirty-three districts, each of which is under the superintendence of a kaid. Many of the hill tribes do not acknowledge the authority of the Sultan.

Generally speaking, the climate of Morocco is healthy, but in some parts malaria fever is prevalent, and Europeans suffer rather heavily from typhoid, this being caused by bad sanitation.

Few of the men and none of the women can read or write. They do not possess many books, and have no public libraries. The art of printing is unknown, and is, I believe, prohibited by law.

The country that might be so fertile and fruitful is almost uncultivated. One journeys over vast and well-watered but barren plains. The people are afraid to put their money into the land. If they sow, they "sow in tears;" for those in authority may seize their harvest, or the Sultan, who is continually moving about the country with his army of from 20,000 to 40,000 undisciplined and starving men, may come their way and "eat up" their crops.

There are neither roads nor railroads,

\* See pp. 11 (January), 201 (March), 755, 778 (present issue).

† See pp. 140 (February), 290 (April), 382 (May), 444 (June), 784 (present issue).

‡ See pp. 362 (May), 451 (June), 520 (July).

§ See p. 721 (present issue).

¶ See pp. 447 (June), 597, 621 (August).

and no wheeled vehicles in the country. All animals are brutally ill-treated. There have been bridges, but they have fallen in and are unrepaired. There are mines and quarries, but they are unworked. Travelling is dangerous. Murders are of daily occurrence. Tribal wars are unending.

The poverty one meets with is distressing. Wheaten bread is a luxury seldom tasted by the country people, and tens of thousands almost live on the roots of the fan-palm or of the manioc. The laboring man earns from 5 to 10 cents a day.

Beggars swarm in the towns—beggars whose eyes have been gouged out; beggars who have had a hand chopped off for maybe having committed some petty theft; beggars awfully deformed or covered with sores, and occasionally beggars that are lepers.

Their "medicine-men" have no knowledge of medicine or surgery, and are a curse to the people. All pain and sickness is looked upon as a judgment from God, and the most highly-valued medicines are charms and amulets. Small pieces of cane or scraps of paper with verses from the Koran written upon them are carried on the person. This charm will cure small-pox, and that amulet will preserve from accident, etc. But oftentimes these native doctors increase rather than diminish suffering. One, to our knowledge, bored a hole into the sole of the foot of a patient to let out a fever, and we also remember a bright-eyed Moorish lassie, Fatima by name, who, when suffering from fever, was visited by one of these "doctors," and he said to her parents, "If you would cure your little one of her fever you must frighten her, so to-night when she is asleep you must run to her side shouting, 'Fatima, there is a snake in your bed!'" They followed his instructions. Little Fatima sprang from her bed, and as she was running shrieking from the hut, caught her foot against the threshold, and falling heavily broke her arm and dislocated her shoulder.

Slavery still exists in this land. Negroes are brought from the Soudan to the borders of Morocco, where they are bought by Moors, who resell them in the different towns, and from time to time they can be seen chained together in the slave-markets or hawked through the streets and handed over to the highest bidder. The female slaves realize higher prices than the male.

Woman in Morocco is man's slave or plaything. The idea that she was created by God to be the helpmeet and the equal of man is unthought of. They have no conception of a pure family life. Most of the Moors declare that a woman has no soul, and she is excluded from the mosques. When a female child is born into a family there is no feasting. The girls are married while still children, and one sees mothers of thirteen or fourteen years of age. The fire of jealousy is lighted in the woman's heart by the bringing home of a second wife, and murder by poison is often the result. A country Moor once said, in the hearing of the writer, "I have four wives and four huts, a hut for each wife; and only in this way can I keep them from quarrelling and mischief." A wife can be divorced at the will of her husband by the payment of a sum of money amounting to about 2½ cents.

The prisons are always full and always foul, and are very hotbeds of fever, etc.

The prisoners are not all criminals, for lunatics, when dangerous, are confined in the common jail; and there are thousands of *innocent* men in the prisons, for justice can be bought or sold, and the highest bidder generally wins his case. The kaids and bashas exert their authority to fill their pockets. Extortion robs the defenceless. Might is right, and the many are at the mercy of the few. The people are afraid to become rich, for the wealthy are always in danger of imprisonment with all its horrors. Neither food nor water is provided for the prisoners, and if there is no heart to pity and no hand

to help they may die of hunger or go mad from thirst. Some of the punishments inflicted on prisoners are horrible beyond all description. Sometimes the palm of the hand is cut open, lime is put into the wound, a stone is placed in the palm, the fingers are closed, and the fist is then bound tightly with a thong of new leather. The leather shrinks and in time the hand falls off.

Ignorance slays her thousands and tyranny her tens of thousands.

Spiritually the people are in the densest darkness. They have no knowledge of the sinfulness of sin, for Mohammedanism tells nothing of God's detestation of sin; nothing of the Divine sacrifice for sin; nothing of the need for man to hate and abandon sin; nothing of a future without sin. No matter how wicked the life if the annual fast of Rhamadan is kept, or if once in life the pilgrimage to Mecca is made, in person or by proxy, or even if before death confession is made that "there is no God but God, and Mohammed is His prophet;" by these means they believe the penalties of sin are evaded and their future will be spent with the elect of God.

While believing that Jesus Christ was a prophet, they deny His divinity and His death on the cross.

The faithful Moslem bows five times each day in prayer, yet knows nothing of the true spirit of prayer, for his prayers consist in telling the ninety-nine beads of his rosary, and with each bead naming one of, what he supposes to be, the ninety-nine names of God, and in all those names there is not one that tells of God "our Father." "God is great," they cry, but never, "God is Love."

There are thousands of saints in the country—some saints by birth, others saints by merit. They are, generally speaking, the biggest of scoundrels, and earn their livelihood by trading on the superstition of the people.

We have blushed with shame to hear professing Christians say, "The Moors have a religion of their own; why send

missionaries to them?" Their religion fails to reveal God to man or to bring man to God. It fails to show man that he is the sinner and that Jesus is the Saviour. It leads its followers into the dark and leaves them there.

Missionary work was commenced in Morocco by the North Africa Mission,\* an interdenominational society, in 1883, but the agents of the British and Foreign Bible Society had been selling the Scriptures among the people before this time. There are now about twenty-six workers in Morocco connected with the North Africa Mission, and forty-five scattered over Algeria, Tunis, Tripoli, Egypt, and North Arabia.

The Southern Morocco Mission† was originated in 1888. It commenced with two workers, and now numbers about eighteen.

Medical mission work has been found most helpful in gathering together the people to hear the Gospel. Dispensary work is carried on in most of the towns, and the North Africa Mission has a hospital in Tangiers.

The following are a few of the advantages of the medical work:

(a) The people come to us. There is no need to spend one's energy in going out and compelling them to come in. When the doors are opened, in they come in large numbers, friends often accompanying the sick. A Gospel service is held, and then, while the patients go in one by one to see the doctor, other workers read the Scriptures, etc., with the waiting ones. The doctor invites any desirable patients to remain in the hospital.

(b) The hospital patients see the daily life of the missionaries. They hear the Gospel preached, and they see it lived. They know that all is done in the name of the Lord Jesus.

(c) Many remain in the hospital for a long time. On entering they are often very fanatical and refuse to hear the

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† Honorary Director John Anderson, Esq., 1 Blythswood Square, Glasgow.

Gospel message, but gradually become more friendly and listen to the story of Jesus and His love several times daily.

(d) Sometimes we are able to minister to the dying in their last moments, and to point them from Mecca to Calvary.

(e) Many of the patients come from very long distances. They have come from the Sahara, from the Soudan, from the Atlas Mountains, from far and near, taking long and dangerous journeys and incurring weeks of travel to obtain medicine; and when restored to health they return to their homes, telling, as they go, of the skill and lovingkindness of the doctor and his fellow-workers, often bearing with them the Word of God into regions where no European can enter. Thus the way is prepared for the going forward of God's messengers. Some five years ago, when travelling in the country with a doctor, we encamped near a market which few Europeans had ever visited, and we were probably the first that had done so without a guard of soldiers. Early in the morning we sauntered into the market, taking with us a box of medicines and a small tent. On seeing us some of the women picked up stones and shouted, "The Nazarenes have come. God has cursed the market; the market is cursed of God." Some hands were raised in the air and in the act of hurling stones at us, when a young Moor rushed out of the crowd, threw his arms round the neck of the doctor, kissed him in Eastern fashion, and shouted, "It is the doctor from Tangier." He was a former patient, and told the crowd how these Nazarenes had helped him, and assisted us to put up the tent, and during the day fifty people received medicine, and the Gospel was preached to from two to three thousand souls.

Refuge work is another successful means of "getting hold" of the people.

A suitable room is obtained, the floor is covered with matting. It is opened each evening, and all the men that wish to sleep there can do so free of cost.

During the evening an evangelistic service is held.

A Moorish girls' school is a fresh effort. It is conducted by a lady missionary, and is attended by about thirty girls, who are making encouraging progress in reading, etc.

A boys' school was commenced several months ago in Fez, and a good start was made, but the authorities promptly imprisoned the pupils and their fathers, and in this way stopped the work.

The people are visited in their homes by lady workers.

The work is still in its infancy. Many initial difficulties have been overcome, but at present there are very few converts. We believe that many are kept from confessing their faith in Christ by fear, for the public profession of Christianity by a Moor would probably lead to a speedy death by poison or flogging. In 1891 some correspondence passed between Lord Salisbury and the Sultan of Morocco, in consequence of two Moorish women having been imprisoned for visiting the house of some lady missionaries, and in one of the letters from the Sultan the following passage occurs: "When the Oolema and chief men of the city heard of this [the Moorish women visiting the mission house], they rose and assembled and fulgurated and thundered . . . , and he [the Sultan] issued an order that the Moorish women who should mix with them should be allowed three days for repentance, and if they did not repent be killed."

From 4000 to 5000 Spanish colonists live in Tangier, and the writer with others has devoted himself to labor among them. Persecution has been rife, but a small band of converts has been gathered together, and the outlook is "as bright as the promises of God."

The millions of Morocco are still afar off from God, but we believe that He will bring out this people from the long night of ignorance and despotism unto Him who is the "Light of the World."

### Statistical Notes.

World-wide missions relate mainly to these three classes of the unevangelized: the Chinese, the Hindus, and the Mohammedans; for, taken together, they constitute the bulk of non-Christian human kind, and almost half of the entire race. As to *Islam*, it is well-nigh impossible to realize the vastness of the area it covers. From the Atlantic at Gibraltar and Cape Verde on the west, the domain of the prophet extends across the whole enormous breadth of the Eastern Hemisphere, 140° of longitude, 9000 miles (about three times the distance from New York to San Francisco), to the Moluccas and the Philippines; and from the Great Wall and the Black Sea on the north, across 70° of latitude, and more than 5000 miles, to the Cape of Good Hope. The Crescent is supreme over all Western Asia, rules about one half the population of Africa and one fourth of India, and, according to some authorities, every tenth Chinese is a Moslem! The following table will show how widely distributed is this mighty host:

India.....	57,000,000	
Turkey in Asia.....	22,000,000	
Malaysia.....	20,000,000	
China.....	15,000,000	
Persia.....	8,000,000	
Russian Asia.....	7,000,000	
Afghanistan.....	4,000,000	
Total Asia.....		133,000,000
The Soudan.....	50,000,000	
Northern Africa.....	15,000,000	
Scattering.....	5,000,000	
Total Africa.....		70,000,000
Russia.....	2,600,000	
European Turkey.....	2,200,000	
Bulgaria.....	670,000	
Other States.....	530,000	
Total Europe.....		6,000,000
Total Mohammedans.....		209,000,000

As to Africa, only estimates of population are possible. If we take 160,000,000 as the most probable figure for the inhabitants of this continent, with some good authorities we may put the Moslems at one third of that number, or "more than one half," with Dr. Cust.

For a thousand years the faith of the Koran has been steadily advancing southward, and sways the masses in some measure as far as to the Congo and Zambesi. The great Moslem "university" is located at Cairo, with its 10,000 "students," gathered from remotest points, and hundreds of "teachers."

Several provinces in western and southern China are largely peopled by Mohammedans, as well as some of the great cities on the coast. Peking contains mosques not a few. Not long since a widespread rebellion broke out among this class of the Emperor's subjects, which was only suppressed after years of war and great bloodshed. The "Statesman's Year Book" and other conservative statistical works find 30,000,000 Moslems in China.

The religion of Arabia has brought into captivity the bulk of the Malay race, which so largely inhabits south-eastern Asia, and hence is uppermost in Java, Sumatra, and throughout the Dutch and Spanish East Indies. There is less of bigotry and fanaticism among them in this region, and of late converts by the thousand have been made by the German missionaries.

Islam as a political power is fast waning toward impotence, if not annihilation. Only four considerable governments are left to fight the battles of the prophet—Turkey, Persia, Afghanistan, and Morocco—with an aggregate population of only about 40,000,000, and each one of them is in leading-strings to one or more European nations. Nearly one half of the Moslems are subject to Christian rulers: 63,000,000 to Great Britain, 15,000,000 to the Netherlands, 9,000,000 to Russia, 4,000,000 to France, 4,000,000 to Spain, etc. In this important particular, within this century the way has been wondrously prepared for a grand assault upon Islam from every quarter. And in this generation, through the translation of the Scriptures into Arabic, an unmatched and irresistible weapon has been fashioned. This is the spoken language of nearly 75,000,000, and being the language of the Koran, is sacred to every Moslem. Whoever reads the Koran can now read the Bible in the same tongue. Therefore,

"Onward, Christian soldiers,  
"Marching as to war."

#### IV.—EDITORIAL DEPARTMENT.

The Japan-Corean-Chinese war is a conflict, the philosophy of which is not as simple as that of many conflicts; and, in view of possibly wider complications, it may be well to fix in mind a few facts.

In Corea there has been for some time a revolution, or, at least, reaction, against corruption and oppression in connection with public administration, and Japanese merchants have been among those who have suffered from such maladministration. A certain party, known as "rebels," while not assailing the king, charges government officials with making the civil examination grounds a market-place, and government an article of merchandise, raising money by selling office, and then using the proceeds of such barter for the enriching of base men.

One of these "rebels" escaped to Japan, but was lured into China, and there, by order of the Corean king, slain, and this caused an outbreak. Corea has of late years been seeking to become independent of China's control, and has had a certain recognition, as independent, from Western nations. Nine years ago the premiers of China and Japan agreed on a treaty whereby each country was not to bring military force into Corea without first conferring with the other; and both countries were to unite in any measures tending to reform and protection in Corean affairs. The King of Corea has sent annual tribute to the Chinese emperor, whose representative at the capital has hitherto wielded a commanding influence.

Japan has made no protest or opposition openly; but a few months since Japan sent a military force there to protect Japanese interests, without any conference with China. China proposed that both governments withdraw troops, but Japan rejected the proposal, and offered to join China in interfering to reform Corean matters. China in turn rejected Japan's proposition and so began the acts of hostility.

What the issue may be God only foresees. Japan is the weaker numerically, having scarce more than one tenth the population of China; but Japan is the greater master of the art of modern warfare, and has both a better-disciplined and equipped army and navy. Whether other nations, like Russia, and possibly even England and America, may not be drawn into the whirlpool of war is a question now awakening no little interest. Meanwhile the United States, Britain, Germany, and Italy seem united in preserving forcibly the neutrality of the treaty ports of China; and thus far the missionaries are unmolested.

Rev. F. Ohlinger says: "The political complications in Corea threaten to bring the 'Eastern Question' to the front. Russia wants Wonsan or Lazareff almost as badly as she wants Constantinople."

According to the *Christian Work*, a Chinaman, who wished to be baptized, when asked where he had heard the Gospel, said that he had never *heard* it, but that he had *seen* it. A poor man in Ningpo, who had been an opium-smoker and a man of violent temper, had become a Christian, and his whole life had been changed. He had given up his opium and had become loving and amiable. "So," said his neighbor, "I have seen the Gospel, and I want to be a Christian too."

Mr. W. D. Powell, evangelist, Toluca, writes: "There are 11,000,000 people in this republic; 10,000,000 of that number never saw a copy of the Bible. The majority of Mexican people are so ignorant as to be little more than children. Since I wrote to you last, one of our candidates for baptism has been killed, and another stabbed seven times and left for dead. But the work goes forward. I beg for thousands of tracts in Spanish—short, direct, simple Gospel tracts."

An exchange says: "M. Tsakni, a Russian writer, has published an interesting work entitled 'Queer Religious Sects of Russia,' from which it appears that there are not less than 15,000,000 followers of insane and cranky notions in the empire of the Czar. These communities of devout and deluded beings are constantly being enlarged, in spite of all efforts made to the contrary by the government.

"One of these sects is known as the 'Runaways.' As soon as they embrace the new faith they fly from their villages and towns, destroy their identity as much as possible, and henceforth live as savages. 'The Christs' are another curious sect. They worship each other. The chief ceremonies are a crazy species of dancing, yelling as loudly as possible, and pounding stones with sticks.

"The 'Skoptsys' believe in self-mutilation, but will not submit to amputation, even though it would save life. Like the 'Christs,' they dance and yell for hours without intermission.

"Still another of these deluded sects is the 'Dumb Boys.' Why they are called dumb boys no one seems to know; but it is a curious fact that the sect is composed of both sexes, old men being in the majority. It is claimed that some of these aged patriarchs have not spoken in fifty years, although perfectly able to do so did they so desire.

"The 'Suicides' are a sect led by M. Souckeliffe, who preaches self-destruction as an absolute necessity to salvation. He is very eloquent, and it is said that he leaves a church with a dozen suicides' remains strewn about the floor. Then the leader must be unsaved, as he does not commit suicide."

A Russian journal describes a peculiar religious movement in the winter of 1891-92 in the province of Kiev. The originator was a Russian, given to drink until the age of forty years, when he reformed and joined the Stundists, following zealously the religious rites of the sect, and often going into a condition of ecstasy. A few years later he began to suffer from hallucinations, among others perceiving extremely pleasant perfumes, which he declared to be the smell of the Holy Ghost. Then he conceived that he was possessed of the Holy Ghost, and that he was Jesus Christ. He obtained numerous peasant followers, who sold their

possessions, gave up work, and looked upon their insane leader as the Saviour of the world, in which there should soon be new regulations; no one should die, and no one should have need to work or to care for the future, for God would care for them all. Most of them suffered from hallucinations of the sense of smell, perceiving extremely agreeable odors, which they described as pertaining to God and heaven. Many had a feeling of remarkable bodily lightness, as if floating in the air, and many others were taken with convulsions, manifestly hysterical. The congregations were always noisy and exalted, some falling to the earth, others jumping, striking themselves on the breast and shouting inarticulately. Some would imitate conversation; but it consisted of incomprehensible, senseless sounds, which they believed to be a language spoken somewhere. Most of them were emaciated and anæmic. The epidemic was finally overcome by the authorities; those who were most insane being shut up in asylums, while the hysterical were sent to hospitals and convents.

There is a Bible and tract barrow scheme in North China. An ordinary Chinese barrow, designed as a Bible carriage, is supplied with Bibles and religious tracts, with attendant for one year, at a cost of about \$50. Donations are urgently needed to extend this work, and would be so applied if sent to the editor of this REVIEW or to Rev. F. Brown, Tientsin, China.

This is a new departure in aggressive methods of mission work in China. The usual method has been for the native assistant to attend the markets and fairs, spread out his square of calico, and cover it with a supply of Bibles and tracts. The curiosity has worn off, however, and some plan of distribution more attractive to the Eastern man and better calculated to arrest his attention is demanded. To meet this want the "Bible wheelbarrow" was designed in 1890, and has since been on its trial in

the Shantung province; it has been a great success, and has proved itself worthy of expansion and development. The rare supplies of religious tracts stored in the central stations demand a more aggressive policy in distribution, so that they may speedily get into the hands of the people. These and other reasons have prompted Mr. Brown in making this new departure, and with the cordial support of friends he feels sure of success.

*Advantages of the Scheme.*—1. Bibles and tracts are carried by his men. 2. The barrow makes a respectable Bible and tract stall at fairs and in the market-place. 3. The teacher carries his bed and belongings for one month's absence from his home. 4. He carries a bench, which makes a platform for preaching and teaching purposes. 5. The barrow passes through towns and villages which are apt to be neglected in regular work. 6. It combines manual and Christian work. 7. As the tract societies do not employ colporteurs, it is a system of tract colportage. 8. It is a cheap mode of doing a most effective kind of mission work in China. 9. The barrow is an object lesson before the eyes of the people. "Jesus doctrine books," "I am the Way, the Truth," etc., "God so loved the world," etc., "Come unto Me," etc., are all read as the teacher passes from place to place.

#### The Number of Buddhists in the World.

Dr. A. P. Happer, in reply to the statement that "Buddha has more followers than any man that ever lived beside him, his adherents being estimated at 500,000,000," or one third of the race, has published a number of articles strongly demonstrating that this is a false statement.

He says in substance that Hassel, in the Penny Cyclopædia, estimates Buddhists at 315,000,000; Johnstone, in his Physical Atlas, at 245,000,000; Perkins, in Johnson's American Atlas, at 320,000,000; Professor Newman, at 367,000,000 ("Ten Great Religions," page 146); Edwin Arnold, at 470,000,000. From such diversity it is plain the data are not reliable.

In Siam, Burma, Tibet, China, Mon-

golia, Manchuria and Ceylon they most abound. In some it is the state religion, controlling the whole population, as in the first three mentioned. In some it is the faith of a large portion, as in the last three. But in China it is followed in connection with Confucianism and Taoism, and in Japan with Confucianism and Shintoism; hence the difficulty of estimating the Buddhists in these two lands. Confucianism is the state religion of China, and Shintoism of Japan. To make up 500,000,000 Buddhists we must estimate China's population at 400,000,000 and count them all as Buddhists! At least 80,000,000 in China alone are Confucianists.

Dr. Williams, in "The Middle Kingdom," ii., page 259, says, "No one there is called Buddhist except the priests and nuns." Dr. Edkins adds that, strictly speaking, this name applies only to those who have shaven heads, priests and nuns. In Japan the birth of every child is kept with Shintoist rites; and at every death Buddhist ceremonies are observed. In both lands all three religions are tolerated, and adherents of either may worship according to the rites of the others.

It would be liberal to estimate Chinese Buddhists at 30,000,000. If we count half the Japanese as such it adds 20,000,000. If we reckon the whole population of other countries as Buddhists, we may get in all 36,500,000 more, making a total of only 86,500,000! Professor Monier Williams, of Oxford, the greatest authority in Great Britain, thinks 100,000,000 a large estimate for this total.

In Daniel's "Lehrbuch de Geographie" (1891) adherents of Christianity are reckoned at 452,000,000; Zoekler's "Handbook" for the same year, at 447,000,000 (Roman Catholics, 210,000,000; Greek Orthodox, 87,000,000; Protestants, 150,000,000). Daniel's book estimates Mohammedans at 120,000,000; others, guessing at large numbers in Africa, where no census has been taken, would reckon them at 180,000,000. In either case Buddhists fall from 40,000,-

000 to 100,000,000 below the disciples of Islam; from 100,000,000 to 120,000,000 below Brahmans (200,000,000); from 150,000,000 to 170,000,000 below Confucianists (250,000,000), and there are from *four to five* times as many Christian adherents as Buddhists! Here are four religions, any of which far outnumber Buddhists.

When travelling in Italy some years ago we felt great interest in the enterprise of the *Secolo* of Milan in circulating an illustrated Roman Catholic version of the Bible, in Italian, in numbers at a halfpenny each, making ten francs for the completed book. Mr. Alexander Robertson says that the first edition (50,000 copies) of this Bible is exhausted, and as the demand for it still continues, a second edition is being issued. This Bible has been sold in cities, towns, and villages; not only among the laity, but even among the clergy. In the arsenal of Venice, during the midday rest, the *Secolo* Bible is often read with the daily newspaper with which it is sold. One workman reads while the others sit round and listen. When the text and notes do not seem to agree they are quick to notice it, and one instantly cries out, "Ah, there the text and notes are at fisticuffs," and form their own opinion on the passage.

#### History has its Poetic Revenges.

In July, 1893, at Dillon's Bay, Erromanga, Marie Tangkou, the eldest son of the murderer of John Williams, was baptized in the presence of seven hundred people, and took his place at the communion-table. At the erection of the monument where the apostle of the South Seas fell in 1839, at Erromanga, the murderer's sons took part in the commemoration. Two, if not three of them, are now professing Christians, and one of them is a preacher.

Rev. Hunter Corbett, of Chefoo, writes of baptizing a man whose age was seventy-three, a widow of seventy-

nine, and another candidate of eighty-eight years. At one station "a man brought his father, aged seventy-five, on a wheelbarrow, a distance of five miles to apply for baptism. When the old man came before the session he said, in substance: 'My memory has so failed and I am so stupid and ignorant that I cannot answer any questions; all I know is that I am a helpless sinner, and that I love Jesus and trust Him for salvation.' The son promised to daily read and explain the Bible and do all he could to help his father live near to Jesus."

Dr. Duff once told an Edinburgh audience that if the ladies of that city would give him the *cost of that portion of their silk dresses which swept the streets* as they walked, he would support all his mission schools in India.

The Mohammedan Mission, aiming to secure proselytes in this country, seems to have come to a speedy and disastrous end! Few false systems have long succeeded in supporting missionaries, and contributions have decreased rapidly. It is announced that "the Moslem missionary, Mohammed Alexander Russell Webb, has been obliged, temporarily at least, to abandon the missionary headquarters and publication office in New York, and retire to a \$1000 farm which his wife had bought in New Jersey." His clerk intimates that Webb himself is a pretender, and not an honest follower of Islam.

As to the "black death" now regnant in China, it may not be amiss to note that, like the cholera, it is an annual visitor, only this year more violent and virulent. Notwithstanding all the unsanitary smells that make the "Chinese quarter" everywhere so unsavory and unwholesome, the Chinese have two customs: they seldom drink unboiled water—even the poorest coolie making use of a weak solution of tea—and nearly everywhere in China the bucket system conveys excrements to the fields and

renders them harmless. "These two customs are all that counteract the spread of the disease. The authorities are helpless. The only remedy adopted by the government at Canton has been to suddenly declare the beginning of a new year. It is thought that the wicked spirits, which are responsible for the disease, will not be allowed to continue their work. Thus we have the rare spectacle that, while whole households have died out and there are wanting hands to remove the dead, the authorities order preparations for New Year festivities, to cheat the gods out of their prey."

We rejoice in the prospect of a *new medical missionary college* in New York City, to be controlled by the International Medical Missionary Society. This society has for years, under great difficulties, assisted students, chiefly those who took their lectures in other colleges. The expense of this method was too great, and it was very hard often for students to accomplish their purpose. A special institution, with full courses of lectures, ought long since to have been started, and steps have been taken to erect a building at a cost of about \$250,000, which will accommodate about a hundred and fifty students, and where the best of medical instruction may be had at a very moderate cost, with special reference to the needs of the foreign mission field. The medical director will be Dr. George D. Dowkontt, and there is a board of managers of eighteen members, of the Evangelical denominations, Baptist, Congregational, Dutch Reformed, Episcopalian, Methodist, and Presbyterian. About \$100,000, it is said, are already promised.

The Rev. T. E. Edwards writes of the last Juggernath festival :

"There was a most marked diminution in the numbers which attended the *mela*. And *this year will ever be memorable as that in which complete failure attended the pulling of the cars*. On the day fixed for the outward pulling to

take place crowds assembled to witness the sight, but neither of the cars could be moved. The people tugged and strained, but all to no purpose. Hence the dense crowds had to return home disappointed. This being Saturday, attempts were renewed on the following Monday, and in the one case they were able to drag the car a few yards, more by the help of screw-jacks and pulleys than by the muscular strength of the faithful; but in the other case they completely failed. The pulling of the former very nearly ended in a sad catastrophe. When the car moved, the European magistrate slipped and fell under the car, and was grazed by the wheels as they passed. It was a marvellously narrow escape. The people tried a third day to move the other car, and on this occasion the Brahmans were out on the roads using persuasion, and, if that failed, resorting to threats and even force to compel the people to take hold of the ropes. It was a very amusing sight to witness all this, and to see the men quietly slipping away from the ropes as fast as the Brahmans could send them there. And hence, when the signal for pulling was given, it is easy to imagine what was the result. Of course it ended, as it deserved, in total failure. Hence one car was absolutely not moved an inch, though attempts were made on three separate days to pull it; and the other car was drawn just across the road, where, notwithstanding all the efforts made to draw it back again to its former position on the last day of the festival, it had to remain."

Who shall say there is no power in a misplaced phrase! We read the following in one of our most carefully edited religious journals :

"In this number will be found a graphic description of the terrible plague now raging in Canton, of the unfounded accusations made by the heathen Chinese against the foreigners as the authors of the fearful scourge, and of the indignities to which two lady physicians of the Presbyterian Board of Foreign Missions have been subjected, by Rev. B. C. Henry, D.D."

The "graphic description," but *not* the "indignities," was by Dr. Henry, as need not be stated; but the paragraph might mislead those who do not know what a grand man Dr. Henry is!

Rev. Henry S. Butler, of Blairstown, N. J., "stimulated by the letter of Dr. Seymour in the August number," encloses \$5 for the fund used to send the REVIEW gratuitously or at reduced rates to those whom it may help. Mr. Butler has our thanks; and we feel persuaded that few true-hearted men or women can read that mighty appeal without a similar response. "A Friend" likewise sends another donation, of the same amount.

The assassination of the President of the French republic, and the discovery of a plot to destroy some of the most marked men in Europe, have aroused not only France, but all the continental nations, to resist the alarming encroachments of anarchism. The bill which by a large majority swept both houses of the French Assembly is a bold measure, which the socialistic wing rank as a return to barbarism, as a blow at the freedom of the press, and at liberty generally.

The Paris correspondent of the London *Daily News* says of the new law :

"It is so drastic that a private letter merely reflecting anarchistic views, opened at the post-office, is enough to send the writer to prison for a period of three months or more. Offences under the bill will no longer be under the cognizance of a jury, because with this body there is always the risk of acquittal, but will be brought before the Correctional Tribunal. Persons convicted will serve their terms of imprisonment in solitary confinement, without, however, having the privilege of reduced time, which is given to ordinary prisoners electing to go to a cellular prison.

"Section 2 of the bill enacts that any person who, without becoming amenable to existing legislation against conspiracy, rebellion, etc., has committed an act of anarchistic propaganda shall be liable to a sentence of imprisonment for from three months to two years, and a fine of from 100 to 2000 francs. The term 'anarchistic propaganda' is construed to mean either the advocacy or the approbation after the fact of murder, pillage, arson, or theft, whether uttered publicly or in private. This includes private correspondence and the distribution of anarchist literature, even when

not advocating crime. Persons sentenced to terms of upward of a year's imprisonment may be sentenced, at the discretion of the court, to compulsory residence for life in a penal colony, such as Cayenne. The courts will be empowered, in any anarchist case, to prohibit newspapers from publishing the whole or part of the trial, under penalty of six days' to a month's imprisonment, and a fine of from 1000 to 10,000 francs."

In the United States a bill quickly followed the Carnot assassination, proposing, in the House of Representatives, to make a capital offence of all attempts of anarchists to take the life of any official of the republic or the setting off of any explosive in a building owned by the United States, with a view to maiming or killing.

Such measures show that the general feeling is growing that anarchy must be suppressed; and it is none too soon. Anarchist literature is itself dynamite; so are anarchist speeches inciting to violence. Russia suggests international compacts for the surrender of dynamite workers and political assassins. One of the best remedies suggested is *deportation*—to simply place all such disturbers of society on some island from which there is no escape, and leave them to work out their schemes among a community of like-minded fellows! What a Utopian or Arcadian settlement that would be!

Meanwhile some one has been curious to seek out the source of this modern theory of society. Anarchism is traced to the Russian Bakounin, whose principles were, in brief, "*Do what you wish,*" and "*Everything is everybody's.*" Negatively he was a Nihilist: "Down with all authority and all frontiers; away with the State, capital and capitalists!"

Elisée Reclus, in 1876, gave these notions a systematic form—a body of doctrine and a programme. Krapotkin, in 1878, edited the first anarchist journal. Riot and revolution were the earlier method; but assassination was tried upon Alfonso XII., of Spain, in 1880, and, later, bombs began to be pre-

ferred. In 1891 there were bomb explosions at Charleroi and Nantes; in 1892 there were many such explosions in Paris, and Ravachol was guillotined. In 1893 Pallas was shot at Barcelona for exploding a bomb. Soon after, Vaillant threw a bomb in the Chamber of Deputies at Paris. During the present year an attempt has been made to kill the Prefect of Barcelona. Henry used a bomb in a Paris restaurant, Lega has tried to shoot Premier Crispi, and Santo has succeeded in killing the President of the French republic.

The anarchists in Russia, under the name of Nihilists, in 1881 achieved notoriety by killing the Czar, Alexander II., by means of a bomb, but since that time have failed in their plots.

At the late Christian Endeavor Convention, at Cleveland, O., the "roll of honor" contained the names of 5552 societies that have given not less than \$10 each to their denominational boards for the cause of missions. The amount represented was \$138,205.93; the total amount contributed to missions this year by the societies of this country and Canada not less than \$225,000!

The Cross-Bearers' Missionary Reading Circle has selected as the course of reading and study for 1894-95: I. Biographical—"Life of Robert Morrison," by William J. Townsend, 75 cents; and "Life of Judson," by Rev. Edward Judson, D.D., \$1.50. II. Patriotic—"Our Country" (revised), by Rev. Josiah Strong, D.D., 60 cents. III. Evangelical—"Foreign Missions after a Century," by Rev. James S. Dennis, D.D., \$1.50. IV. Periodical—THE MISSIONARY REVIEW OF THE WORLD, furnished to C. M. R. C. members at \$1.90.

Chulalongkorn, the King of Siam, has been reported dead. If this report had been founded in fact, all Asia would suffer loss. From the accession of his father, Maha-Mong-Kut, a policy was inaugurated in the Siamese Government more in-

telligent, enlightened, liberal, and tolerant than has ever been known in an Asiatic State. Maha-Mong-Kut was himself educated in part by a missionary of the American Board, and imbued toward missionaries a most catholic spirit, which he transmitted to his successor.

Rev. George W. Knox, D.D., writes: "On pages 695 and 696 of the current volume of the REVIEW, I find the following: 'Though Japan was opened to the entrance of Occidentals as far back as 1854, Protestant Christianity made its advent only twenty-one years ago.' Japan was so opened in 1859—that is, in that year were 'Occidentals' first permitted to reside there, excepting a few diplomatic agents; and in the same year—that is, thirty-five years ago—three missionary societies had their representatives in the field. Slips like this are unavoidable; but as the REVIEW is an authority, they should be corrected. For once, at least, missionary societies were *not* behind time."

In editing such a REVIEW, it is found almost impossible to prevent such conflicting statements from appearing. On page 684, second column, Dr. De Forest says, "Christian missionaries have now been working here for a full generation"—*i.e.*, between thirty and forty years. And reference has frequently been made in these pages to the pioneer work done close upon the very opening of Japan to Occidental commerce, now about forty years ago. Among the pioneers is the Protestant Episcopal Church of the United States. In the thirty-fifth annual report of the Foreign Committee of her Board of Missions (1870), this Church claims to be the first Protestant body that entered on the work there, noting the fact of having had a bishop in charge of that work for four or five years, and mentioning his efforts through the United States Government to secure the repeal of the edict against Christianity.

The statement criticised and corrected is probably owing to the fact that it was in 1872-73 that the *first Christian church* was organized. While we find it hard to keep out such errors, we are always cordially glad to correct them when pointed out.

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

### Extracts and Translations from Foreign Periodicals.

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

#### TURKEY.

—The recent destruction of Marsovan College by Turkish fanatics, imposing on the Ottoman Government the amends of rebuilding it, gives special interest to the catalogue of the college for 1892-93.

“This is situated at Marsovan, near the Black Sea, three hundred and sixty miles east of Constantinople, just within the bow of the historic river Halys. The field naturally dependent on this institution for higher education is about equal in area to Great Britain and Ireland, or nearly double the size of New England. There is in this great field ever-increasing stir in regard to the importance of education. The opportunity here afforded for giving character to the people and institutions of coming time is very attractive. Many of these people belong to the same grand division of the human race in which we of the West are included, and all have their part and place in the history yet to be made. Nothing better can be done for them and for the future than to give them Christian education *now*. Let it be here stated emphatically, however, that this is no charity in the ordinary sense. Students are required to pay their own expenses.

“A movement ‘forward into light,’ such as the last half century has witnessed in the East, is one the story of which is soul-stirring, especially when we discover in it the same fundamental cause which enters into all that is grand in the development of our age—the Gospel. Sixty years ago Evangelism came unobtrusively to Constantinople; today a system of common schools, high schools, and colleges covers the empire. In these, rising manhood and woman-

hood share alike in the advantages of culture. Books and newspapers are read in the remotest mountain villages. European dress is adopted, English fabrics are worn, the English language is making rapid headway. American sewing-machines and American musical instruments bring help and harmony into many a household. The social and moral condition is undergoing change for the better; the family is feeling the blessed influence. What is the connection of Evangelism with all this? That of the source with the river.

“The college has 39 graduates, 1 post-graduate student, 7 seniors, 8 juniors, 14 sophomores, 11 freshmen, 77 preparatory students. There are 92 Armenians, 20 Greeks, 2 Germans, 3 Osmanlis (Turks).

“If the East once overcame the West by the Gospel, and everywhere planted the cross, the West shall, in its turn, welcome the East, and the Lord shall, even in the places where the candlestick has been overthrown, rear it up again. In the choir of the Hagia Sophia at Constantinople, the most ancient and celebrated church of the Orient, there is a great mosaic of Christ surrounded by His apostles. The Turks have whitewashed it over, but here and there the whitewash is scaling off, and when the spring sun shines in the form of Christ and of His apostles can be discerned through the concealing film. So shall it be when the mighty spring shall dawn; then shall the Lord be King eternally.

No peace can be until His love prevails,  
Till the whole round of earth His great redemption hails.

To work to this end is honor and joy. Therefore forget not Jerusalem, neither her of old in adoring thankfulness, nor her of our day in compassionate love, nor her that shall be in holy longing. Amen.”—*Nachrichten aus dem Morgenlande*.

—Prayer at the dedication of the Evangelical Church in Bethlehem. This church is under the especial patronage of the Empress Augusta Victoria :

“ Lord, our God, we thank Thee that Thou hast given us to build this house, wherein Thy holy Word shall be proclaimed and Thy name be praised. We most heartily entreat Thee, let the work of Thy holy baptism be powerfully wrought at this baptismal font. Let Thy saving Word resound from this pulpit. Cover this altar with the beneficent gifts of Thy table. Maintain Thy Word and Sacrament in uncorrupted purity within this place. Enlighten and sanctify through the same all the people whom, now or in time to come, Thou mayest gather for Thyself, to become a temple of the Holy Ghost. Remember in Thy compassion the congregation for which this house is built. Build it into a spiritual house, into a dwelling of Thy Holy Spirit. Send evermore faithful pastors and teachers to this place. Stir up the hearts of the congregation, that they may ever follow joyfully into Thy sanctuary the summons of these bells. Graciously accept the prayers which here ascend to Thee. Hallow the marriages which are blessed here. Forgive all the penitents who make confession here their sins, and through these holy services bring them into such a frame and temper that at last, when their pilgrimage draws to an end, they may depart hence in joyful comfort, may enter into their Father's house on high—a house not made with hands, therein, with all angels and elect souls, to offer adoring worship, saying, ‘ Glory be unto God in the highest ! Amen. ’ ”

—“ Though the Jews are returning by thousands to Palestine, yet there is a point which, to human apprehension, seems an impossibility : the Jews are not accustomed to cultivate the soil. They have hardly been allowed to hold an inch of ground for eighteen centuries. How can they become husbandmen ? The

best answer to this question is found in the twenty or twenty-five Jewish colonies now existing in Palestine. There are cities, villages, hamlets, farms which were not in being ten years ago, and which to-day belong wholly to Jews. If they are not yet good husbandmen, they are in the way to become so.

“ The most of these colonies are wonderfully prosperous. The Jews bring thousands of acres under cultivation. They have planted the vine and trees of every kind. A friend of the Rev. Mr. Schol, who visited these colonies, was utterly astonished at that which he saw. The whole country seemed like a beautiful garden. The plains were covered with harvests and the vines cultivated to perfection. When we remember that, in place of these rich crops, nothing was to be seen ten years ago but an arid desert, we see what a transformation has already been effected, and all that may yet come to pass in the time ordained of God.

“ The Jews are everywhere immensely rich. [Is this true of the bulk of them ?] They are spoiling the Egyptians—that is to say, the Russians ; they gather the wealth of Germany, of Austria, of England, of America, and of elsewhere. Now they are called to become the great missionaries of the world. Then all that which they have gathered will flow into the coffers of the Lord. See how the work of the Lord languishes in our days, simply for want of money and men. Now, when the Jews spoil the Egyptians, we are to consider that the work of God cannot suffer thereby. Only see : last year there were spent in England \$450,000,000 in drink, \$80,000,000 in tobacco, something like \$400,000,000 in objects of luxury, such as jewels—that is to say, \$400,000,000 foolishly squandered. Thus, about \$1,130,000,000 have been spent in the most Christian of countries in vain or absurd things. And how much has been given in the same time for foreign missions ? About \$5,000,000 ! Let the Jews gather wealth ! The times draw near when, having become believers,

they will reverse the above proportions, and will spend their treasures and themselves for the service of their Master. Then the work of the Lord will no longer languish. These will be a nation of missionaries laboring for the evangelization of the world. Oh, let us pray that the time may soon come when all Israel shall be saved!"—*L'Eclairneur*.

#### INDIA.

—"In a meeting at Madras of the Hindu Reform Union, for the improvement of public morals, a resolution was lately passed to endeavor to bring it about that *no Hindu living in open concubinage* shall be entrusted with responsible offices. When we consider how little Hinduism concerns itself with morals, especially of the men, this resolution, spontaneous with the natives themselves, appears significant and hopeful. This Union publishes a periodical, the *Indian Social Reformer*, which energetically strives against the ethical defects of Hindu society. The natives also publish in Madras an English periodical, the *Eastern Star*, which never wearies of attacking the unchastity which is publicly tolerated by the State, as well as drunkenness and the opium trade."—*Ibid*.

—Mr. SCHAD, of the Danish Mission in South India, writing in the *Missions-Blad*, remarks that once, he is told, there were a great many English officials in India who were actively Christian, and warm friends of missions. Now, however, he remarks, they are hard to find. Doubtless the large growth of atheism at home, under its new name of agnosticism, has much to do with this. These men, Mr. Schad observes, are often not merely indifferent to missions, but actively hostile—indeed, sometimes vulgarly scoffing. He has been asked by one of these gentlemen how many pence he gave his catechists for every Hindu convert they brought in. The influence

of such men is the worse, that they are very jealous in maintaining their claim to the name of Christians, and are very boastful of England's eminence as a Christian nation, not unfrequently also taking part in Christian ceremonies.

Should God give England another such admonition as in 1857, it will doubtless be a yet more terrible one.

Mr. Schad calls attention to the fact that there is an European heathenism in India. There are white men who help to maintain idol worship and even take part in it. "He that is not with Me is against Me."

—"Officially, as we think most rightly, no officer of Government can directly work for the conversion of the Indian people to the faith of Christ. But in 1866 Sir Henry Sumner Maine could say in the Viceroy's Council, Calcutta, 'We will not force any man to be a Christian; we will not even tempt any man to be a Christian; but if he chooses to become a Christian we shall protect him.'"—Rev. P. IRELAND JONES, *in C. M. Intelligencer*.

—"The long hopeless degradation of the pariahs, or outcasts, who in Madras Presidency amount to five millions—thirteen per cent of the population—appears to have reached its term, so far as Government action can relieve it. This intervention has been procured by the efforts of the missionaries and other friends of the pariahs, aided at last by a considerable number even of the Brahmins. The terms of the law, promulgated in 1892, are as follows:

"1. Any untitled and untaxed land having no owner may be assigned to pariahs for cultivation.

"2. The magistrates shall require the landlords to cede to the pariahs, gratuitously, or at the cost of the Government, all lands which they cannot cultivate themselves.

"3. All pledging of pariah children for debt is henceforth forbidden. The

missionaries are invited to denounce all breaches of this law that become known to them.

"4. The term pariah is henceforth forbidden as an actionable insult. They are hereafter to be called *pandjamen*, 'the fifth'—*i.e.*, not belonging to one of the four fundamental castes.

"5. *Pandjamen* schools are to be set up, with special inspectors. These shall be, so far as possible, under missionary control.

"These external reliefs being afforded, it is now for Christians, especially the Lutheran Leipsic brethren, to go on with the spiritual work among these deeply degraded people, out of whom countless ages of oppression seem to have almost crushed the desire of rising out of the mire."—*Revue des Missions Contemporaines*.

—The *Harvest Field*, speaking of the Rev. Dr. Miller, says: "This veteran missionary must have been peculiarly gratified by receiving from his church an invitation that unmistakably shows the high esteem entertained for him by the Free Church of Scotland. We learn from the *Christian College Magazine* that he has been invited to fill the chair of Evangelistic Theology in connection with the Church colleges in Scotland. When we remember the efforts that have been made by a section of the press, both in this country and in England, to discredit Dr. Miller, we are delighted that his church has thus seen fit to honor him. We hope, however, that no appointment at home will permanently separate him from the great work in which he is engaged. We know of no missionary who exerts so wide and so beneficial an influence in South India as Dr. Miller, and his departure would be a very serious loss to the missionary forces of the land. Another high honor has been conferred on him in this country. He has been elected by the Senate of the Madras University to represent it in the Madras Legislative Council. This appointment should especially gratify those who are

eager to apply Christian ethics to legislation."

—"One of the most remarkable and striking features of religious life in this old city of Poona is the weekly union prayer-meeting. It is about half a century since it was established, but it shows no signs of decay. The Free Church missionaries, who were the pioneers in mission work here, commenced the meeting; and after some years it gradually assumed its present character, which is most thoroughly cosmopolitan and interdenominational. The Free Church missionaries are still responsible for the arrangements, and the meetings are held in the neat little church of that denomination on Thursday evenings, at six o'clock. The meetings are conducted in turn by missionaries, chaplains, and laymen of the various churches, a short address being given, and much of the hour spent in prayer and praise. One evening in July the meeting was conducted by Rev. D. O. Fox, of the American Methodist Episcopal Mission. There were about seventy persons present, including missionaries of the Church Missionary Society, Wesleyan, Methodist Episcopal, Free Church, Established Church, Irish Presbyterian, Canadian Presbyterian, Congregational, and open Plymouth Brethren churches, Young Men's Christian Association and zenana missionaries, three colonels, one captain, one lieutenant, a number of soldiers, a city magistrate, the head of the archaeological department, military chaplains, native pastors and teachers and Christians, and a band of orphan girls. There were English, Irish, Scotch, Canadians and Yankees, Eurasians, Hindus, Parsees, Australians, and a Somali from Africa.

"Such a union, in face of the powerful Brahmin element here, cannot be without a marked influence. In the native church no less cordial is the feeling of union among the various members of the Indian Christian churches."—ROBERT M'CANN (Y. M. C. A.), in the *Helpmeet* (F. C. S.).

### English Notes.

BY JAMES DOUGLAS.

*Baptist Missionary Society: Persecution in Italy.*—The Rev. James Wall, of Rome, in a letter of some length, has set forth the persecution to which Baptist brethren in Central Italy have been subjected. Grave fears were entertained lest, through false witness and the intimidation of priests, justice would have miscarried. The greatest praise, however, is due to the presiding judge for the heroism which he personally displayed in the conduct of the trial. One of the witnesses who, through fear, had contradicted her first depositions, confessed, after a night of weeping in jail, that she had been seized by some of the accused, and, with a knife at her throat, obliged to promise not to confirm her first testimony. At the trial a wheelbarrow was produced in which stones of twelve or fifteen pounds' weight were taken to the scene of action. The trial was noteworthy alike for the impatient rage of the persecutors and the calm and effective testimony of the persecuted. The latter breathed the spirit of Christ and converted the court-house into a gospel hall. A deacon stated that before he heard the Gospel in Tivoli he was without any knowledge of God's Word; that the Protestants taught him to read, led him to the Saviour, and that when he was able to build himself a house he consecrated the best room in it to the preaching of the Gospel, hoping others might receive what had so benefited his own soul. It was grand to see how a few simple, persecuted believers rose above their old discouraged selves when they spoke of Christ and held the court breathless. Now that the work of Christ in the Marsica has passed through this fiery trial, and the whole province has been filled with rumors of grace and reform, the time seems come to sow the seed, to preach the Word, and to expect among these, the loftiest regions of the Apennines, a succession of churches like that of St. Benedetto, which has so nobly met the

pitiless persecution of the apostate priesthood.

*News from Calcutta.*—An interesting sign of the times is the fact that the Arjya Literary Society in Calcutta are now engaged translating the Bible into classical Bengali. They have asked and obtained the assistance of representative men of the Christian communities lest anything should appear in the translation which should make it anti-Christian in tone. The whole of Matthew's gospel is now in manuscript. The Rev. Herbert Anderson, who furnishes this intelligence, says: "It seems to me marvellous that this small band of broad-minded, educated, non-Christian Bengali gentlemen of this city should realize the benefit and have the desire of giving the Bible to their fellow-countrymen in the way they propose." May we not infer "that Christ is conquering and will conquer"?

*Presbyterian Church of England.*—The same missionary number which publishes valuable notes from the Rev. William Thone, M.A., contains the sad intelligence of his death. He had just been over a large part of the Formosan field. His faithfulness and affection in dealing with the native churches were beyond all praise. Of him Dr. Maxwell writes: "Dear Thone was so universally esteemed and beloved by his brother missionaries and by the people alike that no single loss to the mission could, humanly speaking, be heavier than this." The late Mr. Thone thus sums up his final missionary tour: "On the whole, I have been much cheered by my visits to our Chinese churches, but much less so by the visits paid to aboriginal churches."

*Siong-see, China.*—A church has been built in this fishing village of 10,000 inhabitants. It is set on a hill, and is visible from afar both on land and sea. The people have subscribed \$400 to the cost of erection.

*Chin-Chew.*—The girls' and women's schools flourish under the able care of Miss Graham and Miss Ramsey. "It

is very encouraging," says Miss Graham, "to see how many more women there are coming to church in these country places, compared with only a short time back. When I first visited Eng-ehhun, for instance, four years ago, there was not a single woman coming; last Sunday there were eighteen, all interested and willing to listen. In Chin-Chew we have sometimes nearly two hundred women, counting our girls' school."

*London Missionary Society.*—The Rev. Bowen Rees, writing from Matabeleland, tells of mission house wrecked and all clothing and household effects looted through the war. A hearty welcome was, however, accorded to himself and Mr. Elliott on their return. The behavior of the natives to the missionaries was the reverse of what it used to be. "All your words," they said, "have come true. When the war was on we were scattered among the mountains and the forests. In the dead of night, when we were encircled by our enemies and death facing us everywhere, then the words of Mr. Elliott and yourself came home to us. Before we only heard, but now we have seen, and all your words are true." The missionaries are resolved to build the new church this winter and to repair the mission-house, the graveyard, and the dam. "We ought," says Mr. Rees, "to start new stations all over the country. There are thousands and thousands who have never heard the Gospel of peace. The country is open, and there is nothing to fear. May God send us soon young men burning with the love of Christ—young men who will not be blinded with gold-dust, lands, and fame!"

*Urungu, Central Africa.*—Dr. Mather has completed a tour in the hill country of Urungu and along the lake shore between Liendwe and Niamkorlo. By this means four thousand people have had the Gospel presented to them. The journey occupied nineteen days, and

the missionary was well received, both by the people and their chiefs.

*Wesleyan Missionary Society.*—The mission on the Gold Coast district of West Africa is being energetically supervised by the Rev. Dennis and Mrs. Kemp. Mr. Kemp is conspicuous in his care for the young, and, aided by his excellent wife, has set on foot a greatly needed home and training institution for girls, toward the cost of which he has secured help from colonial funds and a grant from the Missionary Committee. The building, which is also to serve the purpose of a European sanitarium, is now in course of erection at Aburi, and a teacher is to be sent out by the Woman's Auxiliary—a lady who has volunteered for the work and who will accompany Mrs. Kemp when she goes next month to rejoin her husband.

*The Bahamas.*—The chairman of this district, the Rev. George Lester, during the short time he has served on the mission field, has done much to consolidate the work in his scattered diocese. With characteristic energy he has visited the out-islands of the colony, and, bent upon the extension of Methodism, has organized the Gulf of Mexico Mission, and proceeded through Cuba upon a tour of observation. A short but appreciative article on his labors appears in *Work and Workers*, a magazine ably edited by the Rev. F. W. Macdonald, and enriched by first-class illustrations.

*Southern India.*—In an able article on "High Caste, Low Caste, and No Caste," the Rev. W. A. Jackson Picken draws attention to the fact that evangelistic work among the low castes is by no means so easy and so universally successful as many critics of missions seem to suppose. In addition to the abominable vice rampant among them, "the bulk of the people are absolutely innocent of any desire for elevation of any kind." Still they are willing to listen. Mr. Picken reports good work done among the coolies employed at the Maharaja's cotton mill, and also in various parts of the gold field. Among

the house servants of southern India, too, who are almost all of them pariahs, an extensive work is being carried on; particulars of conversion in various instances being given.

### THE KINGDOM.

—Dr. Parkhurst put it well when he said: "I have got past calling my church my field. It isn't my *field*, it's my *force*."

—According to the *Record*, the United Presbyterians of Scotland have received a call from heaven to be in earnest in spreading the glad tidings; for it speaks of "the summons addressed to our Church by the blessing which is expanding our foreign mission work," and rejoices to know of some who give good heed to the same.

—"A penny a week and a shilling a quarter" from every member, was John Wesley's heaven-taught method. But centuries before him Paul had hit upon the same general scheme. All at it and always at it will work wonders here and everywhere. The colored congregation that passed three resolutions—first, pledging all present to give something; second, pledging themselves to give cheerfully; and third, to give as they were able—hit upon a simple and sure method for meeting the financial needs of the Church of Christ.

—"In the good time coming," says the *Sidney Presbyterian*, "congregational altruism will be the rule. A Christian congregation will think itself unworthy of the Christian name if it does not love its neighbor as itself, and so fulfil the law of Christ. It will not consider its duty done until it pays as much for the salvation of its neighbor as for its own salvation. The rule will be: one minister, one missionary."

—An Alaskan woman brought to the mission ten blankets, valued at \$2.50 each, as a thank-offering for the conversion of her husband.

—The statement seems incredible, and yet it comes from the highest authority, that nearly one fourth of all the gifts

from Massachusetts to the Baptist Missionary Union were bestowed by the Clarendon Street Church, Boston, Dr. Gordon, pastor. Ah, that these saints might provoke their derelict brethren to good works!

—An estimate regarded as reliable places the aggregate wealth of leading countries at the following figures: United States, \$60,475,000,000; Great Britain, \$43,600,000,000; France, \$40,300,000,000; Germany, \$31,600,000,000; Russia, \$21,715,000,000; Austria, \$18,065,000,000; Italy, \$11,755,000,000. No other nation is credited with more than \$10,000,000,000. The next in rank to Italy is Spain, with \$7,965,000,000, while Greece, the last and lowest in this classification, is given but \$1,055,000,000.

—Like an arrow straight to the mark must this plain and pithy petition of the South Sea convert have ascended to the throne: "Grant, O Lord, that the good words that we have heard may not be like our fine Sunday garments, which we soon take off and put by in a box till the next Sunday comes. But let this truth be like the tattooing on our bodies, ineffaceable till death."

—Foreign missions! Why, if there were nothing in foreign missions but the zenana work, it would be worth to the future of the Eastern millions many fold what it costs. If these missionary women did nothing but break the fetters off the wrists of their Eastern sisters, it would be a work worth dying for.—*The Interior*.

—Miss Kate Marsden is preparing a chart, designed to show at one view the real prevalence and spread of leprosy in various countries. From the minimum figures already supplied by Government medical returns and other reliable sources, she reckons that there are 1,300,000 lepers in the world. Possibly the larger estimate of 3,000,000 will be found more correct. China alone is said to have more than 600,000, Japan 200,000, and India at least 100,000.

—Rev. H. P. Beach would have would-be missionaries attain to "knowl-

edge of things about the house, such as plastering walls, making a door, mixing and using paint, baking bread, etc. ; the knowledge of foods, gardening, making cisterns, and so on ; the knowledge of carpentering, hair-cutting, and undertaking—the last being frequently called into requisition ; also a knowledge of book-keeping, printing, and book-binding." And Miss Leimbach, of Persia, adds : " You can't know too much about making bread and butter, washing and ironing, feeding cattle, horses, chickens and turkeys, too, if you ever want them ; salting meats, putting up fruit, cleaning, papering, painting, and everything you can possibly think of. How thankful I have been that I know about a good many of these things."

—Surely, this is not the romance which some of the sentimental connect with missions : " The Livingstones rose with the sun in the summer, had family prayer, breakfast, and school. Then he began his sowing, ploughing, or smith's work. ' My better half is employed all the morning in culinary or other work, and feeling pretty well tired by dinner-time, we take about two hours' rest then ; but more frequently, without the respite I try to secure for myself, she goes off to hold infant school, and this, I am happy to say, is very popular with the youngsters.' She sometimes had 80 or 100 present. Her husband says : ' It was a fine sight to see her day by day walking to the town, no matter how broiling hot the sun, to impart instruction to the heathen Bakwains.' Her name was known all through that country and 1800 miles beyond. Livingstone continued his manual labors till five. Then he went into the town to give lessons and talk to any one who wished to speak to him. After the cows were milked they had a meeting, followed by a prayer-meeting in Sechele's house. The missionary got home utterly worn out about half-past eight."

—And now comes Bishop Thoburn

and takes Mozoomdar severely to task for his reckless words concerning native Christians. That notable had written : " What reforms do they—the converts—originate? What labors do they carry on? What advance do they make in the confidence of the great Hindu society? What contributions do they offer to the great world of Christian thought? They live and die more as figures and ciphers in a statistical table than as living souls clothed in flesh and blood." And the bishop makes reply : " I am sure Mr. Mozoomdar would never have penned these words if he had even once been brought into contact with any considerable number of our Indian Christians. I am personally acquainted with a thousand men, any one of whom could set him a worthy example in working for reform, in elevating their fellow-men, in winning the confidence of both Hindus and Mohammedans, and in rooting out a score of evils which have long afflicted Hindu society. I have seen twenty Christian young women in a body attending lectures in the Agra Medical College. All of these were the daughters of village converts, and their presence in such an institution means that a revolution is going on among the masses of the people—the teeming millions whose condition men of Mr. Mozoomdar's class rarely study or in any way consider. I have seen long processions of Christians pledged to total abstinence parading the streets and other public places in the interest of the great temperance reform. I have seen hundreds and thousands of Hindus, whose confidence had been secured by these devoted Christians, looking on with friendly interest, and sometimes even joining in the demonstrations. I have been a witness during the past third of a century to what I can regard only as a revolution in the feelings of millions of Hindus in Northern India toward Christian converts. Thousands and tens of thousands of these Christians are bearing noble witness against child-marriage, polygamy, extortion,

drunkenness, and immorality of every kind. To call such men 'ciphers' is so cruelly unjust that I am sure Mr. Muzoomdar must have penned the words in absolute ignorance of the character of the men and women whom he misrepresents."

#### WOMAN'S WORK.

—The *Union Signal* makes these statements: "In this country 2500 women are practising medicine, 275 preaching the Gospel, more than 6000 managing post-offices, and over 3,000,000 earning independent incomes. Since 1880 the Patent Office has granted over 2500 patents to women, and in New York City 27,000 women support their husbands."

—A few weeks since Bishop Newman dedicated in Rome an institute for girls, a building large, substantial, and five stories high. This is the first property owned in Italy by the Methodist Woman's Foreign Missionary Society.

—The *Heathen Woman's Friend* gracefully heads a column of items relating to the work of various societies with the phrase, "Family News," and the verse: From whom every family in heaven and on earth is named.

—The Christian world must not forget Clara Barton and her Red Cross Society. What she did during the civil war, in caring for the sick, and wounded and dying, was enough to immortalize any name. Again, in Europe she displayed the same noble qualities. And now, with less than \$35,000, it is said that she and her helpers have actually cared for 30,000 people who were left homeless by the dreadful cyclone which swept the coast of South Carolina in August, 1893.

—When we pray let us not forget the Methodist missionary, Miss Mary Reed, who, bearing the spots of leprosy, with true Christian heroism and unselfishness, lives in seclusion among the lepers of North India, striving to free their souls from that deeper leprosy—sin—and bravely, calmly watching the slow

advance of this dread disease in her own body. She ministers to the afflicted in a hospital located at Chandak Heights, in a mountain region, where suitable buildings have been constructed for the accommodation of several scores. The British Government has recently made a grant of 48 acres of land.

—Miss S. L. Dodson, Protestant Episcopal missionary in China, pleads importunately for a training school for native women, and gives cogent reasons. She says: "The American Church Mission has now been established in China forty-nine years. We have flourishing schools, good hospitals, 23 native clergymen, 5 of them priests; but very few good Bible-women. Why is this? If we wish to have good and successful Bible-women, let us work for a home. It is my idea that we establish an institution something after the plan of Kaiserwerth, calling in the best of the widows, teachers of day-schools and Bible-women, who are willing to give their lives to the work. By a home or mother-house, I mean the centre of all our woman's work, where the women shall be trained, and which they may look upon as their home when they become old and unfit for work. The Chinese women are so afraid of having no one to provide for them in their old age, that they must economize and save and worry until they can think of nothing else; thus their very souls become small and dead. Take this burden off them, and I believe they will be as self-sacrificing and noble as Western women."

#### YOUNG PEOPLE.

—At the Cleveland Endeavor Convention was read a letter from the first society formed in China. The address and salutation were as follows: "The enclosed epistle we trouble you to take to the great beautiful country (U. S.) Christian Endeavor societies. All the brothers and sisters great persons to open. The Foochow Church of the Re-

deemer Christian Endeavor Society entrust. To all the brothers and sisters in Christian Endeavor—peace.”

—During the months to come the Christian Endeavor Missionary Extension course is to be pushed as never before by S. L. Mershon, of Chicago, who is put in charge. A supply of capital lecturers will be secured, and almost any considerable community can have their services at a cost not at all burdensome.

—The *Christian Union Herald* roundly declares (and let all Endeavorers and Leaguers take note): “One third of every Young People’s Christian Union should be old people. One third of the mid-week prayer-meeting should be young people. Keep old and young close together.”

—This good suggestion is borrowed from the Nashville *Christian Advocate*: “Much is said as to the relative merits of the Christian Endeavor and Epworth League movements. Their merits must be determined by their results, and it so happens that a splendid opportunity for testing their value as missionary agencies is now set before them. A race worth that of a thousand *Vigilants* and *Britannias* is about to be sailed, and millions will look on with interest. We care nothing for victory for its own sake, but it is worth knowing whether we are all working on the best lines or not.”

—The Presbyterian Foreign Mission Board makes these statements and puts these pertinent queries: “The young people’s societies are asked this year to give \$100,000. In 1890–91 you gave \$5910; in 1891–92, \$13,353; in 1892–93, \$24,568; in 1893–94, \$29,200. Why not \$100,000 for 1894–95? If each Presbyterian Endeavorer adopted the two-cents-a-week plan you would raise over \$300,000 this year for foreign missions. Eleven hundred societies are now supporting missionaries by a co-operative plan, are hearing regularly from their missionaries, and deepening and strengthening their missionary in-

terest by this personal relation. If your society is not a member of one of these groups, ought you not, for the best interests of your members, to enroll?”

—According to the report of the State Superintendent of Junior Work, Indiana has 367 Junior societies, with a total membership of 13,780. They have given \$456 to home missions and \$309 to foreign missions.

—During the past year the Throop Avenue Presbyterian Society, Brooklyn, N. Y., has held 10 missionary meetings. It has given \$4 toward establishing a Christian Endeavor Society at Beebe, Ark.; \$37.50 to foreign missions; \$25 toward Dr. Thwing’s salary in Alaska; \$50 to the boys’ farm school at Asheville, N. C. Its first appropriation for missionary funds this year is \$100 toward Professor Jeffrey’s salary at the Asheville school. Last year, the first of the existence of this missionary committee, there were 108 subscribers to the fund, who gave about \$200. The envelope system is used.

## AMERICA.

**United States.**—Three large fortunes have recently been bequeathed to beneficent uses or distributed among various charitable objects, with the names and amounts, as follows: Mrs. Clara B. Ashmead, Germantown, Pa., \$61,000; John Crerar, Chicago, Ill., \$800,000 (not including several millions for a public library); and Mrs. Mary Stuart, New York City, \$3,851,000.

—The American Female Guardian Society and Home for the Friendless, in New York, is one of the oldest of the child-saving institutions. Forty years ago it organized a day school for street children. This proved so successful that more were established, till now the society has 12. To these schools, which are in the tenement-house districts of the east and west sides of the city, the poorest of the city’s poor, mostly foreigners or the children of foreigners—Hebrews, Hungarians, Poles, Germans, Italians, etc.—go. They numbered 5684

and were of 15 nationalities last year. The school-teachers made in the year 6800 visits in the homes of the children, and 12,600 garments were distributed, besides shoes, quilts, coal and food tickets, and, through the generosity of the *Tribune* coal and food fund, 500 of the families were supplied with groceries or with coal.

—There are about 60,000 Italians in New York City. The number of Catholics among them is to the number of Protestants as 100 is to 1. The Catholics have 5 distinctively Italian churches in the city: St. Anthony of Padua, whose parish numbers 7500 and where 1100 infants are annually baptized; St. Joachim, which claims 10,000 in its parish; the Church of the Most Precious Blood, whose parish numbers 20,000; the Church of Our Lady of Loretto, numbering 10,000, and in Harlem the Mount Carmel Church, with a parish numbering 1100. Earnest missionary work is carried on among these Italians. The Protestant Episcopal Church has an Italian church, San Salvatore, which numbers between 300 and 400 members. The Methodists have 2 missions, the Baptists 1, and the City Mission Society, whose work is mainly supported by the Presbyterian Church, has a flourishing mission at Five Points, from which 43 converts joined the church last year.

—During the year 1893-94 appropriations were made from the John F. Slater Fund for the education of freedmen to the amount of \$40,000, divided, in sums varying from \$1000 to \$5000, among 16 institutions in the South. For the coming school year the board has appropriated \$45,000, if needed.

—For ten years the Congregationalists have been pushing mission work among the Slavic population of this country, and the work has spread into 10 States, with 32 stations and out-stations, in which 36 missionaries are at work, with 10 churches and branch churches and 554 members, 16 Sunday-schools with a membership of over 2900;

a well-established Slavic department in Oberlin Seminary and a Bible readers' school at Cleveland, and reaching not only Bohemians, but also Poles, Slovaks, Lithuanians, and Magyars.

—After nearly a half century of waiting and most persistent effort, Utah seems at length in a fair way to become a sovereign State in the Union. Though the risks attending this venture are not small, and various phases of fanaticism are likely to revive and take a new lease of life, with no inconsiderable mischief as the result, yet, on the whole, it is probable that nothing better could be done in the miserable matter. Polygamy and theocracy are not dead by any means, but are doomed, and ere long will be actually found *in articulo mortis*.

—The Hawaiian republic was proclaimed on July, 4th, under the presidency of Sanford B. Dole; no opposition to the new government has since made its appearance. President Cleveland has given it formal recognition, and hence large measures of blessing seem to be in store for this island group.

—According to the *Catholic Herald* there are about 152,000 colored Catholics in the United States.

—Though no Protestant mortal knoweth just how much it means, and time only can tell, yet it is to be counted a significant event when Mgr. Satolli, the Catholic delegate apostolic, has declared himself so plainly and emphatically upon the liquor traffic. Some of the bishops are certain to transform his words into deeds, and not all saloon-keepers will be able from henceforth to maintain their standing as "good Catholics." The world moves when this great Church can turn aside a bit from things theological and ecclesiastical and trouble itself with the morals of its adherents.

**Canada.**—In the Canadian Colleges' Mission 14 institutions are associated, and over \$2000 were expended last year.

—Bishop Bompas, of Athabasca,

speaking of his diocese, says: "The chief characteristic of an Arctic life consists not so much in what is present as in features that are conspicuous by their absence. No cities, towns, or villages, streets, roads, or lanes; no markets, farms, or bazaars; no flocks, or herds, or carriages; no money, whether coin or notes; no railways, mails, or telegraphs; no government, or soldiers, or police; no prisons or taxes; no lawyers or doctors." The bishop thinks that in the stern magnificence of Arctic nature, varied by a few weeks of summer loveliness, one is brought so near to the Creator as to compensate for the lack of many things.

—Bishop Reeve writes from his diocese, Mackenzie's River, whose northern border is formed by the Frozen Ocean, concerning the ordination of John Tssettlla (which, being interpreted, means Not-Afraid-of-Mosquitoes), "the first native to enter orders within the Arctic Circle." An Indian woman of ninety years has been baptized.

**South America.**—The Argentine Republic has made rapid strides in education during the last thirty years. Her system of public schools is modelled on that of the United States. There are 3056 of these, or one for every 1000 inhabitants. Besides normal and agricultural schools there are 20 national colleges and 2 universities.

—All lovers of their kind should watch the colossal experiment of Baron Hirsch in colonizing the suffering Jews of Russia in Argentina. Along the banks of the La Plata his agents have purchased a district comprising 567 square miles; the colonists now on the spot number over 6000, and the cost thus far has been over \$2,000,000. Each family is provided with a house, a farm of 190 acres, 2 ploughs, 2 harrows, 8 to 12 oxen and cows, and food supplies until a crop is raised. This provision is in the nature of a loan, which must be repaid when the colonist is able. Some of the colonists have been sent back to Russia as being worthless. Whatever

income the baron receives from the colonists will be expended, for the present at least, in taking up new lands.

—When in Peru, his Romanist enemies, by eight months' imprisonment in Casa Mata dungeon, thought to crush Mr. Penzotti and his work; instead of this they made him a hero whose name is familiar throughout Christendom, while they covered themselves with shame and contempt. Within a few weeks the foundation stone of a Penzotti memorial church has been laid in the city of Callao to commemorate his faithful testimony and his heroic service in diffusing abroad the Word of God.

## EUROPE.

**Great Britain.**—Said the Bishop of London on a recent occasion: "The work of converting the world to the Gospel of Christ has been in a certain sense put into the hands of the English people and of the Church of England in a manner which we cannot say it has been put into the hands of any other church or nation. It has pleased God that the English race should be scattered nearly over the whole world. There is no other nation with the same enormous colonial empire; no other nation the language of which is spoken in so great a variety of places; no other nation whose commerce penetrates so widely and deeply into the interior of countries unknown before. England is placed in the most advantageous position for preaching the Gospel to the world at large, because we have more contact with the world than any other people. We are marked out, in God's providence, by the gift of opportunities not given to any others. It is our plain duty, in answer to the call thus made upon us, to do our share in the fullest measure for the conversion of the whole human race. Moreover, the time has come for using our advantages to the fullest extent. God has stirred up the minds of our people to take this matter in hand."

—Seventeen missionaries, representing the Church of England, the London,

the Wesleyan, and other societies, and each of at least twenty-five years' standing in China, have presented a memorial to the Royal Commission on Opium. They claim to be expressing the opinion of nearly every Protestant missionary in China, and of the whole native Christian community, numbering several tens of thousands, when they assert that opium is exerting a distinctly deteriorating effect upon the Chinese people; that the drug imported from India is neither required nor generally used for medicinal purposes, and that the conscience of the whole Chinese people is distinctly opposed to the opium habit.

—It is twenty-two years since the foundation of the East London Institute was laid. In all 1235 persons have been admitted, and of these 846 have been trained for work at home and abroad. Up to the close of the last session, 761 workers have left for various parts of the world. Of these 151 have gone to countries in Asia, 163 to different parts of Africa, 23 to Jamaica and Central America, 24 to South America, and 17 to Australia and New Zealand. Of the whole, some 87 have fallen asleep, 32 of them in Africa. Of 56 students during the last session, 11 are leaving at once for the Congo, and 19 for other parts of the mission field.

—Evidently the Church Missionary Society is blessed with friends who are possessed not only of wealth, but of warm hearts as well. For, concerning the support of its agents in the field, it is able to say: "The lists give 52 who draw no allowances, 17 who draw only a portion of what is usual, and 36 whose allowances, although drawn, are covered by special contributions; making no less than 105 (besides 12 wives) who do not come on the general funds of the society."

—Blessings attend Dr. Paton, who wrote just before the date: "I sail on August 10th for Australia and the islands, and have engaged 2 promising missionaries for the New Hebrides, as well as others to follow later. I have

received subscriptions enough to keep afloat our mission ship for some time to come. I have addressed three or four meetings every Sabbath and one or two almost every week day since I came home, and the money returns have been most encouraging. Mrs. Paton is off to consult with and help our son Fred, who is now a missionary on Maticula."

**The Continent.**—Church and State are still united in Italy, and the clergy are paid from the public treasury. The "Cultus Fund" of the Government during the last year had a capital of nearly 215,000,000 lire (\$43,000,000). Bishops, priests, and other ecclesiastics receive their salaries from this fund. The State still supports 23,255 monks and nuns at an annual expense of about 7,000,000 lire. Originally the number was 50,639. Since 1866 the State has given over to that purpose 226 cloisters and monasteries, the inmates of which have died, or these buildings have been sold. There are still 619 nun cloisters.

—Let us ponder once more these astonishing figures relating to the mission work of the Moravian Church. Its 400 missionaries occupy 150 centres. More than 30 went out last year. The church at home, with a membership of barely 30,000, and with limited resources, has one in every 60 of its members in the foreign field, and its converts number more than 3 times its own membership.

—Where so much must needs be said with severity against the settled religious policy of Russia, it is exceedingly pleasant for once to be able to employ words of commendation. It seems that the Czar is not afraid of the Bible in the vernacular, and a colporteur in Eastern Siberia has this to say: "I carried no letters of introduction with me, deeming the mission with which I was entrusted a sufficient passport, and so it proved to be! It was most pleasing to notice the kindness shown me by all with whom I came in contact, as soon as I made myself known to be an emissary of the British and Foreign Bible Society, and much of the success

which has attended our work there is due to the ready sympathy and assistance of the high officials both in Church and State. Of their kindness and hospitality, perhaps the best evidence that can be given is, that when I went there I knew no one, while now I am pleasantly acquainted with not a few families in the three towns where I resided, and looking back upon my sojourn among them, I can truly say that no one need wish for or expect to find a heartier welcome anywhere than I received."

—The Rhenish Missionary Society, of Barmen, has work in South Africa, the Dutch East Indies, New Guinea, and China, and reports 53,816 native Christians, 16,741 communicants, and 9450 pupils in the schools. The European agents (male) number 96, of whom 87 are ordained; the paid natives number 267, of whom 16 are ordained, and the unpaid 569. Last year 4204 from the heathen were baptized, and 676 were confirmed.

### ASIA.

**India.**—Rev. G. H. Brock, of the Baptist Telugu Mission, writes: "Dr. Clough, in turning over to my charge this part of his field, said he was giving me the apple of his eye. Truly it is a great charge—125 workers, almost 100 schools, about 5000 Christians, and hundreds clamoring for baptism. A break among the Sudras seems to be at hand. On every hand the Christians are pleading for schools and teachers and preachers, and they ought to have them and at once. For these great numbers I have no church building, and they are the poorest of the poor, so they cannot build a \$3000 or \$2000 church. I have only a tent in which to hold my Sunday-school of 175, not counting the adults who come to church service after Sunday-school. Last Sunday it was 102° in the shade, and you may imagine what it would be in a close tent."

—L. L. Uhl, of the Guntur Mission, American Lutheran General Synod,

writes: "I have been doing work unintermittently during February, March, April, and May. Travelled over 800 miles by horse, visited 116 places, baptized 173 persons, and confirmed 65. I shall relish a few days in Guntur now." In this mission are found 4 American missionaries and their wives, with 4 single women and 186 Indian workers, not including school-teachers; 13,889 members, 5980 of whom are communicants; 8257 pupils in 199 Sunday-schools, 3027 inquirers, and 1644 patients treated in the medical department, which is conducted by the women."

—This perplexity comes to a herald of the cross: "Another source of trouble to me has been marriages. I never could see why I was responsible for their outfit simply because I performed the ceremony. One young man connected with our mission asked me to perform the marriage ceremony for him. I told him to bring a written permission from the bride's parents. He came back to me the next day and said, "They will not allow you to perform the ceremony because you do not make a proper '*bando-bast*'—i.e., spend thirty rupees on them." He went to another minister of our mission who collected thirty rupees for them and married them.

—A native paper tells the story of a milkman who at a fair made 50 rupees by selling milk which was largely water. Grateful for his prosperity, he made an offering at the shrine, and set about washing away his sins by bathing in the river, though it does not appear that he reckoned the adulteration of milk among them. He laid aside his garment in which were the fifty rupees, and proceeded to his bath, when a monkey seized the garment and climbed to the topmost branch of a tree overhanging the water. To the horror of the bather, he saw the beast take out the silver pieces and drop them one by one into the swift-flowing stream. There was nothing to be done but to bear his loss; but mindful of how the money was obtained, the man piously

exclaimed to the river : " Mother Gunga has claimed her own. "

—And yet another has reached this conclusion : " To an Englishman it may seem almost incredible, but nothing is more patent than the fact that, so far as the bulk of India's people is concerned, they are absolutely innocent of any desire for elevation of any kind. We have a striking illustration of this in the most repulsive place of this circuit, a village in the midst of the Bangalore tanneries. For some years past we have labored there among people whose moral depravity finds its only fitting illustration in the indescribable filthiness of everything about them. Studying these people carefully, we are forced to conclude that most of them have sunk so low and become so wedded to their vicious customs as to be almost devoid of desire for improvement or capacity for better things. The old people, and some who could scarcely be described as old, seem to be ' past feeling ; ' we turn from them with a sense of relief to those who are young enough to be susceptible of impression. "

—The Gospel is the power of God unto salvation in " Farther India. " For Robert Irwin writes from Lampooon : " The first church of Cheung Mai closes the year with the largest number of accessions in its history—134 have been received on examination, 6 by letter, 78 children baptized, and 65 dismissed to other churches. This is the mother church of the Laos Land. The 2 churches of Lakawn and Lampooon, and the 6 under the care of Cheung Mai station, have all been organized with members dismissed from it. It has now a total adult membership of 719. The year has been one of rich spiritual blessings to the Maa Dawk Dang church also, for 41 adults have been received on confession of faith, 12 by letter, and 38 children baptized. There are now 223 adult members on the roll.

—Dr. W. A. Briggs estimates that

during the past three years 25,000 persons have been brought directly to a knowledge of Christ by means of the medical work in Lakawn.

**China.**—While in the great and fertile river valleys humanity is fearfully and wonderfully massed, it must not be inferred that the same condition prevails everywhere. " Even if the population amounts to 400,000,000—and some authorities give it as nearer 300,000,000—it means only some 90 persons for each of the 4,400,000 square miles which constitute the Chinese Empire. In other words, the density of the population of China is to the density of the population of England as one is to six ; and comes a long way after Scotland, and is not over-much in advance of Norway. "

—According to the *New York Tribune*, China is this year to have an exhibition of her art and industry on a scale which might be called a world's fair if it were not that it is entirely of domestic institution and confined to her own productions and people. It is held in honor of the Queen Dowager, who attains this year her sixtieth birthday, and will exceed in cost and splendor any display of like kind ever known in the Middle Kingdom, or perhaps anywhere in the world. It is computed that the expenditure will reach \$200,000,000. Apart from the central display at Pekin, celebrations will be held in all the towns and cities of the empire, and the renown of the imperial woman who has really directed Chinese affairs for a score of years will be signalized in every form which the ingenuity and loyalty of that ingenious and loyal people can devise.

—It is announced in the *Chinese Recorder* that work is going on rapidly at the Shanghai Presbyterian mission press with the presentation copy of the New Testament in Chinese for the empress dowager on her sixtieth birthday. The book is to be printed from the largest size movable type, on foreign paper, with border of gold. The size of page will be 9½ × 13 inches, and the utmost

care is taken to make the work beautiful and suitable.

—Three members of the ruling family of China are said to be elders in the Presbyterian Church at Peking, while others are prominent workers in other Christian societies.

—Books are a power in China; and a single mission press—that of the Presbyterian Mission at Shanghai—printed last year 42,418,457 pages. Of this number, 27,879,600 were pages of Scripture. The total number of books and tracts issued during the year was 995,496.

—The value of medical missionary work in hospitals is shown at Canton last year. Of the 25 additions to the Second Presbyterian Church of that city, 11 had been previously treated in the hospital as patients.

—Four years ago a general conference of Protestant missionaries in China made an appeal for 1000 additional missionaries within five years. Now it is announced that upward of 500 missionaries have gone out to that empire, and another appeal has been made for the completion of the 1000 asked for.

—A recent number of the *North China Herald* gives this concerning the governor of Chin-Kiang: "This gentleman was formerly an *attaché* of the Chinese Legation in Washington, and afterward was Minister to Spain. He is acquainted with English, French, and Spanish, and is a man of liberal ideas. Recently he made a visit to the Methodist girls' school in Chin-Kiang, and, on leaving, expressed his appreciation of the work done by handing to each of the principals a check for \$50."

**Japan.**—Three missions—the North, South, and Cumberland Presbyterian—are working in the territory embraced by the Naniwa Presbytery of the Church of Christ in Japan. The Presbytery has upon its rolls 15 regularly organized and 14 provisional churches. The membership shows a net increase of 148. The number now enrolled is 2357. One new

church has been organized in Kioto, with a membership of about 90. The Presbytery has 12 ordained (native) ministers, of whom 4 are installed pastors. There are also some 25 evangelists, lay and licensed.

—It has been said that "the Japanese beat the world in little things. Recently, in delivering some mail, the postman made a mistake of two sen, which I discovered after his departure. Next morning he called to collect it. I have recently paid a bill of house tax on the mission property here in Nagoya, which is worth \$7600, and I have a bill of tax on this property which amounted to one sen and eight rin, or *one and eight tenths of a cent.*"

—Among the serious damage to property caused by the severe June earthquake in Tokyo is that which befell the cathedral and divinity school of the American Episcopalians, and which the bishop estimates at \$10,000.

#### AFRICA.

—Among certain African nations the umbrella is a symbol of royalty. British soldiers carry off the king's umbrella after every little war. The monarch usually sends to London for a new one. A house there is now making an immense umbrella for a despot not far from the territories of the late King Coffee. It is the largest in the world. The stick is 15 feet long, the ribs are of brass, and when they are extended cover a space sufficient for 12 persons. The premier or other favored member of the government is selected for the honor of carrying this enormous spread of gingham over the potentate and his family.

—The American United Presbyterian Mission in Egypt is doing such efficient work that a traveller, after passing up and down the Nile, said that one can scarcely enter a town or village without finding a well-constructed school-house where the Arabs are taught, and they are proud to say that their educa-

tion began in the American mission schools.

—In all from the beginning, by the Church Missionary Society alone, about 70 Africans on the West Coast have been ordained.

—The course pursued by Mgr. Hirth in connection with the distribution of the Scriptures in Uganda is followed by an urgent appeal from Mgr. Le Roy for the same method of procedure in the French Congo. The influence of the Book as an instrument of propaganda is increasingly admitted by Romish workers. Mgr. Le Roy advocates the immediate creation of a society standing in the same relation to the Church of Rome as that assumed by the Bible and tract societies toward the Protestant communions.

—Another training institution after the pattern of Lovedale is to be established in connection with the United Presbyterian missions of Scotland in Old Calabar, on the western coast of Africa. The combination of religious, intellectual, and industrial education seems to be of special practical advantage in Africa.

—The journal of the Evangelical Society of Paris for July contains a long account of M. Mabile, of Morija, whose death is spoken of by the *Christian Express* of Lovedale as "a terrible loss to South Africa, not to speak of Basutoland." "We venture to say," says the *Express*, "that as a spiritual force there was no superior soul south of the Zambesi. Absolute simplicity and absolute solidity of character, French fineness of nature and long experience, burning zeal for souls and restrained sobriety of statement, perfect knowledge of the Basuto character and language, were among the elements that gave M. Mabile his position of influence and eminence." He had endured thirty-four years of service.

—The waters of Lake Nyassa are soon to be ploughed by 10 steamers, some engaged in traffic, but mainly engaged in the service of the King, carrying glad tidings to the benighted.

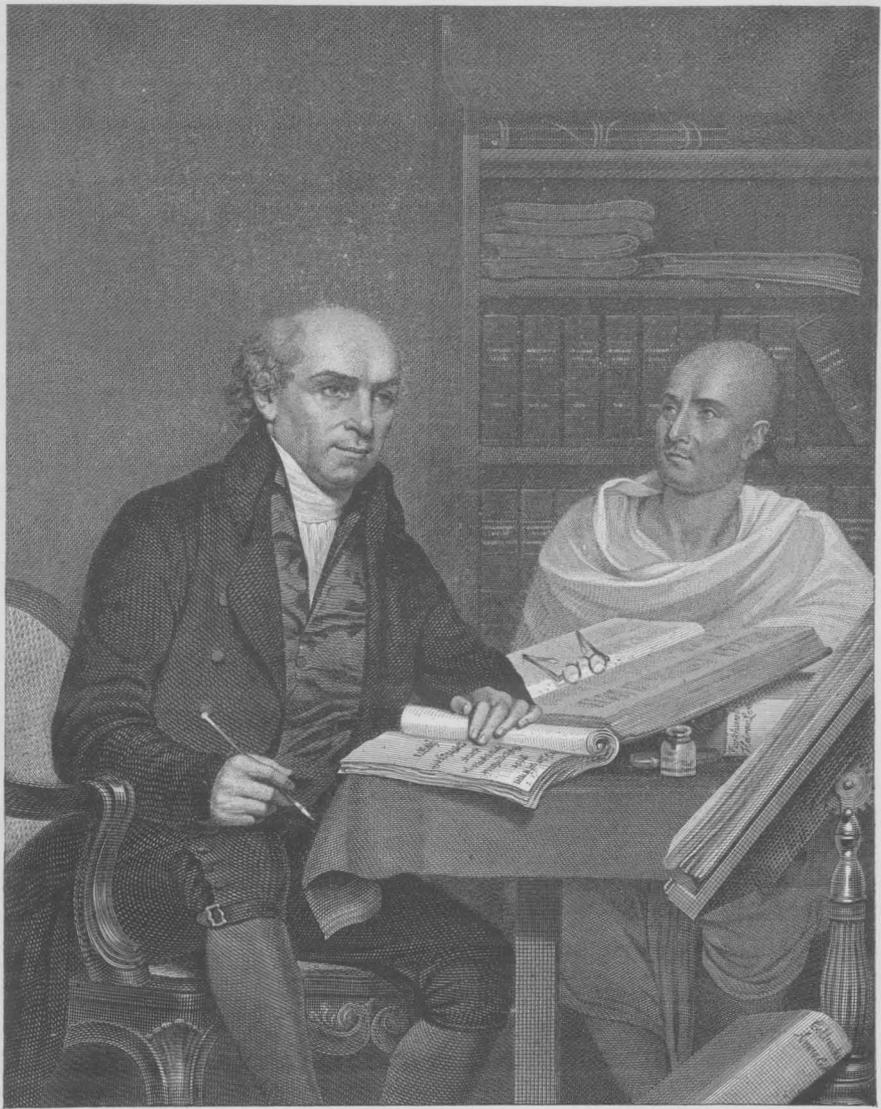
## ISLANDS OF THE SEA.

—The *Methodist Times* is jubilant over the news from Australia to the effect that the General Australian Conference, representing all the Wesleyan conferences in Australia, after a debate which lasted for nearly three days, finally decided, by an immense and overwhelming majority, in favor of the organic union of all the Methodist churches in Australia. The moment the vote was announced the conference, under an irresistible impulse, sang the doxology.

—Are we awake, or do we dream? A college in the New Hebrides! Yes, and particularly for the education of native teachers and pastors. The mission synod at its recent meeting in Aneityum determined to establish an institution for that purpose. They appointed Mr. Annand principal, with power to select a site and to employ an assistant, who is to be paid by funds raised by the synod.

—Lanien, a Marshall Island preacher, was kept in prison last year for three months at Jaluij because he had persisted in Christian work at Mejuro against the wish of the German commissioner. He was released when the *Morning Star* was at Jaluij, and when he was asked by Mrs. Pease if he were lonely while in prison, he looked down at the Bible which he held in his hand and quickly replied: "Oh, it was a good time to teach me many things!" Subsequently he asked if any embargo was to be placed on his preaching the Gospel, "because," said he, "that is the one thing I want to do. I cannot live any other way. If they are going to prohibit that, tell them they had better take a rope and hang me at once."

—Said Dr. Parkhurst in a sermon on Acts 1:8: "The uttermost part of the earth": "The point antipodal to Jerusalem is 155° west longitude. March 31st, 1819, Christ's witnesses aboard the *Thaddeus* sighted the Hawaiian snow-capped peak of Mauna Loa. The missionary craft ran into port at 155° west longitude, and the 'uttermost part' was reached."



**WILLIAM CAREY, AS PROFESSOR IN FORT WILLIAM COLLEGE, CALCUTTA,  
ATTENDED BY HIS PUNDIT.**

**(From the original painting in Regent's Park Bapt. College, London. A rare picture and best likeness extant.)**

# THE MISSIONARY REVIEW OF THE WORLD.

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## THE HOMES OF CAREY.—II.

BY THE EDITOR-IN-CHIEF.

SERAMPORE was the last of Carey's earthly homes, and is still fragrant with his footsteps and memory. There he and his co-workers constituted a Christian community very nearly resembling that of which we read in the Acts of the Apostles, and more recently illustrated in the *Unitas Fratrum* of the Moravians at Herrnhut.

In Ward's journal, January 18th, 1800, we read: "This week we have adopted a set of rules for the government of the family. All preach and pray in turn; one superintends the affairs of the family for a month and then another. . . . Saturday evening is devoted to adjusting differences and pledging ourselves to love one another. One of our resolutions is that no one of us do engage in private trade, but that all be done for the benefit of the mission."

About seven months later a further and fuller entry reveals not only the happy working of this brotherhood, but a few more details of method. Six o'clock was the rising hour; eight, the hour for family worship and breakfast. They were then printing three half-sheets of 2000 each a week. At twelve noon they met for luncheon, and dined at three. After dinner there was a brief conference, when each contributed some thought on a text or a question of spiritual life. At seven tea was served. There was Bengali preaching once or twice a week, an experience meeting on Thursday evening, and on the first Monday of each month there was a meeting two hours before breakfast to pray for the salvation of Bengal heathen. At night prayer was united for the universal spread of the Gospel. Unanimity and brotherly love prevailed. We give these minute features because every little circumstance pertaining to this Serampore brotherhood is significant.

Five years later that famous "agreement" was formed which was to be read publicly at every station at their three annual meetings—namely, on the first Lord's Days in January, May, and October. That document, already published in full on pages 748-750 of the October issue of 1892 is worthy

of study. We question whether outside of the Acts of the Apostles any document can be found that sounds more like an inspired covenant. It might have been composed by Paul and Peter, James and John, for their own guidance in the first missions of all Church history. It is marked by seven marvellous features : Faith in God, love for the Gospel, passion for the souls of men, a prayerful spirit, a cheerful self-denial, entire devotion to their work, and a singular spirituality of aim. It might well be printed and circulated for universal use in all mission stations of the world.

The home of Carey at Serampore was early made blest by three great events : The baptism of Krishnu Chundra Pal, the first convert ; the publication of the first New Testament in Bengali ; and the appointment of Carey to the professorship in Fort William College.

That first convert was, like his new-found Master, a carpenter. Mr. Thomas had set his dislocated arm and found him already burdened with sin ; and he had pointed him to the only Saviour. Not only he but his family also declared in favor of the Gospel. A few weeks later an event was recorded whose influence on the whole future of India no words could express. Krishnu and Gokool, another convert, the two being of different castes, broke through the iron barriers, and partook of a meal in common and with Europeans. So important was this act, that, like a "love feast," it was preceded by prayer. Thomas and Carey, after seven years in India, thus beheld the first signs of a coming triumph, and exclaimed, as though in the inspired parallels of a prophetic psalm :

" The door of faith is opened to the gentiles !  
 Who shall shut it ?  
 The chain of caste is broken !  
 Who shall mend it ? "

No sooner did the rumors spread that the institution of caste had thus been invaded, than among the natives excitement and disturbance arose. A crowd of more than two thousand gathered, who cursed the daring violators of ancient customs, and dragged them before a Danish magistrate, who, however, commended instead of condemning them. Krishnu was then indicted as violator of a marriage contract between his daughter and a man to whom she was betrothed, but again the charge was squashed, on the ground that the consent of the girl had never been given to the contract ; and so the wrath of man was made to praise God, for two new lessons were taught the Hindus : First, that caste could be broken with impunity ; and, second, that women, and even girls, had some rights touching marriage which man is bound to respect.

Krishnu's baptism took place on the last Sabbath of the year 1800 together with that of Felix Carey—the first convert and the eldest son of Carey going together to the river. Many Europeans, Hindus, and even Mohammedans were present, as also the governor of the district. Felix was baptized after the English formula, and Krishnu after the Bengali. In

the afternoon the Lord's Supper was for the first time celebrated in Bengali. What a Lord's Day that was for India !

The sight must have been a spectacle to angels as well as men, and the Lord had planned the whole occasion in His wisdom as a typical event, forecasting things to come. It was worth waiting seven years to gather in one such ear from this harvest field. It must be remembered that Krishnu's baptism was a formal and solemn renunciation of all idols.

That first convert was the author of the communion hymn, with whose English version we are so familiar :

“ O, thou my soul, forget no more  
The Friend, who all thy misery bore ;  
Let every idol be forgot,  
But, O my soul, forget Him not.”

The publication of the first Bengali Testament was an event scarcely less momentous. Carey had gone to India impressed with the conviction that no work was more important as a handmaid to the preaching of the Gospel than the translation of that Gospel into the native tongues of India.

We often forget as we speak of missionaries that the printed Bible is the greatest missionary in the world, and that the Bible Society is the greatest of missionary societies. The Bible never dies or grows old or feeble ; it is as young after thousands of years as ever ; never is prostrated by disease, never acts indiscreetly or proves unequal to the strain of work, never dabbles in politics, or enters into unhappy marital alliances, or commits any other of the thousand mistakes of fallible mortals.

As early as 1796 Carey had put on record his belief that the translation of the Scriptures is one of the grandest aids to missions, and his opinion is singularly verified in the fact that no missions have ever been permanently useful and successful unless the Bible has thus been given to the people. If there be any service singularly rendered to the Oriental peoples by Carey which makes his work unique, it is his remarkable success in bringing the vernacular Bible into contact with one sixth of the world's population. When on February 7th, 1801, the New Testament appeared in the Bengali dialect, a special meeting for thanksgiving was held, and that day stands out and apart as memorable, as when Dr. Hepburn presented the Japanese with the Scriptures in their own tongue. This was but the beginning, however, of Carey's work as a translator.

Within two months of landing he had begun on Genesis, and soon was doing a chapter a day. As he translated he read what he had written, to hundreds of the natives, to find how far it was intelligible and accurate. His greatest difficulty was the incapacity of the language to *express spiritual ideas*, but the plodder again triumphed. Before the close of 1795 he began his great grammar and dictionary. By the middle of 1796 he had almost completed the Pentateuch and the New Testament. By March, 1797, the New Testament was ready for final revision, and published in

1801. In 1809 the Bengali version was completed. This was but the beginning rather than the end, and however much he owed to the help of his colleagues in the mission, it still remains true that the Bengali, Hindostani, and Sanscrit he translated with his own hand. In 1825 he stated that the New Testament would shortly appear in *thirty-four* languages, and the Old Testament in *eight* (beside versions in three varieties of the Hindostani New Testament), and of these he had translated several and superintended all !

In 1812 fire ravaged the mission press, destroyed fonts of type, valuable manuscripts, thirty pages of the Bengal Dictionary, and all the materials gathered for years for the dictionary of all languages derived from the Sanscrit. The total loss was \$50,000, yet God so interposed that the friends at home in fifty days made up the whole loss so far as money could repair it.

At the time of Carey's death the Scriptures entire or in part had been *issued in forty languages or dialects*, and within nine years nearly 100,000 volumes, including 31,000,000 pages, had passed through the mission press. No wonder that in 1875 Dr. Wenger said : " It passes my comprehension how Dr. Carey was able to accomplish one fourth of his translations." It still remains a mystery how one man could have done such a work, and he an apostate from the awl !

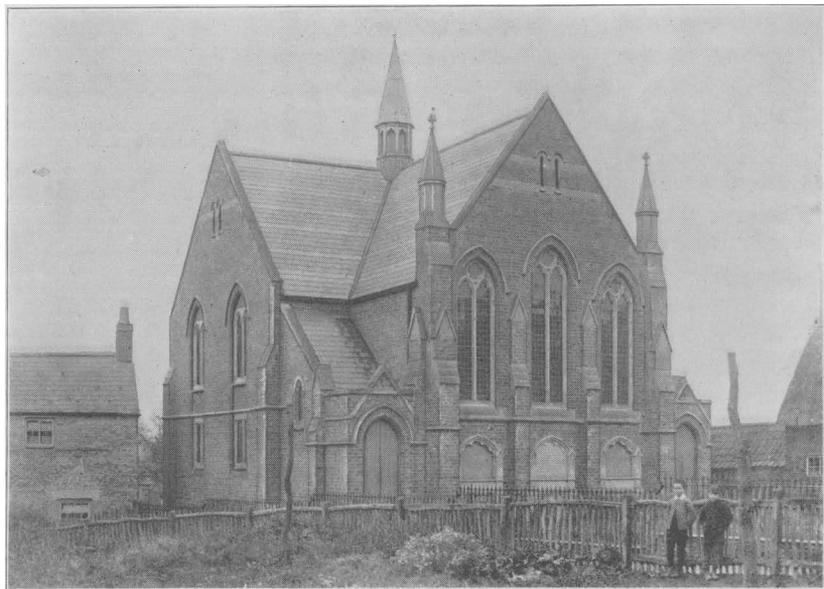
The third conspicuous event referred to is Carey's appointment to a government professorship.

This naturally followed upon his pioneer work as a translator, for the new Bengali Testament pointed to the man who had in so short a time done so great a work as the fit candidate for such an appointment. At first Carey feared that such a chair in the college might collide with his work as a missionary, but that apprehension was removed ; and, in fact, it was as a missionary that he was appointed. For thirty years Carey held his chair in Fort William College.

He began teaching Bengali, afterward Sanscrit and Mahratta ; and when he rose from teacher to professor of the three languages, and his income was some \$4500, he unselfishly reserved for his own use less than a *thirtieth part* of this sum, turning all the rest into the mission treasury, an example of self-sacrifice that reminds us of John Wesley.

What a hold Mr. Carey had on both his colleagues and pupils may be inferred from his appointment, four years later, as the Moderator in the Annual Disputation, when he was selected also to give the address to the viceroy. In that address he referred to his vocation as a missionary and to his desire for the evangelization of the natives. Lord Wellesley expressed himself as greatly pleased with the address, of which he " would not have had one word altered ;" and added, as to Carey's expressions of regard, " I esteem such a testimony from such a man a greater honor than the applause of courts and parliaments !" And yet this was the man who twenty years before had been a cobbler at Hackleton, unknown to the world.

CAREY MEMORIAL CHAPEL, HACKLETON, ENGLAND.



CHAPEL, PARK ST., NOTTINGHAM, ENG.

(Where Carey, May 31, 1792, preached the sermon on Isaiah LIV: 2, 3, which led to the organization of the Baptist Missionary Society, at Kettering, in October following.)

The necessity for brevity, as well as the purpose of these papers on the Homes of Carey, leads to the passing over of the incidents of the Serampore experience, such as the mutiny of 1806 and the complications to which it led. Suffice to say that, in this crisis, when missionary work was threatened with curtailment and suppression, Carey acted with mingled courage and caution. Enemies of missions were active, and a prohibition was actually issued by the governor-general against the services held in Calcutta, and an order for the removal of the mission press; but in answer to prayer God wrought deliverance.

Then, in 1813, came the debate in England over the renewal of the East India Company's charter, in which Mr. Marsh made himself so infamous and Wilberforce and Wellesley made themselves so famous. Mr. Marsh set Carey and his "fellow-apostates of the loom and anvil and awl" in the pillory, as "renegades from the lowest handicrafts" and "tub preachers"! The struggle issued, however, in the restriction of the company's power and the enlargement of the missionaries' freedom.

The whole story of Carey's residence and experience in Serampore is a romance of reality. It bears and invites closest examination, but our space forbids. But it must be noted how CALCUTTA became in a sense another of Carey's homes. The importance of a place of worship and Gospel teaching in that city led to the building of a chapel in Lal Bazaar, which was opened on New Year's Day, 1809; and as Carey's duties as professor took him regularly to Calcutta, he took a prominent part in the services; and so this marvellous "plodder" filled up all his time with a variety and multiplicity of duties seldom equalled by the most industrious men. To all his other work his passion for souls led him to add itinerating preaching tours.

Near the end of 1807 his wife died. She had been a great source of trial, both by her physical and mental ailments, but her husband showed his tender heart and noble spirit in the patient and considerate manner in which he bore his depressing burdens. For twelve years her condition was distressing, yet he did his work with an insane woman in the next room.

The next year Mr. Carey married his second wife, Miss Rumohr, who proved as great a help as his first wife had been a hindrance. When after thirteen years of married life she also was removed by death, he bore testimony that during all this time their conjugal happiness had been as great as was ever enjoyed by mortals. She was sympathetic, educated, consecrated, and most helpful to him in his work as a translator, habitually comparing the English, German, French, and Italian versions, and persistently working at any difficulty until it was removed. Only eternity can tell how much Carey's ultimate triumphs as translator were owing to her help, whose kingdom came not with observation.

We must pass by all that the cobbler of Paulerspury wrought as a general benefactor of mankind. The first great reform that he sought to effect was the abolition of child sacrifices at the Gunga Saugor anniver-

saries. At this spot, where the Ganges meets the sea, sacrifices were held to be specially meritorious, and so thoroughly have these practices been discontinued that a native Hindu lately in this country has had the effrontery to deny that they ever existed.

The Suttee immolation of widows likewise owes its abolition in great part to Carey. He sought to arouse the British conscience on the subject. It was found that 400 cases took place within 30 miles' radius of Calcutta; and at last Governor Bentinck decreed the entire cessation of this abomination, and when the Brahmins insisted that their consciences taught them that widows should so burn on their husbands' pyre, his calm response was: "Follow your conscience, but an Englishman's conscience teaches him that every one of you that abets such a crime should pay the death penalty." When the proclamation was issued Carey received a requisition to translate it into the vernacular, and the order reached him on Saturday afternoon. He felt the matter to be so urgent that all other duties were laid aside, and before the Sabbath closed the proclamation was ready for circulation. The benevolent institution for instruction of Eurasian children, the leper hospital, the first vernacular newspaper—these are some of the blessings directly traceable to William Carey.

His services to science as a botanist and naturalist remind us of David Livingstone, whom in many respects he closely resembled. He acquainted himself with geology, agriculture, horticulture. The Agricultural and Horticultural Society of India owed its origin to him, as also the Serampore College, which under his presidency took root in the soil of India.

Over forty years William Carey made his home in the land of the Vedas, and this long stay was unbroken by any visit to England. During his last days he received many notable visitors, and none of them had a more vital connection with his life and labors than Alexander Duff, who became in a very important sense his successor. Dr. Culross tells the pathetic story of the recall of Duff, as he was leaving Carey's room on one of the last, if not the last of these visits, and how Carey said: "Mr. Duff, you have been speaking about Dr. Carey. When I am gone say nothing more about Dr. Carey, but about Dr. Carey's Saviour."

And so in June, 1834, sixty years ago, in his seventy-third year, this prince of missionaries to the Hindus, and one of the six greatest missionaries since Paul, left the land of the Ganges for the LAND OF GLORY, the last, the best of *Carey's homes*.

We close these imperfect notes upon the life of this remarkable man by a quotation from Robert Hall, who, fifteen years after Carey's departure for India, succeeded him in the Harvey Lane Chapel at Leicester.

Robert Hall referred to William Carey as that "extraordinary man, who, from the lowest poverty and obscurity, without assistance, rose by dint of unrelenting industry to the highest honors of literature, became one of the first of Orientalists, the first of missionaries, and the instrument of diffusing more religious knowledge among his contemporaries than has



CAREY'S HOUSE AT LEICESTER.

(In the center.)



THE PULPIT IN HARVEY LANE CHAPEL, LEICESTER.

(Memorial Tablet to Carey, Robert Hall, etc.)

fallen to the lot of any individual since the Reformation—a man who united with the most profound and varied attainments the fervor of an evangelist, the piety of a saint, and the simplicity of a child.”

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## A GENERAL VIEW OF ECUADOR.

BY ALEXANDER McLEAN, LATE CONSUL OF THE UNITED STATES AT GUAYAQUIL.

Ecuador, as its name indicates, is an equatorial country. The observatory in Quito, its capital, is exactly on the line, and has an elevation of over 9500 feet. To most of us, Ecuador is a small tinted spot on the western side of the map of South America, profusely ornamented with feathery markings supposed to represent mountains. There are many mountains there; but the markings on the maps indicate neither their size nor position.

The most westerly point of Ecuador and of South America is Cape San Lorenzo. It is  $80.55^{\circ}$  west, Greenwich time. This is the meridian that marks the boundary line between Ohio and Pennsylvania. The boundary line between Brazil and Ecuador is  $68^{\circ}$  west, or on the meridian of Bangor, Maine. The width of Ecuador is, therefore, about equal to the distance between New York and Chicago. Its coast line on the Pacific is about the same length as between New York and Charleston, S. C. The area of Ecuador is about 218,000 square miles. This about equals the New England and Middle States and Ohio.

There are nine States or provinces in Ecuador, each with a governor and a separate legal existence. The form of government is said to have been copied from the United States, but it is a poor copy. The defeated party in a presidential election usually appeals to the sword. When they are successful there is a revolution; when they are not it is simply a rebellion.

The country is transversed in a generally north-and-south direction by the Andes and the Cordilleras. Between the two main ranges lies a hilly plain called the inter-Andean plateau. East and west of the giant ranges there are other mountains, which gradually give way to plains on the east along the Amazon, and on the west to the Pacific Ocean.

The country has the greatest diversity of climate, ranging from the heat of a tropical swamp to the bleak cold far above the line of vegetation. Every vegetable product may be found by ascending the mountains, from the rank growth on the sea-shore to the stunted pines near the ice line. Every shade of humidity may be found as a constant in some part, from the rainless plains on the Peruvian line to the daily showers on the north. The rainy season moves up and down the coast over  $16^{\circ}$  of latitude. When it is farthest north the southern line of rain is at Esmeraldas, in the northern part of Ecuador. When the rain belt is farthest south its northern boundary is at

Esmeraldas, hence its rains. The trade winds, in passing from the south Atlantic, yield up the last drop of water in crossing the Andes. The icy crown being fed by this moisture, forms glaciers that move down the mountains and feed the streams. Many of the snowy crowns rise from 1000 to 7000 feet above the line of vegetation, and the constant accretion from snow and rain as the winds sweep over these mountains below the dew point maintains an endless supply of water in the streams. These streams become rivers. In Chili and Peru there is no western current such as blows from the Pacific across Colombia and Ecuador. The Andes cut off their clouds and rain from the east winds, and consequently in those countries there is no rain. In Ecuador one end of the country has six months' rain, while the other end has a dry season, and *vice versa*. A section of the country would show two immense ridges averaging 12,000 feet in elevation, with the inter-Andean plateau averaging about 9000 feet, and two sections sloping to the Pacific on the west and to the Amazon valley on the east. The eastern section is the largest. It is inhabited by Indians still uncivilized, who have their own language and are practically unknown to white men or their commerce. The western section is the smallest and most important. The littoral contains three States, known as the maritime provinces. These are Esmeraldas, Manibí, and Guayas. The States east of them are very mountainous, the towns in them having an elevation from 8000 to nearly 10,000 feet.

Thus we have a country containing mountains that may be measured in miles instead of feet, the largest of rivers, vegetation irrigated by never-failing rivers and fecundated by a vertical sun, producing results unequalled since the coal period—a country with diversity of contour and beauty of landscape second to none. It is not strange that Baron von Humboldt and other savants have gone there in search of scientific facts, nor that Church, the painter, went there to catch the coloring for his sunset in the tropics.

The inter-Andean plateau is the wheat belt. Its elevation is equal to the 40° that separate us from the equator. Apples, peaches, strawberries, and most of the fruits that are familiar here grow there in abundance. Viewed from the mountains, its tilled fields recall Central New York. It was the home department, the District of Columbia of the Inca Government, the civilization that preceded the Spanish conquest. It was one of the sections that was visited by priestly vandalism. Its records and buildings were destroyed. Here and there remains of Indian labor still exist, and in some things it shows that they had advanced farther than their conquerors have done to this day. They had good roads; and the only road in the country to-day is one built by the Indians, which can be followed from Quito to La Paz, a distance of more than 1500 miles. The Indian cement in which the paving stones were laid has outlasted the stone.

The mountains are massed in central Ecuador as they are nowhere else. From many of them thirty tall peaks can be seen in a single glance. Only two of them are known outside of the country—Cotopaxi and Chim-

borazo. Cotopaxi is a volcano. It is 19,500 feet high. Its snow crown is 4400 feet high, and above that the rocky mouth of the crater lies bare. The crater is 1500 feet deep, and the smoke is visible at a great distance. A few years ago, during a period of activity, Captain Murdoch, of the steamer *Casma*, passed through a shower of its ashes a hundred miles at sea, and the fine dust fell on my piazza in Guayaquil. Chimborazo is visible from Guayaquil in clear weather, and is always a surprising sight, especially when the sun has dropped below the horizon, and its rays still touch snowy Chimborazo with a rosy glow. Sangay, a mountain south of Chimborazo, has flowed ever since the Spaniards landed. Its faint boom at intervals of ten minutes can be heard in Guayaquil during the stillness of the night, though it is nearly a hundred miles away. Pichincha, north of Cotopaxi, with Quito resting on its shoulder, is a triple-headed extinct volcano nearly 15,000 feet high. The average elevation of Quito is about 9500 feet. From its streets eight snow-capped mountains can be seen. The streets are paved, but hilly, and the city is picturesque. Streams run through the city, supplying an abundance of melted ice water from the glacial mountain tops. There are a great many churches, convents, and monasteries. It is said to have more priests in comparison to population than any other city in the world.

From the mountain section numerous rivers reach the coast, each with branches like trees. The towns are all on waterways, and so are the dwellings. In the interior most of the travelling and visiting is done in canoes. Roadways are superfluous in the maritime provinces. The principal river is the Guayas, and the principal city is Guayaquil on its banks, sixty miles from the sea. It is as much the front door of the nation as New York is of the United States, though there are numerous small seaports. Where the muddy waters of this big river rush past the city it is a mile wide, seven fathoms deep, with a tidal rise of fourteen feet and a current that runs seven miles an hour. The entrance to the river is a broad gulf dotted with islands and bordered with swamps. Here Nature hides her fevers, as she does her wounds, with new creations of beauty. The seaweary traveller sees bright patches of greensward inlaid in black-green frames of dense mangel trees, fringed with graceful palms and undulant bamboos. Confluent rivers open up new reaches for the vision into the bosom of virgin forests, and the houses of rancheros and hacendados give glimpses of a new, strange life.

When the eye begins to weary of the leafy panorama, a turn in the river reveals the city. If seen first in the evening, the effect is charming. The river front is a broad street, with a league of white buildings which appear to be a succession of arches. The street is abundantly illuminated with gas and electric light, and having houses on one side only, and no piers to impede the view from the river, a visitor is very favorably impressed.

Experience and familiarity destroy much of the favorable impression.

The city is over a league in length and more than a mile wide. It has a river on the front and a broad estuary behind it. The citizens are mainly native creoles. The business and government are carried on by them. They are descendants of Spaniards and natives. They are white, with varying shades. The working population is pure Indian. There are a few colored people and a few *Zambos*, a mixture of Indian and Ethiopian. There are fewer foreigners in Guayaquil than in any of the other large cities of South America. In the whole country there are not a dozen Americans. The creoles are intelligent, and sharp commercial people. They are a small minority of the total population. In the absence of an actual census only approximate totals can be given. It is believed that there are 100,000 white or nearly white natives, three times as many half-breeds, and about 800,000 Indians.

The educated white men are merely nominal Roman Catholics. The half-breeds are more ignorant than the whites, and their bigoted zeal is proportionately greater. The Indians are practically without religion, though they conform to a limited extent to Catholic forms where they live in towns. The tribes living in the eastern end of the country are indescribably uncivilized. A tribe living on the west coast, occupying the Cayapa valley, a territory about the size and shape of the State of Delaware, have never been conquered by the Spaniards, and refuse to recognize any government. They will not allow white people to settle in their territory.

The country is sparsely settled, and the churches are all in the towns. Roman Catholicism is the State religion ; none other is allowed. Heretics visit the country at their own risk. They are only tolerated. So far as I know there has only been one attempt made to establish a mission in the country. In 1878 Bishop Williams, a Methodist missionary who has a theory, paid a visit to Guayaquil. He resolved to send a missionary there. His plan was to send a minister to open a school. The children were to receive primary instruction in English ; their parents were to pay for the service, and thus a self-supporting station was to be established. About a year later Rev. Mr. Price arrived in Guayaquil. He was provided with a boxful of primary school books. He could not speak Spanish. The laws of the country did not authorize the importation of heretical books. He had trouble and delay in getting his books out of the custom house. Before he got them he contracted the fever peculiar to the coast, and narrowly escaped with his life. His errand was not popular. There were no English-speaking children in the city except my own, and I did not need a missionary.

Some years ago an attempt was made to pass a freedom-of-worship bill, but it failed by three votes, although a strong pressure was brought to bear on Congress through the Foreign Department. One of the lawmakers who voted against the bill said " he was in favor of it, but did not think the country was ripe for it. An ignorant and bigoted people and

priesthood would create trouble. If foreigners were allowed to enter they would build churches, and the rabble would destroy them and probably kill some of the worshippers. This would embroil the nation with nations more powerful. We recognize the fact that we would be better off if we had a good many Americans here, because of their energy and enterprise ; but we have those that are here, and we must do the best we can with them."

The educated minority would gladly get rid of the priests ; and on one occasion, in Guayaquil, the Jesuits were forced to leave the country. There is no public record of the number of priests, though every priest is on the national pay-roll. Each province has a bishop with an ecclesiastical staff, and there is one archbishop. A tax of 10 per cent is collected on all agricultural produce for the bishops, and an added 7 per cent for rectors. The curates are paid \$75 a month. In Guayaquil there are said to be about 200 priests, ranging from the well-to-do to the barefooted mendicants. The mendicants go through the market, and if the hucksters do not see them coming the best fruits and vegetables go into the basket, and the unfortunate venders have to be content with a scant blessing.

Services begin in the churches at three o'clock in the morning. Each church has a chime of bells. Each bell has a separate rope and ringer. The object of each ringer is to make as much noise as possible. They run up and down the scale with a rhythmic clangor. There is not a bell in the city that is not cracked except the clock tower bells on the cathedral and market.

In providing for their wants the priests charge for every service. Mass for the dear departed is too dear for the lower classes, and a mass is frequently split up as the lottery prizes are. If a man or woman cannot afford a whole mass he can get half of it, or any lesser percentage, if he can find others willing to subscribe. Then the mass is said for Tom, Dick, and Harry, and—others. The others can fill in the blanks. The churches have no pews. The women go to church accompanied by a servant. The latter carries a *priedieu*, and the worshipper kneels on it. The men, generally few in number and more interested in the worshippers than in the service, stand during the mass.

The Sundays are holidays. Cockpits are owned by the city ; and I have seen priests in uniform—they all wear uniforms—betting in the ring. The theatres are open on Sunday evening. The bull ring in Guayaquil was open on Sunday afternoons until recently, when the growth of the city made the land more valuable for building purposes. The devout worshippers rose in time to take in early mass, in order to have morning, afternoon, and evening free for pleasure.

The funerals are a large source of priestly revenue, and they form an interesting spectacle. They are always held at night. When the family can afford it, the priest, with assistants and attendants, marches at the head of the procession. When the priests have an out-of-doors function, they march in

the uniform worn at the altar. A canopy is carried over them, and a guard of soldiers with fixed bayonets march on each side of them. The mourners carry lanterns with candles in them. The extent of the grief is supposed to be shown by the number of mourners. Indians carry the lanterns, and receive fifty cents apiece. The cross-bearer is preceded by a man ringing a bell. Every house must show a burning candle or lamp as the funeral procession passes. The church orchestra marches behind the priest, playing a dirge. The poor people who cannot afford a priest or an orchestra hire hand-organs, and sometimes the music is set for dancing. By playing slowly it has a sufficiently doleful sound. One man carries the organ on his back, and another, who walks behind, turns the crank. They never keep step, and frequently the man behind loses his grip on the handle. This adds to the funereal character of the music.

It is useless to speak of the character of the priests. There are some good ones. They have charge of all the schools, and in two of the cities they have hospitals. At Quito there is a school of science conducted by Jesuits, and it is fairly well managed. In Guayaquil there are two large schools, one called the boys' college, the other for girls. The education imparted is superficial, and more time is spent in learning the saints' calendar and Church history than in acquiring useful knowledge. The white people are given to hospitality, and their manners in public are perfect.

The Indians are stupid and degraded; the stolidity of their ignorance is beyond comprehension. It is a disgrace to the Spaniards and their descendants that the Indians grow worse instead of better; that, with centuries of history behind them, their conquerors have accomplished nothing for the unfortunate aborigines. Not only have the Indians been neglected by the Roman Catholics, but the negroes have been allowed to return to the condition they lived in before they were removed from Africa. After emancipation many years ago negroes flocked to the rivers Santiago, Mimbi, Cachati, and Bogotá, and formed villages, and to the number of 2000 live as savages. Playa de Oro, one of these negro settlements, shows a nude population, ignorant and bestial, a disgrace to the nation.

In Guayaquil and the larger towns the men wear light clothing made in Parisian styles. The women wear trailing dresses and French shoes, but no hats. The mantilla serves in place of bonnets. The Indians are fully attired with trousers and a hat. A poncho is added in cool weather. The Meztizos—descendants of whites and Indians—are the artisans. There are scarcely any manufacturers. The carpenters, masons, painters, and paper-hangers are all of the mixed race. The absence of wheeled vehicles make public porters a necessity, and they are all Indians. They carry their burdens mainly on their heads. Every white person has a retinue of servants—a man to do errands, a cook, a washerwoman, a house servant, and their retainers constitute the retinue. The cook has no stove. There are no chimneys in the country. The kitchen fire is made in a box filled with sand. The cooking utensils are made of earthenware, and the fire is

fed with charcoal. Several children, usually the cook's family, are required to fan the fire. Ladies do not go to grocery stores or the market; these errands are attended to by the errand man. He is given a daily allowance, and spends as little of it as possible. That makes a constant feud between him and the cook. The utter lack of cleanliness keeps white people out of the kitchens, and the service is worse than can be imagined. Living for white people is expensive, while for the Indians \$3 a week suffices for a family.

The houses in the maritime provinces are built with heavy hewn timber frames. The walls are made of macerated bamboo covered with adobe, and papered inside and out. The lower story is smaller than the upper story, the piazzas projecting over the sidewalks to the line of the curbstones. The white people live in the upper stories; the lower stories are used by Indians and negroes, or for stores and storage rooms. The stores are small and well filled, but each store requires one or more storage rooms. There are no glass windows. The store fronts are all doors, and when they are open the entire interior is on exhibition.

The heavy timbers of the buildings are required to support the weight of tile roofs and to steady the houses in earthquakes. In the colder mountain sections the walls are lower on account of more frequent earthquakes, and are built of stone, adobe, brick, or mortar and broken stone. The broken stone and mortar make the best wall for earthquakes. The mortar and stone are moulded in layers *in situ*, and when they harden the wall may crack in all directions, but the broken stone dovetails the cracked wall together, and it will not fall.

From the isthmus down to the southern end of Chili is 4867 miles. Only the 417 miles occupied by Ecuador is closed to missionary effort. That will be closed so long as heretics are at best only tolerated, not allowed. There are 4450 miles open to the missionaries; but there are no missionaries for the opening. Out of a total of more than sixty seaports on that coast, only five have missionaries.

South America extends from 15° north of the equator to 55° south of it, and has every kind of climate and country that we have from the West Indies to Labrador; every degree of intelligence in its population, from bright, keen business men and diplomats, to the hopeless Indian in his unspeakable wretchedness. It has well-built, beautiful cities with large populations, like Buenos Ayres, that is drawing near to a million souls; Lima, which approximates Boston, and a number of cities over the hundred thousand line, besides thousands of smaller cities, towns, and villages. It offers every age and condition of mankind for missionary work, and every kind of climate. But somehow there are not many takers for the offers. Well has this been termed the **NEGLECTED CONTINENT**.

## THE PROSPECT.

BY CHARLES C. STARBUCK, ANDOVER, MASS.

Is it certain that Christianity will always continue to prevail, or even to exist in England and America, active as it now is in and from these countries? Why should it be certain? The Church is not more firmly established among us than she was for generations in North Africa, from which, nevertheless, she has been swept out, almost to the last shred, for some eleven hundred years. Mormonism, uniting a vileness far exceeding that of Islam to an organization compared with which that of Rome, so much dreaded by us, is loose and flaccid, and filled with immitigable malignity toward Christianity, already prevails in one great mountain commonwealth, and holds the balance of power in several others, showing no signs of decline, however much it may yield for the moment to invincible necessity, as to the practice of its social tenets. As much more dangerous than Mormonism as an impalpable malaria is more dangerous than an armed host, the subtle poison of necromancy fills our whole atmosphere. We do not mean the mere opinion that the departed sometimes manifest themselves to the living, which of course has no doctrinal significance, but the belief that truth and duty are to be henceforth discovered by magical consultations of the dead. This system detrudes Christ from His uniqueness of place in the universe, blots the Creator out of view behind a murky cloud of wavering ghosts, is found to unhinge all the principles of right and wrong, to profane and dissolve the sanctities of home, to give sensual passion the sanction of an imagined command from above, and parts the life of its victims between a fatuous confidence and a ghastly fear. We plume ourselves on our enlightenment above our ancestors, yet the only difference between us and them is, that they believed in sorcery and utterly abhorred it, while we believe in sorcery and toy with it, and compliment it, and even sometimes (happily as yet but seldom) invite the pontiffs of its dark rites into our own pulpits.

As to Christ in public life, we have ceased to expect, a few States excepted, any mention of Him even in religious proclamations, except in the date, from which we should be ready any day to see His name thrust out. Now it is either true that all authority is committed to Him in heaven and earth, or it is false. If it is false, why do we any longer call Him our Lord? If it is true, why do we consent to have Christian men in public trust unchristianized in their public acts? It is well to shrink from being persecutors, but it is unmanliness and cowardice to allow others to persecute us out of the public and private expression of our public and private faith. Better that these pagan proclamations should cease than that they should be afraid to return to the time when they witnessed that they were addressed to a Christian people.

Of course the hereditary enemies of the Christ of God are not slow to

find their account in all this. They are helped in this by the senseless divisions of Christians, who to gain a point against one another are not ashamed to call in the help of the common foe. We have seen lately, quoted with evident glee in a Christian journal, a sneering declaration from a Jewish journal, referring to the proposal that the projected Cathedral of St. John the Divine shall serve also as a national mausoleum. The Jewish writer mockingly says that the American people are not likely to be found on intimate terms with St. John the Divine. Now, seeing that the American people, as a whole, are as yet, at least, a Christian people, as the Supreme Court has of late emphatically affirmed, this taunt on the part of the Jewish hater of the sublime apostle would be an intolerable insolence, were it not for his evident hope that the identification of the nation with Christ may yet be undermined and exploded. Viewed in that light, we cannot fairly call it anything more than a legitimate manœuvre of war.

This writer says that Jonathan is too genuine a man to be a saint, or, it seems, to have anything to do with saints. The evident, and evidently intended implication, is, that the apostles were not genuine men. The apostles are now exalted above the scourgings of the Sanhedrim, but the true inheritance of mocking hate has not departed from the sons of the Sanhedrim.

A Jewish lady, also quoted, with somewhat effusive appreciation, in a Christian journal, gives a really noble description of our Lord's life on its human side, but with an evidently settled determination to ignore the absolute incompatibility of this admiration with the continued rejection of His unmistakable claims to spiritual supremacy, as well over His brethren of Israel as over the world. Christianity, she declares, has no power of compelling Jewish conviction. The Inquisition, she says, could never make them Christians, and all the mild but zealous efforts of Presbyterianism have failed to secure a single honest convert. If she had consulted Mr. Henry C. Lea, she would have been reminded that the Inquisition never undertook to make the Jews Christians. It exercised jurisdiction (apart from cases of insult offered to Christianity) only over those who had already accepted baptism. Accordingly, as Mr. Lea shows, conversions from Judaism were at a stay between the setting up of the Inquisition and the banishment of the Jews from Spain. However, passing over this, and coming to the present, we see that this lady describes the one hundred thousand free accessions of Jews to Christianity within this century as having all been feigned. According to her, such men as Neander, Caspari, the elder Delitzsch family, Rabbowitz, Rabbi Frye, Bishop Alexander, Bishop Gobat, and a thousand others like them, have all been hypocrites alike! Purity of life, long and unpretending labors, and that unflinching benignity which is the surest sign of sincerity, all go for naught with her. She cannot possibly know the heart, but having, by a sheer exercise of proud resentfulness of will, set it down as an axiom that no Jew

can honestly become a Christian, the most luminous demonstrations of character no longer signify anything to her. Of course this assumption of hers is reflected upon all the past, for if the Jews of the first century could honestly own Jesus for the Messiah, it is plain that those of the nineteenth century can.

“He that despiseth you, despiseth Me.” Christ, through all the ages, has awed and daunted men. Therefore they have been wont to express boundless admiration of Him, and have contented themselves with contemning those who believe on Him. This attempt to worship the Fountain and abhor the stream is curiously illustrated in a heathen oracle given, I believe, in the third century. Some pagans who were disquieted by the rapid advance of the Church asked of some shrine—perhaps Delphi itself—what they were to think of this new sect. The answer was to this effect: “The foolish people are hopeless of cure, but that pious soul is exalted to heaven.” All such attempts, continually renewed, have every time hopelessly broken down. Christ’s claims of spiritual supremacy are too indissolubly combined with every word and deed of His to be detached. We must either own Him for the Head of Israel and of man, or say frankly that He deserved His doom by an insane and impious arrogance. Far more logical and far more permanently sincere than these attempts at an impossible division was the frank brutality of that Jewish convention held in Paris some years ago, which was described as greeting with storms of applauding laughter every repeated reference of the scoffing president to “the Christ whom you have crucified.” Here, still more than in honeyed words through which the underlying hatred and contempt will still exude, is to be found the really animating instinct of the Judaism of to-day.

We are very much disquieted over the Jesuits. We have good reason. They are only some twenty-five thousand avowed members, but their devoted adherents are innumerable. “Their mission,” says the Catholic priest and philosopher Gioberti, “is to diminish the amount of intelligence in the world,” and faithfully have they discharged it. They repress intelligence where they can, and where they cannot they try to dwarf and distort it. They wisely allow such a proportion of wisdom and spiritual independence even within their own order as to put a fair face on matters, but never forget their essential aim. Now, there are said to be twelve million Jews in the world, rather than seven. The vast bulk of them, we have good reason to believe, are simply desirous to earn an honest living, or to practise their religion without standing in anybody’s way. Many of them are illustrious members of Christian States with whose faith they have not one thought of tampering. But seeing the uncommonly high percentage of mental ability and keen activity of character found among them, as well as of high culture, and the length of life belonging to them as a people, and assuming that there are five hundred thousand Jews in the world whom the inevitable inferences of their religious position, and the ages of

cruelty which they have suffered during the barbarous times and among the barbarous races of Christendom, have kindled into invincible hatred, surely this half a million may well be expected, in annihilating effectiveness, to leave the Jesuits far out of sight. The Jesuits, indeed, first began to be the objects of dread and dislike when, about 1580 or 1590, their ranks were largely filled up with Spanish Jews. Wherever the Jews can obtain influence in Freemasonry, they are expected as of course (and they seldom disappoint the expectation) to turn it to ends of deadly animosity against the Church. On the Continent generally, but especially in Germany, they have long been wont to direct the press, which, as is known, they largely control, into bitter hostility toward every form of earnest Christian activity, especially toward missions. Their increasing control of the land gives them increasing rights of patronage over the parochial clergy, which they are not slow to use for the same end. Their increasing control over press and purse in this country is proceeding with no slack pace.

By the stealthy action of a heterodox council, the whole Church once, says Jerome, "suddenly woke up and found itself Arian." But let us not imagine that the world will ever suddenly wake up and find itself Christian. We are not told that when Satan discovers that his time is short he becomes meek, but that he "hath great wrath." The Church, until these our American days of rosewater and self-lauding optimism, has always believed that the victory would not come without a counter-incarnation of the devil; and in what race may we better hold it likely to come about than in that mighty and central people of mankind, which has been honored to receive the incarnation of God?

It is promised that the gates of Hades shall not prevail against the Church; but neither could they prevail against her Lord, yet for a little while they swallowed Him up. There is therefore nothing in this promise to assure us that what the fathers succeeded in accomplishing against the Head, the sons may not succeed in accomplishing for a little while against the body. Infernal skill, availing itself of the contingencies waiting at every turn in a time when the very foundations of the world seem to be out of course, may, as in narrower ranges they often have done before, effect sudden reversals and overturnings of the most disastrous completeness. They will not be lasting, but they may be tremendous while they last. In spite of all our busy zeal, it is true that, in face of the sly encroachments of Antichrist, the note of a large part of our somewhat too dapper and smirking Christianity is, as an honored friend has said, "utter nervelessness."

"And when those things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

## PRESENT ASPECTS OF THE MISSIONARY WORK IN TURKEY.

BY A RETURNED MISSIONARY.

There are two points of view from which the missionary problem in Turkey may be regarded. From one, we regard simply the actors as solely responsible for their acts and ready to justify them ; from the other point we try to detect the many forces that often lie out of sight, which inspire the actors, and are often as efficient as they are obscure, and to most persons entirely unknown.

From the first point of view, the Turkish Government has entirely changed its policy toward American missions. In former times persecution came from Armenians or Catholics, who regarded their interests as compromised by our work. The Turkish Government regarded all Christian sects as equally *ghiaours*, and entitled to the same treatment. A Sheikh-ul-Islam gave this decision in a "fetva" as the dictum of the law.

Furthermore, in the beginning the Muzlims were inclined to friendly decisions in favor of Protestants, because of their rejection of picture and saint-worship, which is an abomination to the true Muzlim. This would still be the natural inclination of every Turk but for other influences.

A few years ago—perhaps six or eight, varying in different places—there began to be manifested a spirit of repression toward our Protestant schools, churches, colporteurs, and every branch of our work. There have been exceptions to this course. Wherever there has been a governor of common sense and a spirit of justice—and there have always been such here and there—the old way of equal justice has had its course. But repression has steadily gained, and it weighs heavily upon every department of Christian activity ; and this spirit of repression has grown into a policy of very active opposition. Schools have been closed, churches have been shut, and colporteurs arrested, all on flimsy pretexts which only served to show the animus of the reaction ; and yet Turkey claims to be a civilized State !

In this process of annihilating missions, Turkey ignores the pledges she has given to Europe. In the celebrated royal rescript called the Hatti-Scherif of Gulhané, and in the still more celebrated Hatti-Humajoun of the Peace of Paris, the Sultan expressed to Europe the principles which were to guide his administration of government. These have been and are uniformly disregarded and trampled upon ; and yet Turkey claims to be a civilized State !

The testimony and the oaths of Christian subjects are not allowed in the courts of justice (?) ; and yet Turkey claims a civilization superior to any Christian State !

The government condones household slavery and polygamy and the manufacture and sale of eunuchs. The highest officers of state are part and parcel of this infamy ; and yet they proudly claim that the Ottoman

Government is an example of freedom and liberality to all the governments of Europe.

The Turkish Government crushes the schools of its Armenian subjects and forbids their emigrating to more enlightened countries, thus reducing them at once to ignorance and slavery. If a young man escapes and obtains a foreign education and citizenship and returns, his passport is his condemnation. He is imprisoned, beaten, his property confiscated, and he dies in utter wretchedness. As bribery universally governs the administration of law, and as law is often the caprice of the judge, efforts on behalf of the wretched are of little use, unless backed by power. But the government coolly claims a place among the civilized nations of the earth ! For some strange political purpose this seems to be accorded.

In this effort to efface American missions there is a gross violation of treaty rights. American citizens are to have all the rights, immunities, and privileges of the most favored nation. Have any Catholic missions been disturbed ? Are the schools of the Jesuits closed, or in any way embarrassed ? Are their books seized and confiscated ? Do Frenchmen have books of science, law, medicine, history, in the French language, seized at the port of entry, on their way to some Jesuit college, and never returned ? American missionaries suffer these things, and any mild remonstrance of our Government is treated with great politeness and absolute neglect.

The promise of indemnity for property destroyed is very easily and readily made, and very seldom fulfilled. The Turkish Government makes sport of these promises. As they mean nothing and cost nothing, they are the cheapest way of settling a difficulty ; and they encourage the outrages which may be the secret object of the government.

In these strained and unhappy conditions the missionary work pursues its way with all patience and hope and trust in God. In some places there are manifested more earnest effort and real progress. Some of the smaller and feebler churches, weighted down with destructive taxes, often gathered without giving any receipt, so as to be exacted a second time, thus driving the people to the famine point, have been almost blotted out. They are unable to support even a teacher, and the missionary funds are so crippled that such places must be abandoned. In a few cases the enemy is accomplishing his purpose of effacement. In other places the work grows strong by trial. It is the old contest between "the gates of hell" and the kingdom of Christ.

A very unfortunate influence, having no connection with the missionary work and utterly abhorred by it, has come in to embarrass it, and in some places to produce great evils. It is the revolutionary plot of the Huntchagists. This absurd and wicked movement has its centre at Athens, and its branches in London, Paris, and Worcester, Mass. Its object is to establish secret revolutionary and insurrectionary coteries all over the empire, wherever there is an Armenian population, large or small. They

profess to be secretly providing arms and ammunition, so that when opportunity shall favor an effective blow may be struck. The leaders of this plot collect large sums of money from the poor Armenian laborers in this and other countries, and make them believe that it is all spent for arms and transportation. The Turkish Government is aware of all this, and it is not probable that a single rifle or a package of ammunition has been introduced into the country. The contributors are, however, made to believe that every dollar goes right home in so much rifle or powder.

There are about 2,500,000 Armenians in the empire. They are all scattered in small bodies over the empire; they are entirely unarmed; they are unused to arms; they are a peaceable, industrious people; they could nowhere assemble an armed force; the roads are all in the hands of the Turks; they are all armed and used to war. The first attempt at a rising would be wiped out in blood. The more intelligent complotters admit this, but reply, The Turks, when thus excited, will commit such bloody outrages upon innocent, unarmed men and women and children, that Russia, in the name of humanity and with the approbation of the whole world, will march in and establish justice. So these complotters, by their own confession, do intend to excite the Turks to such a slaughter of the innocent Armenian people—among them their own fathers, mothers, brothers, and sisters—as shall strike with horror the civilized world, and call the armies of Russia into Asia Minor. Was ever a plot so insane and wicked? But the Turkish Government is fully aware of the whole foolish scheme. In case of the least sign of a revolutionary movement, those engaged in it will be very summarily dealt with, and many of the innocent will suffer with the guilty, but any general mob vengeance will be suppressed with an iron hand by the government.

The complotters have used every means which craft and malice can invent to involve the American missionaries and the Protestant Armenians in this revolutionary scheme. For a time they succeeded in making the Turks believe in their guilt. It is now, however, generally understood that all such schemes are abhorrent to the missionaries and to the Gospel of Christ. Then they, the complotters, turn and accuse the missionaries of being friends of Turkish oppression and hostile to the Armenians.

If now we seek, from our second point of view, the underlying reasons of this change, they are not difficult to find. They do not lie upon the surface, and they are generally overlooked. Those who regard Turkey as an entirely independent empire, having its own inherent policy and carrying it out, as France or Russia does, fail to apprehend the condition of things. The Ottoman Empire exists by the jealousies of Europe. Its diplomats study the contending or the co-operating forces of the great powers, and shape their own course accordingly. They do not consider themselves able to oppose the united demands of such powers as France and Russia unless they can bring in other powers able to cope with them. That the Turkish Government is pursuing a particular course is no proof

that it does so of its own motion or choice. It goes whither it is driven ; and the present Sultan shows great skill and sagacity in playing off the designs of one power against those of another, so that they cancel each other, and he remains free and undisturbed.

With regard to Protestant missions in Turkey, it need hardly be said that the Catholic missions have from the beginning been their most vigorous opponents. The Catholic missions were old and well endowed and numerous when Protestant missions entered the empire.

France, whatever government she has had, and whatever religious or irreligious policy she may have had at home, has always powerfully supported Catholic missions abroad. Her patronage has been open and pronounced. The Ottoman Government would never dare to show hostility to Catholic missions or a Catholic missionary. But Russia has a far greater influence in Turkey than France has. She is the patron and defender of the Greek Church in Turkey. She abhors the entrance of Protestantism into the empire. Her ambassador, M. de Boutineff, declared to our missionary, Dr. Schaufler, that "the Czar would never allow Protestantism to set its foot in Turkey." The teacher Mesrobe was condemned to Siberia by the Czar Nicholas for the crime of co-operation with missionaries. Nicholas incited Sultan Mahmoud, in 1839, to expel the missionaries from Turkey, as he, the Czar, had expelled all English missionaries from Russia. The Sultan's death and the consequent changes spoiled the game.

The next move, under the instigation of the Czar, was through the Catholicos of Etchmiadzin, who induced the Armenian Patriarch, in 1846, to utter the great anathema against the Protestant Armenians. The Czar hoped by this to efface Protestantism. It led, on the contrary, to its legalization in the empire.

The Crimean War was hastened, in 1853-55, not merely to get Constantinople, but to destroy the hated faith which so much annoyed and alarmed Nicholas. Has Russia of late grown liberal and tolerant ? Is she not still persecuting the Stundists, the Menonites, and the German Protestants with relentless rigor ? Is it the united influence of France and Russia that has turned the Ottoman Government against missions ? There is the power that lies back of all the injustice, hostility, and outrages of the few past years.

The infamous Huntchagist revolutionary movement is purely a Russian invention. It is similar to movements among the Bulgarians in 1877 ; not that any Russian will acknowledge this. The same plots that he supports with money and secret agents he often denounces publicly. It is weakness to be deceived by her deceptions.

The aspects are cloudy, and there is no prophetic spirit to reveal to us the future ; but we believe in Him, and we trust in Him, who is "Head over all things unto the Church," and who will put all things under His feet. The resources of Divine Providence in baffling the plans of Russia are not exhausted.

## THE INDIANS IN THE UNITED STATES.

EXTRACTS FROM THE "MONATSBLÄTTER FÜR ÖFFENTLICHE MISSIONSSTUNDEN"  
FOR MARCH, 1891, TRANSLATED BY JULIA H. STRONG.

A nation may be in such a position that another nation is intrusted to it. We are speaking now of America, and of the poor redskins in the United States, who are expressly acknowledged by the American Government as its *protégés* and foster-children, but are repeatedly treated with anything but a shepherd's faithfulness and a father's love. We will not rehearse the sins of the earliest immigrants in this direction, especially in the beginning of the formation of the American States. It must be admitted, however, that not much could be done for the Indians by these first immigrants, even with the best inclination. They had so much to do for themselves with the cultivation of the soil, the laying out of the settlements, the clearing of forests, and then, as the emigrations from Europe became all the time larger and more various, so much, too, with the regulation of their civil and State relations, that, on the whole, they must have been glad if the Indians only left them in peace. True, had the settlers been nothing but Eliots, Penns, and Zeisbergers, then indeed all would have gone otherwise. But they were not exactly; and then comes the consideration that formerly the Indians had still room enough to rove in the mighty forests and on the gigantic prairies of their old home, and to lead according to ancestral custom the wild, free life of the warrior, hunter, and sluggard. How hard it was, then, to reach them with school, sermon, agriculture, and civilization!

Everything has changed since then. There are now no longer little groups of settlers who are surrounded and endangered by numerous Indian bands, but, on the contrary, small groups of Indians who are hemmed in and pressed on all sides by the whites. Already utter want and the lack of former occupation point them to agriculture, to cattle raising, to the learning of trades, and to a civilized life altogether. Naturally it would be much easier to instruct and educate them than ever before.

Officials are constantly changing in America, according as, at the Presidential election, the one or the other of the political parties has conquered. Under President Grant, only such persons were appointed as Government agents on all the Indian reservations where missions exist, as were proposed by the respective missionary societies. But since 1880 this excellent arrangement has been set aside; and so every few years new persons come to these important positions—persons who wish and do just the opposite to that which their predecessors strove after; yes, persons who generally think only of themselves, not of their wards, the Indians.

All this has lately come again clearly to light through the recent Indian insurrection, which raged in December, 1890, and January, 1891, and came within a hair's breadth of becoming a great general Indian war.

The Americans themselves do not conceal the fact that their officials bear the principal blame. Thus writes, for instance, the *New York Journal of Commerce* :

“ The situation is a grave one. . . . It seems finally positive that the red man must be exterminated, as he will by no means adapt himself to civilization. As for the rest, the palefaces are greatly to blame in the suppression of the Indians. Our Indian policy is truly not suited to fit the poor savages for useful members of human society. The officers who are intrusted with the oversight of the Indians and the management of the agencies are in most cases quite incapable, and many times dishonest also, while they sell for their own profit a great part of the provisions, articles of clothing, etc., intrusted to them for their *protégés*. These officers let the poor redskins with their families starve and freeze,\* and treat them brutally besides. After all, it is not surprising that the free sons of the desert become rebellious occasionally under such circumstances. Instead of disarming the Indians, letting them have ample maintenance, and educating them for agriculture or other employments, the poor people are furnished with good weapons, munition, and horses, nominally so that they may gain their livelihood by hunting buffaloes, which have long been exterminated, however, while they are left otherwise to be hungry and to freeze—a peculiar method on the part of our Government of caring for those placed under its protection, the descendants of the original possessors of this country !”

But indeed the Americans are not alone to blame. Even this last uprising, with the disturbances which preceded it, is explained substantially by the deep-rooted *heathen superstition* of the Indians and by the absolutely wicked resistance of many to the Gospel and civilization. The soul of the insurrection was the now fallen Sioux chief, Sitting Bull, who in 1881, when also taken prisoner as the leader, had sworn vengeance on all whites, and defiantly proclaimed his lasting opposition to all attempts of the Government for the spiritual uplifting of his tribe. But was he not then a great chief, who was cheated by the whites out of his power and his rights ? No, on the whole he was no chief in the true sense of the word, but only a leader of so-called medicine-men or sorcerers, and that he had so great influence over not only the Sioux, but other tribes formerly living not exactly in friendship with them (Arapahoes, Apaches, etc.), is accounted for by the fact that many were afraid of the mysterious supernatural powers which superstition ascribed to him. And he was not the only medicine-man who, as the peculiar representative and champion of the old Indian heathenism, called the companions of his faith and nation to battle against the palefaces. For instance, we hear of one, Short

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\* This statement is somewhat overdrawn. But this is true, that the Government appropriated for the year 1889-90 full \$150,000 less for the support of the Sioux Indians than in the previous year ; and this even after new treaties had been concluded with them, and the representatives of the Government had promised that the previous supplies of provisions, etc., should *not* be curtailed !

Bull, who is reported to have repeatedly performed with his followers the so-called spirit or dream dance since last summer. At these dances there are purely heathenish proceedings. First a tall tree is brought to the place designated by the medicine-man, and newly planted there. Then the chiefs of the tribes taking part (Sioux, Cheyennes, Arapahoes, and Crows), splendidly adorned with finery and paint, seat themselves under this tree, while the rest of the Indians, from about five hundred to one thousand in number, begin to revolve around them swiftly in a circle. After some time they become dizzy. Then they turn about and whirl again in the opposite direction, and this continues, alternating to the right and left, until they are no longer able. At intervals the call resounds, "The buffaloes are coming back; the buffaloes are coming back!" Each dancer is armed with four weapons consisting of leather thongs, with stones twisted into them, and with these he beats himself about the head from time to time to hasten the beginning of the longed-for stupefaction. With the same aim they knock their heads against the ground, or against each other. Now begins in certain ones that swoon during which the spirits, and through them the Great Spirit, communicate to them revelations of all sorts. They fall to the ground, and remain lying until consciousness returns. The dances of last fall and winter almost gave rise to hopes in regard to a curious mingling of heathen and Christian ideas. The seers stated that the Son of God had appeared to them and revealed that He would soon appear as their avenger and helper in need; then the earth would tremble, out of two high mountains great streams of mud and earth would pour themselves out with fearful uproar to bury the whites, together with their streets and cities, which disfigure and pollute the earth, as well as all the redskins who imitate the palefaces; then the forest would grow again, buffaloes, antelopes, and deer return, the whole country resume its original aspect and be given back to the genuine Indians as their inalienable possession. The faithful children of the Great Spirit ought, therefore, to be only fearless and not yield to the whites in anything; when the Messiah came, he would richly reward them.

"Sometimes it happens that one lies several days in the trance, and the longer time this is the case the greater weight is laid on his prophecies. Sometimes those returning to consciousness believe they have been turned into animals, and conduct themselves correspondingly; indeed, even the others treat them as that which they pretend to be, and one is said to have been killed as a buffalo and eaten!" (*Allgemeine Zeitung*, 1890, No. 353.)

Bishop Hare, one of the warmest friends of the Indians, and one best acquainted with them, sees in this whole movement a desperate effort of heathenism to regain its authority, made doubtful through the Gospel. "In South Dakota," says he, "the work of schools and missions has made great progress, and the whole Indian district is sown over with chapels and school-houses. Civilization was continually spreading; and

this has provoked the heathen party. Compressed on one side by the advancing whites, belabored on the other by those of their own race progressively disposed, they seem like hunted deer, and what many missionaries have expected for some time has happened: heathenism has come to new life, and even civilized Indians have been carried away by the national and patriotic element in this movement. Many, however, are by no means pleased with the affair, and unless some unseen chance happens, this whole Messiah craze will soon have evaporated like so much other fanaticism."

Meanwhile the insurrection has been quelled by force of arms. A quantity of soldiers, also six Christian Indians, who did police duty for the Government, a Catholic missionary, and some other whites have thereby lost their lives. The number of insurgents who were killed is not inconsiderable. But the dreadful Indian war, which many feared, has not made its appearance; and this is owing, above all, to the mission—so experts assure us. The really Christian Indians under regular religious training have kept quite aloof from the whole uprising, as well as from that fanatical hope of a Messiah. How different the result might have been if the Gospel had not already taken so deep root among the Sioux! And we in Europe sometimes underrate the results of the mission to the Indians. The Protestant Episcopal Church alone counts among the Sioux 9 native pastors with 40 helpers, and 1700 adult church-members, who in the last year alone contributed \$3000 for the purposes of the Church and mission; and the Congregationalists have similar numbers (6 churches), and the Presbyterians (15 churches with native pastors and 1100 communicants). The churches of the last two denominations have even established a Dakota Home Missionary Society, which about two years ago numbered 913 members and raised \$908, which deserves all recognition, especially when one thinks that full half of this sum was earned through the diligent sewing of the women and girls, and that here are no large gifts and legacies from wealthy friends of missions.

In all there may be among the 250,000 Indians of the United States 60,000\* members of evangelical churches. It may indeed be said, that is not much—at all events, not much in proportion to the effort expended and the monstrous sums of money which have already been applied to the conversion of the Indians. That is true. It costs, foolishly speaking, \$1000 on an average to "convert" an Indian; but how much does it cost to *kill* an Indian? That is much dearer still! We are almost afraid to speak it out, but it has been estimated that every Indian who was killed in war cost the Government \$1,000,000! and when one hears that just in

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\* According to *The Gospel in all Lands of 1887*, in December, 1886, there were, "not including the five wholly civilized tribes, 30,544 evangelical church-members, 14,550 men and 15,994 women, with 155 church buildings." These five "civilized tribes" are the Cherokees, Choctaws, Chickasaws, Creeks, and Seminoles, together 64,000 souls, all settled in the Indian Territory, and all summed up as the "Union Agency." "These are increasing, and are almost all Christians. (Near them live about 15,000 almost wholly heathen Indians,")

the years 1872-82 \$223,000,000 were expended for Indian wars and all kinds of measures connected with them, one may well believe that computation in a certain sense corresponds with the truth. Even the last little winter campaign against Sitting Bull and his confederates cost several millions.

Yet since Grant's administration the Indian policy has taken a decidedly friendly and benevolent turn. Every year the Department of the Interior, under the superintendence of the President, gives out through a special Indian Commissioner and his sixty agents the great sum of from five to seven million dollars to supply the Indians with food, clothing, household utensils, farming implements, medicines, physicians, and *schools*. An extraordinary amount is done for the last-named object—partly through the support of mission schools, partly because the Government itself establishes schools and pays teachers. The sums which have been granted for this have steadily increased from 1877-87 (in 1877 it was \$20,000, while in 1887, \$1,211,415); the year 1888 showed a slight fall (\$1,179,916), but 1889 brought a significant rise, and for the year 1891 full \$1,842,770 was granted.\* True, in this matter of Government schools great mistakes have been made, so that the cause of missions has not been furthered by them, but in a measure hindered. For instance, so excessive emphasis has been laid on English, that the Indian children, it is said, could not get religious instruction at school in their native tongue. But that became better lately since Dr. Daniel Dorchester became the Inspector of Government Schools and General Morgan the Indian Commissioner. Moreover, there is an Indian Rights Association and a Society for the Protection of the Indians, which last seeks to accomplish that the redskins may continue to keep their old division into tribes, their common ownership of land, and their old languages—there are counted more than fifty Indian languages, with two hundred dialects.† Many missionary societies wish the same; but in general now the public opinion, and quite decidedly the Government's policy, is that the Indians should simply be made American citizens, and no longer occupy any separate position in social and judicial relations. They still possess in their one hundred and thirty-three reservations about one fortieth of the whole surface of the United States, but it is mostly unfruitful, and also poor in game. In late years laws have been made according to which the land shall be no more a communistic possession of the tribes as such, but shall be divided among individual families, but it must remain entailed for twenty-five years, because it otherwise would pass over too soon into the hands of the whites (the so-called Dawes Bill of 1887). According to the agents' reports, 75,000 Indians are ripe for this change.

\* Translator's note: *The Review of Reviews* gives the appropriation for education of the Indians for 1892 as \$2,300,000.

† According to a statement of the Indian Bureau, there are 65 languages which are said to be as different from one another as Hebrew and Chinese, and again each of these has several dialects—sometimes up to 20—which are related to each other somewhat as Italian and French are, or as German and Dutch.

With this agrees another statement, according to which there were in the year 1885, of those who could speak English to some extent, 28,000 ; of those who could read either English or Indian or both, 20,500, and of those who wore the European dress, 66,000. The number of children in the Government schools had risen in 1890 to 16,000 (including an average daily attendance of 12,000). If it goes on so, and the Government should really reach its aim, there would be at length no "American Indians," but only "Indian Americans," just as there are Irish, English, German, and other "Americans."

Whether this is perhaps the only possible solution of the Indian question, or only another form of the extermination of the Indians, we will not inquire into here. We have already gone altogether too far in the province of politics and large numbers. Now we will make a visit to an Indian reservation in Dakota in the company of a young missionary teacher. We are standing before a block-house whose front has a door in the middle and a window on each side of it. We knock at the door. A loud "Ho!" sounds from within, and we enter. Chairs are not at hand, and after the hand-shaking is over we take our place on the seat of honor—*i.e.*, on a wooden chest standing against the wall. The master of the house smokes a long pipe, and near him sits his wife, idle, too, while another inmate of the house is baking bread and her husband splitting wood. This last is a Christian, but the smoker is an inveterate heathen. The baking excites our attention : a dough is prepared of meal and water, which is rolled out and then cut in cakes half an inch thick, so large that they quite cover the bottom of the pan which stands on the sooty hearth, half filled with steaming fat. The cook lays the cake in the pan, turns it until it is browned on both sides, and then takes it out. It looks quite inviting, and might well arouse our appetite if the surroundings were less repulsive ; but the board with the dough stands on the floor, and there, too, lie the dogs all about the fireplace, while the frying-pan is put down on the bed, the original color of whose coverings is no longer distinguishable for downright dirt.

But we must not lose too much time in looking around. Three little girls are waiting for the instruction we are to impart to them. The matter in hand is the Dakota A B C. According to the Government order, it is true, no more Dakota can be taught in the schools, but they cannot forbid us from going from house to house and teaching the little ones in their mother-tongue. Now the lesson is over, and we read a passage from the Bible ; if one of the women is able, she must also read a few verses ; then we conclude with prayer.

And now on to another house. A man is standing before the door unloading firewood. He speaks pleasantly to us. Then we knock, and we hear an English "Come in." We enter and find the man's daughter, her husband, and a young male relative. The last two seem perfectly captivated by the old delusion that work is a disgrace—at least for the

man. They are doing nothing. However, the young wife is busy sewing gay beads on to moccasins, and has begun to learn to read, and it is now our task to hear her reading-lesson. They are all heathen still.

But our next aim is a Christian home. How different an atmosphere meets us here, although it, too, is only a rude blockhouse, in which stove, table, cupboard, water-cask and beds stand close together! The grandmother is ironing clothes. The mother needs all her energies to keep the numerous troop of children in order. One of the larger boys is bringing in wood; but at our entrance all becomes still. A Dakota Bible is taken from the shelf, and we and the young housewife read a verse in turn. The grandmother says the prayer.

And now we must begin the return journey to the mission station. We see children sliding down-hill, some on mere boards, others on little sleds that they have made themselves. They call out a cheery greeting to us, and for a long time we hear their merry laughter.\*

But what is this firelight that flashes in the fast increasing darkness! We draw nearer and perceive two old heathen women, who have been collecting brushwood, and are turning something back and forth over the flames. "What are you cooking there?" "A dog which we have killed." "What are you going to do with it?" "Why, eat it, of course!" "Dog-meat tastes good, then?" "Certainly." "But not so good as beef, though?" "Oh, much better!" "Better than pork, too?" "Yes, indeed!" "Do you go to church sometimes?" "No." "Well, come then next Sunday." An indifferent "perhaps" is the only slightly hopeful answer.

So much from the mission teacher.

With the incessantly progressive settlement of white heathen, the Indians come more and more under influences which they are unable to withstand. Many reservations already are surrounded by towns quickly springing up, which, with their liquor-shops and their population, often consisting only of unruly menfolk, furnish a constant danger for the redskins of both sexes. True, there exist strict laws against the sale of fire-water to the Indians; but they are evaded. Then, too, there are not wanting whites who render assistance to heathenism, and take an impious delight in destroying the fruits of missionary labor. Many a time a young Indian has been well educated at Carlisle or one of the other excellent institutions of learning, and has returned full of good resolutions, but has been ridiculed at home to such a degree by the old heathen and these godless whites, intimidated and tormented with all sorts of temptations, that finally there is a great fall. If such young people wish to work diligently,

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\* The question has been raised whether Indian children really laugh. A lady teacher tells the following in answer to this question: Once a scholar had placed a frog in the drawer of the teacher's desk—just as European children sometimes play a roguish trick on their teachers—but the laughing did not come till *after* school. When any one laughs aloud before others, it is said, "That's the way the whites do!" Indian decorum forbids it.

some one says : " The Government is pledged to look out for our support, there's no working here." If they want to keep to their good Christian customs, reading books, writing letters, etc., then they are told : " Education is only for the whites ; how ridiculous when an Indian wants to ape the palefaces !" or, " Do not trust the whites, they want to take away our old customs, so that we shall be no longer Indians, and then they will not need to keep the old treaties !" Sometimes a white man arranges an Indian dance, and offers some youth who has had a Christian education a complete costume for the dance, a horse, and who knows what besides, if he will only take part in it ; and so many a one discards the European dress and shares in the barbaric war-dance, if it be only to show that he is not effeminate or estranged from his tribal companions ! But if this happens once, then all is lost.

But indeed the Spirit of God can work wonders. There is, for example, a former hero of the Sioux tribe, the celebrated Anawagmane—*i.e.*, he who rides ahead at a gallop. He had attained so great eminence through his fierceness and bravery, that, according to the custom of the Dakotas, he enjoyed the so-called heroes' freedom—*i.e.*, he could do what he liked without being punished for it, or even called to account. Who would have thought that such a one would have been converted ? But lo, the unexpected happened. About the year 1841 he was baptized by Missionary Riggs as the first full-blooded Indian from the Sioux tribe, and named Simon. There was an end of the wild warrior's life. He dressed as a European, planted potatoes, and sowed wheat. The consequence was that young and old pointed at him with their fingers as a man who had made a woman of himself ; but Simon did not let himself be disturbed thereby. He remained a quiet and industrious Christian ; but there came another enemy, brandy, which was brought to his neighborhood by whites greedy of gain. Simon became a drinker, and only after years of vicious life he returned repentant and really reformed to the congregation of Christians. But his shame was so great, that only after long persuasion on the part of the missionary did he venture to ask formally to be received again. That was thirty-five years ago ; and now for a long time he has been one of the most estimable officers of the church, and for more than twenty years an acknowledged preacher. When the Sioux in 1862 were preparing for bloodshed, and it came to war, among the chiefs at the camp-fire he always spoke for peace, or at least for the humane treatment of the enemy ; indeed, he saved the lives of some whites with danger to his own. When the venerable old man was present some years ago in the character of delegate to the great Presbyterian General Assembly, he was received with enthusiasm, and lionized.

Of those five Indians who were killed by the insurgents in December, 1890, as faithful servants of the Government, one, Little Eagle by name, was a wild heathen until he came under the influence of the mission, and then through the happy death of his little son was led to the Saviour. From

that death-bed was written from Grand River, Dakota : " Harry Little Eagle has died like a hero, after suffering unspeakably for four months without his faith ever wavering. As long as he was not too weak, he prayed and sang continually, and bore witness for his Master. When he could speak again on the evening before his end, he thought God had given him his voice again, so that he ' might speak to the people,' and this he did. ' I am going home,' he said ; ' God will give me there a greater work than here. Do not weep ; you must compose yourselves, and then let my message reach all.' Then he prayed : ' O Father, save a great work for me with Thee. I have lived but a short time and not known Thee long, and I have suffered much. So I have not been able to do anything for Thee. Grant me, therefore, that I may do something for Thee above. I would like to become a fellow-worker with Thee.' Then he continued : ' Tell Winona that she is strong, tell her to go after the lost, some will believe and be saved ; tell her not to be tired of working for the people.' To the question whether he were not afraid of the dark waters through which he must soon pass, he replied : ' Oh, no, only home soon ! that is my desire,' and to his father he said : ' God will send you a comforter. I will help prepare the places for you and mother, and the brothers and sisters. I will wait for you.' "

That was in December, 1885. Little Eagle, who had already known about Christianity, was deeply moved, and in the following January he came out before his Indian companions with a decided testimony. When he died he was a deacon in a Congregational church.

So the Lord has His own also among the Indians. In fine, many of them are nearer the kingdom of God than we think. A Chrischona brother, who is a preacher in Texas, and also works among the Indians, wrote once : " I must say that the heathen Indians are readier to accept the Gospel than many Germans. "

Yes, truly the first become last and the last first in the kingdom of God. May the Lord help us all to keep what we have—keep, but not keep back for ourselves, but give out further. This is the true purpose of missions.

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## THE ANGLO-SAXON AND THE WORLD'S REDEMPTION.—II.

BY REV. D. L. LEONARD, OBERLIN, O.

What has thus far been suggested concerning the mission of such signal importance to the heathen world, and to which the English-speaking people are called, has related to the original endowments bestowed, to the long course of preparatory training, and the final sending forth into all lands under the impulse to trade, to colonize, and through statecraft and war to take possession in foreign parts. And all this was evidently meant, though not of men, to be but a stepping-stone to the more rapid and more effec-

tual extension of the kingdom of heaven to the ends of the earth. Thus much accomplished in providential ways most remarkable, at once as never before, as well as with a significance and imperativeness such as never before could be so well appreciated, the Divine "Go ye into all the world and preach the Gospel to every creature" sounded out in Anglo-Saxon ears. It was just a hundred years ago, when the infant American Republic was beginning to cast off its swaddling-clothes, when England was entering the vacant areas lying under the Southern Cross, was sending her pioneers to occupy the southern tip of the African Continent, and making ready to marshal her forces to reduce the Hindu and Mohammedan to her sway—it was in that hour that, after having burned for years in the breast of an Anglo-Saxon "cobbler," the sublime and inspiring idea of world-wide missions began to find potent expression in deeds. When Carey founded his Baptist Society, modern evangelization, in the sense of a movement possessed of propagating power, had its birth and entered upon its blessed and glorious course. In his person was raised up the chiefest apostle since Paul; for he was an originator and founder whose work led directly to results more momentous, more varied, and wrought out in a vaster theatre than those of perhaps any other man. At least the life and deeds of no other have been felt so widely and so profoundly in so brief a time. When forty years later he was called to his reward, the flame of missionary zeal which he had kindled had spread to every Protestant denomination, in Britain not only, but upon the Continent and across the Atlantic.

Not only are modern missions, in the sense defined above, under God of English origin, they have ever since remained and are found to-day in English hands—that is, the bulk of the money is derived from this source, and the bulk of the men and women engaged are of the extant representatives of the conquerors who landed on Thanet about the middle of the fifth century; and this not by any means wholly because Britons and Americans together so far surpass all other Protestants combined in both numbers and wealth. The average of intelligence is higher, of spirituality, and of generous and fervid missionary zeal; and even more, as a result of the abundant civil and religious liberty enjoyed the individual fills a far broader and loftier sphere. It is granted fully and heartily, with rejoicing and thanksgiving, that with only individual cases of consecration and devotion in mind, and of shining gifts laid upon the altar, there is no difference in favor of the Anglo-Saxon. Names not a few of immortals that are Dutch, German, and Scandinavian, spring easily to the lips, and some of them rank among the most eminent. There were as great missionaries before Carey was born as have appeared since he died; and yet more, at various points no church in Christendom has ever approached the Moravian in measureless love for the most degraded and loathsome of mankind. The only claim is that to English-speaking people has been committed by far the larger portion of the herculean task of disciplining all nations. That

this fact may the more forcibly appear, let us take up in order the great mission fields, meantime making no invidious comparison between brethren of different speech and ecclesiastical name or custom, and glad exceedingly to find that in so many cases without jealousy, or evil feeling of any kind, they dwell lovingly side by side, each only provoking the other to good works.

Let us glance first at India, one of the greatest of mission fields, as well as the first to be entered. The Danish Lutherans were the pioneers for the Gospel, and the consciences of King Frederick and his chaplain were pricked because for a century Tranquebar had been in possession, and hitherto no herald of glad tidings had been sent thither. The British churches, too, were lax exceedingly in proclaiming the word of life in a region where their traders had been gathering riches during almost two hundred years. Evangelizing solicitude and zeal in behalf of the Hindus were born in the breasts of certain Christian servants of the East India Company, whose daily lives were in close connection with the abominations of idolatry. Among these was John Thomas, and he it was who turned the thought and conviction of Carey away from the South Seas and fixed them from henceforth upon the masses of Bengal and the Deccan. From that day to this, just in proportion as British dominion was enlarged and the relations between the ruling and the subject population became more intimate, British gifts of money have increased, and the number of men and women engaged in telling the saving story of the Cross. In keeping with the highest spiritual fitness of things, India has been regarded as the portion of the world especially assigned to the Christians of the United Kingdom, and a due percentage of prayer and toil have there been bestowed. Next, to this vast and needy field, came Judson, Newell, and their company from America, and led hither largely by the presence of their brethren from the mother country. Since by Act of Parliament in 1833 free course has been given to missionaries, with full legal protection, one denomination after another has sent forward its representatives until almost all are found bearing a part. The German Lutherans, too, have shown their sympathy by nobly coming up to the help of the Lord against the mighty; but of the 808 ordained missionaries, all but 141 are connected with either British or American societies, and a much larger proportion of ordained natives and lay preachers; of the communicants 146,863 out of 171,070, of native Christians 470,727 out of 533,565, and 99,598 out of 102,013 pupils in the schools. Of the 65 societies engaged, all but 9 are in Anglo-Saxon hands.

Of all mission fields Africa with its 12,000,000 square miles is the largest, as it is also by far the neediest and most difficult. The first to take Christ-like pity upon these millions of hapless creatures were the Moravians, who dispatched Schmidt to tell the joyful news of salvation some twenty-five years before the birth of Carey, and the next to follow was the London Society, which sent Vanderkemp in 1799, with the Eng-

lish Wesleyans not many years behind. For more than half a century the pestilential and deadly West Coast, a stretch of some 4000 miles, was the chief scene of missionary toil. Naturally, evangelizing zeal went hand in hand with the anti-slavery agitation. While American Christians bestowed especial attention upon Liberia, a government set up and fostered by American influence, British Christians expended their consecrated energies rather upon Sierra Leone and the Gold Coast, where British civil authority was paramount. When Livingstone crossed to the north of the Zambesi, and sent out his trumpet call to his countrymen, in the great Redeemer's name, to take possession of the region of the Great Lakes, they responded with enthusiasm, and have held it without rivals ever since, except that of late two German societies have entered German East Africa. American missionaries are in a large majority upon the Congo, which Stanley, the American, had opened to the knowledge of the civilized world. The Paris Society witnesses for Jesus among the Barotse and in French Congo, while one German society maintains a staff of heroes and heroines ready to die if need be in the German Cameroons, and five in the neighborhood of their cousins, the Dutch Boers, of South Africa. In Egypt and the Barbary States almost to a man the missionaries are Anglo-Saxons. Of the 47 organizations at work in Africa, 18 are American, 14 are British, and 14 are Continental.

The realms of Islam are left to be redeemed almost entirely thus far by English-speaking peoples. In Palestine there is co-operation from various other sources, but in Syria the bulk, both of seed-sowing and reaping, is done by the Presbyterians of the United States, who are also well-nigh alone in Western Persia, while the Congregationalists have the sole stewardship of Eastern, Central, Western, and European Turkey. The Church Society and various others are doing what they can in the dominions of the Shah and Arabia, as well as watching and waiting for a door of entrance into Afghanistan.

The East Indies are mainly under the sway of the Netherlands, and next to nothing has been accomplished for the Gospel except by the Dutch and their German kindred. More than once Anglo-Saxons have endeavored to bear their share of the burden of seeking to save the lost, but have always met with a jealous fear, and hindrances from the authorities so many as to be practically prohibitory. Excepting the work of the Propagation Society in Northern Borneo, all souls rescued from the dominion of Satan in the large residue of that island, in Java, Sumatra, Celebes, King William's Land, in New Guinea, etc., are trophies belonging to the Netherlands Society, the Rhenish Society, and other Reformed and Lutheran bodies.

The West Indies were entered first by the Moravians in days remote when the degraded African slave found few to have compassion, nor have they ever ceased here to toil and suffer for the sake of Christ's little ones. At various times in various islands, American Christians have labored, and

yet, since British rule has been so prevalent, as from no other source British money and men have wrought for salvation, the Establishment, Baptists, Wesleyans, Presbyterians and others, uniting heartily to undo so far as possible the unspeakable damage to minds and souls by centuries of slavery.

Crossing now to the neighboring continent, we enter a mission field which, with an exception or two, is purely American. It is as though in the realm of religion also, by common consent on both sides of the Atlantic, the "Monroe Doctrine" was considered to be in binding force, and so all European churches must stand aloof, not meddling in New World matters. Here, too, as so often elsewhere, the fact of neighborhood and physical contact, of intimate political relations and resemblances, play an important part. Our form of government is republican, and gaining the impulse from us, from our southern border to Cape Horn not a crowned head is to be found. They envy our freedom, our intelligence, our general prosperity and happiness. Perhaps overabundantly and unwisely, they have copied our institutions. For mutual advantage between them and us important commercial compacts have recently been made; but whatever the cause, the striking phenomenon is evident to all eyes, that the religious forces for the redemption of Spanish America are destined to go forth from the United States. Even British Christians are careful not to poach upon our preserves. The exception hinted at is this. The Moravians early established a mission in British Guiana, and for more than a century and a half, in spite of terrible drawbacks, have held on until their adherents are numbered by tens of thousands. The next missionary attempt was made under the sublime faith and persistence of Allen Gardiner, and at two or three points near the southern extremity of the Continent is still maintained by the South American Missionary Society, which is in English hands. The same organization and a few others are doing something for the benefit of Englishmen resident in various cities, and the British and Foreign Bible Society is present and active here and there through its books and colporteurs; but otherwise in all the various States the toilers are all Presbyterians, Methodists, Baptists, etc., from the northern half of the hemisphere, with the American Bible Society as easily first for importance.

Efforts for the Christianization of the American Indians, though early taken up by the Moravians and still carried on in the West and in Alaska, are nevertheless assigned for substance wholly to the great missionary race under view; and somewhat curiously, by national boundary lines they are divided into two portions. While Canadian societies are zealously endeavoring to plant the institutions of the Gospel among the aborigines of the Dominion, the more numerous section, whose homes are within the limits of the Union, are spiritually cared for by the citizens thereof.

Our next-door neighbor over sea to the west is Japan, which also constitutes, as it should, a field for evangelization well-nigh exclusively

American ; for when that empire was sealed against communication with the entire world outside, circumstances compelled our Commodore Perry by a threatening show of force to secure the opening of its gates to commerce, to Occidental ideas and institutions, with Christianity among the rest. Among the 31 organizations engaged in the evangelization of these islands, only 7 are non-American, and 2 of these are Canadian, while only 2 are other than Anglo-Saxon.

As for China, so ponderous and with area so extensive, the London Society was the first to lay siege, with Morrison as its imperturbable and indomitable agent. When cannon were found necessary to break down the obstacles which barred the entrance, it fell to the lot of Britain to supply the powder and gunners (alas ! and for shame ! that opium held so prominent a place in the business), and again later, though then with other European nations at her back. Since the interior has thus been made accessible, Christians from both sides of the Atlantic have been pressing in and pushing here and there, until almost all the nineteen provinces hold at least a few messengers of mercy and grace from heaven. At the Shanghai Conference held in 1890 reports were given of the work of 41 societies, of which 20 were British, 17 were American, and only 4 were Continental. With a division similarly made, the force of foreign agents was 724,513, and 59 ; the native helpers, 872,771, and 86 ; and the communicants, 21,068, 13,572, and 2647. Evidently the Anglo-Saxon is especially called to go up against this great Goliath of heathenism.

A closing glance is now turned toward such of the Islands of the Sea as have not already passed under view. Taking the impulse from the discoveries of Captain Cook, the London Society led in the grand campaign against idolatry and barbarism in the South Pacific, and soon through the Word and the Spirit wrought wonders of righteousness in Tahiti and Samoa ; the Wesleyans came after to Tonga, from whence the flame of revival leaped over into Fiji to consume everywhere loathsome iniquity, and to shed far abroad the light of life. In the Hawaiian Islands and in Micronesia salvation came to thousands under the labors of godly men sent forth by the American Board ; the Church Society and the Wesleyans addressed themselves to the evangelization of New Zealand ; the Presbyterians of Scotland, Nova Scotia, and Australia laid siege to the New Hebrides ; in Madagascar, after long years of sharpest persecution, the London Society, the English Friends, and the Norwegian Lutherans shared in a glorious and blessed Pentecost through which tens of thousands were brought into the kingdom of heaven. Therefore also, aside from Malaysia, the islands were given to Anglo-Saxon disciples to be won for Jesus and eternal glory.

Two suggestions among others force themselves upon the mind after even such a brief and partial review as the one just given ; and first, how evident and how impressive in history is the hand of God ! “ A mighty maze, but not without a plan.” There is no drifting, and no acci-

dent. There is no adequate scheming either on the part of the most gifted and mighty men ; but, above all and in all, though intimately connected and blended with a thousand other things, in spite of many tremendous opposing forces, the irresistible fiat of the Most High, His design so vast and sublime, moves forward down the ages and among the nations. The lost world's redemption from night to day, from sin to holiness, from death to life, has been decreed and is well under way. It is for this that states and empires have been exalted and cast down ; for this, though all unwittingly, have kings ruled, and statesmen plied their craft, and armies joined in bloody strife ; for this have the earth's circumference been explored, and the secrets hidden in the recesses of boundless continents and oceans ; for this, too, have modern science and mechanical skill brought forth their stunning marvels. The world is to be evangelized ! For eighteen centuries the Anglo-Saxon was under Divine tuition, in preparation for the performance of his peerless part in preaching the everlasting Gospel unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people ; and behold, at the end of the nineteenth the call has been heard, the mission has been accepted, and a great army of English-speaking men and women are scattered everywhere abroad, with ardent love and zeal fulfilling their lofty commission !

And, in particular, for every true disciple of Christ in America and Great Britain, what solemnity, what inspiration, are in the thought ! Who are we that we should be thus ordained, and set apart, and inducted into an office of such infinite moment to the uncounted millions of humanity ? If we are unfaithful and derelict, for the vast majority there is no hope. Alas for the frequent shortcomings and transgressions of the past ; indifference or prejudice, instead of passionate, self-sacrificing love ; thronging to distant regions, seeking riches and dominion rather than lost souls ; not to evangelize so much as to enslave and debauch ; carrying less the Gospel of salvation than strong drink and the deadly vices of civilization ; and multitudes of God's people even yet heedless and callous in this stupendous matter, if not also unbelieving and scornful ; giving pennies where much gold and silver are at hand, and most sorely needed ; sending scores into the world-field to sow and gather, when the urgent demand is for toilers by the ten thousand !

Nevertheless, the gates of entrance into the whole wide world stand open most invitingly. "Come over and help us !" is the universal and piteous cry. The outlook is encouraging in the extreme ; for the time that has elapsed and the number of the toilers engaged, the harvest of the century is amazingly large. At no point has defeat befallen the Lord's host, but everywhere victory has crowned the standards of the cross. It is now well established that neither error, nor ignorance, nor superstition, nor the grossest degradation of savagery can stand before the onset of the Gospel of the Son of God, when uttered from anointed lips, when the efflorescence of a loving heart and of a life hid with Christ in God. So, as the second

century of modern missions is about to dawn, in tones more imperative and more thrilling than ever before, the heavenly call sounds out : Lo, I am with you ! Into all the world ! To every creature !

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## OBSTACLES TO MISSIONARY SUCCESS IN KOREA.

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

It is easy to attribute to Satan any failure of the Gospel message to convert those to whom it is made known. No simpler explanation can be found of the indifference of a whole people than to say that they are the servants of the devil, and that he refuses to give them up. And yet these statements, accurate as they may be, furnish no explanation apart from an analysis of the methods the great tyrant employs to retain his supremacy. Such an investigation, in its general features, I am about to undertake for the Korean field.

Before entering upon an enumeration of obstacles which exist, it may be well to name such as are not encountered by Christian workers here. Thus, it is known to some that there has been no sparing in this conflict of that great spiritual weapon, prayer. I am thinking now not so much of the missionaries here as of those who hold the ropes at home. There are church households and home altars from which unceasingly the prayer of faith goes up that God will save Korea. There is an old blind woman, unlettered, infirm, almost bedridden, who sits lonely day by day at the hearth of her humble home, patiently enduring physical pain, knitting the weary hours away, repeating again and again to herself in the beautiful language of Luther the words of the Book she knows so well, and praying many a prayer for the salvation of Korea. There is a mother and grandmother of missionaries, now past her fourscore years and ten, long herself a noted foreign missionary, the honored friend of missionaries in many lands, whose intercession for Korea is surely not unavailing. There are men of business and of means whose special gifts for Korea are the accompaniment of many prayers on her behalf. There are boys and girls in their early teens and younger who send out the message, "We are praying for you and for Korea." In daily effort, in discouragements, in successes, the missionary is conscious of these prayers and of their answer. Securely, wonderfully they bear him up. Their authors, equally with himself, are accomplishing the evangelization of Korea, and without them a chief obstacle would still lie in his path.

Again, the inhabitants of Korea are not ignorant savages. On the contrary, they share equally with the Chinese the benefits of the oldest in existence of the world's civilizations, and they are quick to acquire many of the arts of our own progressive system. True, the fashion of their clothing has not changed for either sex in centuries ; yet they accuse us,

perhaps not incorrectly, of immodesty in dress ; and they are quite as far removed as ourselves from the traditional garb of aborigines. Unacquainted though they are with the intricate devices of foreign trade and banking, they have serviceable equivalents for not a few of them. Their trade guilds are as highly organized as those of Antwerp or London, proportionately as wealthy, as absolute each in its own sphere. Labor here is more highly "organized" than in Europe or America, the strike as potent an evil, the "walking delegate" no less active. Benefit organizations, burial societies, loan and co-operative associations, exist in manifold forms. Korea has no men of science, no sciences ; but she adopted many centuries ago the literature of China, and throughout her borders letters are the patent of respectability. In every audience the missionary gathers there are sure to be some to whom both *tjinsa* and *enmoun* are familiar. He has no difficulty, therefore, in securing readers for the books he brings forward. Even the coolie is not unlikely to display the accomplishment, and in many households the girls as well as the boys are taught to read. So that our educational work would be unjustified were it not for the need of building up a generation from childhood in the broad training of Christian enlightenment.

We have still another advantage in the fact that there is no State religion. All classes are ardent devotees of ancestral worship, and profess to be ruled by the precepts of Confucius ; but these at the utmost constitute a selfish superstition and not a system of religion. The queen and many of her ladies, as well as not a few officials and commoners, contribute large sums to maintain the Buddhist shrines and monasteries that abound. A propaganda of reformed Buddhism from Japan has lately been begun in the southern provinces. Shintoism exists. And among the higher nobility and in other ranks Roman Catholicism claims a powerful following. These facts go to show how far from an attitude of persecution is that of the present *régime* toward invading faiths, and how far from imposing a standard of belief upon its subjects.

The most formidable obstacle at present standing in the way of missionaries to Korea is the want of the Scriptures in the vernacular.

To him who would preach Jesus there is seldom difficulty to obtain hearers. He has but to go out upon the highway and ask a question or offer a book to any passer. Street preaching, though nominally prohibited by government, has met no interference for years. But with most in a given audience curiosity is and remains the only ground of interest. As a rule, the remarks of the crowd relate only to the dress and peculiarities of the speaker. Those who ask questions regarding the subject of discourse soon turn away and apparently dismiss it from their thoughts forever. Here and there, however, some listener goes so far as to buy a book, to accept the loan of one, or to promise to call at the missionary's house. The infrequency with which such promises are fulfilled indicates how much of our effort must be looked on as sowing for a long-distant harvest time.

Among the books most constantly circulated are several catechisms, epitomes of Christian teaching in the form of question and answer; Griffith John's "Exhortation to Repentance;" Milne's "The Two Friends," and certain others, favorites wherever known. These are all summaries more or less simple of the essential truths of salvation, and are for the most part translations of tracts long popular in China. Excellent in themselves, it is futile to expect that any one or even all of them together can compare in convincing power with the Holy Word of God itself.

It is, furthermore, indispensable to the upbuilding of converts that they should enjoy the privilege of studying directly the teachings of Christ and of the apostles as recorded in the New Testament. To scholars, it is true, the entire Bible is available in the Chinese character, as translated by the missionaries in China. But not nearly all the inhabitants of Korea belong to the class known as scholars, and but a very small proportion of those who have gone through years of drilling under the parrot-like method of Oriental instruction, and have learned to call off the characters in a sing-song tone of voice, can read them understandingly. Moreover, with rare exceptions, women are wholly excluded by their ignorance from the benefits of a Chinese text, while facility in reading the *enmoun*, or native character, is readily acquired by natives in a few weeks' time.

About the period when the first Protestant missionaries entered Korea, Rev. John Ross, of Manchuria, issued a translation of the New Testament effected by Koreans who had crossed the border, and had studied the tenets of Christianity under him. This consisted largely of a transliteration of Chinese words into the *enmoun* character, and contains, besides, so many purely northern expressions, as to be almost unintelligible to those in other regions. In fact, it seems to strike the ordinary Korean much as does a sentence in Highland Scotch or in the Yorkshire dialect upon the ear of an American newspaper reader. While it has indisputably been the means of making conversions, it is so far from the ideal as to be practically ignored by local workers.

So it resulted that five years ago a committee was formed, somewhat after the manner in which the same task was undertaken in China, for the purpose of providing a serviceable translation of the Scriptures. It is not to be laid to their charge that they have as yet effected nothing of permanent value. The difficulties prove almost insuperable. Compared with the other languages of the East, Korean is asserted by all who have more than a superficial knowledge of it to excel in perplexities. The question of terms is not easily resolved. And second to none other is that of employing a vocabulary of simple Korean words. As in India, Syria, and elsewhere, our teachers are necessarily taken from among those literati to whom pedantry is a second nature, and in whose eyes words are the more admirable according as their etymology is more recondite. Under the guidance of such men it is difficult to approach the noble simplicity of scriptural diction; and the failure of much of the translation work that

has hitherto been attempted in Korea is due to such an infusion of Chinese terms as renders it comparable to the Latinized phraseology of a scientific treatise when contrasted with the pure Anglo-Saxon of Addison. For such reasons as these the efforts of the committee to provide a translation of the Bible have been uniformly unsuccessful. And among the portions of Scripture that have been rendered into Korean in one quarter and another, none has yet reached the plane of ready comprehension by the ordinary native mind.

A tentative text of Mark and of Luke have for some years been sparingly circulated, but both are far from satisfactory. And beyond these the only means the Korean Christian or inquirer has of reading the Word of God is to seek it in a foreign tongue.

Deprived thus of the power to place the inspired Word in the hands of the people, shall we wonder that the missionary still looks to the future for the harvest of souls that forms the inevitable sequel to such abundant prayer for Korea?

Closely connected with the fact that our assistants are nearly all from a class that holds itself above the people is the further fact that, almost without exception, they try to keep the plane of our work also above that of the people. In this they adhere to the characteristic idea of their nationalism. Perhaps I ought to say lack of nationalism. For, in all that is highest of a nation's individual life—in literature, in religion, in philosophy, in government, in arts and sciences, and in all the essentials of her social system—Korea has always chosen to sit at the feet of China. In this she has been both gainer and loser. While in all these departments she has received the best China had to give, yet she has completely stultified her own national development. To the missionary this imports chiefly that he finds none of those elements of manliness which are both the effect and the ground of Christian training.

Among the social institutions she shares with her patron is a modified feudalism, a system whereby the toiler and the trader are adjudged unworthy to share the higher privileges of the aristocracies. These aristocracies are two in Korea—an aristocracy of rank and an aristocracy of learning. It is to the latter that our language helpers necessarily belong. And being the first to receive Christianity from us, they seem to share a not unnatural inclination to retain its benefits within their own caste. This inclination is manifest in the dominant influence they exercise over the literature we prepare, an influence by which tracts and treatises so often take on the obscure phraseology of a semi-Chinese vocabulary instead of the plainness and simplicity of speech we had intended. In conveying the verbal message by public preaching and private explanation there has too often lurked behind their words the subtle implication that the Church was an intellectual community, whose teachings were above the grasp of common people, and that such were unwelcome there. This is becoming less and less the case. The Church has enlarged her bounds. Those

who for a time monopolized her privileges have been more rightly taught by the Holy Spirit. Yet enough of the clique spirit remains among competent personal helpers to form even now a serious obstacle to the progress of Gospel work.

The attitude of the ordinary Korean mind toward religious questions is not one of vacancy. If the nation has no religion, at least it has a legion of superstitions. Every locality, mountain, river, plain, tree, rock, is peopled with spirits, whose influence extends to crops, traffic, birth, death, marriage, and all the other events of life for whoever comes within their proximity. To their devotees no act of importance can be undertaken till they have been consulted, and calamities, being their complaint of neglect, are to be retrieved by offerings to them. Although some of the better class profess to be uninfluenced by these beliefs and dreads, their emancipation is but partial. Spirit worship enters as a prominent factor into the daily life of every native of the land.

But aside from these local and general superstitions, the people, both high and low, are bound by the thralldom of a far more oppressive system of spiritism. Among the oftenest quoted and the most commendable of the precepts of Confucius are those which inculcate a reverential regard for the memory of one's progenitors. In course of time the observance of these precepts has degenerated into a system of absolute idolatry, wherein a man may receive but slight consideration during life, may be starved and abused and ignored by a degenerate offspring, but nevertheless at death becomes deified into an object of the highest veneration, and thereafter is worshipped at stated times in the form of an ancestral tablet both at the domestic shrine and at the grave. So exacting are the demands of this cult, that the living often forego the absolute necessities of life, even running deeply in debt in order that their ancestors may appear to suffer no neglect. To this practice all social relations for the living are subordinate. And so all-pervasive are its obligations, that he who ignores them is speedily visited with the extreme of social ostracism. Not only is he cut off from the amenities of friendly intercourse, but he can find no employer, no employment from others; none will buy from or sell to him; he is cut off from the use of the village well; his animals are stolen or killed; the officials exact from him an undue proportion of the communal taxes, and in a thousand other ways he becomes the object of petty persecution. Because of his supposed unfilial conduct he is likely to suffer repeated beatings at the hands of the other members of his own family, his entire possessions to be confiscated by them, and, proving obdurate, he may be expelled from the clan or even slain. Nearly all these persecutions have been borne by converts to Christianity, and the dread of them is a powerful restraint upon many who would otherwise seek baptism.

Its slavery to ancestral worship is the great curse of this people. Around it as a national principle they rally as do Americans about that of personal liberty. But, in contrast to the latter, it is an essentially selfish

principle ; an adherence to it has completely obviated the possibility to its citizens of individual action. As members of the family clan all live and die, and only such as break away from social ties are able to enter into the freedom of Christian privilege.

In some quarters an obstacle to the reception of truth lies in the perverted teachings of Roman Catholicism, which has long had a firm footing in Korea. It is said to number at present about thirty thousand converts in the several provinces. It is not to be supposed that many of these have received any spiritual training. They form, to all intents, simply an extensive organization whose members support one another in forcing others to yield to them in temporal affairs. They have such a bad name among other classes that not a few refuse Protestant books until assured that they have nothing to do with Catholicism.

Another group of obstacles exists in the social customs of Korea. Family life is thoroughly patriarchal. Marriage is almost obligatory ; the unmarried state a shame to either sex. Male children are esteemed because they perpetuate the ancestral line and maintain ancestral worship. Female children at marriage are transferred to the family of their husbands, and therefore are lightly esteemed by their parents ; while the wife who brings forth only daughters is likely to find herself soon replaced in her spouse's affection. Young people take no part in the choice of their partners. Women of the better classes rarely leave their homes. Those seen upon the streets all belong to the lower orders. The wife is never looked upon as a companion by her helpmeet, and, if she belong to a respectable class, passes her life in the seclusion of the women's quarters.

Such conditions inevitably preclude the possibility of home life as we enjoy it. The domestic circle is to the Korean an incomprehensible phrase. The Christian household is an innovation which revolutionizes the very basis of society. This is inevitable. We are often told that missionaries must not interfere with social customs, but only preach Christianity. Yet Christian homes are a prime essential of the Christian Church, and the Christian home involves much at direct variance with Korean views. It is therefore incumbent upon the Christian teacher to inculcate the abandonment to some extent of native usages and their substitution by those founded on Christian precepts.

Rather an after-problem than an obstacle to conversion is the question of self-support by converts. The time has passed when all can find employment among foreigners. It has not yet ceased to be the case that nearly all baptized in the capital make early application for positions as personal teachers, and this mainly for the reason that it is impossible for them to continue in their old pursuits and still practise Christian morality. But even here not a few are developing a self-reliance in these matters that bids fair in time to produce a self-supporting Church.

Another phase of the work problem, however, is quite as important, though less puzzling. Labor is looked on as degrading in Korea. There

is consequently a large class whose claim to be "gentlemen" interferes with any pursuit which might afford a livelihood in the absence of inherited wealth. But Korean custom recognizes a hospitality so wide that whoever establishes himself in the guest-room must be supplied with food, fire, even clothing, until such time as he chooses to depart. Now the infusion of grace to withstand such customs is a labor the Holy Spirit alone can accomplish. But they place the missionary in many a position of doubt, and they make it more difficult than we are apt to appreciate for converts either to accept or to maintain the labor standard established by Scripture.

Other obstacles might be named, but these suffice. Korea is still within the grasp of the arch-enemy, and he is even now tightening his grip upon her. Yet with greater certainty she is being prayed away from him; and what I have written may serve some as an indication upon what lines prayer is most specifically needed.

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#### A REMARKABLE EXAMPLE OF MORALITY *vs.* CHRISTIANITY.

Sir Jamsetjee Jejeebhoy was a public-spirited Parsee merchant of Bombay, a man of fine business ability and great will force, who died April 14th, 1859, aged seventy-six, worth \$4,000,000. In 1822, at forty years of age, he gave proof of a remarkable munificence, releasing debtors from jail by assuming their debts, and for thirty-six years his beneficence never slackened. He gave over \$1,500,000 away in promiscuous charity, utterly indifferent to class or creed; and, in honor of his patriotism and munificence, he was knighted by Queen Victoria in 1842 and presented with a gold medal bearing her image set in diamonds in 1843. The hospital at Bombay bears his name, a monument to his noble charity; the Grant medical college was endowed by him, which furnishes India with skilled medical practitioners. He established at Bombay an asylum for the education and support of poor Parsee children. No man ever contributed more to the prosperity of the Presidency of Bombay; and Lord Elphinstone, the governor, said that besides the great works which endear his name to future generations, his private—almost secret—charities divided the weekly bread to thousands of his fellow-creatures. His wealth was gotten by sagacity, industry, and integrity, and given with wisdom, discrimination, and sense. And yet Jejeebhoy for three quarters of a century confronted the Christian religion as he beheld it in the East Indies, and persistently and obstinately clung to the superstitions in which he had been born and nurtured.

He died as he had lived, a *Parsee*, a Persian fire-worshipper; he adhered to the Zend-Avesta and rejected the Bible, and day after day did just what Alexander the Great did before him—went down to the sea beach and bowed in worship before the rising sun. With all his noble, patriotic, humane, and philanthropic impulses he was born and bred an idolater, and

his morality throughout had a *pagan* type and spirit. His liberality of creed was nothing more than the toleration of indifferentism ; his charity was the indiscriminate generosity of a lavish disposition ; his religion was a mechanical and blind allegiance to the tradition and superstition of his race. But, far as his morality was from even the pretence of piety, it was just as good a substitute for Christianity as that of any man who, like him, confronts and rejects the claims of Christ. The prospects of salvation of such as Jejeebhoy, trained in paganism and imperfectly acquainted with Christianity, are nevertheless to be preferred to those of the most enlightened moralist who, in a Christian land, under the noontide blaze of a Christian civilization, born and bred in such an atmosphere, lives and dies in neglect of Christ ! Depend upon it, that is a spurious morality which does not prepare the heart for the cordial reception of Christ when the soul becomes intelligently conscious of His character and claims !

Pygmalion was a celebrated statuary of Cyprus, of whom it was told in mythology that into a beautiful ivory statue which he had made the gods breathed a soul. We may have the form of godliness, but, however externally attractive, it lacks the power ; cold as marble, lifeless as ivory, it lacks a soul ! Oh, for some servant of God mighty in prayer to stand, like the prophet of the iron harp, over this valley of dry bones and pray with prevailing power, "Come from the four winds, O breath, and breathe upon these slain that they may live." Then, when men have felt the renewing Spirit of God, when they have thrilled with the consciousness of that true love toward God and goodness which is the inspiration and vitalization of all highest morality, they see that all other morality is but the form, the skeleton of godliness, needing to be clothed as with sinew and muscle and cuticle, needing to be pervaded with the life blood of God, needing to be inspired with the breath from His nostrils ; then, instead of lying dead and listless in the valley of indecision, irresponsive to the claims of a pure and perfect sovereign, and indifferent to the dying love of the ineffable Son of God, these dead forms shall become living men, standing erect in a holy uprightness, and moving responsive to the call of the Divine Captain as a part of the triumphant army of the living God !

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## WOMAN'S WORK IN AMERICAN MISSIONS.

BY MRS. ETHAN CURTIS.

One of the greatest gifts granted to human nature is the gift of teaching. Christ left few sermons, but He taught daily for three years. Teaching is peculiarly woman's gift. It is not the college, but the mother, that makes the man. Macaulay claims, not Cambridge, but that most motherly of matrons, sweet Hannah More, as his inspirer in literature. Who made the Wesleys—Oxford or that magnificent mother ? Much of our American missionary work must be done by women. To do nothing but preach to a degraded people is to sow seed on stony ground. The first work is to prepare the soil. This is the teacher's task. Preaching may lead to the conversion of souls, but only teaching will permanently uplift humanity. This is teaching : to arouse the young, to guide the old, to sweeten home and to soften hatred, to direct love aright, to add truth to truth, until shrunken souls shall expand, enlarge, grow—grow in the graces of gentleness and gentility, grow in the love of right and righteousness, grow into the grandeur of God and Christ.

The Mormon work is largely that of women teachers. Through them those girls are learning the nobility of true womanliness ; those boys, the sanctity of womanhood. The curse of our country once was slavery ; the corruption of our country to-day is Mormonism. Every sin against God demands a ransom, as the sin against heaven demanded a Redeemer. Our best and bravest died for slavery. Mormonism, that sin against women and home, demands not deaths, but lives.

We women at home are in fault. We pay a pittance or nothing to this cause, and then think that our duty is done. This is a work for country and for Christ. Have we patriotism ? Have we religion ? Then let us open our purses wide enough to take love in and give money out. Shall we not have our share in the redemption of the Mormon cities of our land ? The degradation of woman, the degeneracy of man, the captivity of the child—these are some of the evils of Mormonism. Would we be saviours ? Then let us do this work—do it generously and gladly.

A second work, peculiarly woman's, is the training of the black and benighted children that slavery has made our inheritance. They do not specially need preachers. The gifts of fervor, of faith, of fluent speech was theirs, even in their days of doom ; it is still theirs in their days of deliverance. But these people need training, they need watchful care, they need schools. There is an old, old debt to this kidnapped and conquered race. What an awful debt has America ! Those centuries of unrequited toil ! This can only be paid for in labors of love. Other missionary work may be a duty ; this is a debt.

All over this continent there once roamed another race ; bred to the forest, the brutality of the beast became their symbol of manhood ; revenge was justice ; might was right ; cruelty was their creed. Yet these men had souls. Once the image of God had borne its impress on their hearts. Often they heard the speech of the mighty God spoken by the "awe-inspiring tongue of nature." These rhythmic words they have left liping o'er our land, from States and territories and cities, from rivers and lakes and cataract, from lofty mountains and lowly vales, until American geography becomes a new revelation—the revelation of the red man's search after God, the revelation of the Indian's soul, a soul born in beauty, but lost in brutishness. What are we doing for the Indians ? They are the nation's wards. Once four of these braves walked from the wintry snows of Oregon to the summery settlement at St. Louis, asking for "the white man's book of heaven." What a longing for immortality ! This race has loves as well as revenges. Eternity is theirs as well as ours. We have almost swept them from this land. Shall we likewise sweep them from the heavens overhead ? No ; let us care for the fragment that remains—care for them as Christians should care for souls.

In the very heart of our rich Eastern mountains dwells "the American highlander," or "poor white." We leave them there almost without free schools, but not without strong drinks. They are Americans of sturdy European ancestry. They know not God and fear not man. Poverty has pressed upon them ; ignorance has weighted their souls ; yet their home is in the richest region of our Eastern States. Ignorance, combined with wealth, is the most dangerous dynamite that humanity can furnish. Their morality is not our morality. Shall we allow these, our own race, to rest in fifteenth-century darkness, while we are basking in nineteenth-century light ? They have physical prowess and mental shrewdness, but they lack moral training. They need Christian teaching. They have furnished us with brave generals and brilliant statesmen. They may yet furnish to America that monstrosity of genius—brilliant intellects with bad breeding,

aspiring brains and degraded souls. Christian patriotism calls for teachers to implant truth, honor, uprightness, to carry Christ into these homes. This is duty to the future. Free schools would be a farce among this free and fearless people. They need Christ wrought into their lives. They need the highest law, God, to guide them into the lesser laws of truth. They need us, our prayers, our purses, and our women, to teach them to walk in the ways of the Lord, to live Christ.

One step from these and we reach our own class and kind—the home missionary churches and Sunday-schools. These people are taught a knowledge of books in our public schools; but they need preachers and pastors. They are scattered all over these States, in city and in country, in the deserted East and the growing West. They are of two classes—our native-born Americans and the foreign immigrants. America is to-day the chosen land of earth; it is the chosen of the European capitalist; it is the chosen of the downtrodden and the oppressed of all nations; above all, it is the chosen of God. Here every religion that offends not against moral law, which has become State law, has a right to an existence. Europe, Asia, and Africa are coming to us in larger numbers than we are caring for religiously. More than half a million yearly of the neglected children of European nations seek our shores through the gates at Castle Garden. In a generation they will be Americanized. Shall we not also Christianize them? Their children may be our rulers; and those who cannot rule from the President's chair may rule in a more absolute way from the polls. In one sense, Europe sends us of her best blood—the healthy, wholesome, peasant races, as no deformed person, no debased nor diseased being, no pauper, no criminal has a right, by law, to land from the steerage on our shores. It is something to have a vigorous physical basis for Christian work. Our government furnishes them with public schools; we are to furnish them with churches and Sabbath-schools. If we leave them in the slums of our cities, they will sink to lower depths of degradation than the poverty of Europe provided for them. Dare we give them Bibleless schools and no Christian culture? Let us give them our Sabbath, our church, our socialism (the brotherhood of Christ).

Then there are our old churches, once the perennial springs that fed our cities, but now almost deserted and neglected. In them are souls whose eternity is a sacred matter. Children are growing up in these communities that should be gained for Christ. There is the West, growing in all worldly ways. Should we not help them to grow into Christ, the Redeemer? Besides all this are the new churches of our cities. Other missionary work may be a gift—this is an investment. God might have done all this work by His omnipotence, but He has chosen us to be His messengers. Let us show proper gratitude for the privilege by faithfully performing the duty given to us.

The finest history of the last fifteen years ends with these words on America: "She has tamed the savage continent, peopled the solitude, gathered wealth untold, waxed potent, imposing, redoubtable; and now it remains for her to prove, if she can, that the rule of the masses is consistent with the highest growth of the individual; that democracy can give the world a civilization as mature and pregnant, ideas as energetic and vitalizing, and types of manhood as lofty and strong as any of the systems which it boasts to supplant." America can do this and more. But the Church must be her right hand, and that hand must be welcome with gifts to all who seek her shelter, to the oppressed of the Old World, to the neglected of this new land. America must first of all do the missionary work that lies within her own domain.

## II.—INTERNATIONAL DEPARTMENT.

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

### The War and Missions in China.

BY REV. S. L. GRACEY, D.D., LATE UNITED STATES CONSUL, FOOCHOW, CHINA.

You ask: *What are Japan's motives in precipitating the present war with China?*

It is not easy to answer this beyond what is already widely recognized. A few things may be said, however, on the ultimate aim of Japan, though how far European nations may interfere no one can say.

1. Japan cares a little about Korean independence and autonomy, and would gladly help the little "Hermit Nation" to shake off her strong Chinese neighbor, who has always regarded her, as she still does, as a dependency, which relation Korea recognizes, at least to a degree which leads her still to pay tribute to China.

2. Japan's internal dissensions have been growing more and more serious; and the *Sat-cho* government has thought it well to consolidate the nation by a foreign war.

3. The Japanese probably hope to humiliate China and to gain possession of some of her "buffer" territory. This might be Korea, if Japan succeeds in moving her army on to the Chinese capital before the rivers and harbors freeze up in November. If she is not successful in this, she doubtless will transfer the seat of war to the south, and be heard from at Formosa, toward which she has long cast covetous eyes.

4. But the more direct, though apparently remote, motive influencing Japan's actions at this time is the gaining of prestige with Western nations in the consideration of Japan's demands for new treaties, and to secure these privileges without making concessions to China, which Japan may feel forced to make to others. Japan is desirous of securing the abolition of "extra-terri-

toriality." This can, however, be only accomplished by conceding "mixed residence" and the rights of all nationals in all parts of the empire. Under existing circumstances these privileges would have to be granted to the Chinese, as well as to other peoples; but the Japanese are very much afraid of giving them these privileges, as they are altogether too close to them geographically, and they would soon be overrun by the undesirable coolie class. This fear has long stood in the way of progress in this movement. Now, if she can humiliate China, Japan might refuse her great neighbor the privileges she would accord to Western nations; and with China suing for peace, Japan could dictate her own terms of treaty revision. This is a large element in Japan's action. Japan is intent upon entering the great family of nations on terms of equality. This appears in the utterances of her statesmen and the leaders in her liberalist papers. If she can show herself competent in bearing arms, she can make the nations respect her; hence she sends her invitation to the United States and other governments, asking that they send a competent military representative to accompany her army and see how she conducts her warfare. She is parading before the nations to demonstrate that she is worthy and well qualified to enter the great confederation of States on the same footing as others.

It is well known that there is a strong conservative element in Japan bitterly opposed to granting foreigners rights of residence and the transaction of business, in all parts of the empire; but on no other terms can she secure the abolishment of extra-territoriality. I have no doubt China would gladly close the war without any further struggle, and grant (if she could save her face) all that Japan has claimed up to this time in Korea; but to that Japan would

not, probably, listen. She will insist that China now accept the arbitrament of arms, and if she can defeat Japanese aggression, she may yet be able to dictate her terms of peace; but this is doubtful. Japan is much better prepared for war than is China, and has long been preparing for this struggle. Supplies of all kinds have been stored at convenient places in readiness for her army; maps and surveys have been made, and bridges prepared exactly adapted to her present work.

The condition of affairs is now such that Western nations may at any day become involved in the struggle. If Japan should attempt to seize Korea and make it a dependency, she must reckon on Russian interference. Other nations would also be concerned, to such an extent, at least, as to protest by armed intervention. Russia only waits a favorable opportunity and excuse for proceeding to secure for herself a harbor or harbors on the Pacific coast is open all the year round, as Vladivostock is virtually closed for four months of the year. This may prove her opportunity to annex some of the territory of Korea, which would supply splendid harbors, such as Fusan and Port Lazareff.

Again you ask: *What will be the probable effect upon missionary operations in China?*

From my acquaintance with the Chinese thought concerning foreign missionaries, I am led to fear serious embarrassment to such work. This is based upon the fact that all foreigners, and especially all foreign missionaries in that country, are suspects. The ignorance and deliberate misconception of the purpose of the foreigner in China is something phenomenal among nations. The most common delusion of the people is that all foreigners are there with political designs, looking to the acquisition of Chinese territory. The fact that the Taiping rebellion was led by men who claimed to be Christians may account for this in part. The Tartar rulers and literati remember that the

battle cries of the rebellion were sounded in the phraseology of the old Hebrew Scriptures, so they prefer to believe that the adoption of foreign religions means the adoption of foreign politics. Many of their leaders know that England subdued and controls India, and then Burma, and has been moving in a mysterious way toward Thibet. They know of Russia's transcontinental railroad now being built, and have heard rumors of encroachment of that great power on her northern boundary and Korea. They see France allowed by the great powers to steal about one-third of poor, little, weak Siam, and know that she is scheming for territory on the western borderlands of China. They are aware of the efforts of Western nations to portion out the continent of Africa among themselves; and it is not surprising if, with some concern, if not alarm, they become suspicious of those countries, and ask what are the intentions of these same powers regarding the Middle Kingdom. An attack on foreigners is liable to occur at any point at any time, instigated by the literati, who find ready tools in the "bullies" and "roughs" in almost any locality. These latter can easily inflame the people against Christians by circulating handbills and posters of the most ridiculous, but inflammatory character. The people generally are so ignorant and superstitious that they readily accept and credit these stories; there is always plenty of material to excite to deeds of violence and looting with the prospect of booty. This with the almost certain immunity from punishment by lax or indifferent officials where foreign missionaries are concerned supply conditions for riot and violence which are always present. With a foreign invader on her soil the people will be more than ever antagonistic. If Japan is successful and a rebellion should also be inaugurated by the Kolao Hui and other Chinese organizations against the present dynasty, no one can predict the changes that may occur in the next few months.

## Christ and the War in the East.

BY REV. J. H. DE FOREST, D.D., AUBURN-DALE, MASS.

[Dr. De Forest, after twenty years service in Japan, in connection with the American Board, having recently returned to this country, kindly answers for us four questions concerning affairs in Eastern Asia.—J. T. G.]

### 1. *What is the spirit of the Japanese Christians in view of the war?*

You may have heard that Christianity, which makes Christ more than father and mother, and puts His authority above that of all others, has often been charged with a tendency to foster a spirit of disrespect toward parents and of disloyalty to the Emperor. Indeed, the prevailing thought among army officers is that Christianity is hardly consistent with loyalty. Christian leaders have splendidly replied to these charges in their publications and on the platform. And now that war is declared, the Christians are as sure as Buddhists and Confucianists and Shintoists are that Japan was forced to this extreme step by the long-continued double dealing of China in Korea. They believe this is a thoroughly *righteous war*, and in some cities they gather every morning at five o'clock to pray to the God of Justice to guide Japan to victory and to make her helpful in giving light to oppressed Korea. The last *The Christian* says that such men as Mr. Honda, the ablest of Methodist orators, and President of the Methodist College in Tokyo, Mr. Miyagawa, the leading pastor of the Osaka churches, Mr. Ibuka, one of the strongest of Presbyterian leaders, and others are addressing most enthusiastic audiences, who can hardly be kept in order over the words *gi sen, righteous war*. A private letter tells how Mrs. Joseph Neesma, with the old Samurai spirit with which she went into the battle of Wakamatsu, has gone to Hiroshima in charge of nursing work there, and how the Doshisha Nurses' School offered ten Christian nurses. All were refused at first, but afterward the governor of Kyoto accepted four of them to go with the Red

Cross nurses at once. The Christians feel that the eyes of the whole nation are on them; and if they go through this time, showing their loyalty by their sacrifices, it ought to end forever the baseless charges against them.

### 2. *What will be the effect of the war on Christian work there?*

Mr. Kozaki, President of the Doshisha University, writes me: "I believe we shall suffer somewhat in our work for a while; but I hope in the end it will prove a blessing to our work and to our country. I believe the present war will bring our nation up to the front of the civilized world, and may possibly enable us to take our place among the great powers, and so our responsibility in the future will be much greater."

Also a letter from one of the graduates of that institution says: "My heart is burning now with my most sacred and Divine desire of doing something for the good of my dear land. My determination is to die in the line of duty rather than live in safety away from that line. Let us hope the war will lead to a second awakening—a spiritual awakening of the whole nation."

And yet direct Christian work cannot fail to be checked. The necessities of life have already greatly increased in price, and it will be very hard for self-supporting churches to carry themselves. Most unfortunately at this time, our Board is heavily in debt, and has already cut down grants for direct evangelistic work, and apparently will have to cut down even more in the coming year. It will require extreme self-denial on the part of the native Christians and of the missionaries to save the work already in hand in its entirety; and I earnestly hope the Christians of the United States, in spite of wide financial distress here, will do all they can for their missions in Japan.

### 3. *What do foreigners out there think of this war?*

There are foreigners and foreigners in the East. As a rule, we may say that the majority of foreigners in the open ports of Japan are generally op-

posed to the government, and are often cruelly unjust in their judgments of the natives. At this critical time, when the whole nation is all aflame over the war, some English papers are found publishing the statement that the Japanese are extremely conceited, and they hope they will not get the victory, as it would set them up so high that there would be no getting along with them. No Japanese editor's life would be safe an hour were he to publish such things; yet there are foreigners who take advantage of their consular jurisdiction to print such hostile sentiments on Japanese soil! No wonder the Japanese hate with perfect hatred the exterritoriality that has limited her title to an independent State.

But there are other foreigners who believe that aliens in a country at war should be gentlemanly, and should sympathize as far as possible with the people and the government, or else should have the good taste to keep still. They dislike exceedingly to see any ungenerous advantage taken of their extra-territorial position to defame the people.

Then, there is the large missionary body of five hundred men and women in Japan situated far more favorably than those in China, who are already being driven from their places in the interior, having their chapels and homes destroyed, and in some instances being murdered by mobs of excited Chinese. I do not know positively how all our brethren in Japan feel about the war, but so far as I do know they either believe that though there was hardly provocation enough to justify war, there is more of right on the side of the Japanese, or they feel with the Japanese that the war was inevitable, and was forced by the way in which China repeatedly used Korea to insult Japanese officials there, and to drive the Japanese from the peninsula. I often think that a part of God's plan for us missionaries is to use us as a body of foreigners, always showing sympathy with the intense desire of a Japanese to lead

all Asia in the path of progress, and always standing ready to encourage them in trying to recover their real independence as a nation by revised treaties that acknowledge her judicial and tariff autonomy.

4. *What will the war accomplish for Korea and China?*

It will give the nation of twelve millions a chance to become an independent State. If this fail, she will probably come under some kind of protection from progressive Japan instead of remaining under the reactionary and stultifying policy of China.

But the greatest blessing to be looked for will probably go to China. Aggressive war from her little neighbor will awaken her to a recognition of modern thought and modern methods of international intercourse. It will force her to a stronger internal policy, so that there can be a well-organized national army in the place of her almost worthless provincial "braves," and so there can be railroads, telegraphs, and postal systems worthy of a great power—a necessity to the existence of a central government. This war will do much to compel China to have an educational system that shall break down the superstitions and shall open up the resources of the empire. And all this will begin to break the force of that unfortunate anti-foreign sentiment that exists all through the land. God hasten the day when China shall move forward!

#### Korea and Early Missionary Work.

BY REV. G. H. APPENZELLER, D.D.,  
SEOUL, KOREA.

Korea is the peninsula in the eastern part of Asia projecting down from Manchuria and lying between Japan and China. It contains with the ten thousand islands over which the king claims to rule one hundred thousand square miles. The population is estimated from twelve to sixteen millions. These, like those of ancient Gaul, are divided into three classes: first and highest is the *Yang ban*—gentleman, aristocrat,

official. He makes pretensions to knowledge of the Chinese character, and despises manual labor. The second is the *Chougün*, or middle class, composed mostly of third-rate officials, clerks, merchants, and artisans. The third grade is formed of the farmer and coolie class down to the butcher, who stands lowest in the social scale. Woman is held to be inferior to man, as she is in all Asiatic countries. She is the mother of her husband's children. As a child she must be obedient to her father; as a wife to her husband; and as a widow to the oldest son.

The country, which, because of its mountainous character, has been likened to a sea in a storm, is rich in mineral resources, well watered, and the valleys fertile. The climate is hot in the south, while in the north snow lies on the ground from three to four months in the year. Seoul, the capital of the country, is a walled city with a population of 150,000 inside the wall, and an equal population in the suburbs. The royal palace is in the northern part of the city. The king is an absolute monarch. He is assisted by three ministers and the presidents of eight departments of State—Finance, Rites and Ceremonies, War, Public Works, Punishment, Registration, Home and Foreign Offices—the last two having been added since Korea has had relations with foreign nations. The country is divided into eight provinces, presided over by governors; and into 364 districts, presided over by magistrates.

Korea has entered the family of nations. She made her first treaty with the United States in 1882; Great Britain, Germany, Russia, and France following a few years later in the order named. The Royal College was founded in 1886.

The Rev. R. S. Maclay, D.D., veteran missionary of the Methodist Episcopal Church of China and Japan, was the pioneer in mission work in Korea. He was the first Christian missionary to enter the open door in the Hermit Nation. On June 19th, 1884, he sailed

from Nagasaki, Japan, and on the 23d arrived at Chemulpo. He at once proceeded overland, a distance of twenty-five miles, to Seoul, where he was welcomed by General Foote at the United States Legation. He began his work of exploring the country. After forwarding to a prominent member of the Korean Government a letter indicating his object and proposed plans of work, he was notified by him to a personal interview, during which he was informed that his letter had been submitted to the king, and that he cordially approved of it. In communicating this decision of the king, the officer said that while there existed strong opposition to that form of Christianity, which in former years had occasioned serious trouble in Korea, the Government had no objection to Protestantism and would not place any obstacle in the way of Protestant missionaries. As far as the writer knows, the Methodist Episcopal Church was the first to be recognized by the Korean Government as a helper in the career of reformed progress on which she had enlisted. We may say here that our mission has up to this time received the support of the Korean Government to the extent of not placing obstacles in the way, though the Government has at times restricted, with professed friendly interest, the movements of the mission.

The relations between China and Korea have been intimate, if not at all times pleasantly so, for centuries. The annual embassy from Seoul bearing tribute still makes its long and winding way over the thousand miles between Seoul and Peking. It always had its full quota of merchants and adventurers in addition to those directly connected with the mission. Many of them came in contact with foreign missionaries in Moukden, Peking, and Tientsin. They heard the truth, received Christian books, and when stranded, as in some cases they were, received help. In this way the Rev. John Ross, of Moukden, came into contact with many Koreans. He was so impressed with the necessity

of doing something to bring the Gospel to them that he employed several Koreans, two of whom afterward became members of our Church, to translate the New Testament into their own tongue. He succeeded in translating the whole of the New Testament, and thousands of copies, mostly of the Gospels, have been distributed among the people. Korea had been entered from China, and not a few in the northwestern province of Ping-an had some knowledge of the Christian religion.

Our missionaries in Seoul heard soon after their arrival of the work done from China. Reports came of men who wanted instruction and baptism. These became louder and louder, but it was not until the spring of 1887 that a visit could be made to those regions beyond. In April and May of this year the writer undertook this journey of nearly two hundred miles to Pyeng Yang. It was most interesting—the first ever undertaken by a missionary in that direction—and was productive of good. Fifty miles from Seoul is Sungto, capital of the country during the last dynasty. This is a city of 75,000, situated in the midst of ginseng farms. Ginseng is famous in China for its medicinal qualities, and large quantities are sent there annually, the revenue of which is said to amount to \$200,000. Thence the route lay over rough mountains through the magistracies of Kim Chun, Pyeng San, Se Hung, Pong San, Hwong Chow, and Choung Hwoa, all important centres, where Christian work can and ought to be inaugurated.

After journeying two weeks we arrived at Pyeng Yang, a thousand years ago the capital of Korea—the city founded by Ki Tya, the founder of Korean civilization—situated on the west side of the beautiful Ta Tong River, and famous for having murdered the crew of and burning the *General Sherman*. It is now the capital of Ping-an-Do, and is a busy, bustling town of 75,000 people. Here we found a dozen or more men interested in the new faith.

We, however, received word from the

American Minister in Seoul stating that since our departure from the capital he had received from the Korean Foreign Office, by order of his majesty the king, a dispatch stating that it is well known to the Korean Government that Americans residing in Korea are engaged in different ways in disseminating the doctrines of the Christian religion; citing the fact that it is objectionable to the Government, not authorized by the treaty, and demanding that it shall cease. His aid as the Minister of the United States was invoked to this end, and it became his duty to request that we would refrain from teaching the Christian religion and administering the rites and ordinances to the Korean people. This was a temporary obstacle to our work. The meetings in the capital were suspended and the men travelling in the country returned home. Their prompt acquiescence had a very good effect upon the Government and enabled them after the lapse of a few months to reopen their work.

#### A Word from the Front.

BY REV. DAVID S. SPENCER, NAGOYA,  
JAPAN.

You want to know how things appear to us here at the opening of the war between China and Japan, and what we are doing. Stating the matter as briefly as I can, the present conditions are as follows: China has disregarded the express stipulations of her treaties with Japan, and has so managed to control things in Korea—virtually exercising suzerainty over her, and securing from her tribute—that Japan has at last rebelled against this in defence of what she considers her national safety. She asks China to do the right thing, and China replies with contempt. She asks China to join her in reforming the government in Korea, so as to secure the rights of her citizens residing there and the safety of the oppressed classes in Korea, and China refuses, at the same time landing troops in Korea, contrary to treaty stipulations. Japan at once

puts several thousand troops into the field—that is, into Korea—and does it with so much of ease and rapidity as to completely dumbfound old China and Korea as well. This was done to protect her nationals residing in that land. Both nations sent gunboats; and the Japanese, finding China unwilling to cooperate with her in the political reformation of Korea—a scheme upon which Japan embarked in 1873—resolves to undertake the task alone, and begins to treat directly with the Korean Government. When that government is about ready to agree to the terms of Japan and reform her system, relieve the oppressed, and protect the subjects of other nations, China interfered, and the Koreans were unable to carry out the agreement with Japan on account of the pressure brought to bear by China. Japan then stormed and took the Korean palace; and the king at once issued a proclamation declaring the independence of Korea, deposing five prominent officials who were opposed to reform, and submitting to the plans proposed by Japan. This was on July 28d. On the 25th three Japanese men-of-war were met in Korean waters by three Chinese men-of-war and a transport ship, and the Chinese ships, according to the most reliable reports yet to hand, fired on the Japanese ships under a flag of truce. This opened the battle, and the transport—an English ship called the *Kowshing*, with 1500 men—was sunk, one Chinese man-of-war was taken, and the others put to flight much injured. An engagement on land followed—probably on the 29th and 30th—and in this the Japanese, according to reports, were completely successful. When the fact of these collisions became known, Japan at once declared war against China. This was on August 1st; but it happens that on the very same day China declared war against Japan. So we are now in the throes of war. The Japanese are much excited over the matter, and the nation is now a unit. For a long time the Government and the people have not

agreed at all, the people being determined to oppose everything proposed by the Government; but now all other considerations are laid aside, and all parties, without respect to political color, unite for the defeat of China and the glory of their Japan. News now comes to hand that China is determined to fight to the bitter end—though just how much dependence may be placed upon this statement is not clear—and that an army is marching down from the North on Korea to meet the Japanese. On the other hand, the talk of the Japanese is an army to march against Peking *via* Tientsin, and the war cloud darkens. The fighting thus far has been on Korean soil and waters, but there is probability that it cannot be confined there. In Japan all is excitement. Flushed with victory at the start, the people see nothing but victory sitting upon their banners, and not to meet with signal defeat might well-nigh spoil them for further reasoning. Large numbers of horses are being purchased, raw recruits are being drilled, transport ships are busy putting men on the field of action, and the whole looks warlike indeed. What may be the outcome no one knows. It will surely interfere with mission work in three countries, and may involve other nations in the horrors of war. We are trying to steady the Church through this trial, and earnestly ask the prayers of our home friends to unite with ours, that out of all this may result a broader way for the Gospel of His Son.

#### The Asiatic War—Our Exchanges.

The historic causes of the present war in Asia have been so repeatedly and clearly put in the secular press that it does not seem worth while to traverse them here. Added to the purely historic features is the statement of Mr. C. Meriwether, in the *Review of Reviews*, that the thriving trade which has sprung up of late years between Japan and Korea gives Japan a very practical interest in the peninsula. He says:

"Privileges have been granted, depots established, and warehouses built. The foreign commerce of Korea passes largely through the hands of the Japanese. Her motive for interfering in the complications of Korea is neither sentimental nor philanthropic, but merely selfish."

Japan urges other motives, such as that no great power like Russia should be allowed to get hold of Korea; that Japan is playing the part toward Korea that America did to Japan herself in forcing her out of her seclusion; and that, having opened the land, she ought to patronize it still farther, chaperoning it into independent existence.

It now appears that Japan, besides furnishing herself with modern armaments, has for some years past carefully matured the detail of her present campaign. The country is said to have been carefully surveyed and the depth and breadth of rivers measured; and the *Spectator's* correspondent affirms that "pontoon trains made accurately to measure have been lying in the Japanese arsenals ready for transport when the moment of action should arrive." It was thus that within a week "troops, arms, stores, ambulances, equipment, and even charcoal, firewood, and water" were landed in Korea.

The *Chinese Recorder* says: "Whatever the result of these movements may be, we hope they will tend to the uplifting and development of Korea." It quotes a Korean correspondent of the *North China Daily News*, who asks: "Is it strange that the people should rise in sheer despair to free themselves from a set of men whose only aim is to fatten themselves on the blood of the poor; whose sole business is to torture, banish, and kill any one who dares to differ from them; whose whole policy is to be an abject slave to a foreign power that they may be an absolute power at home?" The editor of the *Recorder* thinks it difficult to understand Japan's attitude, but says: "Should Japan fail in this endeavor [to aid Korean reformation], whether it is *bona fide*

or not, we cannot say; it is feared by those who have Korea's best interests at heart that the deadening, corrupting influences of China will be greater than ever over both officials and people in that little kingdom." He further says that Korea, being the vassal of China, explains China's policy, but acknowledges that China is handicapped by the loss of some of her most eminent statesmen who had had years of European experience. Marquis Tseng, who had eight years of service in Europe, died just after returning to China four years ago. His successor died a year later, and now the ex-Minister to Great Britain, France, and Italy, Hsueh Fuch'eng, has just died. This deprives China of able and modernized leaders, which she sorely needs at this juncture.

The *Church Missionary Intelligencer*, the able organ of the Church of England Missionary Society, acknowledges it is difficult to foresee at present how the war will affect Christian missions. As to those in Korea, it says they are in too early a stage for there to be much danger to the converts, and the missionaries will be sufficiently safeguarded by their respective consuls. "After the war is over," it adds, "Korea is almost certain to be more accessible to Christian effort than has been hitherto the case." It does not forget that Korea is only the battle-ground of Japan and China. "How will the conflict affect missionary operations in these two empires?" he asks. "Will the national pride of Japan be eventually humbled, and greater freedom be obtained for the spread of the Gospel, or will their spirit of independence be intensified? In China much depends upon Li Hung Chang. That great viceroy is a friend of progress and of Western ideas. Failure would discredit him, and perhaps bring a reactionary party into power; signal success, on the other hand, might lead the Chinese to take up a haughty foreign attitude. Doubtless whatever the event, the fierceness of man shall turn to God's praise."

The Presbyterian Church of England

*Monthly Messenger*, after treating the subject of the war in general, acknowledging the difficulty of saying just what the real cause of it all is except that Korea, being subject to the suzerainty of China, and Japan having the right to march troops into the peninsula to protect Japanese residents, of whom there are many especially in Seoul, difficulty was certain to arise sooner or later, says, "Our concern in this place, with this useless war, centres round its probable effect on missions." The editor thinks the actual outbreak of war has intensified the anti-foreign and anti-missionary feeling which had been before exhibiting itself in the peninsula. After mentioning the riots at Tung-kun and Sheklung, a native Christian having been killed at the latter place and the Presbyterian church destroyed, he says, "Nor will the war do anything but hinder missionary progress in Japan and China. The war fever in Japan is unfavorable to the spread of the Gospel." He thinks the disfavor into which Li Hung Chang has fallen a serious detriment and serious peril to all missionary work. His downfall would mean the fall of a "great protector of mission work all over China."

The *Missionary Record* of the Church of Scotland says: "The Hermit Kingdom has only recently been opened up to trade and taken possession of by missions, and the people of Korea have not proved easy soil for the sowing of the Gospel seed." It thinks one result is certain: that the public attention will be directed for some time to come to those regions of the East, though it is impossible to forecast the "course or the period of these hostilities."

Rev. J. L. Atkinson, writing in *The Independent*, says the calling away of Christian workers and givers will inevitably embarrass and retard the progress of all Christian work. In Kobe, as in other cities, a committee of three pastors has been elected by the Christians of the several denominations to raise funds for the Japanese Red Cross Society. The Doshisha Nurses' School

was ready to send a dozen of its members to the front. He thinks, "with the entire nation on fire with zeal about the war, it will be exceedingly difficult to stimulate any lively interest in Church and evangelistic work. The educational work of the various missions will also be likely to suffer in the same way and for the same reasons."

William Elliot Griffith, D.D., author of "Korea the Hermit Nation," writing in the *Christian Intelligencer*, says: "The issue of the conflict, I am inclined to believe, will be the independence of Korea, and the influencing of China, through the leaven of Western civilization introduced by the Japanese, to an extent unsuspected by the ultra-Confucianists. Furthermore, I cannot but believe that ultimately the Gospel will have freer course in all Chinese Asia when the war clouds shall have blown away."

*The Christian* (London) says: "The war between China and Japan is a striking example of the fallacy of the saying, 'If you would have peace, prepare for war.' These two countries have been emulating European nations in building fleets and arming soldiers, and now are unable to keep from employing them against each other. Like children with a new toy, they cannot refrain from using them to see how they work. Experience is showing them some dreadful results—civilization delayed, debt incurred, bitterness and anger created, social confusion and poverty spread through the country, the mind and ambition of the people turned to unfruitful objects, in addition to the sacrifice of thousands of lives. In the presence of such a calamity as this war, which will retard Eastern development for many a year, we can only comfort ourselves with the thought that God's kingdom, like leaven, is working behind and in spite of all the mistakes and sins of men." It refers to the fatal injuries received by Rev. James A. Wylie, Presbyterian missionary at Liao Yang from Chinese soldiers marching to Korea, attributable to the jealousy which

makes Chinese think Christians have instigated the Japanese to this war, and to expect other like calamities to follow.

### Japanese Notions of Religious Liberty.

One cannot fail to be interested in the great undercurrents of thought in a country like Japan at a time when all thought is cast up for remoulding. The arguments concerning religious liberty, in some cases, are unique. For instance, a Shintoist, writing against Christianity, claims that it does not come within the definition of religions to be tolerated under Article Twenty-eight of the National Constitution defining religious freedom. He says the very foundations of society in Europe and in Japan are based on quite different principles. In the West a State, he says, is composed of peoples descended from different ancestors, and hence the necessity of separating the temporal from the spiritual power and to accord perfect freedom of religious belief. But the condition in Japan is quite unlike this. Japanese are of common ancestry, and the teachings of imperial ancestors constitute their religion, and upon these is based the National Constitution. He declares it to be a mistake to interpret the Constitution as allowing freedom to religious beliefs which will not acknowledge this "precious national institution." Japan can "concede no necessity of religious freedom in the sense in which the Western nations use the idea." The *Religious World* (Shuk Yoki) is a magazine started early in 1894 with the object of attacking all religions. From a different standpoint of the Shintoist it reaches the same conclusion. It declares that "religious liberty is very important; but as Christianity influences men to turn against the principles on which the National Constitution is based, freedom of faith with respect to the Christian religion ought to be prohibited."

Mr. Inouye Enryo, a graduate of philosophy from the Imperial University, who subsequently travelled in America and Europe, is vouched for by the *Japan Daily Mail* as "now one of the foremost thinkers among the Buddhists of Japan." This gentleman has been proposing methods for the improvement of Japanese priests in "knowledge and morals," in which he thinks them just now sadly deficient. He proposes the founding of a union college in the Imperial University with Government, the college itself to be under the immediate supervision of the Educational Department of Government, which shall grant

the post of chief priest of a temple only to graduates of such schools as the Government may appoint. He recognizes, however, that Japan has now no State religion, hence he is bothered about what religions should be studied in this college. He is, however, clear that the only creeds to be included should be Buddhism and Shintoism. This he thinks clear, from the fact that the Government has a Bureau for the Control of Temples and Shrines in the Home Department. Christianity has not yet been publicly acknowledged, and is only tolerated. He is confident that this question of religions will in the course of a few years come up before the Imperial Diet.

But the chaotic condition of the Japanese mind on the subject of religion is something to wonder at. Rev. H. Loomis, writing in the *Japan Evangelist*, reports a movement to found a new religion based on the teaching of the Japanese cult which holds to the Divine origin of the Mikado, and the superiority of the Japanese people, which is to be an eclectic of Buddhism, Shintoism, and all other religions—to be superior to anything in the world. Mr. Loomis reports a determined Buddhist opposition to the growth of Christianity.

### "New Acts of the Apostles."

Too late for the mention in this number that it deserves, comes what will readily be conceded to be the ablest work that has yet come from the pen of Dr. A. T. Pierson, editor-in-chief of this REVIEW. The title is "The New Acts of the Apostles; or, the Marvels of Modern Missions." It contains the series of lectures delivered in Edinburgh and elsewhere in Scotland on the foundation of the "Duff Missionary Lectureship." The *Mail and Express* says it is "not surprising that these stirring lectures by Dr. Pierson before large audiences in Scotland, while he was occupying temporarily Mr. Spurgeon's pulpit in the Metropolitan Tabernacle, London, have been received with marked favor at home and abroad." The pocket map showing the religious condition of the world is a fine specimen of cartography, and prepared at great expense of money and labor. New York: The Baker & Taylor Company.

### III.—FIELD OF MONTHLY SURVEY.

South America,\* Home Missions,† Young People's Work.‡

#### THE NEGLECTED CONTINENT.

South America has an area of about 7,000,000 square miles, or nearly twice that of Europe; its population is, however, only 35,000,000, or less than that of the British Isles. The continent is divided into ten republics and British, Dutch, and French Guianas. Of this political division only British and Dutch Guianas can be called Christian. Into the remaining countries the *cross* has been carried, but the Gospel message is practically unknown. The people are in almost pagan darkness; and though the governments are one by one breaking away from the papal yoke, the priests still have great power over the masses.

The number of Protestant missionaries (men and women) laboring in South America is 330, representing 17 missionary societies, and reporting about 20,000 communicants. Ecuador and Bolivia have as yet no *Protestant missionaries*; Peru and Venezuela have but one each. There are still at least 30,000,000 people in South America as yet untouched by missionary effort.

The Public Land Surveyor of the republic of Paraguay, in a letter to the President of the Republic, says: "I am surprised at the security and tranquility with which we can now travel in the interior, thanks to the effective measures taken by the missionaries of the South American Missionary Society to Christianize the savage Gran Chaco Indians. The last time I traversed the same ground, five years ago, I took with me fifteen selected men, all armed with Remington rifles and revolvers, and I never allowed any one to go alone to seek water or to explore our road. At night we

set sentinels and slept with our weapons at hand. When measuring, if we saw smoke we fell back on our main body, and any signs of Indians made us advance with redoubled caution. In the *toldo* (Indian village) of the chief, near the Montelindo River, our horses disappeared, and while a portion of our party sought them, the remainder, who were in camp, were surprised by a company of naked Indians, painted and adorned with feathers, who certainly had no peaceable or friendly intentions. To-day this spirit of hostility has entirely disappeared. I made my present survey with Indian assistance and have not carried a single firearm. At night we slept tranquilly at whatever spot our labor for the day had ceased, no watch being set, and several times in the vicinity of strange Indians whom we met on the road. We sought the villages instead of avoiding them as formerly." The surveyor concludes by commending specially a "fair, delicate, and young English lady, who, in connection with others, has for some time been fearlessly visiting these savages, giving them her medical and surgical skill, instructing them in civilization, and teaching them from the sacred words of the Bible how to live; with the sole desire and hope of lifting them from the sorrow and degradation of heathenism into the happy and pure life of Christianity."

*South American Cannibals.*—In Guiana and on the Orinoco we still find Caribbeans, who have the distinction of having furnished the name for the terrible custom of eating human flesh. Cannibal comes from *Caribs* or *Caribales*, corruptions of *Galibis* or *Canibis*, the name of the inhabitants of the Antilles when Columbus arrived there. On the upper Amazon, between this river and the borders of Bolivia, live the Tupis Guaraniens, who manifest a liking for human flesh. Cannibals are common in Australia; the Papuans, Kanakiens, and Battakiens being the most distinguished. Cannibalism is, however, considered the main trait of the New Hebrides. There

\* We regret that the main article on this subject has for some reason failed to reach us in time for publication. (See "The Neglected Continent," published by F. H. Revell Co., New York.) See also pp. 208 (March), 302 (April), 593 (August), 807 (present issue).

† See pp. 74 (January), 844 (present issue).

‡ See pp. 38, 71 (January), 649 (September).

are more human flesh-eaters in Africa than anywhere else.

Cannibalism is not a sign of a low state of civilization, for many cannibal races stand higher in culture than those who abhor the custom. Many cannibals live in regions full of ordinary food, but they prefer human flesh as a delicacy, the men forbidding their wives and slaves to eat it. In northern Australia it seems that the dead are eaten. Herodotus tells us that it was the custom in India for the young to kill the old and eat them, to insure their future salvation; and we are told that the old folks desired to be killed before they grew too old and less appetizing.—*Literary Digest*.

#### STATISTICAL NOTES ON HOME MISSIONS.

It is neither reasonable nor righteous to put much emphasis upon the distinction between home missions and foreign missions, as though the two phrases stood for realms separate and distinct. They overlap at various points, and occupy much common ground, especially in America, to which hosts are flocking every year from well-nigh every land under the sun, and within whose limits are gathered millions of Romanists and freedmen, and a vast mixed multitude of Jews, Mexicans, and Mormons, Indians, Chinese, and Japanese. We must save America and save Christendom in order to save the world. It is fitting, therefore, that a magazine whose chief office is to urge forward evangelizing work abroad should call frequent attention to the progress of the kingdom at home.

Something of the magnitude of the task providentially thrust upon the churches of the United States, and something of the zeal with which it has been taken in hand, will appear by taking note of the following figures. First let us glance at the doings of a single organization, the American (now the Congregational) Home Missionary Society. Its annual income is about \$700,000, and the total receipts since its formation in 1826 are upward of \$16,000,000. Last year its more than 2000 missionaries were scattered over 47 States and territories, and ministered to 3930 churches and congregations. By 218 of these the Gospel was preached in foreign tongues: 97 in Swedish and Norwegian, 54 in German, 23 in Bohemian, 16 in French, 8 in Polish, and not omitting Danes, Welsh, Italians, Spaniards, Finns, Armenians, and Jews. The conversions reported were 10,798; 119 churches were organized, and 81 houses of worship were built. Sunday-schools were supplied for 164,000 scholars.

This is only a fraction of the strictly home missionary work done by this denomination. In addition to this, \$314,531 were contributed for colleges and ministerial education last year; for the freedmen, Indians, and Chinese, through the American Missionary Association, \$157,989; for church building, \$102,069; for Sunday-schools, \$63,890; by legacies (to be divided among each of the societies named above), \$678,095; miscellaneous, \$749,541: making a total of \$2,644,939.

The Presbyterian Church, North, contributed in 1893 for home missions "proper," \$977,823; for colleges and ministerial education, \$292,810; for church building, \$172,732; for Sunday-schools, \$131,325; for the freedmen, \$105,743; and miscellaneous, \$1,025,695: a total of \$2,706,128.

The Methodist Episcopal Church, North, contributed last year for domestic missions \$691,138; the Presbyterian Church, South, \$410,214; the Disciples, \$425,000; and the Protestant Episcopal Church nearly as much. The total for these six denominations is at least \$7,250,000. Various other denominations have given well according to their numbers and wealth, and almost all have made some offerings for the furtherance of the Gospel upon the frontier and elsewhere. Probably \$3,000,000 would be a conservative figure for last year's contributions to home missions from the churches of the United States. An army of not less than 10,000 missionaries was sustained (wives not included), who held regular services in not less than 15,000 localities.

It would by no means be straining a point to include in our survey the large donations made to the Tract Society, the Sunday-School Union, and the various denominational publishing houses, whose books and papers make so mightily for Christian intelligence and for righteousness. The numerous hospitals and asylums, and forms of relief for the bodies, minds, and souls of men, are not to be excluded from the catalogue of things done to strengthen and enlarge the kingdom of heaven at home. And finally, at least a fraction—one fourth or one third—of what is denominated "home expenses" in connection with sustaining the means of grace is possessed of a direct missionary value.

Six years ago Dr. Dorchester gave to the Christian public some carefully prepared statistics relating to Christian beneficence. Taking these and bringing them down to date, we learn that within seventy-five years not less than \$130,000,000 have been contributed in this country for home missions.

## IV.—EDITORIAL DEPARTMENT.

The editor lately enclosed a check for \$15, in payment to a missionary contributor for an article. He was surprised, and gratified to receive a letter returning the check, and adding: "It is a pleasure to me to *transfer this amount to your fund for sending the REVIEW gratuitously to missionaries and others who may be unable to pay for it. I esteem the REVIEW as an indispensable help to every student of missions. So rapid and marvellous have become the advances of our Lord's kingdom in all parts of the earth that only through such a medium as this enterprising periodical can any one keep pace with the encouragements and opportunities of modern missions.*"

We acknowledge this amount with deep appreciation. But if missionaries can and will do such noble deeds, "*Where are the nine?*"

The present Chinese-Korean-Japanese war engages the thoughts of all friends of missions, who naturally watch with profoundest interest the development of this struggle for supremacy in the Orient. China moves like an unwieldy elephant, while Japan rather resembles a sword-fish, darting here and there with celerity and sagacity, and dealing deadly blows. The battle of Ping Yang seems to have been one of the few awful disasters of modern warfare, and inflicted a tremendous defeat on the Celestials. Foreigners in China are becoming alarmed for their own safety in such a revolutionary state of affairs; and there are signs of a wider complication in the political world. Russia and England, Germany and France, and even other nations may be involved unless pacific relations are soon established. Meanwhile, prayer to the God of nations is the one remedy. Let us hope and pray that the end may be a wider and more effectual door to all these nations now in the crisis of conflict.

One of the devoted missionaries in China has fallen a victim to Chinese bar-

barity and cruelty, as the result of the existing war fever. Rev. James Wylie, a Scotch Presbyterian missionary, died from injuries which he received at the hands of Chinese soldiers at Liso-Yang, north of New Chwang, as they were marching to Korea.

"Chinese Characteristics," by Arthur H. Smith, who was for over twenty years a missionary of the A. B. C. F. M. in China, has just been issued in a second edition, revised and superbly illustrated, by F. H. Revell Company.

Some years ago, when the first edition of this remarkable book fell under our eyes, it was at once seen to be one of the few books which combine rare insight into facts with clear and forcible forms of statement. A reading of the present edition confirms and emphasizes all previous impressions. The titles of the chapters hint the unusual graphic power of the author. He treats of the Chinese Disregard of Time and of Accuracy, the Talent for Misunderstanding and for Indirection, Flexible Inflexibility and Intellectual Turbidity, Absence of Nerves and of Public Spirit, of Sympathy and of Sincerity, Indifference to Comfort and Convenience, Contempt for Foreigners, Social Typhoons, Mutual Suspicion, etc.; and the quaint, paradoxical, problematical suggestions conveyed in these headings are the key to the startling antitheses, humorous portraitures, acute observation and marvellous sagacity of which every chapter is a thesaurus. The book is most delightful reading, and will be found most fascinating. It is a mirror of Chinese characteristics, as its name indicates. Within its pages we have found a volume of aphorisms and sage sayings seldom embraced in such a book. It bristles with points, like a porcupine. The Confucian theory of morals is, "The prince is the dish; the people the water." "The Chinese Government is a cube; when it capsizes it simply falls on

some other face, and is the same as it always has been." "The Chinese display the 'force of conservative inertia.'" "Every Chinese village is built on the plan of a city without any plan." "They reduce poverty to a science," etc. These are some of the thousand brilliant and forcible ways of "putting things," which show the author to be a master of the art. This book will have a wide sale, and deserves it. It is a picture gallery. Its words are outlines and colors both; and its pictures are framed beside, set in every way fitting forms.

The death of the Rev. Adolphe C. Mabile, missionary at Morija, Basutoland, who entered into rest on Sunday, May 20th, 1894, in his fifty-eighth year, should have had ampler notice. For some time Mr. Mabile had been suffering, overworked and utterly exhausted; but the news of his death came as an unexpected shock. The loss to South Africa, not to speak of Basutoland, is unspeakable, and cannot be calmly estimated yet. Those who best knew him say that, as a spiritual force, there was no superior to Mr. Mabile south of the Zambesi. "Absolute simplicity and absolute solidity of character, French fineness of nature and long experience, burning zeal for souls and restrained sobriety of statement, perfect knowledge of the Basuto character and language, were among the elements that gave Mr. Mabile his position of influence and eminence, a position he was entirely unconscious of and never arrogated to himself. But if he was unconscious of it, others were not. And to all this is to be added the sense of personal loss, which his colleagues will feel hardly more acutely than those who have met Mr. Mabile beyond his own mission. The unspeakable bereavement in his own home, and to that lonely soul who holds God's outpost in the distant Barotse valley, and who was more than brother to the dead, is for prayer and not for print."

Pastor Archibald Brown, of London, found his friends rallying very heartily at the late celebration of his fiftieth birthday. There must have been near two thousand people at the garden party held in the afternoon in the grounds of Harley House. Pastor Thomas Spurgeon, Dr. Lorimer, of Boston, and others delivered hearty addresses there and at the evening meeting in the East London Tabernacle. The "old paths" are by this grand man preferred before all modern improvements. Mrs. Brown suffers from a protracted illness, but the pastor is to be congratulated that, with two daughters already in the mission field, he is shortly expecting to bid farewell to another, who is also going to "the regions beyond." We hope soon to have an article more fully setting forth the twenty-eight years' work of this noble missionary-spirited London pastor.

The following, from an English furniture dealer's catalogue, is significantly suggestive:

No. 685d.

The "Christian" easy-chair, a shape much liked, stuffed and finished, *very soft*. £1 15s.

Hon. John W. Foster, ex-Secretary of State, who has returned lately from an extended tour in the East, during which he visited many missionary stations, and had much sympathetic intercourse with missionaries, had an interview with the secretaries of the various mission boards at the Methodist Mission rooms, New York City, on August 8th. He spoke in most glowing terms of the work in progress in India, China, and Japan, and urged the churches to awake to its importance. He regards missionaries safe as at ordinary times, notwithstanding the war.

During the meeting of the International Missionary Union, at Clifton Springs, N. Y., Mr. and Mrs. Osborn gave an outline of the course of training at the Brooklyn Union Missionary

Training Institute; and in reply to questions, Mrs. Osborn made some very sagacious remarks. For example:

1. Better judgment of the fitness of candidates for mission work can be formed by *living with them* than by any number of recommendations.

2. Well-rounded character is in demand; and a training school furnishes a good opportunity for correcting in otherwise good characters grave faults, which would otherwise be exhibited to the heathen.

3. Biblical and medical instruction is given, the latter being found especially valuable for *pioneer* workers.

4. Training in industries is undertaken, to help candidates to become generally helpful in the mission home and field.

5. Candidates are helped toward acquaintance with the people to whom they are to go, studying their history, language, habits of thought, customs, and rules of etiquette.

This Brooklyn Institute is in its tenth year, and glancing at some of the results, Mrs. Osborn said: "The first missionary sent in 1886 at the call of Bishop Thoburn, after engaging in English work among the seamen in Calcutta, evenings, and acting during the day as foreman in a mission printing house, was sent to Aransol. Here he has gathered and organized a native church, superintended the building of a leper asylum, and is to build immediately a church for the lepers and a home for their untainted children, also a boarding-school for girls and another for boys. As he is the contractor, it saves a great deal to the mission. He preaches in Hindustani and Bengali, and expects to learn Santhali. His young men students, after their daily Bible lesson, go in bands into the surrounding villages to preach. Mr. Handley Bird is in Coimbatore, India, where he has two boarding and two day schools in his own 'compound' or yard, which he superintends by the aid of his wife, and gives Bible lessons in schools of other societies besides evangelizing, vacations, over a large tract.

"Miss Helen F. Dawily, of blessed memory, founded an Anglo-Indian orphanage, which, previous to her death, she bequeathed to the M. E. Church. Rev. J. E. Robinson, her presiding elder, said, 'She was one of India's rarest missionaries. If the institution had never sent but Miss Dawily, it has paid for itself.'

"Miss Hattie Kemper is at the head of the Christian Girls' School at Moradabad, India. Dr. Batstone and wife are pioneer missionaries in the state of Bus-

tor, India, recently opened to Christian workers.

"Miss H. P. Almey, besides having charge of a girls' school, was intrusted with the biblical instruction of native preachers and Bible women in the Telugu field.

"A young woman in Japan, besides teaching in a school, has a class of Buddhist priests in Bible study.

"Another, in Hayti, has established two Protestant girls' schools; and the resident Wesleyan missionary begs for more workers of her stamp.

"Of the fifteen who have gone to Africa, one is a preacher in Zululand, two have died, and all but one of the remainder are working there among savage tribes. Some noble young women have stood alone for years on their stations, among cannibals, holding up the light of life. Nearly all of these workers have their church and school in their houses; some have formed outside churches of scores of members converted from the raw heathen.

"Miss Annie Whitfield, of great promise, a worker in Africa seven years, is now principal of Monrovia Seminary.

"Rose A. Bower, M.D., has spent several years in Africa, and sails in a few weeks for Ballundu.

"Mr. A. L. Buckwalter, a carpenter by trade, has built one seminary, repaired others, and houses, etc., and has been appointed by Bishop Taylor as his financial agent in Liberia. After mentioning his general ability, he says of him, 'No one can get up a quarrel with this holy carpenter.'

"Mr. William Swope, at Irangila, on the Congo, has secured self-support. Nothing has been received at his station for a year but what the mission there has paid for. This superintendent writes that he 'is delighted with his success on all lines.'

"Thirty-seven have gone to Japan, China, Assam, Burmah, India, Africa, Bulgaria, Hayti, and Mexico.

"The demand for these trained workers has been much greater than the supply."

The institute has twelve superior teachers, who give their services. This enables the superintendent to offer biblical, ethical, theological, musical, linguistic, and medical courses for a very small sum—\$125 will pay a student's full charges; but worthy applicants who are needy are received for \$50 per year, the necessary balance being met by voluntary contributions; in extreme cases a year's instruction can be had for even \$25. The founders have given their services in founding and superintend-

ing this institution ; but there is a limit to what one individual can do. Those who wish fuller information may apply to Mrs. L. D. Osborn, 131 Waverly Avenue, Brooklyn, N. Y.

From Canton, China, May 31st, Henry V. Noyes writes :

"In the May number of the REVIEW Dr. Happer refers to a paper of mine published in the *Chinese Recorder*, and to point out what he styles an 'error'—that I give the number of Mohammedans in China as 20,000,000.

"My article expressed no opinion whatever of my own ; did not even hazard a conjecture. I simply gave the estimates of the two following very high authorities :

"1. The late S. Wells Williams, LL.D., author of 'The Middle Kingdom,' and for more than forty years resident in China. His rare knowledge of China and its people, and his painstaking care to be rigidly accurate in all that he published, are too well known to need remark.

"2. P. Dabry De Thiersant, who in 1878 published in Paris a work, in two volumes, on 'Mohammedanism in China,' incomparably the most exhaustive treatise on the subject that I have met with during a residence of twenty-eight years in the country.

"He had exceptional opportunities of obtaining information, having been consul-general and chargé d'affaires from France to China. He tells us that his published work is the result of fifteen years of patient research, assisted by many mandarins and Mussulman priests.

"The estimates of both these authors were published several years *after* the crushing out of that Mohammedan rebellion, to which Dr. Happer refers as so destructive of life.

"I now quote from my article :

"In regard to the present strength of the Mussulmans in China, Dr. Williams says that north of the Yang-tsze River there are at least 10,000,000.

"P. Dabry De Thiersant more particularly gives statistics as follows [or the whole of China and its outlying dependencies] : Kansuh, 8,350,000 ; Shensi, 6,500,000 ; Yunnan, 3,500,000 to 4,000,000—this includes the savage tribes who dwell on the frontiers of Burmah ; Shansi and South Mongolia, 50,000 ; Chihli, 250,000 ; Shantung, 200,000 ; Hunan and Hupeh, 50,000 ; Kiangsi, 4,000 ; Kiangsu and Nganwui, 150,000 ; Kwangtung, 21,000 ; Kwangsi, 15,000 ; Kweichau, 40,000 ; Szechuen, 40,000 ; Honan, 200,000 ; Chenkiang

and Fukkien, 30,000. There are also in Koko-nor and the southern part of Ili in all at least 300,000. This is, of course, a very general estimate, as the count is by the thousand, and, in most cases, by the ten thousand. It makes the whole number about 20,000,000."

"As Dr. Happer says in his letter, and says very truly, and his remark applies to his own estimate as well as the estimates of others, 'There is no reliable census of the population, and therefore any statement of the number is only an estimate.'"

A Woman's Congress of Missions was held in San Francisco, April 26th, 27th, and 28th, 1894, under the auspices of the Woman's Mission Boards of eight different denominations of the State. The committee who arranged all of the work was composed of delegates from both home and foreign societies, including city mission and the reformatory work of the Salvation Army. Three meetings each day for three days were held in one of the largest churches, and were well attended. The subjects of the first morning's papers were concerning "The Individual," "The City." The topics being : "A Mind to Work ;" "City Missions ;" "Kindergarten ;" "Deaconess Work ;" "The Problem of the City."

P.M. topics were concerning "The State ;" "The Nation." Subjects, "Our Land for Christ ;" "The Chapel Car ;" "The Indian ;" "The Freedman ;" "Japanese ;" "Chinese."

The second day's topics took in "The World," and embraced Asia, France, isles of the sea, Jews, liquor traffic and missions, the written Word, need of missions, medical missions, yesterday and to-day of missions, etc.

One afternoon was given up to missionaries and converts in native costumes from Siam, India, France, China, Japan.

The second evening was conducted by Young Peoples' societies, King's Daughters, Christian Endeavorers, Boys' Brigades, etc.

Many committee meetings were held from week to week preceding the Congress. Preliminary meetings were held in several towns, and they were full of enthusiasm, as were several of the meetings held in the city preparatory to the Congress itself.

Mr. E. F. Williams writes from Canton, May 11th, as to the Central China Convention of the Disciples :

"The work of our society in China is of comparatively recent date. The reports made at the late annual meeting show, however, a very encouraging progress. We have 22 missionaries distributed at Shanghai, Nankin, Wuhu, Chu-cheo, and Luh-hoh. There are also six out-stations, and much itineration is done through large districts otherwise unevangelized. At Nankin is a boys' boarding-school with 30 pupils; ground has been purchased for a similar school for girls. There is also a large hospital accommodating 100 patients, and two dispensaries in connection with it; and last year there were 8479 visits made for medical attention. The number of in-patients was 355. Conversions were reported from all the stations. One of the most interesting cases occurred on the island of Tsung-ming. An old man of seventy-three years, for fifty years high-priest and leader of a vegetarian sect, and who had gathered a following of 160 disciples, abandoned his lucrative post that he might find in Christ the peace which he craved. Although he had, according to popular belief, accumulated a vast amount of merit, he became alarmed at the prospect of death. When he heard that a chapel had been opened at Tsung-ming he travelled two days' journey to hear the Gospel, and on reaching the place fell upon his knees, asking for instruction.

"One of the most flourishing out-stations is in the Chu cheo district, where a little village called Yü-ho-tsz has almost entirely abandoned idolatry. The native Christians there have bought a piece of ground, and, with aid from other *Chinese* Christians, have built a little chapel. It is a mud hut with a thatched roof, but answers its purpose. A 'prophet's chamber' is also provided for the missionary on his weekly visits. Though all these Christians are poor, they did a great deal of charitable work during the year among their destitute neighbors. The faith of some of the recent converts at Nankin has been very sorely tried by severe persecution. One woman, threatened with death if she should become a Christian, did not fear, nevertheless, to own her Lord; and though her husband has pursued her with brutal and relentless cruelty, she still holds fast her faith and hope, and rejoices in tribulation also. One brother was dragged into the street by a rope fastened to his neck, and, after being beaten, was threatened with death if he did not leave the city within three days. His relatives, however, were kept from executing this threat by the interference of the officials; and the old man endures hard-

ness as a good soldier. Another brother was beaten at the door of the magistrate's yamen and robbed of his clothes, yet rejoiced that he was counted worthy to suffer shame for the Christ's sake. It is most cheering to be able to record such instances of devotion to the faith.

"Much time was given during the convention to the discussion of the social, political, and industrial relations of the Chinese Christian. Heathenism is so interwoven with the every-day life of the Chinaman that it is very difficult to say how far a Christian is permitted to join with his relatives and friends in family and social gatherings, at weddings and funerals, and on other ceremonial and festive occasions. It was felt, however, that the Church should provide some substitutes for the heathen festivals, which relieve the monotony of the year for the ordinary Chinaman. A recommendation to this effect was adopted. In this connection the old question of ancestral worship came under review, for it is a social as well as a religious institution. The majority thought that so far as it is an expression of tender reverence for the memory of the dead, it should be encouraged—i.e., that without prostrations or offerings the graves might be visited and repaired, and that religious services might be held at the time of the Ts'ing-ming festival, which occurs nearly at the same date as our own Easter, and that thus the heathen festival might be transformed as Easter was in England.

"Missionaries are deeply interested in the relief of the working classes of China and the general improvement of the industrial situation, but they are more particularly concerned to provide employment for those who by becoming Christians are deprived of their former means of support. Such are idol-makers, manufacturers of incense and fire-crackers, Buddhist and Taoist monks, fortune-tellers and geomancers, and all who have been disowned by their families or expelled from the various mechanics' guilds because they cannot recognize the patron idol. It was thought that many simple industries not requiring a large outlay of capital could be introduced from abroad with profit to the people generally and to the benefit of the unemployed Christians. Such a plan would greatly relieve the missionary, who cannot refuse help to a needy brother, and who yet shrinks from placing any more native Christians in the service of foreigners. The Chinese brethren took an active part in these discussions, and showed their sympathy with the last-named project in a very practical way."

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

### Extracts and Translations from Foreign Periodicals.

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

#### INDIA.

—The *Indian Witness* holds that missionaries coming out in later ages ought not to suppose they cannot learn new languages, at least if they have been used to it. It instances Miss Tucker, of the Punjab, who, at sixty, has learned Urdu, has successfully passed a difficult examination in it, and now speaks it fluently and writes it readily.

—The Moravian brethren have as yet few converts in their Thibet mission; but the uneasiness which the Lamas and other Buddhists begin to show over against the Gospel is a negative sign of interest which has its encouragements. It shows that the message is taking hold of them in spite of themselves. Thibetan Buddhism is triply inaccessible, for it is organized as nowhere else. The Lamas have no God, but their compact body has made itself a god to the people, and therefore has not, like even Brahmanism, a Divine power above itself by which it may be judged. It awes the people by a constant and omnipresent incarnation of the only God known to it, the only God whom it supposes able to guard it against the throngs of demons before whom it trembles.

—The Moravian Mission, it must be remembered, though Tibetan, is within the jurisdiction of India, and therefore at liberty to work.

—It is well, ever and anon, to refresh our memory, in India, of those "reformers before the Reformation," the missionaries who preceded Carey. Of Schwarz, the *Macedonianer* remarks: "The brightest star that has ever shone in the missionary firmament of Tranquebar is

undoubtedly the missionary SCHWARZ. He stands out as a model for all missionaries. In him we find conjoined all these qualities which a missionary can any way desire—living faith, spiritual energy associated with childlike humility, dignity of demeanor, vigorous health, great skill in the acquisition of foreign tongues, an irresistible eloquence."

—"The offer of five lakhs of rupees for a public library and hall in Bombay, made by a Parsee lady, is prophetic of the day when the influence of Indian ladies of rank and wealth and education shall be felt in Indian society in some degree, at least as is the case in Christian countries. Indian history furnishes numerous proofs of the force and capacity of Indian women, and those who have had opportunity of intimate acquaintance with Indian ladies of the better class in our own times give emphatic testimony to the intellectual force and strong purpose of Indian women. Indeed, there are many reasons for believing that the moral and intellectual force of the two sexes is less evenly balanced in India than in Europe or America; and when Indian women come out of their seclusion and get into touch with the world's progress, they will exhibit a virility of character that will contrast rather sharply with the effeminacy of the average Indian as we know him."—*Indian Witness*.

—The Parsees of Persian descent and Zoroastrian religion concede to the female sex a social dignity not unlike that which they enjoy in Christendom.

—"The question often occurs: Should we, as missionaries, introduce, inculcate, and accentuate our Western denominational or sectarian differences among this people? Of course we must give to our students some ideas of church government; and it is natural

that we should emphasize the excellence of that of our own adoption or heritage. Still I apprehend that there are few dangers to which at least a certain class of our missionary brethren are liable (and through them their divinity schools) than that of unduly enlarging upon and magnifying the importance of ecclesiastical forms and symbols."—Rev. J. P. JONES, in *Harvest Field*.

—In the *Harvest Field* (Madras) the Rev. S. Paul, C. M. S., speaking of the old Tranquebar Lutheran Mission, of Schwarz and others, says: "The missionaries of that period copied to some extent the methods of the Romish priests who had preceded them. The missionary policy of that period is thus expressed by the Rev. W. Taylor in his 'Memoir of the First Centenary of the Earliest Protestant Missions at Madras': 'Not many years ago, in catechizing some very aged people, I observed them repeat the commandments on the Romish model, wholly leaving out the second, and dividing the tenth into two. They told me that this was the old fashion; but the new fashion was to introduce the second and keep the tenth entire. . . . I wonder at the good missionaries being subservient to Roman Catholic prejudices around them.' We take the liberty to wonder, in our turn, that Mr. Taylor should have written about a Lutheran mission in entire ignorance of the fact that the division of the Decalogue with which he finds fault is just as much the Lutheran as the Roman Catholic. Before the year 400 the Western Church, supported by some Jewish traditions, had become inclined to fuse in one what we call the first and second commandments [differing from various rabbis only in including also the clause "I am the Lord thy God," which the Jews in question detached, except that these rabbis gave the clause "I am the Lord thy God" as the "first word," and, therefore, did not divide the tenth as the first "word"]. This gave the commandments of the first table as three,

affording thus a mystic reference to the Trinity. Such a division required *seven* for the second table. This was found by separating "Thou shalt not covet thy neighbor's wife," as occurring in Deuteronomy, from the inferior objects of desire, a division supported by the repetition of the verb before these last. The unequalled authority of St. Augustine gave to this division of the Decalogue an undisputed precedence in the Western Church until the Reformation, even over Jerome, who, agreeing with the Eastern Church, prefers the division of Philo, Josephus, and Origen, which is the oldest of the three. Of course, the division had nothing to do with image worship, which did not prevail in Augustine's time. At the Reformation the Lutherans adhered to the traditional Western enumeration, while the Reformed reverted to the elder Philonian division, which has always prevailed in the Greek Church. As the short popular catechisms of the Roman Catholics and Lutherans only give the first sentence in each of the two longer commandments, it results from this that what we call the second commandment does not appear, which has led to the erroneous and calumnious charge that the omission is to cover up image worship, and that the tenth commandment has been arbitrarily dissected to make up the number. The Lutherans, though they allow of images in their churches, venerate them no more than ourselves; and both they and the Catholics endeavor to have the young people go on to study the larger catechisms, in which the Decalogue appears in full. Mr. Taylor's elder parishioners, therefore, as he ought to have known, were simply dividing the Decalogue as Martin Luther did, and as Lutheranism, prevailing at least, does to this day. The novelty lay in their having finally accepted our English and Reformed enumeration.

#### AFRICA.

—The bishop of the *Unitas Fratrum*, who has been visiting South Africa,

writes of the communion on the evening before Good Friday at Elim very near the southern point of Africa : " There was assembled in the church a communicant company of some three hundred and fifty persons, neatly attired, chiefly in white. Powerfully swelled up the melody of our well-known communion hymns, translated from German into the language of Holland. These colored people, despised even to this day, on whose necks many whites would be glad to see the yoke of slavery reimposed, in whom they refuse to allow any capacity of independent thought or action—to see these colored people here as equal associates at the table of the Lord, and to discern in their midst the blessing of Christian fellowship, as well as in the congregations at home, what a revelation of the glorious grace of God ! On such occasions we are overcome by a sense of fervent thanksgiving toward the Lord of the heathen, who has so richly blessed and yet blesses the work of missions. And even though this work in great part consists in a steadily intensifying contest against sin, yet this contest is no fruitless one, but one to which the strength of God assures the victory."

—M. Coillard remarked that Mackay, in describing Uganda and Mtesa, paints, without knowing it, the Barotsis, and paints with the hand of a master the portrait of the Barotsi king, Lewanika : " The same duplicity, the same degradation, the same unspeakable corruption, the same tyranny and pusillanimity, the same contradictions of character, the same medley of good and evil, the same contempt of human life, and I may add emphatically the same *insecurity* of persons and goods. Barotsiland is a little Uganda. Our experiences, it is true, pale by the side of those of the heroes of Uganda. We have not yet been adjudged worthy of the martyr's crown ; nevertheless, we have suffered. The very existence of the mission has hung but by a thread. Nevertheless, the thread has been in the hand of God."—*Journal des Missions*.

—M. Junod, of the French-Swiss Mission in South Africa, writes : " Our Christmas festival was truly blessed ; we have had eleven baptisms, and the confessions of sin of each of these neophytes were very clear, sometimes almost exaggerated ; one needed to have not over-delicate ears to hear these elderly women detail their former aberrations. You cannot doubt, when they acquaint you with their pagan habits, that their entrance into the Church has changed their life completely. The moral transformation induced by the Gospel is verily miraculous. Theft, falsehood, adultery, and contentiousness are the four great sins of which they accuse themselves, and which have largely vanished from their moral life. But the enormity of their past faults hides from the eyes of most the remaining sins of the heart, and the great majority of our Christians are not hard to persuade that they are now free from sin just because sin to them has such a gross pagan sense. This innocent self-satisfaction must not be confounded with pride or culpable self-flattery. It is an effect of ignorance ; but it is only too natural to our sable Christians, and I strive hard against it, being persuaded that the inward condition of spiritual development is self-distrust, as well as trust in Christ. I endeavor, therefore, to transform this naïve satisfaction with themselves into a more enlightened faith in the power of the Holy Ghost. What a delicate task to guide these infantine souls of young and old ! but it is in fulfilling it that we become conscious of the grandeur of our ministry, which is to guide immortal souls to truth and holiness."—*Bulletin Missionnaire*.

—The *Evangelisch-Luthernisches Missionsblatt* gives a very engaging description of the great East African mountain Kilimandjaro : " Beginning from beneath, where the mountain-slope softly rises out of the desert plain, the tropical *forest zone* formed of mimosas, then up to two-thirds of the range, around its whole southern and eastern declivity, the so-called *zone of culture*,

Here we cross into the inhabited and well-tilled *Djagga district*. The disintegrated lava soil, richly watered by countless brooks that run down from the mountain and are utilized by the keen-witted inhabitants for irrigation, gives to these declivities an astonishing fertility. The sedulously cultivated fields teem with maize, beans, bananas, while tobacco and sugar-cane are also largely cultivated. The chocolate-brown *Djagga* negroes dwell close together in hive-shaped huts. We find here chiefly distinct, well-fenced courtyards, yet there are also some villages. Accordingly, excepting a somewhat extensive uninhabited gap on the northern edge, the whole foot of the mountain bears the aspect of a huge, thoroughly cultivated garden, interrupted here and there by moist, green meadows and attractive copses."

This favored region has drawn to it various tribes, out of whose intermixture have been developed "the *Djaggas*, a handsome and intelligent race. They have also a greater measure of energy and courage than the negroes in the plain. Already, in a good many skirmishes with our countrymen, they have shown themselves no despicable foes, so that Major von Wissmann, after an expedition against one of their chiefs, was obliged to own that they were the best fighters he had met with in Africa."

—"I must acknowledge that before my journey to South Africa I entertained various erroneous views far from agreeing with actual conditions concerning the work in the heathen world, views which I may summarily describe as the issue of that false idealism which has more or less controlled the greater part of our missionary literature even to this day. To be healed of this costs something. Many a missionary who, during the healing process, has for a while sunk into pessimistic dejection, can tell a tale of this. And yet the healing is needful; indeed, its result for the patient himself is highly satisfactory, for *sober* and yet *enthusiastic* is the

mood in which the worker must stand before his work. Now I can only say that the journey I have taken has done me *this* service: that, on the one hand, it has cured me of false idealism, affording me an inside view of the often appalling reality; but that, on the other hand, it has none the less awakened in me a deeply rooted and unconquerable idealism of a higher kind, an enthusiasm no more to be quelled, for the missionary work by giving me to see, as something beyond doubt, something to be grasped with the hand, this one thing. Here you have to do with a work of God, which, with irresistible inner energy, welcomes seemingly insurmountable hindrances."—Bishop C. BUCHNER (Moravian), in *Allgemeine Missions-zeitschrift*.

—Bishop Buchner says that the English in South Africa are just lords; but that they know perfectly well where their interests are crossed by their care of the people, and are careful to stop there. They discourage all national feeling in the Caffres, all teaching in the vernacular, all respect of the people for the authority of their chiefs. They do not like to have the Caffres taught farther than just so far as will leave them still good laborers for the whites. They are still to be instruments, though no longer slaves. They carefully guard against the possibility of their coming to be of any public account. This English policy, however, even so, is too considerate of the good of the blacks to please the Dutch Boers. Among these the *Bond*, guided by a highly capable leader, Dr. Hofmeyer, is now really in control. Its motto is not "Africa for the Africans," but "Africa for the African-canders"—that is, for the African-born whites. They appear to aim at ultimate independence of England, and at the reduction of the Caffres into absolute dependence, virtual slavery. Practically they regard the blacks as not human beings, but a mere bastard offspring of the devil, and therefore resent all serious endeavors of the missionaries as much as Las Casas shows that the

Spaniards of his day resented the efforts of the Dominican and Franciscan missionaries, whose work they interrupted and broke up in every vexatious and hateful way.

Of the 1,150,237 colored Capelanders, only 392,362 are Christian; 757,875 remain openly heathen. Of the Christians, all but 17,275 are Protestants.

The bishop describes the rich abundance of religious life, and notes as the two great goals of present effort, its development into completer ethical form, and its actuation into greater independence of personal action. This applies more particularly to the mixed, Dutch-speaking population of the West.

### English Notes.

BY JAMES DOUGLAS.

*China's Millions.*—In an article on Shan tung, North China, Mr. Alexander Armstrong, F.R.G.S., writes encouragingly. Beginning work in 1879, the China Inland Mission has gone steadily forward. Many souls have been saved, and great and growing blessing has been given to all the work, which is taken as a prophecy and a promise of what that same Gospel may reasonably be expected, in the fulness of time, to accomplish for all China.

—Mrs. C. H. Polhill-Turner deals with the certainty and uncertainty attaching to the sowing of the Word, and points the moral that He would have us

“Undepressed by seeming failure,  
Unelated by success.”

This counsel is illustrated by the conversion of an aged and bed-ridden Chinese woman, whose case seemed all but hopeless. Yet how quickly did this parched branch bear buds, blossoms, and almonds! “My Saviour! my Saviour! He has been talking to me and telling me how He loves me, and died for me on the cross; He is always with me, beside me here; and He is so good. I tell Him when I am in pain, and He eases me; I tell Him when I am thirsty, and immediately He sends some one to

give me drink. How He loves me! I could not do without my Saviour.”

—Mr. G. McConnell, who has been visiting the villages around Ho-tsin, Shansi, tells of the bold stand of a convert named Nei, who, when urged to go and burn incense at the family grave, refused, saying that he now believed in Jesus, and could not worship his ancestors any more. For this he was dragged out of his house and beaten along the village street until some one interposed and released him. He is very happy through it all; is constantly singing “Onward Go,” and is very anxious to learn more of the truth. Other two brothers named “Tuau,” one a teacher and the other a tradesman, have also destroyed their idols and seem really desirous of following the Lord.

—Mr. Easton, Superintendent of the province of Shensi, writes: “Roughly speaking, there are about seventy new believers attending worship and desiring instruction in nine or ten places. God is working, and we need believingly and earnestly to follow up the work.”

*Church Missionary Society.*—In an article in the *Church Missionary Intelligencer* Bishop Copplestone deals with the Neo-Buddhist movement and Buddhism generally in Ceylon. The former he regards as an anti-Christian mission organized by Western scepticism, rooted in pride and difficult to approach; the latter as demon-ridden—a world haunted and beset by the supernatural, breaking an atmosphere heavy with fears and suspicions. In connection with Buddhism as in vogue, Karma is beside the mark, and Nirvana is not in the calculation. Merit and demerit are shadowy matters compared with the pressing and urgent realities over which the demon and the sorcerer preside. This system has given shelter to the basest superstition, while failing to teach—or, rather, by its endless births without personal continuity, undermining—the idea of moral responsibility.

—Bishop Oluwole gives an account of his first confirmation tour in West

Africa, which, while bringing him into line with the difficulty of the work, enables him to appreciate the blessing which thus far has rested upon it. In by far the greater number of the stations the good work is steadily gaining ground. The station at Ikija—once the scene of the faithful labors of the late Rev. Charles Gollmer—is a prominent exception. There a total collapse is threatened. At Ake eighty-two candidates were confirmed. A member of this Church, Jacob Fadipe, subsequently preached before the bishop in Igbore church. "Isat," writes the bishop "in amazement under the sermon of this heaven-taught man. There was no doubt that he constantly fed on God's Word, and that the Spirit opened his understanding that he might understand the Scriptures. He certainly spoke as one mighty in the Scriptures, and as one conscious of a special message."

—A Brahmin Sadhu and his wife have been baptized by the Rev. W. McLean, of Agra, and received into church fellowship. His name is Yuhanna Atama Gir. When quite a young man he had deep religious convictions, and it was to find peace for his soul he joined the ascetic Sadhus. Their filthy lives horrified him at last, and he fled from them in dismay. Seven years ago he had a copy of John's Gospel given him, and after reading a few chapters, felt he had at last found the Word of God. Longing for more of the Scriptures, he received a year after Luke's Gospel and the Acts of the Apostles. He next longed to meet and talk to some Christian teacher; and in the villages outside Agra at length met Mr. McLean. He soon found the pearl of great price, and has gladly given up all to follow Jesus.

*London Missionary Society.*—Dr. Griffith John, of Hankow, China, sends this month most encouraging news of the progress of the work in King-shan, a district adjoining Tien-men. Mr. Hiung, a native helper, is his informer.

About thirty or forty miles from Paktse-naw, in the King-shan district, there is a group of twenty or thirty villages; and scattered over these there are about one hundred candidates for baptism, and among these there are fifty or sixty whom Mr. Hiung regards as perfectly satisfactory. As this result has been secured by no direct agency, and is a clear case of the indirect effect of missions, the finger of God is the more clearly seen. Dr. John has already baptized a candidate from these villages who came to Hankow for that purpose; and from him, as well as from Mr. Hiung, he learns that their houses are perfectly clear of every trace of idolatry, that they are meeting regularly for worship, and that a Christian school has been opened among them. He hopes, with Mr. Bonsey, to visit the place ere long and give shape to the movement.

Among other news of interest Dr. John reports the baptism of six adults at Hankow, one of whom is a B.A. in the Confucian school, who became a convinced and confirmed Christian simply through reading missionary books. "He has," says this missionary, "an exceedingly good knowledge of the truth as it is in Jesus; reads everything he can get hold of missionary literature, and masters everything. May God keep him from falling and make him a blessing to His people."

—Work is recommenced in *Mongolia*, the station at T'a Tzu Kon having been reopened by the Rev. J. Parker and his wife. Some thirty-three persons have given in their names as inquirers, but of these only one is a Mongol. Mr. Parker is sanguine. He says: "There are many encouraging signs. I almost dare to hope that the harvest of dear Gilmour's sowing is close at hand; but out here one has not to be too jubilant, but quietly hopeful and thankful. I have more faith than ever that we shall reach the Mongols; and I am praying earnestly that the one Mongol inquirer we have may be sincere and fully receive the salvation which is of God."

In addition to the above, the Rev. W. E. Macfarlane writes from "*The Palace of Truth*," a Mongolian village, as to mission work and prospects among the Mongols. His reception at times was worse than chilling, amounting to acts of overt hostility. Gratified to find in those Mongolian parts a few specimens of genuine Chinese Christianity which won his respect, he also found the Chinese more amenable than the Mongols to Christian appeal. From the Chinese he had a few inquirers, but only one from the Mongols, and this a case of poor promise. "The Chinaman," he says, "is far more ready to accept the truth than his more timid and ignorant brother the Mongol." And again he says, "In fear of their prince, and in the grip of a vast and powerful religious system, enslaved by superstition and corrupted by vice, the outlook for the Mongols is anything but hopeful."

THE KINGDOM.

"Every Quaker," said George Fox, "ought to light up the country for ten miles around him." Nor is the obligation by any means confined to the Religious Society of Friends.

—At the Louisiana Baptist Convention there were congratulations over the fact that the white Baptists of the State had increased beyond the 30,000 mark. One good brother arose and said: "Yes, brethren, we are very many, but not very much."

—The great commission, "Go preach the Gospel to every creature," is also a great permission.

—The scriptural mode of contributing to the Lord is first to give ourselves, as the Macedonians did. Having given ourselves, it will be easy to give the smaller things, such as silver and gold.

—In the time of Christ some kept money for their own use which ought to have been given to the support of an aged father, calling it "corban." They did it religiously, too, and felt justified in their self-deception. But Christ con-

demned their sin. There are many to-day who keep money for themselves which ought to go to foreign missions, saying very piously, "corban," which by interpretation is, "There are plenty of heathen at home."—*Report of Foreign Mission Committee, Synod of Indiana.*

—A member of the Southern General Assembly, speaking of the disproportionate amount of time consumed on a judicial case, remarked that fifty years of missions were worth a cycle of ecclesiastical law.—*The Missionary.*

—The leaders of the Universities' Mission once thought the only way to make the people receive the Gospel was to preach sermons and to be perpetually arguing. The history of the mission has led them to believe not so much in talking as in being and living. They would win the tribes by being Christians in the midst of heathendom.—*Report for 1893.*

—Let those who denominate the world's conversion a wild scheme remember who devised it. Let those who look upon missionaries as enthusiasts reflect whose command has made them such. Let those who believe the nations can never be evangelized consider whose power and veracity their incredulity sets at defiance.—*David Abeel.*

—"The greatest movement of the twentieth century will not be a commercial one, nor yet a military one, but the nations of the West will invade the East with great armies of Christian missionaries, backed up by the wealth of Christendom. We must arouse ourselves to meet them."—*Buddhist Magazine of Japan.*

—Dr. Talmage says of his motive in taking his trip around the world: "I want to see what Christianity has accomplished; I want to see how the missionaries have been lied about as living in luxury and idleness; I want to know whether the heathen religions are really as tolerable and as commendable as they were represented by their adherents in the Parliament of Religions; I want to

see whether Mohammedanism and Buddhism would be good things for transplantation to America, as has again been argued; I want to hear the Brahmins pray."

—Rev. H. G. Rice has been telling, in the *Herald and Presbyterian*, how the "foreign fever" (alas! that the gracious epidemic so seldom befalls) struck the Crawfordsville, Ind., Presbytery some years since; is still raging, and has carried off divers noble men and women who were ripe for the translation, but could not well be spared. Strange to say, this "complaint" has passed through various forms or phases, such as the Persian fever, the India fever, and others like the Siam, Africa, Mexico, and Chili. So far Dr. Koch and the scientists have not discovered the *bacillus* which is at the root of the matter, though already 33 "victims" can be counted. Well, blessed are all these departed ones.

—Bishop Caldwell, after forty-two years of mission work in the Madras Presidency, gave this testimony in 1879: "I have had some experience in the work of conversion myself, and have tried in succession every variety of method. Let me mention, then, the remarkable fact that during the whole of this long period, not one educated high-caste Hindu, so far as I am aware, has been converted to Christianity in connection with any mission or church, except through the Christian education received in mission schools. Such converts may not be very numerous, and I regret that they are not, *but they are all that are.*" And Rev. W. R. Manly has recently written several most excellent articles in *The Standard*, Chicago, on the great value of such schools in India, even for non-Christian pupils.

—Dr. Happer says that the number of medical missionaries at work in the heathen world has been increased during the last forty-five years tenfold, and that without any special efforts. The proportion of such missionaries to the home supply is, however, shown by the

figures for China: 100 missionary physicians for 300,000,000 people, against over 118,000 physicians to the 65,000,000 of our American population.

—The American Board has issued a pamphlet, prepared by Rev. E. K. Alden, which contains testimonies from 14 representative physicians, connected with missionary work in different parts of the world, presenting their views of the importance of medical work as a part of missionary service. It is many a day since so much of so great value on this great theme has been packed within so small a space.

#### WOMAN'S WORK.

—Nancy Jones was born a slave, received her education at the Le Moyne Institute, Memphis, Tenn., and Fisk University, Nashville; eight years ago she went out alone to Africa as a missionary of the American Board to join Rev. B. F. Ousley and wife, also colored, and has been a teacher of the natives ever since. When, last year, the mission was moved from the East Coast, 300 miles back to Mt. Selinda, she made the toilsome journey on foot. The *Missionary Herald* for July has a letter from her pen.

—Miss Dhaubal Fardoujee Banajee, an eighteen-year-old Bombay girl, has succeeded in getting one of her pictures hung in the Paris Salon. She won some prizes in India from the Bombay Art Society, and decided that she would rather be an independent person, according to Western standards, than to marry and live in the Indian fashion. She is the first Indian woman to go to Europe to study art. Who can tell what a fact like this means for India? And then there is Cornelia Sorabji, who at eighteen was a professor in Bombay University, and since has been a distinguished student in Oxford University, taking a course in law.

—The October–December *Mission Studies*, published quarterly by the women of the Lutheran Church, General Synod, in speaking of "what some

women have done," recalls how Mrs. Van Arsdale and Mrs. Romeyn, of New Brunswick, N. J., befriended two Japanese students, and how another elect lady on Andover Hill took Joseph Nessimima to her home and heart, and so wrought mightily for the evangelization of Japan.

—Wellington Seminary, South Africa, a sort of Mount Holyoke, is for white girls, daughters of colonists, missionaries, and others. It began with 40 pupils, and there are now 4 similar institutions with 750 pupils; 500 graduates are teaching in different parts of South Africa, and 25 are doing definite missionary work among the natives. A Woman's Huguenot Missionary Society, established soon after the seminary was started, has now grown into a Missionary Union for South Africa. The educational work receives the strong endorsement of the English, Dutch, and French colonists, and grows in importance as South Africa bids fair to become the strategic point for the enlightenment of the whole continent.

—Rev. Robert Hume, setting forth in *Heathen Woman's Friend* the gain for Hindu women in twenty-five years, specifies these particulars: in education, occupation, influence, control of self, and spiritual life.

—The Methodist Church has 445 deaconesses employed in Christ-like service, and divided by countries as follows: In America, in 29 homes, 207; in Germany and Switzerland, 106; in India, in 6 homes, 18, and outside of homes, 12; in China, 2. The property owned for their uses is valued at \$304,908. The number of religious calls made last year was 122,534.

—The women of the Methodist Church, South, have 37 missionaries among the Indians, in Mexico, Brazil, and China: 48 teachers and helpers; 55 native teachers; 52 boarding and day-schools, with 2793 pupils, and upward of 600 women under instruction.

—The Presbyterian Board of Home Missions received last year from Mrs.

Stewart a legacy of \$111,500, from other women legacies amounting to \$41,673, and in contributions, \$11,504.

## YOUNG PEOPLE.

—The *Young Men's Era* has been performing a good service by publishing from the pen of L. L. Doggett, of Berlin, a history of work for young men in Germany, and another without name relating to the beginning and growth of the Y. M. C. A. in Holland.

—Among the colleges which sustain missionaries in the foreign field these may be named: Ann Arbor, Amherst, Brown, Cornell, Oberlin, Wellesley, and 9 Presbyterian colleges and seminaries.

—Secretary Baer, in his annual report, termed the more than 2,000,000 Endeavorers in the world, "enthusiasts, Christian enthusiasts," and explained by first giving Oscar Wilde's definition of a cynic: "A man who knows the price of everything, but the worth of nothing," and followed by an Englishman's definition of an enthusiast: "the opposite of the cynic, and hence must be defined as one who knows the worth of something, and the price of nothing."

—This comes from the Presbyterian missionary headquarters: "Our Christian Endeavor societies have taken hold of the foreign work with great zeal, and they are actually supporting 30 foreign missionaries through this board. It is noticeable that in the year ending April 30th that branch of giving was the only one which had an increase over the preceding year.

—It will be remembered that a little more than a year ago news came from Madagascar, where up to that time no Endeavor societies were known, that 32 had been quietly formed. Secretary Baer has just received another letter from Rev. W. E. Cousins, of the London Missionary Society, who reports a growth from 32 to 91 societies, with a membership of 3377.—*Golden Rule*.

—During the past year the net gain in the Epworth League has been 4000

chapters, making the present total 16,000, including the 3000 chapters of the Junior League. A feature of the work is the establishment of orphanages. The league in Chicago supports the Children's Home of that city.

—The league of Scovill Avenue Church, Cleveland, O., reports: Families visited, 1198; 197 baskets of provisions, 8 bags of flour, 450 pounds of meat, 288 garments, 2 comfortables, 5 pairs of shoes given to needy persons; 4 sick persons supplied with medicine, and a doctor sent to 1; 6 tons of coal, besides helping a number of families pay their rent, and rendering financial assistance to a number of others; a wagon load of provisions sent to the Deaconess Home on Thanksgiving Day with \$3 in money; 3 plants and 53 bouquets sent to the sick, and 187 persons who are aged, sick, or infirm visited, etc.

—The United Presbyterian Institute recently held heartily resolved as follows: "That we recommend a larger acquaintance with missions by a more diligent and systematic study of missionary literature relating to the work both at home and abroad, in our own communion and in the world at large. Aside from the reports in our own Church papers, we suggest the MISSIONARY REVIEW OF THE WORLD as the most helpful current literature on missions, and express the hope that every local society will take and circulate among its members one or more copies. We further recommend that all our societies or unions make the subject of missions one of more earnest and consecutive prayer, and that they keep mission work before their members as a personal duty."

—The Missionary Children's Missionary Society, organized by the children of the missionaries of the American Board in Turkey, recently held its sixteenth annual meeting at Constantinople, when 23 members were present. Reports were read from the different societies all over the field—Cæsarea, Mar-

sovan, Brusa, etc. Donations were reported during the year of \$62.48 to be divided between the Okayama Orphanage in Japan, a school in Nanking, China, under the care of a daughter of one of the Turkey missionaries, and the New West Education Commission in this country.

#### UNITED STATES.

—"The time would fail me to tell of" all the good and beautiful things done nowadays for the poor, the unfortunate, and the afflicted. But by these eloquent names a part will be suggested: Nathan Strauss's milk and bread and coal depots; the *Tribune* Fresh Air Fund; the *Outlook's* Working Girls' Vacation Fund; the various fruit and flower missions; the Boston Floating Hospital; the barge of St. John's Guild, which last year took 44,750 weak and ailing women and children down New York Bay; the Sanitarium Association of Philadelphia, which ministers annually to 100,000 children; the *Chicago Daily News'* institution for sick babies in Lincoln Park, etc.

—According to the government report of immigration, these were the additions to our population received from foreign countries during last year and the year before. The reckoning is from June 30th:

	1894.	1893.
Austria-Hungary.....	37,504	59,627
Denmark.....	5,576	8,751
France.....	3,645.	5,343
Germany.....	59,329	96,913
Italy.....	43,959	72,403
Netherlands.....	2,882	8,114
Poland.....	1,552	13,659
Russia, except Poland.....	37,572	43,657
Sweden and Norway.....	27,337	53,872
Switzerland.....	3,445	5,252
England and Wales.....	30,537	47,387
Scotland.....	7,235	12,144
Ireland.....	33,867	49,185
All other countries.....	16,965	22,229
Total.....	311,404	497,936

—According to a Birmingham, Ala., despatch, the International Migration Society has made a contract with an African steamship company for the transportation of 5000 colonists annually to

Liberia. The first steamer was to leave Philadelphia early in October, and touch the coast as far as New Orleans, and from there go to Liberia, touching at Havana.

—Dr. Sheldon Jackson not only pushes the various kinds of missionary toil with all his might in Alaska, but makes substantial progress in improving the material condition of the nations by supplying reindeer by the score and hundred.

—A recent London *Christian* gives a portrait and biographical sketch of Dr. George D. Dowkontt, of New York, who is editor of the *Medical Missionary Record*, and is tugging with a resolution which cannot fail to secure funds for a fully equipped medical missionary college, where men and women can be trained for the ministry of healing.

—At the various conventions of the Missionary Alliance held during the summer, at least 300 persons offered themselves for service, and the gifts and pledges reached an aggregate of \$70,000. Rev. A. B. Simpson's sermon on the Macedonian Cry, at Old Orchard, Mass., was followed by a "collection" of \$40,000. From one man came one fourth of that sum.

—For the missions of the Episcopal Church up to the middle of July the treasurer received from 2216 Sunday-schools a little more than \$56,000 on account of the Lenten offering.

—Dr. John F. Goucher is said to be the most liberal supporter of foreign missions in the Methodist Church. His wife and he support 173 foreign schools, at a yearly expense of \$12,975.

—The annual report of the foreign missions of the Southern Presbyterian Church shows that the total receipts were \$143,774, a gain of \$9874 over the previous year. Of this \$3388 was a special contribution from the children for the Congo boat. Work is carried on in Africa (Congo), Brazil, China, Cuba, Italy, Japan, Korea, and Mexico. There are 130 missionaries, besides

13 under appointment. The number of native helpers is 135, of whom 45 are ministers and 53 teachers. The total number of communicants added by baptism was 560. Three missionaries are supported by individuals, 37 by single churches, 9 by groups of churches or societies, 2 by Ladies' Presbyterial unions, and 2 by Presbyteries. An elder in Asheville, N. C., has recently assumed the entire support of Rev. W. H. Sheppard, the first colored Southern Presbyterian missionary to Central Africa.

—The Reformed (Dutch) Church has missions in China, India, and Japan, and this year adds an Arabian mission, which a few years since was started by the Rev. Messrs. Zwemer and Cantine upon the Tigris. Notwithstanding the financial pressure, the Board received \$106,571, an average of \$1.05 per member. It has 16 stations, 209 out-stations, 26 missionaries, men, 25 married women missionaries and 17 unmarried, 38 native ordained ministers, 376 other native helpers, 6226 communicants, of whom 508 were received in 1893, 19,970 patients treated in its hospitals, etc.

—The corner-stone of the new national headquarters for the Salvation Army has been laid on Fourteenth Street, between Sixth and Seventh avenues, New York City. On the second floor will be a large auditorium seating 3000 people. A huge iron emblem of the Army will surmount the building, which will be ready, it is expected, for occupancy by January 1st, 1895. The whole cost is expected to amount to about \$350,000, land included.

—Yet again doth Mohammed go to the mountain which will *not* go to him; for we learn, from *North and West*, that the "leading Roman Catholic Church of Minneapolis has a Bible class of 60 members, which has been in existence over a year. The class handle their own Bibles [Hail, horrors, Hail!], and decide what part of it they will study under Father Keene's leadership. They are also preparing a Roman Catholic

hymnal. The son of a St. Paul elder has the work in charge. It will be in English, of course, and will develop congregational singing. 'It is a concession to the people; they were bound to have it,' is the explanation."

### EUROPE.

**Great Britain.**—A party of 109 boys from Dr. Barnardo's homes, being the third similar party for the current year, left Euston in August for Liverpool *en route* to Canada, where they are to be placed out partly on the industrial farm of 10,000 acres in Manitoba in connection with the homes, and partly in situations with farmers throughout Ontario. Including these, the institutions have now sent out to the colonies 7029 boys and girls, all of them tested and trained and of approved character for honesty, decency, and industry. Of these less than 2 per cent have failed to conduct themselves satisfactorily beyond the seas.

—Mr. F. S. Arnot has sailed once more for Africa. Various things concurred to make him feel that his presence was required. Messrs. D. Crawford and Thompson must speedily be relieved. Besides, he hopes to mark out a new and shorter route from the East Coast to Garenganze. His friends, on account of his health, sought to dissuade him from returning, but he felt that he was called to go and that prompt action was urgently called for.

—The friends of the late Miss C. M. Tucker (A. L. O. E.) propose a most fitting memorial in the shape of a fund of £500 to be expended by the Christian Literature Society in republishing her 87 works for Indian readers, and translating them into a much larger number of languages of India.

—The Religious Tract Society has issued the "Life and Work of Mary Louisa Whately, who for thirty-three years (1856-89) gave herself with wonderful devotion and energy to educational and evangelistic toil for children

and women in Cairo, Alexandria, and along the Nile.

—This is a fragment of the record made by the Student Volunteer Missionary Union: "Two years and a few months old, it has 690 members in various colleges, and 85 in missionary institutes, 75 already in the field, and 75 per cent of its in-college members are preparing to follow. Its travelling secretary has visited 80 colleges, held 143 meetings for students, of whom he has been brought into touch with 17,800, his journeys totalling to 14,700 miles. Miss Hodges, the travelling secretary to the ladies' colleges, has also done good work, visiting 31 colleges, 20 schools, holding 20 meetings, and reaching 2000 students."

—The Scottish Free Church reports for 1893 missions in India, Kaffraria, Natal, Livingstonia, New Hebrides, Syria, and South Arabia, with 239 stations; 60 ordained Europeans, 13 ordained natives, 11 licensed natives, 650 native teachers, and a total of 1108 Christian agents; 44 organized churches with 7727 communicants, 6300 baptized adherents, and 295 admitted on profession last year; 387 schools of all grades with 23,839 scholars; and received on the field from government grants (£15,392), school fees by natives (£19,950), and contributions, a total of £39,249.

**The Continent.**—A Paris correspondent of *Evangelical Christendom* writes: "In France scarcely 5,000,000 out of the 40,000,000 reputed Roman Catholics may be said to be worthy of the name; the rest are non-church-goers, unbelievers, atheists, and anarchists."

—There are in Spain representatives of 14 Protestant churches and societies, and they report 20 foreign male and 29 foreign female missionaries, 41 Spanish pastors, 37 evangelists, 3600 communicants. The American Board and the American Baptist Missionary Union are the only American societies at work. The others are from England, Scotland, Ireland, Switzerland, Germany, Sweden, and Holland.

—Says Professor G. H. Schodde: "As at present constituted, there are no fewer than 46 different State churches in the 26 States composing the German Empire. Though States have been consolidated in recent years, churches have not been. Of these 24 are Lutheran, 10 are Reformed, 7 are a union of these two, and 4 are moderate. There is no bond of union save in the Eisenach Conference, which meets once in two years, and has no legal or executive powers. The State Church of Prussia holds about two thirds of all the German Protestants."

—Rev. David Baron writes of a recent tour for Bible distribution: "From Budapest I went, accompanied by Rabbi Lichtenstein, by Danube steamer, all the way to Orsova. The five days on board, going and returning, was one of the most interesting experiences in my life. A large proportion of the passengers were Jews, and we stopped at 42 stations in Hungary and Servia. We spoke and reasoned with different groups from morning to night, and after lying down in our berths we would hear them discussing among themselves what we had been saying about Christ. Again and again everybody in the large saloon, Jews and Gentiles of all classes, were around us for hours, eagerly listening or discussing with us the claims of Jesus. We took with us a supply of New Testaments in Hebrew, German, and Hungarian, but our stock in the last two languages was exhausted long before we returned to Budapest."

—When the trans-Siberian railroad is completed it is said that a tour of the world can be made in forty days.

#### ASIA.

**Islam.**—In Jerusalem, the "Holy City," there are said to be 135 places where liquor is sold!

—The new hospital at Jerusalem, founded by the German Evangelical Church, and carried on by deaconesses

from Kaiserswerth, was recently opened. The old hospital, inaugurated by Dr. Theo. Fliedner in 1851, is no longer adequate; the new establishment, constructed according to the fullest requirements of modern hygiene, provides accommodation for 60 inmates. The Pasha of Jerusalem was among the distinguished personages who attended the opening.

—Is fuel really so alarmingly scarce in Syria that the Catholic bishop must needs order the Arabic version of Mr. Spurgeon's sermons to be employed as food for flame? If so, he should be informed that we have excellent coal enough and to spare.

—The Sultan of Turkey is setting an example which ought to shame many of us, since he is sending out Mohammedan missionaries to Africa at his own expense, for the avowed purpose of checking the Christian advance in that continent. Evidently he does not think the missions to Africa have been failures.

—Some of the friends of the late Theodore Child have raised over \$700 to be used for a memorial. It has been sent to the American Presbyterian mission in Tabriz, Persia, where Mr. Child was cared for during his illness with the cholera. Probably it will be used to establish a hospital-room or bed, to be known by his name.

—Rev. H. Carless, accompanied by a medical student, left Julfa at the beginning of May on an itinerating tour. They visited Kashan, Sultanabad, Burujird, and Nejjifâdâd. At the last-named place 52 Mohammedans and Babis attended the Sunday-morning service. Altogether the tour lasted forty-two days.

**India.**—Indians are spoken of as though because all are alike Indians, therefore all are Indians and alike. But the Spaniard in character, history, language, religion, does not differ from the Englishman, or the Scotchman from the native of Naples more than the Marathi from the Bengali, the Ooriya from the

Hindustani, or the Madrasī from the Sikh.—*Sir Auckland Colvin.*

—The English flag in India has given Christianity its first chance to meet Islam on fairly equal terms. Were the same freedom granted in Turkey the conflict between the two systems would soon be quite as earnest as it is in the Punjab.—*Indian Witness.*

—In 1892, 2963 persons were killed by wild animals, and 19,025 died from the bite of poisonous serpents. The government paid 107,974 rupees for the destruction of 15,988 wild animals, and 9741 rupees for the destruction of 84,789 snakes, and 81,668 cattle were killed by the wild animals and the snakes.—*Dnyanodaya.*

—Mr. H. J. Scudder, of the Arcot high school, speaks of the Palar Anicut, a large dam of solid masonry, a mile long and some 8 feet high, built across the Palar or Milk River, to direct the water into half a dozen or more channels for irrigation purposes. The water thus saved is stored in over 50 huge reservoirs, from which it is drawn as occasion demands. Mr. Scudder justly adds that “the fact that thousands of lives have been saved and thousands are yearly helped by this project, is but one of the many lasting testimonies to the benefit of English rule in India.”

—For twenty-three hundred years the Buddhist priests of Ceylon have met once a fortnight for solemn confession of their sins. Kneeling in the chapter-house in pairs, each on a little mat of brown paper, they tell their faults to one another in a low voice. Seated then in two long rows, the senior priest at the head, the rest kneel down, bow to him, and ask him to absolve them from their sins. He does so, and they in turn absolve him. This form is repeated very tediously for each priest present. Among the 227 rules in regard to which they must make confession are many important matters, and also many trifles, as that in eating they should not put out their tongues, smack

their lips, or lick the fingers, lips, or bowl.

—Well does Mr. Powers reply to Mr. Gandhi: “No one who has lived in an Asiatic community and observed the treatment of women and other domestic animals, whether kept for breeding or industrial purposes, will be imposed on for a moment by the implication that the Hindus abstain from flesh from motives of humanity. . . . Their aversion to killing cows is pure superstition. . . . Now, if abstaining from meat fosters the belief that there is a god under a cowhide, it is the duty of missionaries to eat meat three times a day, if thereby they may help to convince the dupes of Brahmin superstition that beef is diet and not deity.”

—It is said that an elephant has been taught to “take up the collection” in some of the Hindu temples. He goes around with a basket extended from his trunk.

—It appears that we must not forget that, as a missionary writes, “the women of India are not all shut up in zenanas, and unapproachable to men; by far the large majority in Central India are free to move about and hear whatever is going on. Only the few, and these of the wealthier classes, are shut up in zenanas. To be sure, the women are not as easily reached as the men; they do not stand as far forward in the crowd, nor are they so ready to ask questions; but, nevertheless, round their doorways, on the verandas of their houses, and on the outskirts of the crowd, many hear just as eagerly and to just as much advantage.”

—Another beheld this strange spectacle: “It was one morning, and within the temple of the sun god in Hazaribagh. I was passing along the road, and had just reached a large tank, where people bathe themselves and wash their clothes, when I heard the voice of a man singing in the adjoining temple. We approached and entered the door. There, lying on the ground before his idol god, banging his head on the floor, was a

man. He was singing most earnestly, and his voice was not unmusical. Presently he rose, and standing on one leg before the idol, began to sprinkle it with water. After this he rapidly walked round the outside of the temple singing all the time, and then again returned to his position before the idol. Shortly after this he raised from the ground a little brass *lota* in which were curds, and left to offer these curds in another temple to Mahadeva or Shiva. This was part of his morning's work before going to the Kacherri, where he is employed as a Government clerk."

**China.**—When a medical missionary in Southern China went first to his station, and began his works of healing, he was called "the foreign devil." Now he is known as "the angelic healer from beyond the seas."

—Several Chinese temples have a bell at the entrance, so that each devotee as he passes in may announce his arrival to the deity. A good idea, certainly.

—When babies in China are a month old they have their first birthday party. Their heads are shaved, and they are dressed in no end of clothing, just the same shape as grown-up people's, consisting of trousers and jacket, and a cap which so completely covers them that you can only see part of a tiny face. About four o'clock the guests arrive. All are supposed to give a present—a toy, clothing, or a piece of silver wrapped in red paper. When any of our Christians have a "party" of this kind they invite the missionaries, and we have to eat all kinds of funny things, such as birds'-nest soup, which is very good, sharks' fins, and eggs that have been buried for years and have turned black, using, of course, not knives and forks, but chopsticks.—*Children's World.*

—Lillian F. Reeves has been writing for the *Pacific* some most entertaining letters full of incidents which occurred to her and other women while on a missionary tour in the interior 225 miles up river from Canton. One of the party

was Miss Dr. Halverson, who has since endured the fury of a mob.

—About August 17th Rev. James Wylie, of the United Presbyterian Mission in Manchuria, without the least provocation, was assaulted by Chinese soldiers, was kicked, beaten with clubs, and hacked with knives, so that he died soon after, the officers meantime merely looking on.

—Whatever else may result from the lamentable war in Korea, it cannot but further the progress of Christianity and Western civilization in each one of the three countries immediately concerned.

—Dr. Corbett, of Chefoo, writes: "Last Sabbath evening 40 persons remained to an after meeting, saying that they had resolved to accept Jesus as their Saviour and hereafter live Christian lives. Since January 6th, 46 have been added to our church on profession of faith. Lately, on a journey in the interior, a widow of eighty-two asked for baptism, together with a son aged fifty-eight and another forty. A man aged seventy-nine also asked to be baptized.

—On last Christmas Day Rev. Mr. Lam, a Southern Presbyterian missionary of Chening Chow, returned from 51 days' itinerating in the country. During that time he had travelled over 400 miles, walking 330; visited all the large cities and dozens of villages, preaching, selling books and medicine to the sick. He was assisted by 5 native helpers, 4 preachers, and 1 doctor. They thoroughly canvassed his parish, which consists of 15 counties and 5,000,000 people. They were everywhere kindly received and well treated. In many places much interest was manifested. The district of the other missionary, Mr. McLaughlin, is still larger, and equally open to the Gospel. There are no other Protestant missionaries.

**Japan.**—The mother-in-law of the Mikado was recently ill, and though having 423 physicians in attendance, she recovered. A Buddhist priest said

that the cause of her illness was the introduction of railways !

—The old nobility of Japan is called the Samurai, of which there are about 200,000 members. The order is governed by 60 dukes, and each family has a coat-of-arms which belongs to it and which no one else can use. The leading principle of the Samurai is patriotism to the death.

—Japanese patriotism is marked. It is said that all news of victory over the Chinese sets the population wild with enthusiasm. The supply of volunteers for war service exceeds the demand. Japanese professional wrestlers, of whom there are many, have offered their services to be formed into an organization of "strong men," and a Japanese newspaper "estimates that Nishinoumi, the champion, would be a match for nine and two thirds Chinamen."

—Patriotism ranks high among the virtues, but even patriotism may be in excess, or may degenerate into an insane and criminal passion. As witness the action of the Tokyo Presbytery in recently deposing from the ministry Rev. Mr. Tamura, a gifted, consecrated man, and only because he wrote "The Japanese Bride," published by the Harpers, which sets forth some of the ideas and customs of his countrymen that are by no means what they ought to be. The truth of what he said is not called in question, but it was unpardonable disloyalty to tell it to the world. What the Christian "world" thinks of this absurd ebullition of unrighteous wrath is seen in these phrases which are applied thereto : "Ecclesiastical proceeding ;" an "ecclesiastical earthquake ;" the "ecclesiastical guillotine," etc. Well might the missionaries protest.

—A recent debate at the Postal and Telegraph School shows very fairly the present status of woman in Japan. The subject of debate was the question as to the employment of women in the post-offices and telegraph offices. The result of the debate was a strong ma-

majority in favor of the following resolutions : 1. It is a virtuous custom of Japanese women from olden times to remain at home and to apply themselves to their domestic duties. Should they be employed in the government service the consequence would be the neglect of domestic affairs, and a possible disturbance of family relationship. 2. Women are by nature passionate and difficult of control. 3. Women, being devoid of the power of judgment, are unsuited for postal affairs, which require knowledge of an abstract and inductive character. 4. While it is of primary importance in postal affairs to strictly observe secrecy, the want of caution in women entirely incapacitates them from undertaking this responsibility.—*John L. Dearing, Yokohama.*

#### AFRICA.

—In Tunis, Sidi Ahmed, a recent convert from Mohammedanism, after enduring much persecution, was arrested on baseless charges of such insanity as made it unsafe for him to go at large, and was held for two days ; but then the French authorities, finding he was of a sound mind and had done nothing in the least culpable, secured his release.

—Not long since Mr. T. E. Alvarez, of the Church Missionary Society, accompanied the Governor of Sierra Leone, by the latter's invitation, on a tour to Falaba, a town some 200 miles in the interior. Five hundred out of the 600 miles covered on this journey were made on foot.

—According to Belgian statistics, there were imported into Congo State last year 18 cannon, 7544 rifles, 1,119,898 cartridges, 3,553,470 caps, and 1,783,710 litres (about 445,927 gallons) of brandy. It is much to be feared that life-giving forces were not sent in either quantity or quality at all to match the deadly weapons and deadly drinks.

—The Bakalanga live in constant fear of witches. One day a poor cripple came to the missionaries and asked for work. But what could they give him

to do, for both his hands were cut off? His wish to be herdman was granted. He was once healthy and strong. One day a man came to him, asking assistance in getting a girl for a wife. He refused. A short time after the other man died, and the witch doctors accused the now cripple of having caused his death. A relation of the dead man went and cut off the young man's ears, nose, and upper lip. His head looks now almost like the skull of a dead person.

—A careful estimate, based on all available sources of information, brings out the total weight of diamonds exported from South Africa down to the end of 1892 at 50,000 carats, or something over 10 tons! The value of this mass of gems would be, roughly, about \$350,000,000. If heaped together, they would form a pyramid 6 feet high on a base of 9 feet square.

—Mrs. French-Sheldon, who a year or two since pushed her way far toward the interior of the Dark Continent, and who says she "hates the word missions," is to found a state about 600 miles north of Zanzibar, and on either side of the Juba River for some 450 miles inland. She has heard from 3000 Americans who are anxious to go, and thinks that \$50,000 will suffice for laying foundations. Some time next year the pioneers will be on their journey.

—The Bishop of Nyassaland told an interviewer that of 9 missionaries who sailed with him in February, 1893, 4 have died and 2 have been invalidated.

—Dr. Laws says: "On the shores of Lake Nyassa, a few years ago the habitation of cruelty, there are now Christian schools with 150 teachers and 7000 scholars."

—In response to an appeal put forth during Lent at Mengo, Uganda, by the missionaries, 25 men and youths offered themselves for evangelistic work, and 13 of the number were solemnly dismissed by the congregation at Easter, 3 going to one of the Bavuma Islands,

and the others in couples to the Sese Islands.

### ISLANDS OF THE SEA.

—One contrast between now and fifty years ago, when it was decided to undertake mission work, is the decrease in the population of the New Hebrides. When the Geddies landed on Aneityum in 1848, the population was about 4000, and Rev. John Inglis estimated that it must have been at one time 10,000 or more. In 1880 it was reduced to 1200, and in 1893 to 710.

—The Christian world will not forget Dr. Paton as he returns to the New Hebrides, the scene of his remarkable toils and triumphs. Not many missionaries have been permitted to bestow such large measures of blessing both in the field and also upon the churches of America and Great Britain.

—We need not be at all surprised to learn that, excited by a political trouble in Fiji, at the instigation of their chiefs, some of the natives have returned to their old-time devil worship, or "Luve Ni Wai," as a way out of the difficulty, the pretender saying he had received revelations from the old gods of Fiji. During the revolt they raided several towns, massacring people and mutilating and eating the dead, after the custom of fifty years ago. This was the first act of general cannibalism since 1876.

—In view of the large number of Japanese at the Hawaiian Islands, and also of the long acquaintance of Rev. O. H. Gulick and wife with the native Hawaiian people, it has been deemed advisable that, though still connected with the Japan Mission, they should remain on Hawaii. In a recent letter from Honolulu, Mr. Gulick says: "We have now 9 Japanese preachers and evangelists, very valuable men, laboring for their countrymen in these islands, the most of them supported by plantation funds for the benefit of the laborers. Of these 9 men, 4 are on Hawaii, 1 on Maui, 2 on Kauai, and 2 on Oahu."

# THE MISSIONARY REVIEW OF THE WORLD.

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## THE PARLIAMENT OF RELIGIONS : A REVIEW.

BY THE EDITOR-IN-CHIEF.

A famous American orator used to say that he had “but little foresight, but plenty of *kindsight*,” the latter being found very trustworthy.

More than a year ago the Parliament of Religions took its place in history. Then, in common with many, we felt compelled to testify against the whole scheme, convinced that, at the very basis of it, there lay a blunder ; and that, without impugning the motives of its originators and abettors, its final outcome must be evil rather than good. Before dismissing the matter, we cast a backward glance for a true *review* ; and, instead of intruding merely our own judgment, let others also be heard from this forum of enlightened public opinion as to this attempted amalgamation of the one and only true faith and saving Gospel with the imperfect, iniquitous, idolatrous systems of so-called “religion.”

I. Perhaps the Parliament of Religions was a mistake, first of all, in its *inadequate presentation and representation of Christianity*.

Some, who were promoters of the scheme, have since confessed disappointment and even chagrin that the true faith was feebly advocated, or appeared to disadvantage, while, on the other hand, heathenism and various systems of error are jubilant over their success.

There was a natural reason for the disadvantage at which Christianity was placed. The advocates of these foreign faiths were speaking to audiences in which were few who were competent to answer them, and where no reply or rejoinder was allowable. They were skilful masters of the art of presenting the best phases of their systems, and the only way to expose sophistry, fallacy, or even falsehood, was to have had the other side shown by equally competent parties. Such a course alone was fair to the hearers. Suppose, for example, the committee had provided two men equally able to present Buddhism ; one, if they pleased, its high priest, the other, one of its most intelligent, fair-minded opponents. What if Sir Monier Williams could have set forth the radical defects of Buddhism, and so offset the

fascinating but falsifying glamour of its advocacy ! or if, after one third of the human race had been claimed for its adherents, Dr. Happer had exposed the shallow claim by his masterly proof that Mohammedanism, Confucianism, and Christianity each far outnumbered Buddha's followers ! Under plea of permitting no disputation, what assaults on Christianity, what erroneous statements went unchallenged !

No wonder the veteran missionary at Swatow remonstrates when three or four thousand American "Christians" shout themselves hoarse as bold flings are made at "Christian nations," unanswered ; and American—supposedly "Christian"—women, wild with delight, scramble over chairs and benches to get near Dr. Barrows's "right reverend" Shinto, who had been throwing mud at Christianity, and were, some of them, *kissed* by him !—a thing considered indecent where the "right reverend" exercises his priestly functions !

That sophisticated Hindu "monk," Vivekananda, among other applauded statements, said at Chicago :

"You come with the Bible in one hand and with the conqueror's sword in the other. You, with your religion of yesterday, to us who were taught thousands of years ago precepts as noble and lives as holy as your Christ's. You trample on us, and treat us like the dust beneath your feet. You degrade our people with drink, you insult our women. You scorn our religion, in many points like yours, only better because more humane. And then you wonder why Christianity makes such slow progress in India. I tell you it is because you are not like your Christ, whom we could honor and reverence. Do you think if you came to our doors like Him, meek and lowly, with a message of love, living and working and suffering for others as He did, we should turn a deaf ear ? Oh, no ! We should receive Him and listen to Him as we have done to our own inspired teachers."

As the *Madras Mail* remarked, these statements are only a mere echo of the usual cheap tirade against Christianity heard in India from the lips of every university undergraduate, at every street preaching, in every lecture-room, and sometimes read in the columns of the native journals ; but whose absurdity is patent even to every right-thinking Hindu, and therefore regarded as claptrap by the better portion of the educated classes.

If it were worth while to prick the bubble of this sophomoric bombast, we could easily expose the fact that there is nothing in it. It is easy to say, "You come with the Bible in one hand and the conqueror's sword in the other." *Who!* How many who heard or who will read these words ever were in India, ever handled a sword, or had any part in India's conquest ? Hundreds of thousands of Christians do not believe in a sword, and condemn utterly British rule in India, especially as represented by the East India Company !

"Your religion of yesterday !" as though the basis of our whole Christianity were not found in the promise of a redemptive seed, made in Eden ; and as though its ethical basis were not as old as the Decalogue, as ancient

as the Rig Veda. How about the "insult" to "our women"! As the *Madras Mail* again well says :

"We cannot say either that there is much propriety or good taste in this taunt coming from a *Hindu religionist* of any school. The *tu quoque* argument would suggest rather a crushing reply. Who have done most for the emancipation of Indian women from the disabilities under which they have labored for centuries—these Western religionists whom it pleases Vivekananda and his friends to taunt, or Brahmins and ascetics of different schools? Who has ended sutteeism and infanticide? Through whose influence are widow remarriages made possible in India? Where did the agitation against monstrous alliances between old debauchees of sixty and little Hindu girls of six originate? Who is it that lovingly give of their substance in order to send the sweet ameliorations of woman's woe into Indian homes?"

II. This Parliament of Religions was a mistake, in the *false impressions left on hundreds who attended it.*

Two classes of people were there : one composed of representatives of the various un-Christian and anti-Christian systems ; and the other, a miscellaneous audience mostly of nominal Christians. Upon both classes alike must have been made impressions lamentably erroneous and misleading.

What more mischievous result could there be than that which was in a measure inseparable from the very *fact* of the Parliament—an apparent levelling of all faiths to a common plane? Who can doubt that such an impression was produced who reads the reports and representations made by certain delegates, on their return to their own peoples? If American Christians would see themselves as they are reflected in the mirror of this Parliament, they would best read, for example, *The Pioneer*, published in India, wherein one Mervin-Marie Snell writes :

"America is starving for spiritual nourishment. In spite of the ignorance and provincialism of its upper classes, and the savagery of its lower, there are many souls everywhere throughout its great population who are thirsting for higher things—a thirst which Hinduism and Vivekananda are going to assuage."

In the *Chicago Herald* appeared the comments of a Buddhist priest who attended the Congress and construed it into a confession and concession of the failure of Christianity, and the desire of its followers for a more satisfactory faith. He says :

"There is no better place in the world to propagate the teachings of Buddhism than in America. Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink and commit various gross sins, and live very dissolute lives, although it is a very common belief and serves as a social adornment. Its lack of power proves its weakness."

One of the Buddhists of Japan, reporting to a public meeting held in Yokohama on his return, said :

"During the meetings one very wealthy man from New York became a convert to Buddhism, and was initiated into its rites. He is a man of

great influence, and his conversion may be said to mean more than the conversion of ten thousand ordinary men ; and so we may say that we made ten thousand converts."

Who this very influential convert is we know not ; but it is very plain how these delegates construed the presence and reception of every form of religion as not only an acknowledgment of its truthfulness, but a tribute to its worth. So as to the papacy. Cardinal Gibbons affirms that the fact of his being asked to make the opening prayer was " not only a high compliment, but a circumstance of the deepest significance, a virtual acknowledgment that the Catholic Church is the rightful and supreme exponent and teacher of Christian truth."

In the *Japan Weekly Mail* appeared Mr. Nakanishi Gyuro's reflections upon the " Influence of the World's Religious Congress." We have seen nothing that more clearly shows the mischievous influence of this Parliament. He says :

" Far-sighted men from ancient times have longed for and looked for the day when all forms of religion should be united under the name Religion, and thus bring in peace for all mankind. This longing has at last begun its realization in the World's Congress of Religions. . . . The increase of free thought has compelled religious believers to see that all religions contain more or less truth, and that the comparative study of religions should be advanced. Hence the World's Congress. The results for Buddhism and Christianity have been the discovery that at their source all religions are one. As far as Buddhism is concerned there are these cheering facts. Hitherto, as studied in the West, Buddhism has been much distorted. The works of Oldenburg, Burnouf, Max Müller, and Rhys Davies treat only of the *Hinayana*, or Southern Buddhism. But in the Chicago Conference the *Mahayana*, or Northern Buddhism, was first explained to the world. It must have broken down many prejudices. The people of the West learned that Buddhism is not necessarily pessimism, atheism, mere philosophical speculation, or an obstacle to progress. It became also clear there that Buddhism may contain all other religions ; that its profound theories do not conflict with science and philosophy. Yet, while at Chicago there was no fault found with Buddhist principles, many practical defects in the working of the faith were pointed out. This may be because, in the past, religious influences in Japan, in China, and in other Buddhist countries were not favorable. The trouble rests with faithless priests, not with the religion's principles. In the great Congress there was sympathy for the Eastern religion, and even some antagonism to Christianity. Mr. Joseph Cook failed in his attempted opposition to the East. This failure arose from the fact that the audiences were largely composed of free-minded men, and that Christians made assaults upon the Eastern faiths. Indeed, Christianity gained little and lost much in the World's Congress. On the religious world generally the effects of the Congress were as follows : It manifested the power of religion to the non-religious. It opened ways of intercommunication between all religions. It showed to the world much religious worth hitherto unknown in civilized lands. It was instrumental in breaking through the obstinate isolation of sects. It pointed out the religious tendency of the nineteenth century. It took away from proud Christianity its religious sovereignty, compelling Christianity to share this sovereignty with others. It laid the foundations for a future

religious unity. It disclosed the fact that peace and progress rest with religion. It gave a great impetus to the science of comparative religion.

“The Shinshiu agents at Chicago distributed, of five different tracts and volumes respecting their faith, over thirty thousand volumes.”

If such false impressions were produced on delegates from heathen and Mohammedan lands, on the other hand what disastrously false conceptions of the actual condition of the heathen world were created and fostered in the minds of auditors generally !

J. Hudson Taylor says :

“The Buddhist women may, if they live 1500 virtuous lives, be born again a little boy and then have a chance of entering one of the nine heavens. There are eighteen hells, and to them the women, according to the Asiatic teaching, are consigned.”

The *Truth*, published at St. Louis, says :

“The Rev. James Johnston has convicted Professor Max Müller of the grossest dishonesty in editing ‘The Sacred Books of the East.’ He charges and proves that the professor has omitted large portions without the slightest intimation that these had been left out, and, therefore, making a totally false impression as to the character of these books. When challenged, the professor frankly admitted that he had left out portions for the very sufficient reasons that if he had translated them, as they exist in the originals, he would have been persecuted for publishing obscene literature. Yet these are the books lauded to the skies at the Parliament of Religions amid the clapping of white-handed American women.

“The light of the Gospel shames into decency even when it does not convert. ‘Inventions,’ ‘science,’ ‘philanthropy,’ of which infidels talk so much, why are they not found to any extent worth mentioning except in Christian lands? By a riverside in China there used to be this sign : ‘Don’t drown girls here.’ Not till the Light of the world shone there did the government for the first time forbid the murder of girls under penalty.”

Habitations of cruelty are found even in the land of the Vedas. Think of the *child marriages and child widowhood in India*. The results of these customs are appalling and incredible. There were, according to the census of 1881, 20,930,626 widows, of whom 78,976 were under nine years of age, 207,388 under fourteen years, and 382,736 under nineteen years ! Over twenty millions of widows—more than the entire female population of the United States above three years of age !

Ramabai herself writes as follows :

“Throughout India widowhood is regarded as the punishment for horrible crimes committed by the woman in her former existence. . . . If the widow be a mother of sons she is not usually so pitiable an object ; but the widow-mother of *girls* is treated indifferently, and sometimes with special hatred. But upon the child-widow in an especial manner fall the abuse and hatred of the community as the greatest criminal upon whom Heaven’s judgment has been pronounced. A Hindu woman thinks it worse than death to lose her beautiful hair. Among the Brahmins of the Deccan the heads of all widows must be shaved regularly every fortnight.

The widow must wear a single coarse garment, and eat only one meal a day, and never take part in the family feasts. The relations and neighbors of her husband call her bad names, and curse her as the cause of his death. She is always looked upon with suspicion, lest she may some time bring disgrace upon the family by some improper act. She is closely confined to the house—forbidden even to associate with female friends. . . . Her life, destitute of the least literary knowledge, void of all hope, empty of every pleasure and social advantage, becomes intolerable—a curse to herself and to society at large.”

Rev. W. R. Boggs, D.D., after fifteen years among the Telugus, comments on the show of heathenism at Chicago :

“ Men have set before themselves an ideal heathen religion that never existed. There ought to have been a fuller exhibition of Hinduism at Chicago. There should have been a Temple of Kali, with a statue of the goddess adorned with a necklace of skulls. There should have been an idol car such as exists in every village of Burma, covered with obscene figures. There should have been ‘holy men,’ unwashed, filthy, almost naked, and grossly immoral. There should have been dancing girls, by caste and profession and practice, prostitutes. These are parts of Hinduism. Talk about comparative religion is nonsense. As well talk of comparative deities or comparative universes.”

III. This Parliament of Religions was a mistake, in *establishing a bad precedent*. Already it has instituted a new order, and we are likely to have a series of such parliaments, as a new feature of the world’s evolution toward a perfect state, or, as a quaint missionary insists on spelling it, *devil-opement*. At Long Beach, in August last, a parliament was held on a small scale, every day being given to the presentation of some of the world’s religions, addresses being made by very “distinguished clergymen.”

The original parliament had scarcely adjourned when the air was full of the rumors of the new religious brotherhood, whose platform was to be broad enough for Christians, Hebrews, Agnostics, Confucians, and Pagans to stand in loving fellowship ; and the “Christians” were to include Universalists and Unitarians, all sects and no sects, Hicksite Quakers, Swedenborgians, and disciples of Ethical Culture !

The Associated Press announced :

“ The system of organization has already been formulated, and the plan on which it will be promulgated is broad enough to include every member of the Parliament of Religions. To its fellowship all who desire to promote love, righteousness, and truth in the world will be invited. A number of liberal Chicago preachers have taken an active interest in the work of founding the new church, and it is a matter of but a short time before it will be an established institution. It will be without a creed. The constitution upon which the organization will be built will say that religion is natural, progress a necessity ; true religion a matter of life, not doctrine ; of character, not creed. To promote such a religion, to help progress and to benefit the world will be the objects of the new organization.”

Protop Chunder Mozoomder, leader of the Brahmo-Somaj, proposes a permanent council, one half sitting in India and the other in Europe ; and a new periodical to represent the views of all denominations of the world.

Bishop Newman calls for two Parliaments of Religion in the year 1900, to usher in the twentieth century, one of which is to be composed of representatives of all religions known to man.

“ They shall not come as eulogists of founder, or creed, or ceremony, but to ascertain two things : What we have in common in faith and practice, and wherein we differ, and whether such differences can be adjusted. It would be a question worthy of such a Parliament of the World to consider whether there is a place in the Christian Pantheon for the Brahman, the Buddhist, the Parsi, the Confucianist, and the Mohammedan.”

The example thus set in America is contagious. In Japan, in 1895, in connection with the eleventh centenary of the elevation of Kyoto to the rank of a royal residence, there is to be a Parliament of Religions in which every religious community in the island empire, including all Christian denominations, is invited to participate. Services will be held all day long, and interpreters provided for those who need them. It will be “ religion in a show-case.”

IV. This Parliament of Religions was a mistake in *exalting some parties into an undue, undeserved prominence*, and in actually helping to *propagate false faiths*.

Reputation and notoriety widely differ, though often confused. This gathering at the Western metropolis lifted to a false level not a few who at home enjoyed no such distinction. We are told of certain visitors from India who were “ *lionized*” at Chicago ; the term is, unfortunately, too suggestive of a much inferior beast that, according to the fable, strutted about in the disguise of a lion’s skin. A true lion never needs lionizing.

The *Christian Patriot*, of Madras, states that, save two or three, none of the representatives of India who took part are “ even known by name to their countrymen ; and yet they have been treated as the highest representatives of Hindu thought, and every sentence uttered, whether containing sense or not, seems to have been received with vociferous applause.”

This is the first time we hear of Swami Vivekananda, who, on rising to speak, addressed those before him as “ Sisters and brothers of America,” and gave himself out as belonging to “ the most ancient order of monks the world has ever seen.” This impostor, who posed as a teacher and exemplar of morals, far outshining Christian ethics, is thus referred to by the *Indian Review* of Calcutta :

“ Swami Vivekananda *alias* Baboo Norendra Nath Dutta, B.A. Until we had heard from Chicago, we were not aware that we had such a genius among us in Calcutta as it now seems we have. It only proves the words of Jesus, ‘ A prophet is not without honor save in his own country.’ More than this, evidence of the truth of Christianity we have in our Swami. What he taught as Hinduism, and what gave power and influence to his words, was the large admixture of Christian truth which he received as a

student in one of the Christian missionary colleges of Calcutta ; and truth too which is the very opposite of the error which is the foundation stone of the Hinduism which he professed to teach—viz., the brotherhood of man, and the lordship of God over the conscience. The caste system of Hinduism antagonizes both, and persecutes, as far as the Christian government permits, any who choose to act under the influence of either. A man who chooses to eat with a brother man, or to obey his enlightened conscience in the matter of religious duty, and is baptized, will, by Hinduism, all over India, be persecuted to the death of his soul and body ; and yet this Baboo goes across seas and continents to tell the Parliament of Religions that Hindus do not persecute, and that Hindus love all men as brethren."

This Parliament of Religions thus built a *basis for a propaganda of foreign faiths*. It gave both occasion and encouragement for the propagation of false systems not only in heathen territory, but in Christian lands.

Nor was the opportunity lost. The doors of the Parliament had scarcely shut before a "high-caste Brahman" was giving lectures in various cities, comparing Christianity and Brahmanism, to the disparagement of the former and the glorification of the latter. Meanwhile the newspapers, chronically eager for a sensation, gave these lectures a notice exceeded in prominence only by sporting news ; perhaps because they ranked them with other contests, in which the main object is to defeat an antagonist at all hazards and by any means, fair or foul. The result was notoriety for men who otherwise had stayed in the obscurity they deserved. More than this, not every one who heard this Brahman was fitted to expose his sophistries and falsehoods ; and some who were, felt unwilling to give him the indirect advertisement of a public rejoinder. He could have been triumphantly refuted at every point, as is proven by the fact that in one city alone four missionaries, long residents in India, gave counter testimony which utterly contradicted and demolished his misrepresentations. But the evil was done already, and truth never overtakes swift-footed error. The lecturer had got his "fifty cents a head," and gone. This man, and not a few like him, availed themselves of an enthusiastic reception at Chicago, as a general letter of introduction and commendation to the American public, with full license to abuse missionaries and asperse the faith they preach ! One of these lecturers, already referred to as leader of the Brahmo-Somaj, who claims to represent "Indian theists," it is now proposed to place in the unique position of a missionary in his own land, contributions to be annually sent from this country for his support and the supply of publications to be used in spreading his doctrines !

Mohammedanism also undertook, shortly after the Parliament, to propagate its tenets. A Mr. Nabakoff, in New York, proposed to describe the progress of Islamism in the United States before a mixed audience of Persians and Turks, Englishmen and Americans. He did not say much about the spread of the Moslem faith, however ; he rather used the opportunity to assault the faith of Christ. He wrested Bishop Potter's word as to the

strength and superiority of Mohammedanism into an argument in its behalf, and that brought a rejoinder from the audience that there would be more converts from the false prophet to Christ but for the death penalty attached to such conversion.

V. This Parliament of Religions was a mistake, *in substituting laxity for liberality*. Charity is not tolerance of error.

We have heard of a certain man who described the change in his condition after conversion by saying, "Before that I loved the devil and hated the Lord; *now I love them both.*" Is it no misconception of the love which is the royal law, if we construe it as implying indifference to fundamental distinctions? Does charity preside in a conclave where the religion of Christ sits without protest on equal terms with many whose tenets and practices can be traced only to the devil whom they worship?

It is all well enough to talk in vague encomium about the "light of Asia;" but the fact still remains that, notwithstanding, dense darkness covers the lands where it shines. Bishop Brooks, the broad churchman, greatly disappointed some of his "liberal" friends who expected him to deal very reverently with the ancient Oriental forms of faith and worship, when his "Letters of Travel" unveiled the enormity and deformity of heathenism, the debasing superstition and repulsive obscenity gilded over by religious names and worshipped in religious fanes. Even in the holy city, Benares, he stumbled at every step on a temple with a hideous idol, and ignorance muttering prayers to Vishnu or Siv.

Mrs. Isabella Bird Bishop writes :

"We are getting into a sort of milk-and-water view of heathenism; not of African heathenism alone, but of Buddhism, Hinduism, and Mohammedanism also. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When travelling in Asia it struck me very much how little we heard, how little we knew as to how sin is enthroned and deified and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. It is astonishing to find that there is scarcely a single thing that makes for righteousness in the life of the unchristianized nations. There is no public opinion interpenetrated by Christianity which condemns sin or wrong. There is an infinite degradation of both women and men. The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression, and official corruption. There are no sanctities of home, only a fearful looking for in the future of fiery indignation from some quarter, they know not what; a dread of everlasting rebirths into forms of obnoxious reptiles or insects, or of tortures which are infinite, and which are depicted in pictures of fiendish ingenuity."

VI. The crowning mistake of this Parliament of Religions was the fatal blunder of at least implying that *salvation is not in Christ alone*. And in so far, the Parliament was and still is the foe of Christian missions, and has already done measureless harm.

The Christian faith was there held up as one—albeit the *best*—among many religions. No doubt God "has in every nation those who work

righteousness and are accepted with Him ;” but it does not follow that this is in consequence of the false faiths prevailing among those nations ; it is, rather, in spite of them. If God is no respecter of persons, He is quite as little a respecter of the so-called religions of the Moslem, heathen, and pagan world.

Such parliaments will never turn men from errors and idols to serve the living and true God and to wait for His Son from heaven ; they will, rather, entrap victims of superstition in a false security, and lull them to sleep on the brink of ruin. What would Peter, John, Paul have said had they seen disciples in their day fraternizing, as co-religionists, with the heathen peoples against whom they testified, and degrading the God and Father of our Lord Jesus Christ to the level of Brahma and Buddha, Zoroaster and Confucius, and the mystic nonsense of theosophy !

We greatly mistake if the ultimate effect of this Parliament be not to make the followers of other systems arrogant and boastful, and raise new walls of adamant between Christian missionaries and those whom they seek to convert. While American “ Christians ” (?) are proposing to furnish means for the propagation of the Brahmo-Somaj, one of the teachers of this faith defines it as “ *Unitarianism plus spirituality*,” a definition which implies a thrust at Unitarianism as so deficient in the spiritual element as to need an imported article from India to supply the lack ! This is but one sample of the assumption and impertinence manifested by a sect abroad toward the very parties who at that moment extend the hand of fraternity. There is an acceptance of the proffered hand from before, and at the same moment a kick from behind !

Dr. Ashmore, of China, writing on “ The Aftermath of the Parliament,” says that “ these Hindu pundits, Mohammedan apostles, Buddhist priests, and Shinto “ right reverends,” as Dr. Barrows calls them, have come back to flaunt their garlands in the faces of Christian converts and boast of the triumph they achieved at the expense of missionary teachers.”

If this Parliament was a normal development, what room is there for any aggressive missions in the lands whence these delegates come ? At that gathering Christianity was seen apparently courting other forms of faith, as though needing somewhat to supplement and complement its own deficiencies. With what grace or even decency can such Christianity now turn about and push a vigorous campaign of conquest in the territory where such other faiths hold the fort !

Mrs. Besant, herself a devotee of esoteric Buddhism, boasts of the success of Hindu philosophy and theosophy : “ We have for years sent hosts of missionaries with millions of money to convert the Hindus, with very little success. Now they send over a few men at slight expense, and have converted everybody” !

The *Indian Standard* calls the Parliament of Religions “ a colossal mistake,” and remarks that the incidental good which may come from it will be far more than offset by positive and serious injuries. And it adds :

“ We are filled with mortification when we hear of the applause that greeted the empty platitudes with which skilful pleaders covered the weakness of their themes, and when we learn that the most popular speaker of the Parliament was the man whose shameless mendacity is shown up in the article elsewhere quoted from a Chicago newspaper. Saddest of all is the placid credulity with which even presumably wise men accept the statement that all religions hold in common at least the two great truths of the fatherhood of God and the brotherhood of man. Will some one please tell us where they are to be found in the religions of India except as borrowed from Christianity ?”

There must be some reason for the vigorous protests which we have received in personal letters from leading missionaries of the world.

One, a veteran whose name and fame are world-wide, wrote, immediately after the first editorial article on the Parliament appeared in these pages :

“ I thank you for your article on the Parliament of Religions. It expresses exactly my views. It is timely, and you have done the work well. I never had the least sympathy with that Parliament, and consider it a mischief in every point of view. I should deem any participation on my part in such a parliament as treason to Jesus Christ, and would rather be burned at the stake a thousand times than be guilty of it.”

Another foreign missionary writes, thanking the editor for the plain testimony against the Parliament, and says :

“ The position taken will be criticised as narrow and exclusive, thereby turning the attention of Christian people from the measureless mischief which the Parliament has already done to the cause of Christ. . . . Missionaries, I have been told frequently, are too much prejudiced against non-Christian religions, and their opinions on this subject do not count for much (so it is supposed by the promoters of the Parliament) ; and this is why many of them have remained silent. Besides, those who promoted the movement were not disposed to listen to any advice from the missionaries. Had they done so, the Parliament would never have taken place, or would, at least, have assumed a very different character. Now that the experiment has been tried, it is no longer possible to deny the great injury done both at home and abroad. And it might be well once more to hear from the missionaries, who, I think with few exceptions, will be found to endorse every word that you have written.”

Few missionaries have deserved a higher rank, both for intelligence and charity, than Dr. William Ashmore ; yet no man has written more vigorously in remonstrance against the Parliament. He regards it as having surrounded these representatives of foreign faiths with a halo of glory never investing them in their own lands. This veteran in the Chinese field deserves to be heard ; and his words vindicate those who have conscientiously opposed this Parliament and any reproduction of it. He boldly says that at Chicago was figuratively repeated the offence of Baal-Peor :

“ Ministers of the faith of God's elect flirted with the daughters of Moab. Israel danced with Baal. If this had been because that historic head of a pagan system had uttered some sentiment in unison with the great essentials of our faith, or had spoken some of those ‘ inexpressible

longings' for a deliverer, of which we read so much and hear so little, an excuse might be made; but no, it was when he railed out his accusations which reflected on Christians and their work of missions. That intensifies the shame.

"You at home will have your ill harvest out of this—briers and thorns and thistles. Worst of all, the thorns and thistles will trouble most those who had nothing to do with the affair. But it is certain, further, that there will be an ill harvest out here. These men, so lauded in Chicago, are the resolute and persistent enemies of the salvation we preach. They, and the men of this class, stand between us and the millions and millions of votaries who follow them. They organize and mobilize resistance to the truth as it is in Jesus; they baffle us by their schemes; they ridicule us in their speeches. Nor is this because they do not know; they do know what we preach, and they hate it accordingly.

"The Buddhist hates the idea that a man can be saved only by the merit of Christ; he scorns the idea of a living God. The Hindu hates and scorns the brotherhood of disciples in Christ Jesus; he hates with a bitter hatred any challenge of his lordly self-sufficiency. Now the men who come back from Chicago will have a wonderful story to tell of their reception. It will be exaggerated immensely in the repetition. They will tell what the newspapers said; they will tell how they were applauded; they will tell how the crowd almost fought to get near them to touch the hem of their garments; they will tell how their high-priests were saluted by the highest titles in vogue among Christians at home; how the spirit of Buddha was represented as hovering over the place equally with the Spirit of Christ, and how they themselves, one and all, Buddhists, Hindus, Mohammedans, agnostics alike, were hailed as envoys extraordinary and ministers plenipotentiary in the kingdom of God. All this will be told and magnified, until it will appear that a multitude of the American people are ready for Buddhism, and that American missionaries have sadly misrepresented the land they came from. To these stories hundreds of thousands of Buddhist priests in India, Ceylon, Burma, Siam, China, Japan, and Thibet will become the absorbed listeners. For years to come it will be slowly percolating through the three or four hundred millions who are under the influence of Buddhism, and working mischief which the good Christian men who got up that kind of a Parliament of Religions could never have foreseen.

"And now one thing is certain. Missionaries out here must gird themselves for a fresh struggle. The Chicago Parliament will render it necessary. Heathenism gets an occasional bolstering up from the West. Sir Edwin Arnold, Madame Blavatsky, Colonel Olcott, and various others have done a little. But the stimulus they have given will be as nothing compared with that which the Buddhist priesthood will derive from the work of Dr. Barrows, Mr. Bonney and their 'advisories.'

"In Japan the effect will be seen first and strongest of all. There are eighty thousand priests there—so it is said—and they are on the alert. They have been in a panic of late, but they have been rallying their forces. Now a high-priest comes back to them laden with honors received from a land that sends out missionaries; aye, and honors bestowed by Christian preachers—headlights in Zion. Let the missionaries abate their claims. The men who went abroad as representatives of the Buddhist and Shinto faiths in Japan have been hailed as 'ministers plenipotentiary of the kingdom of God.'

"We deny it. We deny it utterly. They are not 'envoys extraordi-

nary and ministers plenipotentiary of the kingdom of God' at all. Who made them such? Where and what are their credentials? We challenge their friends to the proof. None of all the great missionary body ever laid claim to, or would accept, such an arrogant designation. Not even the mighty Paul would talk that way. An 'ambassador for Christ,' he did once call himself—and only once—but an 'envoy extraordinary and a minister plenipotentiary'—never!

"If these Buddhist and Shinto priests, who were panegyriized and canonized in Chicago under Dr. Barrows' supervision, are ministers plenipotentiary of the kingdom of God, then so are the hundreds of thousands of priests, monks, bonzes, and fakirs behind them whom they represented. Ministers of the kingdom of God, forsooth! Say that to a missionary who has lived among these priests, and who knows their ways, their manners of doctrine, their idleness, their pride, their hypocrisy, their falsehoods, their blasphemous acceptance of personal worship and their dissolute habits of life! Those old questions of the Apostle Paul are not yet superseded. We quote them again. He that hath ears to hear, let him hear: 'What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? What part hath he that believeth with an infidel? What agreement hath the temple of God with idols?' The apostle varies the question under five different forms. He is in earnest in what he says."

In *The Independent* was published a letter from Rev. J. L. Dearing, a Baptist missionary in Japan, which shows one instalment of the evil results of the Parliament. It should be put on record:

"The Buddhist representatives from Japan in attendance at the Parliament of Religions have returned, and their reports show what effect the great convention really had upon the representatives of the various religions there assembled, and also what the second-hand effect is upon the people who listen to the reports brought back. Soon after the return of the Buddhist orators and representative men a public meeting was called under the auspices of the Buddhist Young Men's Association in Yokohama, an organization copied after the Young Men's Christian Association. Some seven hundred people were gathered in one of the largest theatres in town, and from ten o'clock in the morning till about seven at night continuous addresses were given by one after another, recounting the reception they had received and the impression the meetings had made upon them.

"The two chief speakers were Bourin Yatsubuchi and Shaku Soyen. The former is a priest of Kamakura, and a graduate of the college of which Mr. Fukuzawa is the head in Tokyo, a man well versed in modern learning and a scholar of no mean ability. He was one of the speakers at the Parliament in Chicago. Shaku Soyen, also one of the speakers at Chicago, is a great scholar, and is regarded as the most talented priest in Kiushiu. Some eight others occupied some time in giving their impressions. Among the statements that were made by the priests were the following:

"When we received the invitation to attend the Parliament of Religions our Buddhist organizations would not send us as representatives of the sect. The great majority believed that it was a shrewd move on the part of Christians to get us there and then hold us up to ridicule or try to convert us. We accordingly went as individuals. But it was a wonderful surprise which awaited us. Our ideas were all mistaken. The Parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our

religion, and to learn what the best religion is. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity and were ready to accept the teachings of our superior religion.'

"These remarks and more like them were received with great applause by the enthusiastic audience. They will be thoroughly believed by the masses of the people, for whose benefit meetings are to be held here and there throughout Japan to spread these interesting reports. The educated classes, as a rule, know too much to believe such statements, but the effect upon the lower classes will be to strengthen the power of Buddhism and to neutralize the influence of missionaries and native Christians.

"Said an earnest, intelligent young Japanese Christian man: 'How could American Christians make so great a mistake as to hold such a meeting and injure Christianity as the influence of those meetings will do in Japan?'"

"With charity toward all and malice toward none," we now dismiss the Parliament of Religions from these pages, praying God that such a gathering may never again give occasion to the enemies of the Lord to blaspheme!

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## BABISM—ITS DOCTRINES AND RELATION TO MISSION WORK.

BY REV. J. H. SHEDD, D.D., OROOMIAH, PERSIA.

In the Parliament of Religions Mormonism was not represented. In the opinion of some it should have been, for it purports to be a message from God and it has many myriads of followers. The same is true of Babism, the new religion of Persia. It is a product of the present century; it claims to be a new revelation; it has its own literature and martyrs and enthusiastic propagandists and many myriads of believers. If one is to judge between the coarse deceptions of Joe Smith and the gentle character of the founder of Babism, the palm must be given to the latter. The latest expounder of this faith is Edward Granville Browne, of Cambridge University. He is in sympathy with Persian life and modes of thought, and has a most amiable feeling toward the Babis. He spent a year in Persia, living mostly among them, and visited Beha in Acre, and has given us a full explanation of their books and spirit. See his "Year among the Persians" and "Traveller's Narrative to Illustrate the Episode of the Bab;" also the Journal of the Royal Asiatic Society for 1889 and 1892. A good review of these works is given in the *New York Independent*, May 17th, 1894.

It is not my purpose to reproduce the history here, except in outline sufficient to give the reader a basis for understanding the doctrines and bearings of this new faith.

The two personages upon whom the faith is founded are Mirza Ali

Mohammed, born 1820, died 1850, the Bab ; and Mirza Hussein Ali, born 1817, died 1892, called Beha.

The series of causes leading to this movement must be sought in the Persian form of Islam. Persia is the land of the twelve Imams, Ali and eleven of his descendants. They are supposed to possess a peculiar Divine ingredient in their creation, the *nur* or light from the Divine essence. The yearly passion play keeps alive the love of Imam Hussein. The twelfth Imam, called the Mahdi, or guide, is believed to have disappeared and to live in concealment, one day to come forth with a splendor and power that shall dazzle and subdue the world. The longing expectation of the Persians is the reappearance of the Mahdi. The shrines of several of the Imams are at Kerbela, near Bagdad, and there is the central school of the Sheah sect. Every age new expounders of the Imamat arise with new theories, and often with the wildest vagaries. Sheikh Akhmed was one who taught early in the present century. He was a genius in speculation, and gave name to the sect called *Sheikhis*. His doctrine was that if we could but discover the key we should find all knowledge locked up in the Koran. To discover the inner meaning of the Koran he applied cabalistic methods to the Arabic letters. He exalted Ali to a place of worship and as God's agent in the creation of the heavens and the earth. He was sure that the Imams visited him in his dreams and gave him special communications of their will, and he hinted that the Mahdi would soon return. When he died in 1826 his pupil, Hadji Seyyed Kazim, received his mantle, and raised a more intense expectation of the speedy appearance of the Mahdi. Among those who attended his lectures and drank deepest of his teaching was Mirza Ali Mohammed, the Bab. In the Sheikhi teaching Mr. Browne notes three points : " Extreme veneration for the Imams, who are regarded as incarnate attributes of God ; the belief in spiritual communication with them and instruction from them ; and the denial of a material resurrection in the sense held by Mohammedan theologians." Here was in part the germ from which the Bab developed his system. Another germ was the ever-recurring pantheistic longings of the Persian poets, especially in the Mesnevi. The fatalism of the Koran is but a form of pantheism, for God is the sole agent in both the good and the evil in the world. The mysticism of Persian poets charms the meditative mind to accept and enjoy the conception it presents of God, as essentially and ineffably pure, holy, and beautiful, and to long for absorption as waves on the surface of being into the ocean that is God.

The following is an outline of the careers of the Bab and of Beha :

October 9th, 1820, born at Shiraz, Ali Mohammed. In his boyhood he was amiable and given to thought.

1837 was sent to Bushire to conduct his father's mercantile business. Soon after made a pilgrimage to Mecca and thence to the shrines near Bagdad. Here he became the disciple of Hadji Seyyed Kazim.

1843 died Hadji Seyyed Kazim. The question arose who among his

pupils should be his successor. Some followed Karim Khan, of Kirman, who still is the head of the Sheikhis and bitter enemy of the Babis. Ali Mohammed returned to Shiraz and made another pilgrimage to Arabia. He wrote a treatise on pilgrimages.

May 23d, 1844, at Shiraz, he announced himself as the successor of his teacher, and as, moreover, the *Bab* or gate to the true knowledge of God. About this time he compiled two works in Arabic expounding his doctrine; won his first disciples from among his fellow-pupils of Seyyed Kazim, and sent them to propagate his doctrines.

September, 1845. By this time the Mohammedan clergy were alarmed at the spread of the new sect and secured his arrest.

1846. A plague broke out in Shiraz, and in the confusion the Bab escaped to Ispahan and was well received by the governor there.

1847. This governor died, and his successor arrested the Bab and sent him to Teheran. Near Teheran a number of believers came out to meet him. Among them was Mirza Hussein Ali, then aged thirty, afterward called Beha.

The king, Mohammed Shah, fearing to keep the Bab among his disciples, sent him to the remote castle of Maku, near Mount Ararat, where he remained in prison till near the time of his death.

October 5th, 1848. Mohammed Shah died and was succeeded by the present king, Nasuru Deen Shah. Formidable insurrections of Babis arose in Mazanderan, at Yezd, Niriz, and Zengan. Thousands of the Babis died fighting with reckless daring, especially in Zengan, where they defied the power of the Shah for several months. Meanwhile, the Bab in his imprisonment composed his voluminous works.

1850. The government at Teheran determined to strike terror into the ranks of the Babis by putting to death their head. He was removed for a time to Chara, a castle near Salmas and Oroomiah, thence was taken *via* Oroomiah to Tabreez.

July 15th, 1850. The Bab was executed in Tabreez. He and one of his disciples were suspended by ropes, and a file of Christian soldiers of Oroomiah fired a volley. When the smoke cleared away the dead body of the disciple was there, but the Bab was gone. The bullets had cut the rope and freed him. If he had cast himself on the people and appealed to his escape as miraculous, the sympathy was so great that probably he would have been saved by the people; but he fled into a guard house, was soon discovered, and at the second volley he died.

Mirza Yahya, under the title of *Subh i Ezel* (morning of eternity), became the Bab's successor. He is younger half-brother of Beha, and still lives in exile in Cyprus.

1852. Three Babis attempt to assassinate the Shah. This results in more severe persecution. The leading believers are put to death or widely scattered. The poetess and heroine, Kurratu l'Ain, is among the martyrs. Mirza Hussein Ali narrowly escapes the same fate.

1852-62. The chiefs reside in Bagdad. Subh i Ezel is the recognized head, but his brother (Beha) takes the most prominent part in the organization and conduct of affairs. He wrote the "Ikan," an apology of the new faith, which is regarded as very able and convincing.

1863. The Turkish Government at the request of the Persians removed the Babism from Bagdad to Constantinople and thence to Adrianople.

1865. Mirza Hussein Ali announced himself to be the one predicted by the Bab. He takes the title *Beha Ullah* (glory or brightness of God). He calls upon his brother, Subh i Ezel, to accept his claim, and a very bitter feud breaks out between the two factions called Ezelis and Behais. Two of the former and one of the latter were killed.

1867. The Turks decided to separate the two factions. The Ezelis were removed to Cyprus, the Behais to Acre, in Syria.

1867-92. Beha resides at Acre in a palace surrounded by orange gardens and provided with every luxury by his followers and visited by them. His epistles and messengers visit every part of Persia and Asia Minor.

May 16th, 1892. Beha passes away and is succeeded by one of his sons.

#### THE BOOKS AND DOCTRINES OF THE BABIS.

The genesis of the Bab's teaching we have already discovered in what he learned of the Sheikhi doctors mentioned above, and from the mystic poets. The gross corruptions and cruelty of the Sheah or Persian established religion furnished the occasion and prepared the soil for the attempted reform.

The writings of the Bab are said to number more than a hundred treatises, including many thousand stanzas of poetry.

The books that specially claim attention are :

1. "Ziyaret Name," written before he claimed to be the Bab. It gives instruction as to the mode of worship at the shrines. Besides this it is the expression of an ardent enthusiast who pours out his longings for the Imam Mahdi. "Where are the days of your empire that I may struggle for you? Where are the days of your glory that I may obtain the blessing of seeing your face? Where are the days of your kingdom that I may take revenge for you on your enemies? Where are the days of your manifestation that I may be free from all except thee (absorbed in thee)?" etc. The young man soon believes that he has the special favor and fellowship of the Imams.

2. A commentary or treatise on the Sura of the Koran called Joseph, written in Shiraz. In this Ali Mohammed declares himself to be inspired, to be the Bab. He does not renounce Islam, but claims that a true knowledge of Islam must come through the Bab. He says that God has placed within his grasp the kingdoms of heaven and earth. He presents himself as a prophet, and appeals to the book he is writing as proof of prophetic

inspiration, that he is able to write hour after hour, composing the most exalted verses by the thousand and on the most exalted themes, the Divine being and attributes. He also directs his followers to rules of life very different from Moslem practice. Divorce and smoking are forbidden. The food of Jews and Christians is counted pure, etc.

3. "The Beyan" or "Exposition," written in Maku. It is the ultimate doctrine of the Bab. His title now is *Nukhta U'la*, first point, or *Nukhta i Beyan*, point of revelation or exposition. A positive system of doctrine and precept is set forth. The doctrine of God is explained at length. The essence of God has existed from all eternity in unapproachable glory and purity. No one has known it as it should be known. No one has praised it as it should be praised. From it has preceded creation, which has no beginning and shall have no end that we can express. Eternal in duration the creation is subordinate in causation, is the emanation of the Divine essence. As the Divine essence is beyond our knowledge, the primal will has incarnated itself from time to time to suit the understanding of mankind. These incarnations are the prophets, an unknown number in the past, as there will be in the future. That primal will spoke through other prophets in the past and speaks now through the Nukhta—*i.e.*, the Bab, and will speak again through "him whom God shall manifest." The primal will is like the sun, which rises and sets, but is in reality the same sun, not a different sun to-day from the sun of yesterday. So each prophet is a new day or manifestation, the same essence, the undivided unit of being. The evidence of a prophet is not miracles so much as the efficiency of his words. "When God wishes to create anything He says 'Be,' and it is. The word of a prophet has the same quality: what he says comes to pass. Mohammed said, 'Make a pilgrimage to Mecca,' and each year brings thousands flocking thither. He said, 'Fast in Ramazan,' and millions obey him year by year. The word of the Nukhta is as powerful to change and construction as the word of Mohammed."

The doctrine that no revelation is final is strongly enforced. One great mistake of Christians and Moslems, it is alleged, has been this, that there is no more to follow. Each prophet is fitted to reveal the primal will for a time, to be followed by another with a fuller utterance. In the childhood of the race all truth was taught by parables and figures. Good is shown to be pleasant and evil, bitter in their results by comparisons. Good men after death are to enter beautiful gardens with all possible delights. The wicked are to enter the torments of consuming fire. But the world has now reached a stage when the true meaning of paradise and hell can be disclosed. Paradise is the joy of belief in the manifestation of God and attaining the perfection of one's being. The perfection of a thing is its paradise. Hell is unbelief and the state of imperfection which it imposes.

The doctrine as to the future life is obscure and transcendental. The worship of God is to be freed from all hope of reward. Perfection will

follow, but how this perfection is reached, whether by stages of transmigration or by absorption in the primal good or in some other way, is not made plain. It is certain that the Bab and his followers had no fear of death. They went to martyrdom singing and exulting, but it is hard to see what it was sustained them in such trials. It was allegiance to the Bab, but just what hopes did he offer them that gave them exultation in death? It was not the hope of the Christian martyr nor the paradise of Islam, but rather a pantheistic disregard of life.

In the Beyan the prophecy is prevalent of another to follow the Bab, called "Him whom God shall manifest." The ordinances and precepts of the new faith all have reference to this coming personage, and prayers are offered that he may not suffer as the Bab suffered. There is a humility and self-renunciation displayed which reminds one of John the Baptist as the forerunner of Christ.

The whole round of religious duties is changed to suit a new calendar. A cabalistic power is given to the Arabic letters somewhat after the teaching of Sheikh Akhmed. The chapters of the Beyan are in groups of 19, and this is made the sacred number. Alif stands for *one*. The Arabic name for *one* is *Vahid*. The numerical values of the letters in *Vahid* make the sum 19, and several other formulas are worked out to the same result. The number 1 denotes the uncreated and unknowable essence of God, and this 1 added to the sum of the letters of *Hayz* (the living) gives the sacred number 19. Multiply 19 by 19 and 361 is the result, which again equals the Arabic formula for *all things* plus the initial one. The Bab is the *point*, the initial one, and 18 of his followers are made apostles to complete the sacred number. The year has 19 months of 19 days each, with four days thrown in, just before the vernal equinox, as feast days. Chronology and religion are readjusted on this plan.

There is the strongest assurance given of the ultimate triumph of the new faith. The empires of the future are to be Babi. Church and State are combined, and there is no place for unbelievers, but they are not placed under the hard condition imposed by Islam upon subject races. The central provinces, of the Utopia that floated before the Bab's mind, are in Persia, and each province is given a peculiar place and name. It is a scheme that might satisfy the aspirations of socialism. There is a community of brotherly love; dignity combined with courtesy; leisure with labor; the cultivation of all useful arts and the prohibition of all that is useless; elevation of woman; general elementary education; provision for the poor; strict prohibition of mendicancy and tramps; children to be treated with gentleness, animals with kindness; no persecution for conscience' sake. Such are the leading features of the Beyan.

4. Another work is ascribed to the Bab called the "Seven Proofs," afterward enlarged by Beha and called "Ikan," or Assurance. It is the only book of the Babis which they have printed. The copies are brought from India not for public sale, but kept in the hands of leading men to be

given to inquirers as may be safe for a proscribed religion. Mr. Browne has given the line of argument as follows. After stating the doctrines of God as to His essence, of His creation, and of the prophets or manifestations of the primal will, a passage is quoted from the Koran in which Mohammed says : " As to the prophets, I (am they)"—that is, Mohammed was the same in essence as the preceding incarnations of the primal will.

" In each manifestation word was given of the following one. The Jews were told to expect a Messiah, but when He came as Jesus they rejected Him, because they had imagined His coming in a different way. So the followers of Christ were told to expect His return ; yet when He returned as Mohammed they failed to recognize Him, and are to this day expecting His coming. So the Mohammedans are expecting the coming of Imam Mahdi, yet when he *has* come they refuse to recognize him, because the manner of his coming does not correspond with their own vain imaginings of how he ought to come."

Then he says to the Moslems : " You blame the Jews because they did not accept Christ as the promised Messiah. You also condemn the Christians because they did not recognize Mohammed as the promised comforter or paraclete, although Christ had clearly said, ' One shall come after Me whose name is Akhmed.' \* The prodigies expected at the return of the promised one are explained figuratively. By the sun, for example, is meant the primal will manifesting itself in the prophet of the age ; by the moon and stars are meant his companions and the teachers of his religion. The end of the world is the end of the manifestation, when the cycle is completed, and *the sun shall be darkened and the stars shall fall from heaven*—that is, the last manifestation is abrogated, the last sacred book is closed, the priests or mullahs who expounded this book fall from their high place, because the new revelation is given. This is the meaning of the verse in the Koran, ' When the sun shall be folded up and the stars shall fall,' and of similar passages.

" Now the Moslems blame the Jews and Christians, yet act in precisely the same way themselves, urging as a reason for not accepting the new manifestation that the expected signs of the Imam's coming have not appeared."

Then follows an argument to prove that the claims of the Bab are as strong as those of Mohammed as to style of composition and power and excellence of doctrine. The line of reasoning is very strong and convincing in the view of the Babis, and its cogency is felt by the Moslems. Few of the latter are ready to meet a Babi missionary in fair discussion. The same line of argument adopted is used in dealing with Jews, Christians, or Zoroastrians. The new faith is broad enough to include Zoroaster among the prophets, for his words were words of power to his followers.

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\* These words are based on the promise of Christ as to the Comforter, the *Paraclete*. For this word the Moslems would substitute *Periklitos*, which corresponds in meaning with Akhmed or Mohammed. (Praised, lauded.)

After the death of the Bab in 1850 there are no extant writings of importance, till 1865 the announcement of Beha was made claiming to be the one whom God shall manifest. He had expanded the "Seven Proofs" into the "Ikan" before this, but there is no positive proof of it. After this he became a very voluminous writer of epistles to his followers in Persia. He became in their eyes, and claimed to be, the incarnation of the Deity, the Lord of the attributes or centre of the revelation of the Divine essence, perfect in humanity, the One whom God shall manifest, Christ and the Paraclete returned, God the Father in short, the fulness of God manifest in the flesh. He also identified himself with previous prophets, especially with the Bab, that he himself suffered in Tabreez, and his spirit returned to the supreme associate.

Besides these epistles to his followers he addressed to kings and rulers various documents. His appeal to the Shah of Persia in behalf of toleration for his followers is a well-reasoned and cogent plea. He sent letters to the Grand Vizier of the Sultan, to the Pope, to Napoleon III., to the Emperor of Russia, and to Queen Victoria. For some reason he was displeased with the Emperor of Germany, and ventured to predict that dire calamities will fall upon the capital beyond the Rhine.

The only systematic work is called "The Most Holy Tablet." This prescribes more fully the rules for the new religion, but adds no new doctrine to the system of the Bab. The times of prayer and of fasts and feasts are given, places of worship are to have no images or pictures, the dead are to be buried with much ceremonial pomp, pilgrimages are few, very elaborate rules for inheritance are laid down, slavery forbidden, the civilization of the West enjoined in many particulars, the kings of the earth are exhorted. The claim is made that the treatise is not one of scientific production, it is beyond the power of science, the revelation of God Himself, and, hence, above all criticism.

For one whose pretensions are so superlative, the performance is very meagre. There is no transcendent excellence apparent to mark the advance of revelation. Possibly if the Son of God had not appeared in Jesus Christ, and become the Alpha and Omega of human hopes and salvation, such a system might become another "Light of Asia;" but since Christ has come, the same yesterday, to-day, and forever, there can be no comparison between Babism and Christianity.

It remains to inquire what is *the relation of Babism to the missionary work.*

When the Bab passed through Oroomiah in 1850 on his way to his execution, the missionaries watched the excitement with great interest. The crowds of people were ready to receive him as the long-expected Imam, even the water in which he bathed was regarded as holy water. Since then the missionaries have ever had a strong desire to utilize the movement, but have found the Babis so satisfied or mystified with their own fanciful views, and so urgent in their argument for a fuller revelation

to suit the present age, that they felt no need of Christ. Our colporteurs have kept in touch with the different sects in all parts of the country and reported the Babis. The congenial field for Babism is not among the rough Turkish race of the north and west of Persia, but among the gentler Persian race of the south and east. The missionaries come from Ispahan and beyond. Two of them have been at Oroomiah for several weeks previous to this date. They have great assurance, and are ready to discuss with Jews, Christians, and Moslems, always with great caution lest they be betrayed to their enemies. Their arguments are from the Pentateuch, and especially from Daniel and Revelation for Jews and Christians, and from the Koran for Moslems. The Jews are not always proof against the infection. Some are said to believe, others are turned away from the true teachings of the Scriptures. In other places, especially in the darker regions where our colporteurs seldom penetrate, the Jews are much affected. Last year two of the colporteurs wrote from such places: "We must hasten to enlighten these Jews, or they will all fall in the snare." Babism offers the Jew a system non-persecuting, suiting his unitarian view of God, and nearer his hopes of an earthly Messiah and kingdom than Christianity. The Christian faith alone has the resources to meet the sophistries of the Babis. The argument of the Moslem is the sword, not reasoning from the Koran and traditions. I have heard of no case of a Christian's conversion to Babism or of a Babis conversion to Christianity. Is it because the chasm between the two faiths is impassible, or because the affinities have not yet been fully established? What shall be the attitude we take? Shall we consider the new creed, now accepted by many thousands of Persians, as for us or against us in the conflict with Islam?

On the favorable side we may mention:

1. It is a most radical reform that revolutionizes the established religion of Persia, and thus breaks down the barriers of intolerance and comes into sympathy with Christianity.

2. In practical duties, compared with Islam, it has a very liberal aspect. It is a protest against the hard legalism and Pharisaism of the mullahs. It exposes their intolerance and corruptions and scandalous vices, and teaches sincerity and gentleness, and thus is breaking down the civil and social system of the prevailing faith, and in so far is an ally of Christianity.

3. The adherents of the Bab claim a friendship and kinship with Christians on these common grounds. The following extract from Mr. Browne's record expresses this feeling in stronger terms, perhaps, than usual. "Yes," said the Babi, "we are much nearer to you in sympathy than the Mohammedans. To them you are unclean and accursed; if they associate with you it is only by overcoming their religious prejudices. But we are taught to regard all good men as clean and pure whatever their religion. With you Christians especially we have sympathy. Has it not struck you how similar were the life and death of our founder (whom we indeed believe to have been Christ Himself returned to earth) and the Founder of

your faith? Both were wise even in their childhood, beyond the comprehension of those around them; both were pure and blameless in their lives; both at last were done to death by a fanatical priesthood and a government alarmed at the love and devotion which they inspired in their disciples." This is very fairly spoken, but one is at a loss to know how far such language comes from the hope of winning converts. Mr. Browne is one much in love with Oriental mysticism, and one whom the Babis hoped to win over to their belief.

Beyond the points just mentioned I cannot see that Christians and Babis can have much in common.

#### THE UNFAVORABLE RELATIONS TO MISSION WORK.

1. The movement arose entirely outside of Christian influences. It is an outgrowth of Persian Mohammedanism, of the sect of the Sheikhis without a single doctrine derived from the New Testament. The face of Babism is not toward Christianity, but toward the pantheism of the East. It turns away from the God of Islam, who is an absolute monarch far removed from man and his needs. The Bab brings God near, but not through Christ by way of reconciliation, not by regarding God as a loving Father, who through the Son and Spirit is bringing us into fellowship with Himself. The Bab brings God near by pantheism. The universal spirit is manifested in all men. By self-renunciation and abstraction a man may escape the illusion of plurality and attain to the unity and blessedness of true being and say, "I am God." Christ said this, and so the Bab and Beha and so may others yet to come. This misty pantheism is harder for the missionary to deal with than the fatalistic unitarian conception of God presented by Islam.

2. The doctrine of manifestations renders the Babis insensible to Christian influence. They accept Christ most fully, and no one can go beyond them in praise of His Divine nature; but His mission has ended. The inconsistency of applying the same prediction to the Holy Spirit, to Mohammed, and to Beha is overcome by saying that the signs apply equally to all successive manifestations. The argument from the unapproachable personality of Christ is met by the statement that Beha is also a man of perfection, and that Christ showed indications of His weakness in His outcry in Gethsemane and on the cross. The cross of Christ is made of none effect. The phenomenon of the Bab and Beha eclipses the Sun of Righteousness.

This doctrine, taken with the fact that a new faith has a charm which for the time satisfies the religious need, renders the Babis difficult to reach. Through the darkness of pantheism they cannot see the need of a Saviour. The Moslems often feel a need and confess that their system has proved a failure, but the Babis are in the zeal and assurance of a new religion. They study the New Testament not as disciples to learn, but as partisans

to discover what will fortify their theory. All previous Scriptures are valuable to them only in so far as they testify to the new faith.

3. Their basis of morals is quite as far from our faith, perhaps farther removed than the doctrine of Islam. It has been truly said of Islam : " Mohammedan law is based on the theory that right and wrong depend on legal enactment. Moral acts have no inherent moral character. An act is right because God has commanded it, and wrong because He has forbidden it. God may abrogate or change His laws so that what was wrong may become right. So it is impossible to discuss the moral character of the prophet, because it is sufficient answer to any criticism to say that God commanded or expressly permitted those acts which in other men would be wrong. Thus God's moral nature is not known. There is no comprehension that God is a moral being doing what is right because it is right, that He could not be just and justify the sinner without an atonement made by the incarnation, sufferings, and death of Christ. Sin is not regarded as itself corruption, nor is there any need of regeneration and sanctification by the Holy Spirit before the soul can know the joy of the beatific vision." This statement applies with increased emphasis to the Babis. There is no clear distinction between good and evil, no perception of sin, they wander in the fog.

4. The Babist freedom runs to license, and hence as a reform leaves men worse rather than better. Mr. Browne found himself in the meshes of the opium habit in Kirman by yielding too freely to the influence of his Babi friends. The poetess *Kurratu Ain* praises opium, though Beha afterward forbid it. There is undoubtedly a generous fellowship in the Babi community, but there is no moral principle. Their missionaries have a doubtful reputation morally. There are no high and strong characters developed to lead the world in true reform, no high motives to virtue are developed. The seeds of its own destruction are in the system, and the best arguments against this as other errors will soon be its fruits.

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## THE EVANGELIZATION OF THE JEW.

BY J. E. MATHIESON, ESQ., LONDON, ENGLAND.

By this we do not mean the conversion of the whole nation, as predicted by St. Paul (Rom. 11 : 26, 27), " So all Israel shall be saved ; even as it is written, there shall come out of Zion the Deliverer ; *He shall turn away ungodliness* from Jacob ; and this is My covenant unto them *when I shall take away their sins.*" When a people's sins are all taken away they are turned from ungodliness ; then, and then only, can we speak of their conversion nationally—an experience as yet unrecorded, whether among Jews or Gentiles. But in the Jewish era and in this Gospel age alike there has been and there is " a remnant, according to the election of grace"

(Rom. 11 : 5) ; in Elijah's day only seven thousand out of the whole of the ten-tribed kingdom ; for as St. Paul, in Rom. 9 : 27, tells us, quoting from Isa. 10 : 22, " If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved." An interesting study will be found in collating all the passages which refer to the Jewish remnant.

And here will it be out of place to emphasize the elective character of this dispensation, whether as affecting Jews or Gentiles ? The above-quoted texts seem conclusive as regards the Jew, while Acts 15 : 14-18 gives us similar teaching as to what we are to expect in this present age and in the age to come—in this age, a gathering out of a minority to the name of Christ ; in the age to come, universal blessing : " Symeon hath rehearsed how first God did visit the Gentiles to take out of them a people for His name. And to this agree the words of the prophets ; as it is written, After these things I will return, and I will build again the tabernacle of David, which is fallen ; and I will set it up : that the residue of men may seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who maketh these things known from the beginning of the world." Until David's earthly kingdom and throne are again set up in the person of Jesus Christ as King in Jerusalem we need not expect a period of universal blessing for this world, of complete ingathering to the name of Jesus Christ. The same order is observed in Ps. 2 : 6, 8 ; it is not until God shall have fulfilled His promise : " Yet have I set My king upon My holy hill of Zion," that He will fulfil the supplementary promise, " Ask of Me, and I will give the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Revelation and history are at one in their seals set to this development of God's purpose ; salvation secured " in this age to some Jews, some Gentiles ; in the age to come, to all the Jews, all the Gentiles." And since God has " made these things known from the beginning of the world," we can only account for the ignorance of His great plan for Jew and Gentile by the woful neglect of the " prophetic word" by the majority of our teachers, notwithstanding the warning of St. Peter (2 Pet. 1 : 19), " Whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts."

But our suggested topic confines us for the present to " the lost sheep of the house of Israel," and how best to reach them with the message of salvation. I have no commission to enumerate the Gospel triumphs won over Jewish hearts, whether at Pentecost, when the whole saved company appear to have been Jews, nor during the personal experience of the apostles, whose mission was somewhat exclusively limited to their countrymen and largely confined to their own land ; and it is ever to be remembered that even St. Paul invariably sought out the Jews in all places whither he went, even though " apostle of the Gentiles." I have no materials at command that would enable me to recount the story of Jewish conversions

in all the intervening, even in the darkest ages. But considering the comparatively small numbers of the scattered nation during long ages of oppression, it appears more than probable that as large a percentage of conversions was secured, when effort was scripturally put forth, among Jews as among other peoples. If we could tabulate—and no man and no church is able to tabulate the numbers of the saved in our own day ; but if we might judge by the very large number of ministers of the Gospel of Jewish birth and upbringing who occupy pastoral charges to-day in this and other Protestant lands—we might fairly conclude that the Jewish mission is as productive of true conversion as are any other missions in Christendom or heathendom.

But with all the gracious proofs of blessed success in the Jewish mission to-day, these do not satisfy the longings of those who count the Jews “ beloved for their fathers’ sake,” and who deem it a high privilege and a first claim to seek to offer them the Gospel which we have received instrumentally through their Scriptures, and substitutionally through their kinsman, our adorable Saviour Jesus Christ. Any suggestions which can claim the Word of God as their guiding principle, even from one who has no experience in this most difficult of missions, may be helpful to those who have the arduous work in hand or in prospect.

It is to be borne in mind that the Jews are—in contrast to the Church of God—an earthly people with a great earthly history ; that their history has for ages been suspended ; that they possess meanwhile a vast possession of “ great and precious promises” of earthly restoration and blessing, including the promised personal reign of Jesus Christ as their King on “ the throne of His father David” (Luke 1 : 31, 32 ; Zeph. 3 : 14, 15), and full possession of the land promised to Abraham. The Church, gathered out from among Jews and Gentiles, is a heavenly people—even now “ in heavenly places” (Eph. 1 : 3 ; 2 : 6)—without the promise of even a rood of land in the coming earthly dominion of Christ ; He is never called their King, though they yield to Him the allegiance and homage of their hearts ; He is their Head, and they are one with Him ; they are to “ judge the world” (1 Cor. 6 : 2) ; to “ judge angels” (1 Cor. 6 : 3) ; to “ reign with Christ” (2 Tim. 2 : 12 ; Rev. 1 : 6 ; 20 : 4, 6) ; and this holds good of converted Jews equally with converted Gentiles. A believing Jew in conversion relinquishes his share, I take it, in mere earthly blessing promised to the nation, because he is raised to the higher sphere and placed, as it were, upon the throne with His Redeemer, and needs not to crave the inferior though undoubtedly grand position of his Jewish brethren in the millennial age, when Christ shall rule not only over a reunited and restored kingdom of the chosen race, but shall also be “ King over all the earth” (Zech. 14 : 9). Notwithstanding this abandonment of mere Jewish privilege and promise, it appears to me that the missionary to the Jews should give due prominence to every consideration likely to weigh with Jewish hearts in endeavoring to lead the individual Jew to Christ, and that while proclaiming clearly and fully

the Gospel of the grace of God, there should also be preached to him *the Gospel of the kingdom*. It may be that in past days neglect of this last-named "good news" may have hindered the acceptance of God's offer of mercy, which is for "the Jew first, and also for the Gentile." Silence concerning the glorious future of their people, in frequent reference to the unfulfilled promises of restoration and the future advent of their reigning Messiah, an ignoring of the dispensational differences between the Jew and the Greek, and a disallowing of the vast advantages accruing to Israel through the special favor of God—these and other things may have greatly barred the way to the entrance of the truth concerning the rejected, crucified, risen and ascended Saviour. How readily we Gentile believers, in our pride of place and privilege, forget what the apostle of the Gentiles takes occasion to emphasize: "What advantage, then, hath the Jew?" Much every way. First of all, that they were entrusted with the oracles of God: "Whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever. Amen" (Rom. 3:1, 2; 9:4, 5). Yes, we need to keep before the Jew the Gospel of the kingdom as well as the Gospel of the grace of God if we are to convince him that we fully comprehend all that belongs to his greatly favored and fearfully chastised people; and the assurance that we admit all that His prophets have spoken, not only of "the sufferings of Christ," but also of "the glory that should follow" (1 Pet. 1:2), will the better dispose him to give heed to the message of salvation. For in the conversion of a Jew there is certainly something different from, or at least something beyond, that which takes place when a Gentile is converted; in both there is the acceptance of the finished work of Jesus Christ, and the yielding of the heart to Him; but the Jew realizes, as we Gentiles cannot do, that this Saviour of the world, this Redeemer of mankind, has a special relationship to himself. Is there not with the Jew an added thrill of joy and a keener throb of sympathy in remembering that the once crucified and now glorified Lord is of near earthly kinship, and that at His coming again He will once more gather into one nation in the beloved land the whole of the unrepentant, because unbelieving, people; and that then (not till then) God, according to His promise, "will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication; and they shall look unto Me whom they have pierced" (Zech. 12:10)? St. Paul claimed to be "of the stock of Israel, of the tribe of Benjamin, and Hebrew of the Hebrews" (Phil. 3:5); but on occasion he could claim his privileges as a citizen in the Gentile empire under whose rule he was born (Acts 22:25-28); so, conversely, when a modern Jew accepts the heavenly citizenship (Phil. 3:20) he is not, he cannot be, forgetful of his illustrious pedigree and the still more illustrious future of his nation. We seem to possess, indeed, a two-edged sword in pressing upon the Jews the claims of Jesus of Naza-

reth ; not only may we offer Him to their acceptance as " the Saviour of all men, specially of them that believe " ( 1 Tim. 4 : 10 ), but we can press upon them " all that the prophets have spoken : ought not the Christ to suffer and to enter into His glory ? " ( Luke 24 : 25, 26. )

Again, may I diverge from my special topic in order to suggest whether, in missions to the thousand millions of heathen and Mohammedan peoples of our age, a proclamation of the Gospel of the kingdom might not effectively be linked with the Gospel of the grace of God ? What good news, what heart rest, what joyful hope to the toiling millions in the vast heathen empires of Asia, in blood-stained Africa, yea, also in lands nearer home, that the emperors, kings, and kinglets of this sin-stricken and devil-oppressed earth are to give place—and we believe soon—to the one Lord, the Prince of Peace, the King of Righteousness ( Ps. 72, *et passim* ) ! Would not a loud, united cry re-echo throughout the world. " Come, Lord Jesus, come quickly ! "

In missioning the Jews, appeals to Holy Scripture must necessarily, in the first instance, be limited to the Old Testament records, wherein may be found sufficient authority for pleading the Trinity of God, the Divine sonship of the promised Messiah, the prefigurement of His atoning and substitutionary work ere He comes to reign. It has well been remarked that a mere comma, dividing a sentence of prophetic Scripture, may represent long centuries of postponement ; thus our Saviour Himself, in the synagogue at Nazareth ( Luke 4 : 18, 19 ), " rightly *dividing* the Word of truth," claimed to be then and there enacting in grace the first part of the prophecy in Isa. 61 : 1, 2, leaving to its future fulfilment, at His coming again for judgment, the second part of that prophecy ; and the comma in that particular prophecy represents at least eighteen hundred and sixty years, for He has not yet come for judgment. And in like manner we can point out to our Jewish brethren the frequent close proximity of the predicted " sufferings of Christ and the glory that should follow " on the prophetic page ; and appeal to them on the ground of their belief in a future gloriously reigning King, to the necessary first fulfilment of predictions relating to His incarnation, sufferings, and death in the past ; for example, in Isa. 9 we have Christ's first and second comings distinctly set forth in close conjunction in verses 6 and 7 ; in Isa. 11, the first coming in verse 1, the second coming in verses 4-12 ; in the familiar Isa. 53, the coming to suffer in verses 2-10 ; the coming for joyful reign in verses 11 and 12. It is, we believe, strictly accurate to say that, while a multitude of passages refer solely to the coming glory of Christ, no passage refers to the first coming to suffer which is not immediately accompanied by promise concerning the glory that is yet to be revealed. What a striking parallel there is between the religious people of our Lord's time and the worldly Church of the present day ! The former rejected Him when He came in lowliness, deferring His reign ; to the latter the Master might well say, as St. Paul did to the Corinthian Church ( 1 Cor. 4 : 8 ), " Already ye are

filled, already ye are become rich, ye have reigned without us ;” and to the majority in the professing Church His coming would be a terror and a surprise.

In regard to the best method for prosecuting the mission to Israel, I know of none that can be an improvement upon our Lord’s, who “ called unto Him the twelve, and began to send them forth by two and two” (Mark 6 : 7), an example which seems to have been followed by the apostles and their companions as recorded in the Acts. The itinerant mission is our model if we seek to be guided by Him who is “ the power of God and the wisdom of God.” Mission stations, with costly buildings and a staff of local missionaries, are hindering as much as they are furthering the spread of the Gospel, whether among Jews or Gentiles ; resources and energies are expended upon a few centres, while the vast regions beyond remain unevangelized. A mission station is apt to become quite stationary, or, in plain English, to come to a standstill. It is not denied that stationary missions have produced some blessed results ; we can, for instance, recall with thankfulness that the Free Church of Scotland’s mission in Buda-Pesth in the last generation gave us Adolph Saphir, and at Breslau, in the present generation, gave us Hermann Warsawiak ; but we long to see scores of such Jewish witnesses called forth. Rabbi Lichtenstein and Joseph Rabinowitz were led to Christ through the written Word illuminated to them by the Holy Ghost without missionary intervention. Adolph Saphir,\* himself the fruit of the Jewish mission on the Continent, and therefore unlikely to be prejudiced against it, remarked once to the writer : “ The Jewish mission in Europe is neither to the Jew nor yet to the Gentile, but to the gentility.” I think it cannot be denied that the work of my dear friend, Rev. John Wilkinson, in pursuing the itinerant mission, with liberal free distribution of the New Testament in Hebrew, is working on the best possible lines ; while his voice is powerfully raised in recalling the Church of Christ to her duty toward God’s everlasting nation. Oh that a multitude of other grateful Christian hearts might be imbued with the spirit of the Evangelical prophet, “ For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest until her righteousness go forth as brightness, and her salvation as a lamp that burneth” (Isa. 62 : 1) !

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\* On hearing of the conversion of Saphir’s father and the other members of that family, the late Dr. Andrew Bonar, so noted for his quaint use of Holy Scripture, said this beginning of blessings in the Buda-Pesth mission beautifully fulfilled the prophecy in Isa. 54 : 2 : “ Behold, I will lay the foundations with sapphires.”

## THE MINISTRY OF WOMEN.

BY DR. A. J. GORDON.

The occasion for writing the following article is this : At a recent summer convention a young lady missionary had been appointed to give an account of her work at one of the public sessions. The scruples of certain of the delegates against a woman's addressing a mixed assembly were found to be so strong, however, that the lady was withdrawn from the programme, and further public participation in the conference confined to its male constituency.

The conscientious regard thus displayed for Paul's alleged injunction of silence in the church on the part of women, deserves our highest respect. But with a considerable knowledge of the nature and extent of woman's work on the missionary field, the writer has long believed that it is exceedingly important that that work, as now carried on, should either be justified from Scripture, or, if that were impossible, that it be so modified as to bring it into harmony with the exact requirements of the Word of God. For while it is true that many Christians believe that women are enjoined from publicly preaching the Gospel, either at home or abroad, it is certainly true that scores of missionary women are at present doing this very thing. They are telling out the good news of salvation to heathen men and women publicly and from house to house, to little groups gathered by the wayside, or to larger groups assembled in the *zayats*. It is not affirmed that a majority of women missionaries are engaged in this kind of work, but that scores are doing it, and doing it with the approval of the boards under which they are serving. If any one should raise the technical objection that because of its informal and colloquial character this is not preaching, we are ready to affirm that it comes much nearer the preaching enjoined in the great commission than does the reading of a theological disquisition from the pulpit on Sunday morning, or the discussion of some ethical or sociological question before a popular audience on Sunday evening.

But the purpose of this article is not to condemn the ministry of missionary women described above, or to suggest its modification, but rather to justify and vindicate both its propriety and authority by a critical examination of Scripture on the question at issue.

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In order to a right understanding of this subject, it is necessary for us to be reminded that we are living in the dispensation of the Spirit—a dispensation which differs most radically from that of the law which preceded it. As the day of Pentecost ushered in this new economy, so the prophecy of Joel, which Peter rehearsed on that day, outlined its great characteristic features. Let us briefly consider this prophecy :

- 17 And it shall be in the last days, saith God,  
 I will pour forth of my Spirit upon all flesh :  
 And your sons and your daughters shall prophesy,  
 And your young men shall see visions,  
 And your old men shall dream dreams :
- 18 Yea and on my servants and on my handmaidens in those days  
 Will I pour forth of my Spirit : and they shall prophesy.
- 19 And I will shew wonders in the heaven above,  
 And signs on the earth beneath ;

Blood, and fire, and vapor of smoke :

20 The sun shall be turned into darkness,  
And the moon into blood,  
Before the day of the Lord come,  
That great and notable *day* :

21 And it shall be, that whosoever shall call on the name of the Lord shall be saved. (Acts 2 : 17-24, R. V.)

It will be observed that four classes are here named as being brought into equal privileges under the outpoured Spirit :

1. *Jew and Gentile* : " All flesh " seems to be equivalent to " every one who " or " whosoever," named in the twenty-first verse. Paul expounds this phrase to mean both Jew and Gentile (Rom. 10 : 13) : " For there is no difference between the *Jew and the Greek*. . . . For whosoever shall call upon the name of the Lord shall be saved."

2. *Male and female* : " And your sons and your daughters shall prophesy."

3. *Old and young* : " Your young men shall see visions, and your old men shall dream dreams."

4. *Bondmen and bondmaidens* (*vide* R. V. margin) : " And on my *servants* and on my *handmaidens* in those days will I pour forth of My Spirit, and they shall prophesy."

Now, evidently these several classes are not mentioned without a definite intention and significance ; for Paul, in referring back to the great baptism through which the Church of the New Covenant was ushered in, says : " For in one Spirit were we all baptized into one body, whether *Jews or Greeks, whether bond or free*" (1 Cor. 12 : 13, R. V.). Here he enumerates two classes named in Joel's prophecy ; and in another passage he mentions three : " For as many of you as were baptized into Christ did put on Christ ; there can be neither *Jew nor Greek* ; there can be neither *bond nor free* ; there can be no *male and female* ; for ye are all one man in Christ Jesus" (Gal. 3 : 28, R. V.).

We often hear this phrase, " neither male nor female," quoted as though it were a rhetorical figure ; but we insist that the inference is just, that if the Gentile came into vastly higher privileges under grace than under the law, so did the woman ; for both are spoken of in the same category.

Here, then, we take our starting-point for the discussion. This prophecy of Joel, realized at Pentecost, is the *Magna Charta* of the Christian Church. It gives to woman a status in the Spirit hitherto unknown. And, as in civil legislation, no law can be enacted which conflicts with the constitution, so in Scripture we shall expect to find no text which denies to woman her divinely appointed rights in the New Dispensation.

" *Your sons and your daughters shall prophesy.*" Here is woman's equal warrant with man's for telling out the Gospel of the grace of God. So it seems, at least, for this word " prophesy " in the New Testament " signifies not merely to foretell future events, but to communicate re-

ligious truth in general under a Divine inspiration" (*viz* Hackett on "Acts," p. 49), and the spirit of prophecy was henceforth to rest, not upon the favored few, but upon the many, without regard to race, or age, or sex. All that we can gather from the New Testament use of this word leads us to believe that it embraces that faithful witnessing for Christ, that fervent telling out of the Gospel under the impulse of the Holy Spirit, which was found in the early Church, and is found just as truly among the faithful to-day.

Some, indeed, foreseeing whither such an admission might lead, have insisted on limiting the word "prophecy" to its highest meaning—that of inspired prediction or miraculous revelation—and have then affirmed that the age of miracles having ceased, therefore Joel's prophecy cannot be cited as authority for women's public witnessing for Christ to-day.

This method of reasoning has been repeatedly resorted to in similar exigencies of interpretation, but it has not proved satisfactory. When William Carey put his finger on the words, "Go ye into all the world and preach the Gospel to every creature," and asked if this command were not still binding on the Church, he was answered by his brethren: "No! The great commission was accompanied by the miraculous gift of tongues; this miracle has ceased in the Church, and therefore we cannot hope to succeed in such an enterprise unless God shall send another Pentecost." But Carey maintained that the power of the Spirit could be still depended on, as in the beginning, for carrying out the great commission; and a century of missions has vindicated the correctness of his judgment. When, within a few years, some thoughtful Christians have asked whether the promise, "The prayer of faith shall save the sick," is not still in force, the theologians have replied: "No; this refers to miraculous healing; and the age of miracles ended with the apostles." And now it is said that "prophecy" also belongs in the same catalogue of miraculous gifts which passed away with the apostles. It is certainly incumbent upon those who advocate this view to bring forward some evidence of its correctness from Scripture, which, after repeated challenges, they have failed to do, and must fail to do. Our greatest objection to the theory is, that it fails to make due recognition of the Holy Spirit's perpetual presence in the Church—a presence which implies the equal perpetuity of His gifts and endowments.

If, now, we turn to the history of the primitive Church, we find the practice corresponding to the prophecy. In the instance of Philip's household, we read: "Now this man had four daughters which did prophesy" (Acts 21:9); and in connection with the Church in Corinth we read: "Every woman praying and prophesying with her head unveiled" (1 Cor. 11:5); which passage we shall consider further on, only rejoicing as we pass that "praying" has not yet, like its yoke-fellow, "prophesying," been remanded exclusively to the apostolic age.

Having touched thus briefly on the positive side of this question, we

now proceed to consider the alleged prohibition of women's participation in the public meetings of the Church, found in the writings of Paul.

We shall examine, first, the crucial text contained in 1 Tim. 2 : 8-11 :

8 I desire therefore that men pray in every place, lifting up holy hands with-  
9 out wrath and doubting. In like manner that women adorn themselves  
in modest apparel with shamefastness and sobriety ; not with braided hair  
10 and gold or pearls or costly raiment ; but (which becometh women professing  
11 godliness) through good works. Let a woman learn in quietness with all sub-  
jection. But I permit not a woman to teach, nor to have dominion over a  
man, but to be in quietness, etc. (R. V.)

This passage has generally been regarded as perhaps the strongest and most decisive, for the silence of women in the Church. It would be very startling, therefore, were it shown that it really contains an exhortation to the orderly and decorous participation of women in public prayer. Yet such is the conclusion of some of the best exegetes.

By general consent the force of *Βούλομαι*, "I will," is carried over from the eighth verse into the ninth : "*I will that women*" (*vide* Alford). And what is it that the apostle will have women do ? The words, "*in like manner*," furnish a very suggestive hint toward one answer, and a very suggestive hindrance to another and common answer. Is it meant that he would have the men pray in every place, and the women, "*in like manner*," to be silent ? But where would be the similarity of conduct in the two instances ? Or does the intended likeness lie between the men's "lifting up holy hands," and the women's adorning themselves in modest apparel ? So unlikely is either one of these conclusions from the apostle's language, that, as Alford concedes, "Chrysostom and most commentators supply *προσεύχασθαι*, 'to pray,' in order to complete the sense." If they are right in so construing the passage—and we believe the *ἴσαύτως*, "in like manner," compels them to this course—then the meaning is unquestionable. "I will, therefore, that men pray everywhere, lifting up holy hands, etc. In like manner I will that women pray in modest apparel, etc."

In one of the most incisive and clearly reasoned pieces of exegesis with which we are acquainted, Wiesinger, the eminent commentator, thus interprets the passage, and, as it seems to us, clearly justifies his conclusions. We have not space to transfer his argument to these pages, but we may, in a few words, give a summary of it, mostly in his own language. He says :

"1. In the words '*in every place*' it is chiefly to be observed that it is public prayer and not secret prayer that is spoken of.

"2. The *προσεύχασθαι*, 'to pray,' is to be supplied in verse 9, and to be connected with '*in modest apparel* ;' so that this special injunction as to the conduct of women in prayer corresponds to that given to the men in the words '*lifting up holy hands*.' This verse, then, from the beginning, refers to prayer ; and what is said of the women in verses 9 and 10 is to be understood as referring primarily to public prayer.

“ 3. The transition in verse 11 from *γυναῖκας* to *γυνῆ* shows that the apostle now passes on to something new—viz., the relation of the married woman to her husband. She is to be in quietness rather than drawing attention to herself by public appearance ; to learn rather than to teach ; to be in subjection rather than in authority.”

In a word, our commentator finds no evidence from this passage that women were forbidden to pray in the public assemblies of the Church ; though reasoning back from the twelfth verse to those before, he considers that they may have been enjoined from public teaching. The latter question we shall consider further on.

The interpretation just given has strong presumption in its favor, from the likeness of the passage to another which we now consider :

4 Every man praying or prophesying, having his head covered, dishonoreth  
5 his head. But every woman praying or prophesying with her head unveiled dishonoreth her head. (1 Cor. 11 : 4, 5.)

By common consent the reference is here to public worship ; and the decorous manner of taking part therein is pointed out first for the man and then for the woman. “ Every woman praying or prophesying.” Bengel’s terse comment : “ *Therefore women were not excluded from these duties,*” is natural and reasonable. It is quite incredible, on the contrary, that the apostle should give himself the trouble to prune a custom which he desired to uproot, or that he should spend his breath in condemning a forbidden *method* of doing a forbidden thing. This passage is strikingly like the one just considered, in that the proper order of doing having been prescribed, first for the man, and then for the woman, it is impossible to conclude that the thing to be done is then enjoined only upon the one party, and forbidden to the other. If the “ in like manner” has proved such a barrier to commentators against finding an injunction for the silence of women in 1 Tim. 3 : 9, the unlike manner pointed out in this passage is not less difficult to be surmounted by those who hold that women are forbidden to participate in public worship. As the first passage has been shown to give sanction to woman’s praying in public, this one points not less strongly to her habit of both praying and prophesying in public.

We turn now to the only remaining passage which has been urged as decisive for the silence of women—viz., 1 Cor. 14 : 34, 35 :

34 Let the women keep silence in the churches : for it is not permitted unto  
35 them to speak ; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home : for it is shameful for a woman to speak in the church.

Here, again, the conduct of women in the church should be studied in relation to that of men if we would rightly understand the apostle’s teaching. Let us observe, then, that the injunction to silence is three times served in this chapter by the use of the same Greek word, *σιγάτω*, twice on men and once on women, and that in every case the silence commanded is conditional, not absolute.

“*Let him keep silence in the church*” (verse 28), it is said to one speaking with tongues, but on the condition that “there be no interpreter.” “*Let the first keep silence*” (verse 30), it is said of the prophets, “speaking by two or three ;” but it is on condition that “a revelation be made to another sitting by.”

“*Let the women keep silence in the church,*” it is said again, but it is evidently on condition of their interrupting the service with questions, since it is added, “for it is not permitted them to speak, . . . and if they would learn anything, let them ask their husbands at home.” This last clause takes the injunction clearly out of all reference to praying or prophesying, and shows—what the whole chapter indicates—that the apostle is here dealing with the various forms of disorder and confusion in the church ; not that he is repressing the decorous exercise of spiritual gifts, either by men or by women. If he were forbidding women to pray or to prophesy in public, as some argue, what could be more irrelevant or meaningless than his direction concerning the case : “If they will learn anything, let them ask their husbands at home” ?

In fine, we may reasonably insist that this text, as well as the others discussed above, be considered in the light of the entire New Testament teaching—the teaching of prophecy, the teaching of practice, and the teaching of contemporary history—if we would find the true meaning.

Dr. Jacob, in his admirable work, “The Ecclesiastical Polity of the New Testament,” considering the question after this broad method, thus candidly and, as it seems to us, justly, sums up the whole question : “A due consideration of this ministry of gifts in the earliest days of Christianity—those times of high and sanctified spiritual freedom—both shows and justifies the custom of the public ministration of women at that time in the Church. The very ground and title of this ministry being the acknowledged possession of some gift, and such gifts being bestowed on women as well as men, the former as well as the latter were allowed to use them in Christian assemblies. *This seems to me quite evident from Paul's words in 1 Cor. 11 : 5, where he strongly condemns the practice of women praying or prophesying with the head unveiled, without expressing the least objection to this public ministration on their part, but only finding fault with what was considered an unseemly attire for women thus publicly engaged.* The injunction contained in the same epistle (1 Cor. 14 : 34), ‘Let your women keep silence,’ etc., refers, as the context shows, not to prophesying or praying in the congregation, but to making remarks and asking questions about the words of others.”

On the whole, we may conclude, without over-confidence, that there is no Scripture which prohibits women from praying or prophesying in the public assemblies of the Church ; that, on the contrary, they seem to be exhorted to the first exercise by the word of the apostle (1 Tim. 2 : 9) ; while for prophesying they have the threefold warrant of inspired prediction (Acts 2 : 17), of primitive practice (Acts 21 : 9), and of apostolic provision (1 Cor. 11 : 4).\*

\* The following note, which we transcribe from Meyer's Commentary, seems to be a fair and well-balanced *résumé* of the case : “This passage (1 Tim. 2 : 8-11) does not distinctly forbid *προσευχασθαι* (to pray) to women ; it only distinctly forbids *διδάσκειν* (to teach) on their part. There is the same

As to the question of teaching, a difficulty arises which it is not easy to solve. If the apostle, in his words to Timothy, absolutely forbids a woman to teach and expound spiritual truth, then the remarkable instance of a woman doing this very thing at once occurs to the mind (Acts 18 : 26)—an instance of private teaching possibly, but endorsed and made conspicuously public by its insertion in the New Testament.

In view of this example, some have held that the statement in 1 Tim. 2 : 9, with the entire paragraph to which it belongs, refers to the married woman's domestic relations, and not to her public relations ; to her subjection to the teaching of her husband as against her dogmatic lording it over him. This is the view of Canon Garratt, in his excellent observations on the "Ministry of Women." Admit, however, that the prohibition is against public teaching ; what may it mean ? To teach and to govern are the special functions of the presbyter. The teacher and the pastor, named in the gifts to the Church (Eph. 4 : 11), Alford considers to be the same ; and the pastor is generally regarded as identical with the bishop. Now there is no instance in the New Testament of a woman being set over a church as bishop and teacher. The lack of such example would lead us to refrain from ordaining a woman as pastor of a Christian congregation. But if the Lord has fixed this limitation, we believe it to be grounded, not on her less favored position in the privileges of grace, but in the impediments to such service existing in nature itself.

It may be said against the conclusion which we have reached concerning the position of women, that the plain reading of the New Testament makes a different impression on the mind. That may be so on two grounds : first, on that of traditional bias ; and second, on that of unfair translation. Concerning the latter point, it would seem as though the translators of our common version wrought, at every point where this question occurs, under the shadow of Paul's imperative, "Let your women keep silence in the churches."

Let us take two illustrations from names found in that constellation of Christian women mentioned in Rom. 16 :

"I commend unto you Phœbe our sister, which is a servant of the church which is at Cenchreæ." So, according to the King James version, writes Paul. But the same word *διάκονος*, here translated "servant," is rendered "minister" when applied to Paul and Apollos (1 Cor. 3 : 5), and "deacon" when used of other male officers of the Church (1 Tim. 3 : 10, 12, 13). Why discriminate against Phœbe simply because she is a woman ? The word "servant" is correct for the general unofficial use of the term, as in Matt. 22 : 11 ; but if Phœbe were really a functionary of the Church, as we have a right to conclude, let her have the honor to which

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apparent contradiction between 1 Cor. 14 : 34, 35 and 1 Cor. 11 : 5, 13. While in the former passage *λαλεῖν* (to speak) is forbidden to women, in the latter *προσευχέσθαι* (to pray) and even *προφητεῖεν* (to prophesy) are presupposed as things done by women, and the apostle does not forbid it. The solution is that Paul wishes everything in the Church to be done decently and in order, while, on the other hand, he holds by the principle, "Quench not the Spirit."

she is entitled. If "Phœbe, a minister of the Church at Cenchreæ," sounds too bold, let the word be transliterated, and read, "Phœbe, a deacon"—a *deacon*, too, without the insipid termination "ess," of which there is no more need than that we should say "teacheress" or "doctress." This emendation "deaconess" has timidly crept into the margin of the Revised Version, thus adding prejudice to slight by the association which this name has with High Church sisterhoods and orders. It is wonderful how much there is in a name! "Phœbe, a *servant*," might suggest to an ordinary reader nothing more than the modern church drudge, who prepares sandwiches and coffee for an ecclesiastical sociable. To Canon Garratt, with his genial and enlightened view of woman's position in apostolic times, "Phœbe, a deacon," suggests a useful co-laborer of Paul, "travelling about on missionary and other labors of love."

Again, we read in the same chapter of Romans, "*Greet Priscilla and Aquila, my helpers in Christ Jesus.*" Notice the order here; the woman's name put first, as elsewhere (Acts 18 : 18 ; 2 Tim. 4 : 19). But when we turn to that very suggestive passage in Acts 18 : 26 we find the order reversed, and the man's name put first: "Whom, when Aquila and Priscilla had heard, they took him and expounded unto him the way of the Lord more perfectly." Yet this is conceded to be wrong, according to the best manuscripts. Evidently to some transcriber or critic the startling question presented itself: "Did not Paul say, 'I suffer not a woman to teach, nor to usurp authority over the man'?" but here a woman is actually taking the lead as theological teacher to Apollos, an eminent minister of the Gospel, and so far setting up her authority as to tell him that he is not thoroughly qualified for his work! This will never do; if the woman cannot be silent, she must at least be thrust into the background." And so the order is changed, and the man's name has stood first for generations of readers. The Revised Version has rectified the error, and the woman's name now leads.

But how natural is this story, and how perfectly accordant with subsequent Christian history! We can readily imagine that, after listening to this Alexandrian orator, Priscilla would say to her husband: "Yes, he is eloquent and mighty in the Scriptures; but do you not see that he lacks the secret of power?" And so they took him and instructed him concerning the baptism of the Holy Ghost, with the result that he who before had been mighty in the Scriptures, now "mightily convinced the Jews." How often has this scene been reproduced; as, *e.g.*, in the instance of Catherine of Siena instructing the corrupt clergy of her day in the things of the Spirit till they exclaimed in wonder, "Never man spake like this woman;" of Madame Guyon, who by her teaching made new men of scores of accomplished but unspiritual preachers of her time; of the humble woman of whom the evangelist Moody tells, who, on hearing some of his early sermons, admonished him of his need of the secret of power, and brought him under unspeakable obligation by teaching him of the same. It is evi-

dent that the Holy Spirit made this woman Priscilla a teacher of teachers, and that her theological chair has had many worthy incumbents through the subsequent Christian ages.

To follow still further the list of women workers mentioned in Rom. 16, we read: "Salute Tryphæna and Tryphosa, who labor in the Lord. Salute Persis the beloved, which labored much in the Lord" (verse 12). What was the work *in the Lord* which these so worthily wrought? Put with this quotation another: "Help those women which *labored with me in the Gospel*" (Phil. 4:3). Did they "labor in the Gospel" with the one restriction that they should not preach the Gospel? Did they "labor in the Lord" under sacred bonds to give no public witness for the Lord? "Ah! but there is that word of Paul to Timothy, 'Let the women learn in silence,'" says the plaintiff. No! It is not there. Here again we complain of an invidious translation. Rightly the Revised Version gives it: "Let a woman learn *in quietness*" (*ἡσυχία*), an admonition not at all inconsistent with decorous praying and witnessing in the Christian assembly. When *men* are admonished, the King James translators give the right rendering to the same word: "That with *quietness* they work and eat their own bread" (1 Thess. 3:12), an injunction which no reader would construe to mean that they should refrain from speaking during their labor and their eating.

As a woman is named among the deacons in this chapter, so it is more than probable that one is mentioned among the apostles. "Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles" (v. 7). Is Junia a feminine name? So it has been commonly held. But the *ἐν τοῖς ἀποστόλοις*, with which it stands connected, has led some to conclude that it is Junias, the name of a man. This is not impossible. Yet Chrysostom, who, as a Greek Father, ought to be taken as a high authority, makes this frank and unequivocal comment on the passage: "*How great is the devotion of this woman, that she should be counted worthy of the name of an apostle!*"

These are illustrations which might be considerably enlarged, of the shadow which Paul's supposed law of silence for women has cast upon the work of the early translators—a shadow which was even thrown back into the Old Testament, so that we read in the Common Version: "The Lord gave the word; great was the company of those that published it" (Ps. 68:11); while the Revised correctly gives it: "The Lord giveth the word; *the women that publish the tidings are a great host.*"

Whether we are right or wrong in our general conclusions, there are some very interesting lessons suggested by this subject:

Especially, the value of experience as an interpreter of Scripture. The final exegesis is not always to be found in the lexicon and grammar. The Spirit is in the Word; and the Spirit is also in the Church, the body of regenerate and sanctified believers. To follow the voice of the Church apart from that of the written Word has never proved safe; but, on the other hand,

it may be that we need to be admonished not to ignore the teaching of the deepest spiritual life of the Church in forming our conclusions concerning the meaning of Scripture. It cannot be denied that in every great spiritual awakening in the history of Protestantism the impulse for Christian women to pray and witness for Christ in the public assembly has been found irrepressible. It was so in the beginnings of the Society of Friends. It was so in the great evangelical revival associated with the names of Wesley and Whitfield. It has been so in that powerful *renaissance* of primitive Methodism known as the Salvation Army. It has been increasingly so in this era of modern missions and modern evangelism in which we are living. Observing this fact, and observing also the great blessing which has attended the ministry of consecrated women in heralding the Gospel, many thoughtful men have been led to examine the Word of God anew, to learn if it be really so that the Scriptures silence the testimony which the Spirit so signally blesses. To many it has been both a relief and a surprise to discover how little authority there is in the Word for repressing the witness of women in the public assembly, or for forbidding her to herald the Gospel to the unsaved. If this be so, it may be well for the plaintiffs in this case to beware lest, in silencing the voice of consecrated women, they may be resisting the Holy Ghost. The conjunction of these two admonitions of the apostle is significant: "Quench not the Spirit. Despise not prophesying" (1 Thess. 5 : 19).

The famous Edward Irving speaks thus pointedly on this subject: "Who am I that I should despise the gift of God, because it is in a woman, whom the Holy Ghost despiseth not? . . . That women have with men an equal distribution of spiritual gifts is not only manifest from the fact (Acts 2 ; 18 : 26 ; 21 : 9 ; 1 Cor. 11 : 3, etc.), but from the very words of the prophecy of Joel itself, which may well rebuke those vain and thoughtless people who make light of the Lord's work, because it appeareth among women. *I wish men would themselves be subject to the Word of God, before they lord it so over women's equal rights in the great outpouring of the Spirit*" (Works, v. 555).

As is demanded, we have preferred to forego all appeals to reason and sentiment in settling the question, and to rest it solely on a literal interpretation of Scripture. Yet we cannot refrain from questioning whether the spiritual intuition of the Church has not been far in advance of its exegesis in dealing with this subject. We will not refer to the usage prevailing in many of our most spiritual and evangelical churches, but will cite some conspicuous public instances.

Annie Taylor's missionary tour into Thibet has been the subject of world-wide comment. And now she is returning to that vast and perilous field with a considerable company of missionary recruits, both men and women, herself the leader of the expedition. In this enterprise of carrying the Gospel into the regions beyond, and preaching Christ to all classes, she is as full a missionary as was Paul, or Columba, or Boniface. Yet in

all the comments of the religious press we have never once heard the question raised as to whether, in thus acting, she were not stepping out of woman's sphere as defined in Scripture.

When before the Exeter Hall Missionary Conference in 1888, Secretary Murdock described the work of Mrs. Ingalls, of Burmah, declaring that, though not assuming ecclesiastical functions, yet by force of character on the one hand, and by the exigencies of the field on the other, she had come to be a virtual bishop over nearly a score of churches, training the native ministry in theology and homiletics, guiding the churches in the selection of pastors, and superintending the discipline of the congregations, the story evoked only applause, without a murmur of dissent from the distinguished body of missionary leaders who heard it.

When at that same conference, the representative of the Karen Mission having failed, it was asked whether there were any missionary present who could speak for that remarkable work, the reply was, "Only one, and she is a woman." She was unhesitatingly accepted as the speaker; and though at first demurring, she finally consented, and had the honor of addressing perhaps the most august array of missionary leaders which has convened in this century. The clear and distinct tones in which Mrs. Armstrong told her story did not suggest "silence;" but the modesty and reserve of her bearing completely answered to the Scripture requirement of "quietness." And though she had among her auditors missionary secretaries, Episcopal bishops, Oxford professors, and Edinburgh theologians, not the slightest indication of objection to her service was anywhere visible.

We vividly remember, in the early days of woman's work in the foreign field, how that brilliant missionary to China, Miss Adele Fielde, was recalled by her board because of the repeated complaints of the senior missionaries that in her work she was transcending her sphere as a woman. "It is reported that you have taken upon you to preach," was the charge read by the chairman; "is it so?" She replied by describing the vastness and destitution of her field—village after village, hamlet after hamlet, yet unreached by the Gospel—and then how, with a native woman, she had gone into the surrounding country, gathered groups of men, women, and children—whoever would come—and told out the story of the cross to them. "If this is preaching, I plead guilty to the charge," she said. "And have you ever been ordained to preach?" asked her examiner. "No," she replied, with great dignity and emphasis—"no; but I believe I have been foreordained." O woman! you have answered discreetly; and if any shall ask for your foreordination credentials, put your finger on the words of the prophet: "Your sons and your daughters shall prophesy," and the whole Church will vote to send you back unhampered to your work, as happily the Board did in this instance.

How slow are we to understand what is written! Simon Peter, who on the Day of Pentecost had rehearsed the great prophecy of the new dispensation, and announced that its fulfilment had begun, was yet so holden

of tradition that it took a special vision of the sheet descending from heaven to convince him that in the body of Christ "there can be neither Jew nor Gentile." And it has required another vision of a multitude of missionary women, let down by the Holy Spirit among the heathen, and publishing the Gospel to every tribe and kindred and people, to convince us that in that same body "there can be no male nor female." It is evident, however, that this extraordinary spectacle of ministering women has brought doubts to some conservative men as to "whereunto this thing may grow." Yet as believers in the sure word of prophecy, all has happened exactly according to the foreordained pattern, from the opening chapter of the new dispensation, when in the upper room "these all continued with one accord in prayer and supplication, *with the women*, and Mary the mother of Jesus, and with His brethren," to the closing chapter, now fulfilling, when "the women that publish the tidings are a great host."

The new economy is not as the old ; and the defendants in this case need not appeal to the examples of Miriam, and Deborah, and Huldah, and Anna the prophetess. These were exceptional instances under the old dispensation ; but she that is least in the kingdom of heaven is greater than they. And let the theologians who have recently written so dogmatically upon this subject consider whether it may not be possible that in this matter they are still under the law and not under grace ; and whether, in sight of the promised land of world-wide evangelization, they may not hear the voice of God saying : "*Moses, my servant, is dead* ; now, therefore, arise and go over this Jordan."

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## EDUCATION AND MISSIONS.\*

BY REV. WILLIAM MILLER, MADRAS, INDIA.

On missionary education, as on all other subjects, men have a right to their own methods of arguing. Most of your readers will see that to represent those who are engaged in Christian education as holding that "the heathen must go through some propædæutic dispensation of civilization to prepare them for the Gospel" is merely to travesty the principles on which Indian missions have for a long time past given to educational work a certain small proportion of their energies. The case is different when Dr. Gordon makes statements which are opposed to facts. I select two examples with which I am personally concerned.

Mr. Phillips, of Madras, is quoted as saying that there is organized opposition to Christianity, resulting "from the efforts of the Hindu graduates of our universities." This is treated as if it were equivalent to another

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\* Suggested by an article on "Education and Missions," by Dr. Gordon, republished from the *Review* in the *Indian Evangelical Review*.—W. M.

statement by Mr. Powell, of Narasaranapettah, to the effect that "the strongest organized opposition we have to encounter comes from Brahmans who are being, or who have been, educated in our Christian high schools and colleges." These two statements are widely different. The great bulk of university graduates have *not* been educated in Christian colleges. The supposed facts which are asserted by Mr. Powell and relied on by Dr. Gordon are the following two : " While preaching at Madras, one evening in November, 1889, I was interrupted by a band of students from the Christian college of that city, who flung quotations from Bradlaugh and other infidels into my face, to the effect that Christianity is a fraud, and Christians deceivers. After striving in vain to persuade them to desist, I was obliged to call in the police to prevent their breaking up the meeting." Again : " Not long ago six graduates of the Christian college at Madras, on receiving their degrees and taking leave of the principal, made public exhibition of their contempt of Christianity by tearing up their New Testaments and trampling them under their feet."

With regard to these statements, I remark (1) that, to the best of my belief, they are untrue even in a literal sense ; and (2) that even if they had been literally true, the way in which they are stated would still leave an absolutely false impression.

Permit me a few words under these two heads :

1. I am the principal of the college in question, yet this is the first time that I have heard of either of the two occurrences said to have taken place a good many years ago. No doubt students or schoolboys may have made disturbance at a meeting without its coming to my notice ; and I should be going beyond what I have authority for if I were positively to affirm that nothing like the first of the two things mentioned has ever taken place. I have no doubt that Mr. Powell's meeting was disturbed. I have no doubt that the disturbers told him that they belonged to the Christian college, and I have no doubt that he was ready to believe them when they said so. It does not, however, necessarily follow that the disturbers actually were students of this college. Those who made a disturbance of the kind would be not very unlikely to add, as they would suppose, to the annoyance of the speaker, by declaring that they belonged to the Christian college. However, I do not say that no boys connected with the college could possibly have been concerned in such a matter as Mr. Powell describes. It would be wonderful if some among a thousand schoolboys did not break out sometimes into mischief ; and I do not say that all even of the students of the college proper are everything that they ought to be. Only I think it strange that if the disturbance were so typical as is insinuated, I should not be hearing of such occurrences continual, instead of this being the first time that I have heard of even one. I think it strange, too, if the occurrence were so scandalous as is implied, that Mr. Powell should not have brought it to my notice when it happened. Nothing ever happened in my presence, or within my knowledge, which gives even a shadow of a founda-

tion for Mr. Powell's second statement. The story seems to be unadulterated fiction. I do not suppose that Mr. Powell invented it. Doubtless he has heard it and readily believed it ; but so far as my knowledge goes, the statement which I have quoted is, even in the direct and literal sense, a falsehood.

2. But it is still more important to point out that even if these two statements were as accurate in a literal sense as I believe them to be inaccurate, they are, nevertheless, so used in the article before me as to leave an absolutely false impression. The impression which it is intended to leave is that vulgar hatred and contempt for Christianity and a desire to join in organized opposition to it is characteristic of the students of this college. Every one who has ever come in contact with the young men of Madras knows how false this impression would be and how different the spirit that prevails in the college is. It is true that our Hindu students do not implicitly accept all we teach them. Some of them object, and are ready to argue in support of their objections. Some of them cling to old Hindu views, and defend such views heartily. Some take up the position of sceptics or agnostics, and point out, with greater or less earnestness, the difficulties in the way of accepting Christianity. Too many of them also, in the mean time, "care for none of these things," though many also are seeking along various lines for truth and spiritual strength. Absurdly misleading as are the particular allegations which have been made, any one that likes is welcome to the admission that reluctance to accept Christian thought, and still more to accept the practical results of Christian thought, shows itself in many of the students, and that avowed opposition to it is by no means unknown among them. To some of us it seems that a fermentation of mind like this is part of the Divine way of guiding India. But to say that the general feeling of the students is such as would induce them, "when taking leave of the principal, to make public exhibitions of their contempt of Christianity by tearing up their New Testaments and trampling them under their feet," is a baseless and disgraceful calumny. Even if it could be shown, as it cannot be shown, that anything of the kind has ever happened—even if six, yes, or sixty, of our eighteen hundred students and scholars had misbehaved in the way described—it would prove absolutely nothing against the value of the work which the college does. It is a plain, literal, undeniable fact that in the inner circle of our Master's followers, among those whom He chose to teach others—not merely among those who received instruction from Him—there was one who betrayed Him, and who, after the betrayal, went and hanged himself. We should, nevertheless, know what to think of any man who should tell the sad story in such a way as to leave the impression that the effect of our Lord's influence was to produce suicides and traitors.

Thus, while I believe that both the allegations I have referred to are untrue even in the literal sense, I am certain that if they were true in the letter they would still be absolutely false in spirit.

## PROSPECTS OF CIVILIZATION IN THE UPPER NILE VALLEY.

BY REV. JAMES JOHNSTON, DARWEN, LANCASHIRE, ENGLAND.

The opening up of the central regions of Africa in the great watershed of the Nile Valley for the benefit of trade and the advance of civilization is a fascinating phase of the African question of the time. It is unlikely that the present disastrous state of affairs there can be indefinitely allowed, though in certain quarters a let-alone policy is advocated regarding the destinies of the Soudan. Good the day when the Soudanese portion of the Dark Continent is made subject to the enlightened control of some European nation, and the immediate banishment of that terrible scourge, Khalifa Abdullah, from whose tyranny his professed followers would gladly be emancipated. Since the Mahdi's insurrection in 1883-84 a dark pall has hung over the Soudan. That unfortunate event coincided with the Egyptian Government abandoning the Soudan territories, and the withdrawal of its influence from the Nile basin. No civilizing power has succeeded it, and the Soudan has continued in the hands of Abdullah, the Mahdi's infuriate successor.

For these regions the demand of the hour is the shattering of a barbarous usurpation, the reopening of areas excluded from cultivation and shut to commerce, the inauguration of centres of authority, protection of native races desirous of friendly intercourse, and training in the rudiments of Christian obligation. Such are the outstanding needs which claim the attention of the servants of humanity in all lands. By the establishment of safe voyaging on the upper White Nile south of Khartoum, in contact with the far equatorial provinces, a channel of communication would be secured with the "Soudan," which has a land surface nearly equal to that of India, embracing a million and a half square miles, peopled by races eleven millions in number, of wide diversities in character, physiognomy, tribal differences and speech, who, more or less, are familiar with the Hausa language. Especially in Kordofan, Darfur, and the States adjoining Lake Chad have the natives "those civilized wants which create and foster trade."

To bring the Nile Valley waterway into touch with the ocean highway, it is proposed to make Berber a grand depot for the interior, and to establish between that town lying on the Nile a railway connection some 260 miles long, terminating at Suakim, on the Red Sea coast. Ten days are now required to cross the desert from Berber to Suakim, whereas by rail it might be traversed in as many hours. This projected outlet for commerce has splendid advantages over the one from Berber to distant Egypt—a circuitous route known as the "Korosko Abu Hamed" transit. Goods on this route are first carried from Alexandria 360 miles by rail to Assiout, then 312 miles by boat to Assouan, again by rail round the first cataract, and afterward by boat to Korosko, a distance of 112 miles; thence loaded

on camels and sent by road to Berber, some 410 miles, making a total journey of 1200 miles, including four transshipments. Against this the Berber-Suakim route was infinitely shorter, and had the boon of a number of wells, to which others might soon be added. The land between these two points, permanently occupied by Arab carriers and containing much picturesque scenery, gradually rose from the coast until, at a distance of 80 miles, it reached an elevation of 2800 feet, after which there was a gentle slope to the Nile at Berber. Colonel Watson, a former friend and coadjutor of Gordon's on the White Nile, estimates the cost of the railway construction at £4000 per mile, or an outlay in all of £1,000,000 sterling. The sheiks and their tribesmen have begged for this improved means of communication, which would form the direct solitary entrance into the heart of trading Africa, and develop commerce with the Nile Valley by leaps and bounds. This would inevitably be followed by launching steamers on the Nile at the end of the railway, and thus easily allow the Nyanza lakes to be reached in the same number of days as it now requires months.

Southward of Berber a wonderful panorama of the equatorial Nile districts is unfolded. Access to this is offered by a remarkable course of waterways in contrast to the Nile north of Berber as far as the frontier of Egypt, which is unsuited for navigation by the recurrence of rapids and cataracts. The latter were, of course, acknowledged to be of golden value to Egypt, inasmuch as they held back the Nile waters from flowing too rapidly into Egypt, and making possible the capacious Barrage reservoir in Lower Egypt. And, by the way, this may be the precursor of water storage operations planned for the upper portions of the Nile Valley, by which may be gained an accretion of fertile land of the amount of £30,000,000 sterling, and an increased fiscal revenue of some £4,000,000 or £5,000,000 annually—a piece of engineering possibly involving the submerging of the Philæ Temple, “the pearl of Egypt.”

To the south of Berber the stretch of water passage is unbroken. Already from Khartoum southward of Berber, the entire course of the White Nile for 900 miles to Lado has been surveyed, the objective of that reach of navigation implying that trading vessels would eventually tap upward of 3000 miles of navigable waters, including the Nile feeders of the Blue Nile winding through the magnificent uplands of Abyssinia, of which the late Sir Samuel Baker gave such charming pictures in “The Nile Tributaries of Abyssinia,” a book of perennial interest. It has been well said that Abyssinia “has only a back door to the Red Sea—a mountain wall of almost impracticable height—and that the front door for her varied products and those of all the vast interior region of the Nile Soudan is the Nile basin, whose one practicable outlet is at Suakim,” while on either bank of the White Nile all the way up to Lado, and west of these along many river courses, hundreds of miles in length, of the rich Bahr-el-Ghazal countries to the Congo watershed, huge expanses of soil yield incalculable quantities of tropical growth. Above Lado, of which Emin Pasha and

Dr. Schweinfurth furnished vivid descriptions, there is like wealth and fertility until the uplands of Unyoro and Uganda are met with in the vicinity of the Albert Nyanza and Victoria Nyanza, making the Nile River one of unsurpassable advantage in promoting commercial expansion. In the direction of the Upper Nile Valley, abutting on the Bahr-el-Ghazal eastward, France is advancing to further her dream of creating a vast African empire, with the Nile as its eastern boundary. Two expeditions are pushing their columns as far to the east as possible, and have made Baghirmi and Wadai French spheres of influence. On the other hand, the British are moving northward from Uganda and have broken the power of the notorious slaver Kabba Rega, of Unyoro, and planted the flag of British protection at Wadelai, on the Upper Nile, 40 miles north of the Albert Nyanza, once a fortified station of Emin Pasha's, and at one time his principal residence.

Not a few of the tribes in the Nile Soudan are the finest of African races, especially the Soudanese, Ethiopians, Bedouins, Nubæ, and Berberines. In hearty terms Ohrwalder speaks of the Dar Nubas of Kordofan, who have retained their independence within striking distance of the dervish hordes of Abdullah at Omdurman. Would that this were the lot of others! Since the downfall of Khartoum several of the best Arab tribes have been decimated, while periodical attacks are made on quiet cultivators and traders, accompanied by deeds of terrible outrage. It is stated that seven tenths of the population of the whole Soudan are slaves, numbers of whom are in the hands of the savage Baggaras raiders, everywhere dreaded and hated. Moving swiftly from place to place, and living on little, these cause insecurity and terror among the peaceful Soudanese. Erelong probably the brutal Baggaras, the so-called rulers of the country, will be scattered, as they are neither well armed, organized, nor numerous comparatively, the majority being only slightly attached to the Khalifa personally. Unless the races in the East Central Soudan are to be cut off from the face of civilization, the hour is ripening for the leading nations of Europe and the people of America to consider whether they have not a measure of responsibility for the sake of practically defenceless millions whose social, moral, and spiritual emancipation lies in abeyance.

The day of missions amid the lands of the Nile belongs to the future. In the remote interior the only civilizing light was extinguished by the fall of the Roman Catholic Austrian mission at El Obeid in 1883, after a brief existence. The American mission of the United Presbyterians remains the one messenger of peace travelling firmly southward. Established 40 years ago, it has reached Assouan, near the first cataract, 400 miles up the Nile. Of its splendid missionary and educational services, Dr. Van Dyke, a recent observer, speaks in eloquent appreciation. In southern Abyssinia and Gallaland the English Methodist Free Church has stations, and the Swedish Mission in the north of Abyssinia, the labors of Drs. Stern and J. M. Flad among the Falashas being most fruitful. Northward, again, the North Africa Mission, the Church Missionary Society, and the hopeful Central Soudan Mission are severally opening the wells and fountains of living waters for the Arabs, native Egyptians, and negroes, in countries and States having a Nileward outlook across the depths of the burning Soudan.

## II.—INTERNATIONAL DEPARTMENT.

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

### The Literature of Missionary Lectureships.

“THE NEW ACTS OF THE APOSTLES.”\*

[J. T. G.]

The introduction of lectureships into educational institutions has proven to be the establishment of a new literary force. They emphasize the subject under consideration, secure its permanent consideration, and introduce and endorse the lecturer. It is well that the friends of missions should have in several instances founded such lectureships for the presentation of the modern missionary movement with its allied topics. There lie on our table at this moment a number of most valuable volumes, the product of such foundations or of similar provision.

The first lectureship on missions in America was provided for by the Hon. Nathan F. Graves, an elder in the Reformed Church, Syracuse, N. Y., in 1888. The first course under this provision was of composite authorship, being delivered by missionaries of several countries and Dr. Ellinwood; the second was by Rev. Dr. John Hall; the third, by Dr. Arthur T. Pierson, published as “The Divine Enterprise of Missions;” the fourth, by Rev. Dr. A. J. Gordon, now obtainable in the volume “The Holy Spirit in Missions;” the fifth course was by Dr. George Smith, of Edinburgh, expanded into the valuable volume “The Conversion of India from the Time of Pantænus to the Present Time.” These were all delivered in the Theological Seminary of the Reformed Church, New Brunswick, N. J.

\* “The New Acts of the Apostles; or, the Marvels of Modern Missions,” by Arthur T. Pierson. Introduction by Rev. Dr. Andrew Thomson, Edinburgh. With Map of Prevailing Religions. Linen, richly colored, and in pocket. New York: The Baker & Taylor Company, 1894.

“Foreign Missions,” by Augustus C. Thompson, also author of “Moravian Missions,” treats the modern mission in relation to the pastorate in prayer and in conference. This volume consists of ten lectures delivered in the Hartford Theological Seminary, under the provision for “not less than ten nor more than fifteen” lectures annually, under the provision for a “foreign missionary lectureship” of that institution. It discusses the Minister’s Sphere, the Missionary Obligation, Ministerial Prayer and Missions, Missionary Concerts, Prayer for Missions Answered, and nearly fifty pages on Missionary Conference.

“Oriental Religions and Christianity,” by Dr. F. F. Ellinwood, is another of these goodly volumes, grown out of a similar missionary lectureship, this being the course of lectures delivered on the Ely Foundation before the students of Union Theological Seminary, New York, 1891. Dr. Ellinwood discusses the Need of Understanding the False Religions, the Methods of the Early Christian Church in dealing with Heathenism, the Successive Developments of Hinduism, contrasts the Bhagavad Gita and the New Testament, Buddhism and Christianity, Muhammadanism, Primitive Monotheism, Tributes of Heathen Systems to Christian Doctrine, Ethical Tendencies of Ancient Philosophies, and the Divine Supremacy of the Christian Faith.

“Foreign Missions after a Century,” by Rev. James S. Dennis, D.D., is yet another valuable contribution to the missionary discussion, the result of a provision of a newly established Students’ Lectureship on Missions in Princeton Seminary, being the first course delivered under this direction. Dr. Dennis treats the Present-day Message, Meaning, Conflicts, Problems, Controversies with Opposing Religions, and a Summary of the Present-day Success.

"Sketches of Mexico in Prehistoric, Primitive, Colonial, and Modern Times," by Rev. John W. Butler, D.D., is the outcome of the second course of lectures, delivered at Syracuse University on the Missionary Lectureship Foundation provided by Hon. Nathan F. Graves, who previously established the New Brunswick Lectureship.

"The New Acts of the Apostles; or, the Marvels of Modern Missions," by Rev. Arthur T. Pierson, D.D., is the latest publication resulting from a missionary lectureship. These lectures were delivered upon the Foundation of the Duff Missionary Lectureship in Scotland, February and March, 1893. This lectureship was founded by William Pirie Duff, son of the late Dr. Alexander Duff, in conformity with the request of Dr. Duff himself to his son as his heir. The course is a quadrennial one, the incumbency of the chair devolving on one person for four years. The design is to secure the delivery of at least six lectures on some subject "within the range of foreign missions and cognate subjects," as a suitable memorial of Dr. Duff. The incumbent is allowed the entire first year for preparation, but in the second year he must deliver the course of lectures in Edinburgh and Glasgow on successive Sunday evenings, and redeliver them elsewhere as the trustees of the fund may direct.

Rev. Thomas Smith, D.D., Professor of Evangelistic Theology, who had been associated with Dr. Duff in mission work in Bengal and in Edinburgh for forty years, delivered seven lectures in 1880 on "Mediæval Missions." The second incumbent was Rev. William Fleming Stevenson, D.D., Convener of the Foreign Mission Committee of the Irish Presbyterian Church, who chose as his theme "The Dawn of the Modern Mission," but owing to enfeebled health, never delivered but four of the proposed course.

The third distinguished lecturer chosen was Sir Monier Monier-Williams, who delivered eighteen lectures on

Buddhism, subsequently expanded into a volume of 563 octavo pages.

The fourth lecturer was the Editor-in-Chief of this REVIEW, the contents of whose lectures are before us in "The New Acts of the Apostles," a volume of 450 pages, accompanied by a map on linen showing in rich coloring the present prevailing religions of the world in their proportionate geographical extension. This map has entirely new features, and represents great cost.

Dr. Pierson treats the age of missionary activity commencing with William Carey as an illustration of the continuity of the "Acts of the Apostles," noting comparisons and contrasts in the following particulars: The new Pentecosts; the new opening doors; the sending forth of the agents; voices and visions; converts and martyrs; signs and wonders; hopes and incentives. He takes exception to the teaching that at Pentecost the Holy Spirit was poured out "once for all," and that hence one should not pray for the "outpouring of the Spirit." He points out the exegetical difficulties of that interpretation. The careful distinction of the Gospel writers in the use of the word "fulfilled" is accentuated. Peter does not say Joel's prophecy was "fulfilled," but that "this is that which was spoken"; only the sample, the first object-lesson of what Joel foretold; it was not, *ull*-filled, though it was initiated.

A sharp distinction is observed in the use of prepositions. "In" and "within" represent permanent work which the Holy Spirit does in changing the nature and character, while "on" and "upon" express that endowment or endowment which is not permanent, but is for the period of such service. Historically speaking, Pentecost was not the last but the first outpouring, repeated in kind in Samaria under Phillip, and at Cesarea under Peter. The variation of the expression of these "outpourings" may be great through the ages, but they are similar in kind and result. God's providence may bestow the "gift of tongues," just as definitely

and more permanently than occurred at Jerusalem, through the increased facilities for the acquisition of a polyglot equipment for service. Grammars and lexicons may be the symbol of this endowment as "cloven tongues," at the beginning. The increased facilities for acquiring languages, our author says, "belong to the Theology of Inventions." The *New Times and Seasons*, *New Open Doors*, and the *New Era* conclude the discussion of "New Links of Mission History," which constitutes Part I. of this volume. Part II. is the "New Apostolic Succession." As in the apostolic days, so now, the Holy Ghost calls and "separates" His servants for His special work. "We cannot raise up workmen. We do not know God's chosen men and women." The study of missionary biography reveals a true apostolic succession. The new pioneers presented are: Raimundus Lullius, of whom a masterly pen-picture is given; Francis Xavier; John Elliot; Baron Justinian; Ernst von Welz, pioneer to Dutch Guiana; Ziegenbalg.

Hans Egede, of Greenland, Zinzendorf the Moravian, William Carey, Robert Morrison, Judson, Captain Gardner, John Williams, Louis Harms, and Alexander Duff—each of these is sketched graphically and with power. Of Carey he says:

"From shoe-shop at Hackleton to pulpit and chair at Serampore, he was the same tireless plodder. Up to 1833 he had issued more than two hundred thousand Bibles, wholly or in part, and in forty dialects, beside other printed matter, including valuable grammars and dictionaries of Bengali, Mahratta, Sanskrit, etc. For twenty-nine years he was Oriental Professor at Fort William College in Calcutta. His force lay in character. What he wrought as a missionary pioneer must find its main explanation in what he was, as a man of men, a man of God. Not what one seems, but what one is, fixes the limit of power; the level beyond which the stream never rises is the character which is its source and its spring."

"The New Lessons" are the old ones repeated. The new apostles have not more been recognized in their generation than were those of eighteen centuries since. "Carey bore the sneers of unhallowed wit; Stoddard was charged with throwing away his fine culture amid Persian wilds, as Livingstone was with wasting great powers amid African forests. . . ." To many all this is sheer waste; but "history reverses many of our verdicts, and the judgment-seat of Christ will reverse many more." We pass over Part III., "New Visions and Voices." With Part IV. our author sets a pace which keeps the reader aware of responsive rhythmic heart-throbs to the close of the volume. The new converts and martyrs, the miracle of individual conversion, and the transformation of communities, are all stirring. By the time "Rapidly of Results" comes to be discussed, the chariot axle is aflame with the heat kindled by the revolution of its wheels.

We cannot pursue the outline to the end, as we had purposed. Dr. Pierson's friends will, we think, reckon this the ablest of his works on missions. We have written thus at length concerning it, to emphasize afresh the value of the missionary lectureship as the means of securing valuable accessions to the literature of missions. We shall come to anticipate year by year these mature discussions.

This "New Acts of the Apostles" communicates so much of its own fire and fervor to the reader, that if one wished to criticise it he might better do it before he begins to read the book, else even Priam would let fall his dart. The fulness of missionary statements of fact will render this a resource for all missionary workers.

Dr. Pierson has always the power to call with clarion note. Take a single illustration:

"During the last hundred years, since Carey led the way, a series of providential interpositions and gracious manifestations that deserve to rank with

miracles have set upon mission work the sanction and seal of God. Colossal obstacles have been removed, long-closed gates been burst, and grand triumphs won. Why do we hesitate? Let the hosts of the Lord rally to the onset. The great Leader of the host even now sounds His imperial clarion along the whole line of battle. Let us obey the signal, boldly pierce the very centre of the enemy's forces, turn their staggering wings, and in the confidence of faith move forward, a united army, in one overwhelming charge."

Our author holds the view that "the kingdom must first be preached in all the world for a witness unto all nations; and then shall the end come." Other interpretations are possible, and this theory elaborated would not command the assent of multitudes of Christians. These need take no exception, however, to the merely incidental reference to the subject in this volume. The author is no idle dreamer, and he is right when he says: "The present crisis of missions should compel us to forget all lesser interests and issues, and hasten to bear the good news unto earth's very ends. Laborers should be multiplied, gifts increased, and with a new energy born in us of the Holy Spirit, this great enterprise of the ages should be undertaken."

He concludes thus: "'The New Acts of the Apostles' is, like the old, an unfinished book. Other chapters wait to be written. What shall they record! God grant that the unwritten history of the years before us may embrace far greater marvels than have ever been witnessed! New Pentecosts with floods of blessings, until, as Malachi says, there be 'none left to pour out!' New apostles, until God's chosen heralds leave no regions beyond unpenetrated, and no creature unreached! New visions and voices, until every Divine lesson is learned, and the whole Church is in living accord with the Master! New converts and martyrs, until the Saviour's soul has found its full satisfaction for its trav-

al! New signs and wonders, until even unbelievers confess the work to be of God! New hopes and incentives, if, indeed, any be needful to inspire to ever-increasing fidelity, or possible to enhance the grandeur of existing motives!

"But all this depends on the manifested presence of the Redeemer, in the power of the Holy Spirit, whose holy ministries made luminous with glory the Acts of the Apostles."

#### The First Woman Recognized as a Medical Graduate by the Turkish Government, and her Work.

The remarkable, even epochal occurrence of the recognition by the Turkish authorities of Miss Mary Pierson Eddy, M.D., as a physician, justifies, we think, our public use of the following somewhat personal communication from her. [J. T. G.]

"I received, last February, your letter asking me for information regarding my stay in Constantinople, and the receipt of the first permit to practise medicine ever granted to a woman in the Turkish Empire. I have delayed compliance with your request until every step was fully completed. It was only last mail that Minister Terrell and Consul-General Short sent me the last diploma, and presented their congratulations upon my complete success.

"My arrival in Constantinople from New York was on August 4th, 1893. August 6th I presented to the Hon. A. W. Terrell, United States Minister to the Sublime Porte, a letter of introduction from the Secretary of State. From that date up to the present time Minister Terrell and his first dragoman, Mr. A. A. Garguilo, have been unwearied in their labors on my behalf. Deterred by no obstacles, hopeful amid seeming insuperable difficulties, they achieved the impossible, and the newspapers of Germany, Austria, France,

and England recorded the result of their patient perseverance.

"I need not recount in detail the steps that were taken ; a simple enumeration must suffice.

"1. My six diplomas in pharmacy, medicine, surgery, ophthalmology, etc., were presented to the Sultan.

"2. The repeal of the Turkish law forbidding women to practise medicine in the empire was authorized by the Imperial Council of State.

"3. A new vizierial decree was promulgated, allowing all duly qualified women to enjoy the same rights upon the same terms hitherto allowed to men only.

"4. Two weeks later, my diplomas having been returned to me by the Grand Vizier, I presented them before the Imperial Council of Medicine, and the usual petition to be allowed a ' colloquium ' examination was countersigned "Granted" by the director, and I then met the Council and answered the customary questions as to nationality, age, etc.

"5. Examination passed in seven branches of medicine and surgery.

"6. The regular permit was issued by the Imperial Council of Medicine after I had taken the required oath to serve the subjects of the empire without regard to rank, sex, or creed to the best of my ability, subject to the laws of the empire in which I resided, and loyalty to His Imperial Majesty Abdul Hamid II. This permit allows me perfect freedom to practise ' throughout the whole extent of the Turkish Empire.'

"7. The diploma received by me from the Women's Medical College of the New York Infirmary was retained at the Imperial School of Medicine from November 13th, 1893, till July 13th, 1894. Then Minister Terrell had a special interview with the Sultan, who completed his former kindness by ordering that my diploma should at once be returned with the customary *visé*. The Grand Chamberlain, Munir Pacha, attended to the matter. Mr. Dimitriades,

the first dragoman of the United States Consulate General, who aided me in preparation of petition, attendance, and examination at Imperial School of Medicine, brought the diploma to the Consulate General. Consul-General Luther Short transmitted it to the Legation *just exactly one year after my arrival* in Constantinople. This diploma from a woman's college bears now the following official recognition and *visé* :

" ' Vu par le Conseil des affaires medicales civiles de l'Empire Ottoman,  
le 18 Juillet, 1310-1894.

Constantinople, Pour le Conseil  
École Imperiale de Medicine

Il Zoeros.'

(Seal of Faculty and Council.)

"Congratulations have poured in upon me from every quarter of the globe. It is impossible to write to each in response a personal letter, so I send out every two or three months a circular letter written on Edison's mimeograph. The first told of the discouragements of the situation at Constantinople three months after my arrival there ; the second, of the results achieved up to the date of my leaving Constantinople for Syria ; the third, of my arrival and welcome in Syria, the six months granted me by the Presbyterian Mission for a survey of the field, and my two preliminary tours to Zahleh, Baalbek, Damascus, Safed, Tiberias, Nazareth, Haifa, Acre, Tyre, and Sidon. The last letter dealt with the first organized work among the villages, and since then I have been doing missionary medical work at Jezzeen. Here the bell of the church was taken down and thrown over the waterfall below the town ; the teacher was repeatedly stoned when he appeared in the streets. No one would bring them water nor give them the usual salutations. They were able to buy meat, but found one by one that the scholars left the school, and only two families stood firm as their friends. I was repeatedly urged not to expose myself to the intense hatred of the inhabitants, and told that

successful clinics and missionary work were impossible. Even the morning I started every one seemed to regret my final decision. For the first time I carried no revolver, and had only a lad as my escort. The Syrian preacher and his family gave me a most hearty welcome. I took the abandoned school-house and church as my basis of labors. I began very quietly to work, my assistant and I quickly walking through the streets every morning from the preacher's house to the Dispensary unattended. I had two lads also to give out numbers and help in dispensing. Every afternoon I rode with the preacher to one of the neighboring villages, and every evening but one we had a praise-service at our house. The numbers increased so rapidly that I finally had to work from 7.30 A.M. till 6 P.M., exclusive of lunch time. I had the pleasure of welcoming among my patients the wife of the man who took down and broke our bell, as well as others who were our bitterest enemies. What a priceless privilege to thus return good for evil, and heap coals of fire on their heads! I trust this brief visit will be the first of many I shall make in that place, and that a pure Christianity may manifest itself to Christ's glory and the shame of our persecutors.

Once when returning from one of our visits to a neighboring village a shower of small stones were directed at the preacher, and I came in for the major share; this was the day after my arrival. The days before I left every one in the streets rose up to greet the preacher and myself, and great sorrow was manifested at our departure. My assistant, one of the lads and myself pitched one night at Mukhtara, and spent three days afterward in Ain Zehalta, where I had a most delightful series of meetings with the people. Sabbath after we had a Bible class of fifty-five women, nearly every one able to read. Since then I have been two weeks in Bludan, the summer home of our friends the Damascus missionaries. Last Sabbath Mr. Scudder, of India,

and his cousin were with us. The Sabbath previous Mr. and Mrs. Soutar, of Tiberias, and Mr. and Mrs. Ashenhurst, of the United Presbyterian Mission of Egypt. They gave us most interesting accounts of their work done on the Nile boat, the *Isis*. They have gone this week to Jerusalem.

"You have asked me to tell you my plan of work. After visiting the various existing centres of stationary medical work in Syria and Palestine, I have decided that my work must lie in the direction of itinerant missionary medical work among the towns and villages.

"1. Experience has taught me that a residence of from two to three weeks in each place is necessary to obtain best results in the medical line, and to have time to visit the surrounding villages.

"2. To emphasize our principle of self-support, no work is done gratuitously. A fixed scale of prices at the clinic, ranging from six to twenty-three cents, keeps away all who do not really need medical aid, and the poor can always find some one willing to lend them the small sum needed.

"3. Medicines hitherto having been given me from America in tablet form largely, I can carry with me ample supplies. Those who are able pay full price. According to the ability of the patients I charge, but in only five cases have I given medicine free. Eye-drops are three cents; ointments, four; and mixtures, six cents for twelve doses, lowest charges.

"4. I try to hold some personal conversation with each one of my patients, as many come from distant villages whom I may never meet again. Every evening the persons in the place where we are staying are invited to come and spend the evening with us and attend our praise-service.

"5. To allow needed seasons for rest, I keep the dispensary work in a separate building from either the tent or house I am residing in. Those who wish to consult me at my residence pay my full fee, and all those desirous of

religious conversation can always have access to me.

"6. In each place I make visits to surrounding towns and villages with the teacher or preacher stationed in that locality, choosing the places from which my patients have mainly come.

"My plans for the future are not yet completed. I am most anxious to begin work in the great city of Aleppo, but the winter will soon be here. I am to spend the two months, December and January, in Sidon, studying Turkish and doing medical work in the city and its environs."

BEYROUT, SYRIA, September 16th, 1894.

### Japan and China in the Present Crisis— a Contrast.

BY REV. J. M. FOSTER, SWATOW, CHINA.

Mr. Foster, recently from Swatow, consents to our use of the following notes of what he recently said in part, in an interview on affairs in the East, which bid fair to occupy public attention for some time yet. [J. T. G.]

"After proving her superiority to the Chinese forces in Korea, Japan is apparently striking at Peking, to attempt a conquest of China herself, a nation ten times her own size. That she may succeed, at least if the conflict be short and sharp, notwithstanding the disparity of numbers, there are reasons to believe.

"*First.* Japan is small, compact, and well connected by telegraph and railroad, hence the nation can act as a unit.

"*Second.* Japan has been awake for the past few decades, and has absorbed all she could of Western railroad, telegraph, electrical, and other inventions, and everything in the line of appliances and munitions of war. She also has men educated in all the learning of the West. She has plants for supplying herself with implements of war, such as a rifle copied from the French, but called a Japanese rifle. She can put 320,000 men into the field, a large pro-

portion of them armed with repeating rifles. Thousands stand ready to volunteer. She has been rapidly adding to the size and efficiency of her navy, and the Japanese are trained to manage and command all these.

"*Third.* Intense patriotism—'Japan for the Japanese,' has been the cry for the past several years. Sectional and party strife is lost sight of when the nation's honor is at stake. Her fierce, deep-seated jealousy of China feeds this flame. There are newspapers in abundance to arouse the people by reports from the seat of war, and by illustrations also, all of which serve to keep alive their interest in what has taken place at the front.

"On the other hand, in her favor are the weaknesses of China. China is a huge empire. The provinces of China proper are as large as the United States, and the whole empire nearly twice that size: The entire population would make six nations like our own, with some to spare. Means of communication between different parts of the empire are very limited. Railroads have been practically a failure, and there are but a few lines now running. Telegraphs only connect the principal points.

"*Second.* There is no bright, quick, responsive feeling of patriotism. Indeed, the ablest men of the nation chafe under the yoke of a Tartar dynasty, and they are wretchedly misgoverned. Local jealousies abound—for example, the jealousy between Chang-Chih-Tung, Viceroy of Hu-Peh and Hu-Nan, himself a Hu-Nan man, and Li-Hung-Chang, Viceroy of La-Li, Commander-in-Chief of the Army and Navy, who is a native of Ang-Hoy, which has cropped out anew since this war began. Jealousies, too, between men in the same province. Men of Swatow are almost as jealous of men from Canton, their own provincial capital less than 200 miles away, as they are of foreigners. I have known men living on the north side of Swatow Bay refuse to help a dying man because he belonged to the

district on the south side of the bay. China is thus disintegrated. "

" *Third.* Although China has been to some extent equipping her army with modern weapons, and has purchased many ships of war, their value is largely neutralized by the corruption of Chinese officials. Reports have recently reached us of funds for the purchase of army supplies being misused by the higher officials. This is but a single instance of what has been going on for years. In Shanghai in 1890, examining the works of the Kiang Nan Arsenal, where is situated a splendid plant for the making of large and small arms, also a yard for building vessels of war, we heard Dr. John Fryer, translator to the Chinese Government, a gentleman thoroughly versed in all Chinese affairs, state that if the works were managed properly excellent equipments could be turned out at a very low price; but they were managed in the interest of officials and their relatives. If a man wishes to get employment for son, nephew, uncle, or any distant relative, he goes to the Chinese officer in charge and asks if he could give this man a place. The officer asks in turn if the applicant can use tools or can he 'file'? The reply would be, 'Oh, yes, he can use a file.' Whereupon he is taken to the shop, given a piece of iron and a file, and after making a few moves with the file he would be written down as a machinist, and his name placed on the pay-role. Consequently the works are wretchedly inefficient and expensive.

"At the same time, taking a trip down the coast to Ningpo, passing by the Woo-Sung forts, we sighted several of the Chinese ships of war at anchor. A young man, one of the passengers, referred to the recent resignation of one of the Chinese naval commanders, who voluntarily gave up his post because it cost too much to bribe officials.

"Their mode of operation was as follows: The chief's pay-role contains a thousand names, and the money for these men could be paid to the officer in charge. He would maintain a force

of possibly a hundred and twenty-five men on board ship. When the examining officer was about to visit him, he would gather in a lot of coolies or farmers, put regimental jackets upon them, and have them drawn up in line for the inspector's benefit. The higher official would see the number of officials to be the same as the number on the pay-role, make his bow, and depart in state.

"Behind the scenes there was a transfer of ten or twenty thousand taels (ounces of silver), as the case might demand. Too many such payments would absorb all the margin, hence the resignation. Work of this kind has been sapping the strength of the Chinese Army and Navy. Now the test has come, she is 'weighed in the balances and found wanting.'

"This cursory view of the situation shows some of the reasons why Japan, although so much smaller, may be successful against her huge rival.

"What she will do with China should she capture Peking is still a great and difficult question; and what would be the future of China should she be divided among the great European powers, as Russian papers have suggested and others have surmised might happen, no one can prophesy. She can hardly be worse governed than she has been for the past century."

#### Another Word on the Eastern Complications.

Not all the persons whose views we solicited on the affairs in Eastern Asia as related to missions responded in time for our November number, but as the interest will probably continue for some time, we venture to present the informally expressed views of two more of the many who have responded to our inquiries. Rev. Arthur H. Smith, American Board, North China, says:

"What do I think of the Korean War? Nothing that is of any interest to any one who wants to know 'facts,' which are hard to get. Nobody in this country can comprehend the situation

because of the anomalous position of Corea. How can a country be bound to Japan, 'tributary' (in fact as well as in form) to China, and at the same time so independent as to have ministers of its own to foreign lands? I believe it is an unprecedented state of things. No doubt Japan would be a reforming power in Corea, while China will not; but the action of Japan has been such as to alienate the sympathies of her well-wishers. The war was perfectly needless, and was due mainly to a determination to have a valve for the energy which would else cause a domestic explosion. There is no comparison between the outfit of the Japanese and that of the Chinese. It now looks as if the navy of the latter is badly crippled; but unless the Japanese contrive to make a bold stroke, such as the capture of Moukden, it is hard to see how they can defeat China.

"If there must be war, I, for one, am glad to have China humbled, especially by the 'nation of dwarfs' which she despises. The result could scarcely fail to be a vast impulse to those real and interior reforms which China has for twenty-five years clearly perceived the need of. She has been saying: 'When I have a convenient season.' Well beaten in this war, reforms in several directions would appear to be inevitable.

"But if China needs defeating, Japan, in my opinion, needs it much more. It is almost impossible for an outsider to conceive the condition of things in that empire. Our own not excepted, there probably never was such a self-conceited nation as Japan. Of course her development is remarkable, wonderful, unexampled, and all that; but it lacks balance, and is full of peril. The last vessel from Japan brings word of a Japanese steamer, which in broad daylight ran full tilt against the huge breakwater in Yokohama Harbor. It suggests the method adopted in navigating the empire. Western nations are largely to blame. The treaties were impositions in every

sense. Exterritoriality is a festering thorn. *Hæret lateri lethalis arundo.* But if the Japanese should prove victorious in getting Corea away from China, it looks as if Japan would be absolutely insufferable. Our missionaries have walked by faith in that empire for years. I fear there is danger that they would be obliged to leave altogether, if the Japanese national spirit is unchecked.

"In China the immediate effect of the war is bad. The Manchurian missions of the English Presbyterians and other churches, so hopeful and so successful, will be trampled under foot of swine; but whatever the result, I have faith to believe that the position of missionaries will ultimately be more secure than before, as it was after the French war with China ten years ago. Missions in China have a deep root and spreading branches. I am confident that the Lord will protect them. All American Christians ought to pray for those missions most earnestly, and end with the prayer, 'Give peace in our time, O Lord.'"

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Rev. Franklin Ohlinger, for twenty years missionary of the Methodist Episcopal Church in China and in Corea, in an interview said that at the last departure of the mails from Corea it was said that the Methodist hospital was filled with the wounded from the Palace battle. Either the report that the palace had been taken without resistance was untrue, or the Japanese had used their weapons wantonly.

"There is little doubt but that only in so far as they realize that the eye of the Christian world is upon them, can they be restrained from indulging in the heathen cruelties for which the Asiatic has ever had an unenviable reputation. A small percentage of their commanding officers have been educated in Christian countries, and a smaller percentage still openly admit that they have ever come under Christian influences. Railroads and celluloid

collars do not convert a people. The Japanese public baths, their social life, and their utter disregard for the dictates of common decency very forcibly impress upon us the facts that education is not Christianity. Hence, while we find that the sympathies of most Europeans and Americans in Corea are with the Japanese, in Japan itself, where they are better known, our people are either rigidly neutral, or have a leaning toward the Chinese in the present conflict. The Englishman naturally and always sides with the Chinese so long as his commerce does not suffer.

"When the war broke out all foreigners withdrew their deposits from the Japanese National Bank in Seoul. This bank had been a great boon to the legations and missions for nearly ten years, and had been conducted with marked ability and courtesy. The deposits were refunded in paper *yen*, and these rapidly fell 30 per cent below the silver *yen* in Corea. The silver *yen* is only worth 50 cents in the currency of the United States. The difference between paper legal tender and silver in Japan, however, is only 2 per cent. Our missions consequently send their paper *yen* to Japan and import silver in order to avoid, in part, the 30 per cent loss. The recent Japanese victories, however, may have produced a change in this particular."

"Rev. S. A. Moffitt, of the Presbyterian Mission, remained in Ping-Yang until it was occupied by the Chinese army. The native Christians had urged him to leave. Finally when the Chinese set a price upon every Japanese head his situation became critical in the extreme. He might be mistaken for a Jap by the ignorant Chinese rabble, or looked upon as a spy. He dressed in Corean clothes and remained indoors until he could send word to the Chinese telegraph agent who went with him to the Chinese general's office. The general quietly heard the case, and then sent an escort of one hundred and forty men with him for a distance of

thirty miles. This kindness undoubtedly saved his life, as the Chinese soldiers were unsparing and indiscriminate in their cruelties."

In speaking of the feeling of the Coreans, Dr. Ohlinger said that the whole country along the line of march of the Chinese army had been laid waste from Eui-Ju to Ping-Yang, and though the Coreans fear the Chinese, they cling to them and hate them. The idea of a change to be brought about by the Japanese fills them with something akin to terror. Yet the latter try every way to win them, even by distribution of money among the poor.

"It might almost be said that for three hundred years no law suit has taken place between a Jap and a Corean. No inquiry into any case of trouble was tolerated. The Corean was punished by his government, and there it ended. Well may the Japs try in every possible way to win them. The injustice and oppression of three centuries is not soon forgotten. Corea has been poor ever since Japan robbed her three hundred years ago. It would be only common honesty if Japan were now to demand \$10,000,000 indemnity from China and pay it all over to poor little Corea, and then go home and think over her history. The Christian world would look after the independence of the peninsula."

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Fleming H. Revell Company, of New York, have added another to their estimable missionary biographical series, "Reginald Heber, Bishop of Calcutta, Scholar and Evangelist," by Arthur Montefiore; with illustrations. Bishop Heber's is one of the "names the world will not willingly let die."

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It is said that the new Anglo-Belgian treaty gives Great Britain control over mid-Africa to such an extent that it has now become possible to march a regiment from Alexandria to Cape Town without departing from under the British flag!

### III.—FIELD OF MONTHLY SURVEY.

#### Syria,\* Egypt,† Jews,‡ Educational Work.§

##### Mission Work in Egypt.

BY REV. CHAUNCEY MURCH, LUXOR,  
EGYPT.

The northern shore of a great continent is washed by a large salt sea ; into that sea a mighty river pours its waters ; that sea recedes to the north ; the old bed of the sea becomes a vast wilderness, a barren desert ; the river in its rush toward the sea cuts a channel through the rocky surface of the desert ; for a distance of six hundred miles of its course this wonderful river has, by its action on the solid limestone of the desert, cut out a valley with high, precipitous mountains on each side, these mountains being from 300 to 2000 feet in height, the valley having an average width of seven miles ; at the lower extremity of this valley an extensive delta, measuring about one hundred and thirty miles on each of its three sides, has been thrown out into the sea. That continent is Africa ; that sea, the Mediterranean ; that desert, the Great Sahara ; that river, the mysterious Nile ; that valley and delta, the land of Egypt. Far more truly than he understood, Herodotus wrote, " Egypt is the gift of the Nile." Facts justify the statement that Egypt is a veritable creation of the Nile. But for the Nile Egypt would to-day be Sahara too. The river has made the land, and by its annual inundation the land is kept in a condition that makes it suitable for cultivation and for habitation.

Egypt presents to us the very oldest of civilizations. The changes described above took place at such a time as to make that country one of the youngest geologically considered, while histori-

cally speaking there is none older. Tracing back the history of her civilization, we lose ourselves in the mists of antiquity, and yet we have failed in our investigations to reach a point in the history of her people when they were being trained for that civilization which has proven such a mystery to the people of our age. We know nothing of the Egyptians when their civilization was in its infancy. Going back as far as we can follow them, we find their civilization to have been full-fledged. The monuments that most excite our wonder and our admiration we find to have been those that were constructed at the earliest date ; and these, too, having been more substantially constructed than many of their later monuments, they will continue to excite the wonder and the admiration of the generations that come after us long after many of their wonders of a later date have passed away.

The more intelligent among the priesthood of the ancient inhabitants of the land must have had a very creditable conception of monotheistic doctrines, as certain of their writings still extant very conclusively demonstrate. They wrote most sublimely of many of the attributes that can belong only to Him who is God alone, and besides whom there is none other. Yet while theoretically they were most sublime in their conceptions of divinity, yet in practice perhaps they have never been surpassed by any other people in respect to their polytheistic beliefs and observances. Not only did the people of Egypt worship the sun and the other heavenly bodies ; not only did they worship the river, which they considered a source of life, and to which all the life of the Nile Valley was indebted for its preservation ; but, at some time or other, and in some part of the country or other, we may say without exaggeration almost every known member of both the animal and vege-

\* See pp. 55 (January), 157 (February), 237 (March), 697 (September), 942 (present issue).

† See also p. 924 (present issue).

‡ See pp. 11 (January), 518 (July), 904 (present issue).

§ See pp. 270, 274 (April), 432 (June), 523 (July), 590, 621 (August), 921 (present issue).

table kingdoms had been included in the category of the gods.

Alexander the Great conquered Egypt. From his day to ours the neck of her people has been under the yoke of the oppressor. Verily she has become the basest of kingdoms, and many a sure word of prophecy in regard to her has been fulfilled to the very letter. Since the days of Alexander no really native prince has ever sat upon her throne, and often within that time has she been under the rule of a race of slaves. Perhaps history has no other record of a nation's for so long a period having had to bear with such a system of organized oppression. A noted ruler of modern times is said to have declared that "a woollen garment and an ardeb (five bushels) of beans is enough for the peasant—the rest is mine." This sentiment he had indeed endeavored to carry out during his reign, and in the declaration there was simply a quaint assertion of what had been the facts in the condition of the people through long ages past.

Some of the successors of Alexander the Great were very enlightened rulers. The court of the Ptolemies became the most important centre of learning and philosophy in the world. Ptolemy Philadelphus established that wonderful Alexandrian library whose wanton destruction by the ignorant and fanatical Muslim the world still mourns. The same king founded the celebrated museum of ancient Alexandria. Vast sums of money were expended in filling the library with manuscripts and the museum with treasures. Under the same king the celebrated Septuagint version of the Hebrew Scriptures was translated by seventy of the wisest men that all the resources of wealth and power could command. The Jewish Captivity caused a considerable immigration of Jews into Egypt. So large and so influential became the Jewish colony in the times of the Ptolemies, that this king found it profitable in the interests of learning to have the sacred writings of the Jews translated into the lan-

guage of his people, the Greeks, the largest foreign colony in Egypt. In so doing he was unconsciously making an important preparation for the events which our God was about to bring to pass. Soon the era of modern Christianity dawned upon them. Christ came. He passed His life of poverty and humility in Palestine. Rome permitted, sanctioned, authorized His cruel death on the cross; yet, strange to say, Rome, proud mistress of the world, imperial Rome, three short centuries later came and bowed in humble submission at the feet of Him whom she had crucified. Constantine, Emperor of Rome, professed his faith in Christ. Theodosius I., Emperor of Rome, by royal edict proclaimed in the year 369 A.D., made Christianity the religion of the land of Egypt. Gods long worshipped were thrown out of the temples, and, shattered by the fall, they were never able to rise again. To worship the gods that so long had been revered and feared was now a crime, punishable by the laws of the State.

The early Christianity of Egypt was largely of a Greek type. Christian priests, who were Greeks by birth and sympathy, were largely instrumental in moulding the Christianity of Egypt. The simple truths of Christianity could not easily have been expressed in the ordinary language of the ancient Egyptians. The very genius of that language was to an extent far greater than we can now understand so intimately connected with the idolatrous system of the people that it was impossible to give them Christianity without introducing certain forms of expression that never before had been used by them, and at the same time it was equally necessary that many forms of expression of a purely idolatrous character should be forever abandoned. Especially was it found that it would be a difficult matter to make use of the Egyptian form of writing to express Christian thought. The characters used in writing the hieroglyphics were largely the pictures of the insects, reptiles, animals, plants,

and trees which were worshipped by the Egyptians as gods. Christian priests found it would be difficult, yea, even blasphemous, impossible to express Christian truth by means of these idolatrous symbols. Christian truth could not be conveyed in writing by Egyptian hieroglyphics, so they were abandoned. Greek Christian priests introduced the use of the letters of the Greek alphabet for representing the sounds of the Egyptian language in so far as they were able to adapt them to this purpose. The letters of the Greek language not being sufficient in number to represent all the Egyptian sounds, six letters were adapted from a form of Egyptian writing—these six letters having nothing in their appearance suggestive of the former idolatry of the people—and thus we have the Coptic language of to-day, the language of Christian Egypt, the ancient Egyptian in a slightly modified form; the language that was universally used by the inhabitants of the land for three centuries; the language to which Egypt's small remnant of native Christians has held as their sacred language, their holy heritage; the language without the use of which these native Christians would consider it almost sacrilegious to engage in worship to God.

Next came the Mohammedan invasion, in the year 630 A.D. The treachery of a Christian ruler gave easy entrance to the invader; the light that was went out in darkness; a bright day of opportunity for poor Egypt went out in gloom. The population of the country at that time must have been something over five millions. Many at once became followers of the false prophet of Islam rather through the force of circumstances, the dread of persecution, and the hope of temporal advantages. A remnant of Egypt's Christians has, through all the ages that have succeeded, persistently refused to be won over to the prevailing belief either through the torments of persecution or prospects of temporal preferment. Year by year through all these centuries the native

Christian population has been decreasing in number, while the shackles of ignorance have been binding down those who remain in a bondage more and yet more oppressive. Arabic, the language of the Mohammedan world, little by little drove out of use the Coptic, the language of Christian Egypt. The struggle was a long and hard one, and after the old language had gone as the language of their commerce and of their social life, they still held to it as the language of their religion, the language given them by God as their medium of communication with Him. Ignorance of the language which they considered as the only acceptable medium of conveying their hearts' longings to God has engrossed them in a most hopeless state of ignorance as regards Divine truth. Missionaries found but one in five of the men able to read, and of women practically not one. Ignorant priests conducted religious services in the Coptic language, while both priests and people were not able to understand the exercises in which they were engaged. Priestcraft took a firm, bold stand against all reform and progress. Religious teachers may be grossly ignorant, yet they are never void of sufficient cunning to persuade themselves that their hope of gain, their prestige and their authority, all depend on their success in keeping the people ignorant. For some time missionaries were not able to organize regular work. The only hope of success lay in such efforts as they could succeed in carrying out in personal association with individuals. Next came the persecution and the anathematization of those who were favorably inclined to what was called the new, or sometimes the American religion. Little by little the work took shape. Small companies of enlightened believers, were gathered together, the work of Bible distribution began, and the education of the children of the enlightened was undertaken.

Persecuted and driven out of the old Church, and with no hope of the reformation of the Coptic Church, there was

nothing could be done but to organize a new church for the enlightened few who were willing to so far forsake the traditions of the elders and the writings of the fathers as to acknowledge the Word of God as a supreme and all-sufficient rule of faith and guidance for man. Thus was organized what for years has been known among the people of the land as the Protestant Church. For a time fierce were the persecutions that were waged against those who dared to identify themselves with earnest Christian work. The country, destitute of other methods of comfortable travel, had its long stretch of river, with the two long strips of cultivable land, the one on one side, the other on the other side of the river, and thus it was easy for the missionary to visit the villages by going up and down the river in a boat. School after school has been organized, preaching stations have been established, and regularly organized congregations are now being ministered to in many cases by pastors that have been raised up from among the people themselves. Persecution in the earlier stages of the work often succeeded in tearing the work to its very foundations. The foes of the persecuted were numerous and powerful. This has to a large extent completely changed. The friends of the persecuted are now numerous, and often those who give them succor are more powerful than their enemies. New villages are often opened to the influence of the Gospel through the efforts of native workers alone. Often the occupations, the trade, or the commercial interests of the people take them into new and unoccupied fields, and going in the interests of a livelihood, an opportunity of carrying on a work for the Master is found.

The report of the work for 1893, lately published by the United Presbyterian Board, shows 121 schools in operation, with 7654 pupils in attendance; 14,309 volumes of the Scriptures, entire or in parts, and 6169 volumes of other books of a religious character, to say nothing of the many volumes of educational books, were put into circulation during

the year. There are now 157 stations on the list of Presbytery and 99 other places where services are conducted; 20 congregations have their regularly ordained and installed pastors. Foreign missionaries, licentiates, and evangelists, with what assistance pastors are able to give from their regular duties, carry on the work in the other stations. The native Church has a membership of 4095; there are 107 Sabbath-schools, with 3119 pupils, and an extensive work is also carried on among the women in their homes, 1320 women thus receiving instruction. This work is carried on at an outlay of \$37,000 from those of the people of the country who participate in the work.

In the work as it is now flourishing, and as it is extending from year to year, we are satisfied we have an earnest and a pledge of future blessing. The Church in the prosecution of this work has good reason to expect the fulfilment of prophecy, and

“They who are princes great shall then  
Come out of Egypt lands.  
And Ethiopia to God  
Shall soon stretch forth her hands.”

“In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land. Whom the Lord of hosts shall bless, saying, Blessed be Egypt, My people, and Assyria, the work of My hands, and Israel, Mine inheritance.”

“The Statistical Notes on Japan,” etc., in the July issue, page 695, must have been inadvertently taken from some erroneous statistics. The quadrilateral that would embrace the Mikado's realm is there represented as one which would measure 8700 by 1840 miles, covering 16,000,000 square miles. Mr. William E. Blackstone calls attention to a similar error in the *Missionary Encyclopædia*, i., page 482, where the longitude is stated as from 122° 45' to 156° 32' E.—i.e., 33° 47', which at 60 miles to the degree is 2027 miles, or at 69, is 2328. The diagonal distance of the quadrilateral would be, as Mr. Blackstone says, about 3000 statute miles, and this would cover the entire chain of islands from the extremes of the Kuriles, north, to the Madjicosimah, south.

#### IV.—EDITORIAL DEPARTMENT.

The "American Board" held its annual meeting in October at Madison, Wis. The Rev. N. G. Clark, D.D., retired from the Foreign Secretaryship and presented a paper entitled "A Retrospect of Twenty-nine Years of Service." The results of the work during the twenty-nine years under review may be summed up briefly as follows:

In the missions of this Board, the number of regular preaching places have increased from 236 to 1429; of missionaries, from 221 to 571; of native laborers of different grades, from 629 to 2870; the number received into church fellowship on confession of their faith, from 418 in 1865 to 3055 this year, and the total church-membership from 4968 to 40,871. This increase is due largely to the various agencies of the Woman's Boards, the Christian training of our higher institutions of learning, and to a better trained and more numerous native agency. In the educational department the number of high schools and colleges for both sexes has increased more than ninefold (15 to 144), and the number of pupils from 422 to 7841, more than eighteenfold; while the total number under instruction has increased from 8817 to 50,406.

In his address Dr. Clark recalled the withdrawal of the Presbyterian constituency in the Board which occurred in the year 1870, and the passing over to them of some of the missions. He says:

"This withdrawal naturally resulted from the union of the two branches of the Presbyterian Church, and was made without any loss of good feeling and with the fullest confidence that it would promote a larger interest and grander work in the cause of foreign missions. This confidence has been justified by the event. In the division of the field, the Syrian, the Nestorian, and the Gaboon missions, together with several among the North American Indians, were transferred to the Presbyterian Board. It was no easy matter for those who had labored together so long and so happily to part company. The names of some of the missionaries connected with these missions were very dear to the entire constituency of the Board. When the

transfer of the Nestorian Mission was in question, a single vote turned the scale, the chairman of the Prudential Committee (Charles Stoddard) saying he could not vote away his brother's grave. The members of the Syrian Mission, though mostly Presbyterians, were very loath to leave the old Board. Five years later Dr. Calhoun, long known in the East as the 'Saint of Mount Lebanon,' as he came forward on the platform of the Board at Chicago, stirred all hearts by the words, 'I am getting to be an old man; I am losing my memory; I cannot remember that I do not belong to the American Board.'"

About one thousand delegates were present at Madison.

The report of the treasurer shows expenditures, \$783,051, of which \$678,168 was for cost of missions. The indebtedness has increased to \$116,237. Expenditures, beyond cost of missions, are: Salaries and expenses of secretaries and of missionaries visiting churches, \$14,897; publications, \$10,566; administration, \$29,418.44.

The itemized cost of missions is: West Central Africa, \$11,661; East Central Africa, \$8435; Zulu, \$27,827; European Turkey, \$31,951; West Turkey, \$97,605; Central Turkey, \$31,474; Eastern Turkey, \$54,908; Mavathi, \$54,121; Makura, \$54,202; Ceylon, \$18,752; Foochow, \$17,542; South China, \$6116; North China, \$70,344; Shansi, \$13,652; Japan, \$93,888; Sandwich Islands, \$5377; Micronesia, \$28,496; Mexico, \$17,506; Spain, \$12,585; Austria, \$11,717.

The receipts during the year were: Donations, \$483,108; legacies, \$183,768; from the legacy of Asa Otis, \$30,952; interest on general permanent fund, \$7303; total, \$705,132.

The annual survey reports marked progress at nearly every point with a steady growth, but lack of adequate means to improve the opportunities. Peculiar difficulties encountered in Japan, but 670 new members added to the churches. Rev. Judson Smith, D.D., says of the work in China:

"While at the present moment we cannot avoid anxieties as to the personal safety of our missionaries and the security of the institutions they have established, we may look with all confidence beyond these present tumults to a great

and decisive advantage soon to be realized in our Christian work in behalf of this empire."

The summary for 1894 shows the number of missions among unevangelized nations to be 20; stations, 100; out-stations, 107; places for stated preaching, 1429; average congregations, 69,115; American laborers employed, 571; native laborers, 2870; total, 3441; number of churches, 421; church-members, 40,187; added during the year, 3055. The whole number under instruction in the educational department is 50,406; native contributions of money amount to \$89,145.

Forty-four new missionaries have been sent to the field during the year, of whom 13 were men, including 3 physicians and 1 printer, 11 the wives of missionaries, and 20 single ladies, including 1 physician. Twenty-three missionaries home on furlough have returned to their fields.

A rule has been adopted, giving female delegates equal voice and vote with the men on questions touching their own work.

As to the financial difficulties, the gradual exhaustion of the large legacies on the one hand, and the natural expansion of work on the other, have not been offset by sufficiently increased number of donors and amount of donations. Either the Board must retrench or secure larger gifts.

Dr. Judson Smith presented a paper on "Intellectual Preparation for the Ministry." He made these three points: 1. That education and culture are necessary in any important work. 2. The foreign missionary work demands the most thorough intellectual and religious training. 3. The foreign missionary must be a general and a leader in the work to which he is called.

He said: "Education and culture are essential to power in any undertaking. Other things being equal, we know that of two men, the one of the most thorough mental training will serve us the best and serve us longest. All knowledge and science and every human power belong to Christ's king-

dom, owe service there, and win their highest place as they worship at the foot of the cross." He recognized the need of thorough intellectual preparation for foreign missionary work, and the fact that the great missionaries of the past have been men of intellectual power, as Irenæus, St. Patrick, St. Columba, Boniface, Carey, Judson, Morrison. "Every missionary must master a foreign language so as to make it the medium of thought and familiar speech; he must bear his part in translating the Bible into the vernacular of the land; he must organize branches, and conduct the institutions of education; he must study and master great problems. A full college course for all, and a theological course also for ordained men, constitute the normal preparation for missionary work. True missionary economy requires that only those who are well equipped be sent to the field."

Dr. Henry H. Jessup, of Beirut, gave the record of the achievements of the mission in Syria, which were the organizing of the first Evangelical church since the days of the apostles, the setting up of the first printing-presses in the Turkish Empire, and the founding of the first day and boarding schools for boys and girls and the first college in the empire. Here occurred the first correct translation of the Word of God in the Arabic language, the introduction of the steam printing-press, petroleum, and the machinery for saving labor on farm and in factory. Two of the missionaries of the American Board were the first educated physicians to carry the healing of modern science to the East. Two of the missionaries received imperial decorations for medical service in time of the pestilence. Two were pioneers in exploration and discovery of ancient cities and ruins in Palestine—Dr. W. M. Thompson and Eli Smith. Dr. Jessup pointed with great satisfaction to the marvellous work which had been done among the women of Syria in their education and Christian training for the home and the school.

The great audiences were likewise addressed by President Angell, of Michigan University, Rev. Washing-

ton Gladden, Dr. Forest and Dr. J. G. Davis, of Japan, Rev. John Holland and Dr. Bissell, of Mexico, Dr. Burnham, of St. Louis, Dr. Clapp, of China, Dr. E. M. Pease, of Micronesia, Rev. E. S. Hume, of India, Dr. Cyrus Hamlin, founder of Robert College, Constantinople, and by D. L. Moody.

No death which has recently occurred among foreign missionaries will touch more chords of interest than that of Rev. Dr. A. P. Happer, the veteran of China, which occurred in Wooster, O., October 27th. He went to the Middle Kingdom in 1844, and returned only a short time since, having spent nearly half a century in preaching, ministering to the sick, translating and editing, and founding a Christian college at Canton. He was always heard with great interest when he spoke on missions, and was deemed an authority on China. Further notice of him will appear hereafter.

In October last Dr. James A. Spurgeon celebrated his twenty-fifth anniversary as pastor of the chapel at West Croydon, London, where, in addition to his grand work as the associate of the lamented Charles H. Spurgeon, his brother, he has built up one of the finest, most cultured, and most enterprising congregations in England. Dr. Spurgeon's career has been that of a many-sided man, with a sympathetic and helpful attitude and activity toward every form of philanthropic and missionary work, and it is to be hoped that some memorial of the celebration may be given to the public in a printed form. Mr. G. Holden Pike has issued a "life" of this distinguished man in time to mark the anniversary with its impress; and the reader of that fascinating biography will form some idea how a man may, while pastor of a large and influential church, preside over various benevolent and educational institutions, help to build chapels and organize congregations, and stimulate every missionary work at home and abroad.

A purse of over one thousand pounds

was presented to Dr. Spurgeon, which, with characteristic unselfishness, he handed back to the donors to be applied to enlarged facilities for church work.

It is quite obvious that the International Missionary Alliance, whose headquarters are in New York City, is an institution which compels recognition as one used very largely of God. Rev. A. B. Simpson's peculiar views on Divine healing and some other kindred subjects have caused him to be looked on with some suspicion, and the Christian public at large have kept aloof from him and his work. Yet despite these discouragements, his work has gone forward and continually grown, until, beside the Gospel Tabernacle, with its unceasing round of evangelistic services and its educational enterprise for training mission workers for home and foreign fields, the Missionary Alliance has developed into one of the most prominent of agencies for a world's evangelization. Between October 1st and 15th this Alliance observed its sixth annual convention. Daily the Tabernacle, 692 Eighth Avenue, was filled, and on the two Sabbaths, October 7th and 14th, the American Theatre was thronged. The teaching was of a high order as to insight into Bible truth and spiritual life, and the giving was exceptionally generous, and marvellously manifested the Holy Spirit's power. On one evening, at the Tabernacle, over thirty watches were given, with piles of jewelry and ornaments, and in a most unostentatious manner. On the latter Sabbath, the great day of the feast, Dr. Simpson preached on the "Man of Macedonia," and the response was remarkable; between \$50,000 and \$60,000 was pledged, and mostly in small sums and by people of no wealth. The entire assembly rose and, with uplifted hand, covenanted with God to undertake to increase their present staff of 230 to 300 missionaries in the field before the fiscal year closes, and to raise \$200,000, an increase of our \$70,000 on last year's collections.

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign  
Periodicals.

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

### UNITED KINGDOM.

—The United Presbyterians of Scotland are not a very numerous body, for they have only 572 congregations with 187,075 members; and the total income of the denomination was £372,259 in 1892. The figures will enable us to judge of the extent of their foreign missionary labors. The income of this department of the Church's work was £35,850, of which all but a few hundred was expended. In Jamaica and Trinidad there are 55 United Presbyterian congregations, with upward of 10,000 members, whose contributions for all purposes fell only a little short of a pound a head. The other missionary work of the United Presbyterian Church is carried on in Old Calabar, Kaffraria, Rajputana, China, and Japan. We may quote some of the principal statistics. In Old Calabar they have 8 ordained Europeans and 2 natives, 2 medical missionaries, 8 other European and 21 native agents, 435 members in full communion, and 1037 scholars. In Kaffraria there is no medical work, and the other Europeans are not quite so numerous as in Old Calabar, but the staff of native helpers is much larger. The members number 3056; the candidates, 887; the scholars, 2100. The foreign mission secretary visited this mission field last year, and reported in warm terms on the Christian character of the converts and the readiness of the people to receive the Gospel.

In Rajputana the centres are Beawar, Nuseerabad, Asherpura, Ajmere, Todgurh, Deoli, Jeypore, Oodeypore, Ulwar, Jocthpore, and Kotah. Medical work is carried on by three qualified missionaries. In all these stations there are but 506 members. There are 5413

scholars in the schools. The China Mission of the United Presbyterians is in Manchuria, Moukden and Tiayyang being the principal stations. Medical work is made very prominent, for 4 out of the 11 missionaries are doctors. It was Dr. Greig, of this mission, who was so ill-treated during the riots some time ago. The converts in full communion number 1872. Besides the above, the United Presbyterian Church supports 2 missionaries at Tokyo, where the church-members are returned as 898; and, curiously enough, pays the salary of Dr. Laws, the great Free Church missionary of Bandawé, Lake Nyassa. The summary of the United Presbyterian missionary statistics gives 63 ordained Europeans, 20 ordained natives, 10 medical missionaries, 28 zenana ladies; 9 European and 123 native evangelists and catechists; 385 native teachers, and 134 native helpers; 98 principal, and 173 out-stations; 17,414 communicants; and 17,695 scholars.

### AFRICA.

—“Christian missions are often reproached as being costly, which is not always their fault. Here, now, is a point of comparison between the cost of missions and of civilization in Africa. The first section of the railway which is to connect the port of Matadi, in the estuary of the Congo, with Stanley Pool, where the river becomes navigable, has just been inaugurated. It is twenty-four miles in length; the whole line will be one hundred and eleven miles long. The first twenty-four miles, said to be the hardest part of the line, have cost the life of about three thousand blacks enlisted with more or less good will of their own; the outlay has reached a million or twelve hundred thousand dollars at the least estimate—doubtless much more. Setting aside the money, it remains true that the building of this railroad kills the black

for the profit of the white, while the missionaries expose and often sacrifice their lives to raise and save the African."—Professor F. H. KRUGER, in *Journal des Missions*.

—"The *Missions Catholiques* of February 23d publishes a letter of Mgr. LE ROY, Vicar Apostolic of the two Guineas, containing some interesting points of information gathered in the basin of the Ogué, the very same in which the delegates of the Paris *Société des Missions Évangéliques* have fixed themselves. As many of our readers are interested in the work of the latter, they will thank us for communicating some passages from the letter of the Roman prelate.

"As to the dispositions of the native population toward Christianity, Mgr. Le Roy speaks as follows :

"What to say to you of this mission? Much good has been done here; much more good remains to do. Here we have no Mussulmans, and all the country is under a vague Christian influence, eminently favorable to missionary work. Baptism, for instance, around some of our stations is quite the style, and as the name of *kafiri* (infidel) in certain regions more or less Mohammedan, so here the name of *pagan* is considered as a frightful insult. People want to be baptized here just as these below them want to be circumcised. They insist on receiving a Christian name as these an Arab name. Unhappily baptism is not all; and we often find it hard to grant it to all those that seek it."

"As in other parts, the great hindrance to the real conversion of the native is polygamy. Mgr. Le Roy, speaking of this, relates a scene sufficiently comical, occurring at Lamberéné, which is also a Protestant station. The female population came one fine morning, in a tumultuous crowd, to the residence of the bishop :

"We come to complain of Father Lejeune," cried one of them; "you must remove him from us."

"Why?" I asked.

"Because he won't baptize us."

"Do you know the catechism and the prayers?"

"Yes, all. He has baptized one and leaves two; he baptizes one and leaves three. And this is how he always does. Are we not worth as much as the others? Have we not souls to be saved as well as they? Are not—"

"Is this true? Father Lejeune, they wish to be baptized? They are sufficiently taught?"

"Assuredly; but they are the second, third, fourth, and fifth wives of the same husband. I baptize one whom the husband picks out as his wife, not to be sent away; what to do with the others, I am sure I don't know."

"Whereupon the women took up the cry again :

"Pray, can we run off by main force? Are we not just like slaves, like beasts? Where shall we go? What escape is there? Where shall we hide? And if we would live alone, will they not fetch us back, tied hands and feet, with the stick coming down on our back?"

"Our Protestant missionaries will naturally encounter the same obstacle, for doubtless they will not seek to elude it by imitating some other Protestant societies which tolerate polygamous unions in the Church, provided they were formed before conversion."—*Revue des Missions Contemporaines*.

—Mgr. LE ROY thinks, like Mgr. HIRSCH, in direct opposition to some Protestant journalists, that the Protestant missionaries are essentially aided by their Bible and tract societies, and urges that the propaganda should imitate them. The *Revue* inquires whether this is one of the signs of that "new spirit" which has been recently noted by high authority as spreading in the Church of Rome. And indeed, as vernacular mass books which were burned in the seventeenth century are now encouraged, so it will doubtless be with vernacular Bibles. In the last century the Spanish Church was on the point of publishing a vernacular Bible when the

French Revolution frightened her out of her wits for the time being. Mgr. Le Roy urges that the Scriptures, as with us, should be published in cheap forms.

—On the Gold Coast various persons have lately joined the Christians (not as communicants, but as adherents) to save themselves from being accused of witchcraft, a suspicion from which no heathen is safe. It is an accepted belief that Christianity “extinguishes witchcraft.” A Christian is, therefore, as such, exempt from the deadly poison ordeal.

—The two highest chiefs in the kingdom of Kjibi, one being also a high-priest, have surrendered their honors and become Christians. Their king is hostile to the Gospel, which explains their resignation. They distinguished themselves at their baptismal examination above all the catechumens by their knowledge of the Gospel. The king’s sister, who has been a persecutor of the Christians, having found no good of the idols in her long illness, now comes to the Christian meetings.

—“They have been going through troublous times at Mukinbungu lately. In the working of the Congo Free State the official agents and the tribes do not always see eye to eye; and one of the latter, resenting the action of the Belgian official, rose and murdered him and other white men. Having done this they sought to make the rising universal throughout the district, threatening to burn the villages of those who would not join them. Here was a test for the black Christians, but they stood it nobly. Both in the neighborhood of Mukinbungu and of Lukunga the Christians resolutely refused either to desert the missionaries or to join the insurgents. This action saved many valuable lives, and is a striking answer, Mrs. Walfridsson says, to the taunts of those who say that Christianity is superfluous on the Congo, and that the State methods of civilization are the only fruit-bearing ones.”—*Medical Missions.*

#### THE MOSQUITO STATE.

—The *Missions Blatt der Brüdergemeine* for October has the following remarks:

“According to information received through a letter from Bluefields, *the fate of the little Mosquito State may be regarded as sealed*, and once more a free, independent little Indian people, in its major part of Protestant faith, as having been, against its own clearly expressed will, finally incorporated with the Catholic neighbor State of Nicaragua, although the treaty of Managua between England and Nicaragua guaranteed the independence and freedom of Mosquitia, and only conceded to Nicaragua the right of a clearly determined suzerainty over it.

“In this breach of treaty Nicaragua appears to have been successful by the support of the United States. On the one hand, Americans in Mosquitoland, disdaining to be governed by Indians and negroes, appear to have secretly plotted with Nicaragua for the overthrow of the tribal government; and the United States, jealous of English influence, and guided by the Monroe doctrine, or rather by its later extension, ‘America for the Americans,’ has carried through the design, bearing in mind how undesirable for them it was to have English influence strong in a country so near the projected Nicaragua Canal. England, of course, will not come into collision with America over the fate of the Mosquito Indians.

“Yet we bear in mind that plans founded to the honor of the kingdom of our God have another origin and nature, and pursue other aims than those of the civil fabrics of time. The two do not stand or fall together. And, thanks to the wise tact of our brethren, who, though sincerely subject to the former government, have, out of principle, held entirely aloof from all political schemings, our mission has not given the new authorities the slightest ground of complaint. In the quiet consciousness of this, in confidence of the defence of our Lord, and in view of the re-

sponsibilities resting upon the mission, which still subsist, and indeed have of late gratifyingly broadened out in the interior, our messengers have continued unmoved at their difficult post in Bluefields. That Nicaragua, however, will at present bring our work in the whole land to a sudden end, though possible, seems hardly probable. Indeed, simple prudence would counsel greater deliberateness. Moreover, the Missionary Board of the *Unitas Fratrum* has done what lay in human power by interceding with the German, the American, and the English governments in behalf of our mission and its property. Whether, however, *future* developments under the new government might not involve a gradual repression of our work is another question; and we freely allow that in this respect we are not without anxiety. The behavior of the Nicaraguans at Bluefields during the last months may well explain and justify such anxiety. Yet this anxiety we would ever roll afresh in believing prayer on our faithful God and Lord, who is enthroned above all, and who knows that in yonder land alone more than fifty-five hundred Christian souls would fain hear the message of eternal life from the lips of our missionaries, not to speak of the numerous throngs who, yet unbaptized, nevertheless longingly crave, under the guidance of our brethren, to be also led as children to the Heavenly Father. Our God helps in His own way, in a wondrous way, in other ways than those which appear obvious to us. So will He also do in the case before us. Therefore let us pray without ceasing!"

#### THE KINGDOM.

—Rev. J. J. Summerbell, in a recent *Independent*, has an exceedingly stimulating article entitled "First, Missionaries," which is based upon a revised and literal version of Paul's words: "And God hath set some in the Church, first apostles." He emphasizes, among other things, the Gospel conception that whoever is "sent" or "called" by the

Lord for any form of service is a missionary, and that the number of missionaries, therefore, is exactly equal to the number of disciples.

—A missionary now in India reports that her going was largely the result of joining a prayer union to intercede for more laborers to be sent. As she prayed it seemed "so mean to ask for others to go and not face the question, Can I go myself?"

—This is how Rev. H. H. Jessup "happened" to go to Syria: "The thought had never entered my mind; but when I went on to Boston to see the Prudential Committee of the American Board, Dr. Anderson placed an envelope in my hand and said: 'Go into that room and consider this for half an hour.' It was a plea for reinforcement from the Syrian Mission. When he asked, 'Will you go?' I said, 'Yes.' I thought it was the voice of God, and still believe that it was."

—And this statement of ex-Secretary N. G. Clark tells how the Japan Mission "happened" to be formed: "An Amherst student on a vacation tramp came to the house of the foreign secretary for a night, and in the morning, after leading at family prayers with great simplicity and earnestness, he took the hand of the secretary in both his, saying, 'You must send missionaries to my country.' He would take no denial. As when, six years later, he stood before the American Board at Rutland pleading for a Christian college for Japan, and saying, 'I will not sit down until you promise,' so now to every plea that the Board had already more work than it could well carry on came the same response: 'You must send missionaries to my country.' Such was the birth of the Japan Mission."

—Dr. A. J. Gordon tells how it "happens" that the Clarendon Street Baptist Church, Boston, gave last year \$20,000 to foreign missions, while its own expenses were less than \$10,000. "My way has been to make collections for foreign missions and home missions

every Sunday morning in the year, and to keep the subject constantly before the people. Then in April we make a special collection, which is always preceded by a week of daily prayer, in which we meet together at eight o'clock in the morning to pray for the one thing that the people may have their hearts drawn out to give for the work of evangelizing the world. I preach on the Sunday before the collection is to be taken, and then put the responsibility of giving upon the people, refraining from all special solicitation or urging." And so no wonder it comes to pass that only seven States exceed this church in their gifts to the Missionary Union, and the amount is nearly one fourth of all the gifts that come from the entire State of Massachusetts!

—Amos Lawrence adopted this motto and squared his practice to it to the amount of \$700,000: "He is not rich who lays *up* much, but he who lays *out* much." And, verily, to lay out lavishly for God in this life is to lay up abundant treasure in the life to come.

—Alas for the pinching poverty to be found under the sun! President Elliot tells of a man living near Boston who was asked to give money to Harvard College, who received the suggestion kindly, promised to confer with his wife and report, and after a few days did report as follows: "We have talked over the question, and have been all over our accounts. We want to give, but actually find that we must deny ourselves. Our accounts show that we are spending every year \$70,000, and our income is equal to just about \$70,000. I am very sorry that I have not a cent to give." And another poor man has been heard of who, when asked to make a subscription to a certain cause, answered with great seriousness, "I am sorry that I cannot. I have \$500,000 in Suffolk Bank, and it isn't drawing me a cent of interest."

—And, *per contra*, let us take note how it looks sometimes to a "heathen." A missionary woman received a call

from a wealthy Hindu friend who spoke to her of the great improvement in her health resulting from a brief stay at a distant sanitarium. "Will you not go again?" he asked. "Oh, no," she replied, "it costs too much." "But," said he, "what is cost if it spares your life for five or six years to work here and do good as you do?" After a while he suggested, "When you want to go again, you let me know what it will cost and I will give you the amount." At the close of the call and when entering his carriage this same Hindu remarked to the husband of the woman: "Remember and send to me if your wife needs to go to the sanitarium. I can give money for such an object."

—Well may the Nashville *Christian Advocate* lament that while "the Moravians support one foreign missionary to every 66 of their members at home," and while a single church in Toledo, O., supports 5 in the home and foreign fields, "it now takes 12,000 Southern Methodists to keep one missionary at work. They are staggering under this burden."

—Li Hung Chang, the greatest of Chinamen, declared to John Russell Young, "If the missionaries ever come into the Chinese heart, the physicians will open the door."

—When Captain Cook, on his voyage among the Pacific Islands, wrote of a suggested attempt to establish a mission thereabouts, that "it is very unlikely that any measure of this kind would be seriously thought of, as it can serve neither the purpose of public ambition nor private avarice, and without such inducement I may pronounce that it will never be undertaken," he little knew the Christian spirit which would animate Williams and Patteson and Paton and Snow and Sturges and Doane and Logan, not to mention others among the living."—*Missionary Herald*.

—Let us fervently pray to be delivered from the damnable heresies of such "Christian" officials. For, in a

memorandum by the Resident at Perak we find him saying, "Morality is dependent on the influences of climate, religious belief, education, and the feeling of society. All these conditions differ in different parts of the world. . . . The members of the Perak State Council, who cannot be said to have any personal interest in the matter, and are wholly uninfluenced by any outside opinion, consider that it is their duty to protect the prostitutes irrespective of their religion, nationality, or the nature of their calling, which, indeed, supplies a public want." Happily for the Malay States, with his moral code the Colonial Office did not agree, and his system was abolished.

—How steadily in the foreign field the work advances from the homogeneous to the heterogeneous, from the simple to the complex! From schools and hospitals, from teaching of trades and women's peculiar kinds of service, etc., we must needs go further now and introduce the kindergarten and the social settlement.

—"While teaching arithmetic to six bright Korean boys, I learned that among them they had seven chogeries (jackets). I asked, 'If one of you has two chogeries, how many are there for the other five?' All subtracted boys from chogeries like little Americans. After an explanation I wrote chogeries on the blackboard; then with my chalk under the seven, asked, 'What shall I put under these chogeries?' The quick, eager, and confident reply was, 'Paji' (trousers)."

#### WOMAN'S WORK.

—Miss Jessie Ackerman, an "around-the-world" missionary of the Women's Christian Temperance Union, has reached Chicago, after a trip of 150,000 miles, which, she claims, is the longest journey ever made by a woman. She has been abroad for seven years, and her work has carried her through China, Japan, New Zealand, Australia, India, South Africa, Madagascar, Java, Singa-

pore, and the Hawaiian Islands. She has been a guest in 2000 homes, has been entertained in palaces, slept in ancient tombs, lived through the jungle fever, and, as she expresses it, tied the white ribbon of the W. C. T. U. twice around the globe.

—Miss Ackerman says of work in Japan: "The unions established by Mrs. Leavitt are prospering. Two thousand pamphlets describing the work had been scattered to open my way. At Tokyo we had a ten days' mission, resulting in a temperance society of 700 native men, since increased to 2000, and an addition of 200 members to the W. C. T. U. already formed there. The Japanese women have a temperance periodical in the vernacular, a dress-reform society, and a union for the higher education of women. An electric current of human love and effort, inaugurated by the American W. C. T. U. only fifteen years before, had girdled the world, and here in the antipodes was inspiring and guiding the hitherto comparatively objectless lives of our sisters in Japan."

—America supplies the first world's secretary of Young Women's Christian Associations. The incumbent of that position is Miss Annie M. Reynolds, of North Haven, Conn., a Wellesley graduate, a special student at Yale, an accomplished linguist, and an active worker in various philanthropies. Her headquarters will be in London, but her duties will require extensive travel on the Continent. Her first official work was in connection with the August conference of Young Women's Christian Associations in Neufchatel, Switzerland.—*Harper's Bazar*.

—After all, is not this world, so full of evil, really growing better? As an item of evidence, when before was it ever true that three women who are among the most exalted for station and influence, the Empresses of Germany and of Japan, and the Empress Dowager of China (whose name is Tsi-Thsi), were also among the most eminent for abun-

dance of benevolent deeds, if not for piety as well? Of one we read: "The Empress of Japan was personally engaged daily with her court ladies in making bandages, lint, etc., for the wounded Chinese soldiers as well as Japanese in the recent great battles of Ping-Yang and Yalu. The Japanese are proud of her activity in the Red Cross work, and they may well be."

—The only wonder is that it does not oftener come to pass that under the terrible and ceaseless strain of toil in pagan lands the reason for the time becomes unsettled, the judgment sadly errs, and the conscience lapses into a morbid state. Therefore not blame but sympathy is to be bestowed upon that American missionary in India who, a few months since, when worn out with burden-bearing, was caught with the guile of the Jesuits and suffered herself to be initiated into the Roman Church. And it is pleasant to know that with rest and returning bodily vigor her eyes were fully opened to see her astounding error, and of her own motion she has returned to the Lutheran fold.

—The career of the Presbyterian women's organization for the furtherance of home missions spans the period 1878-94, and this statement will help to indicate the growth of the society: "Fifteen years ago the entire receipts were less than is now received in any one month, thirteen years ago they were less for the year by \$2000 than the amount received the last day of our last fiscal year, and nine years ago the total was less by \$4000 than was received in the one month of March, 1894.

—The Methodist women are studying the lives of such missionary heroines as Mary Whately, Eliza Agnew, Charlotte M. Tucker, Mrs. Krapf, etc., and so would stimulate their own souls to greater zeal.

—Mrs. Luther Gullick, who passed from death unto life in Japan June 14th, was a worthy member of the famous family so abundant in missionary labors. She and her husband were

among the pioneer missionaries to Micronesia, and they afterward labored for a time in Spain, then in Italy, and for thirteen years in China and Japan. The *Missionary Herald* says of her: "There are few who have labored in so many islands and continents of the world, and few who have left a better record of devoted service."

#### YOUNG PEOPLE.

—Dr. Eastman gives the following information concerning the Y. M. C. A. work among the Indians: There are 35 associations; 3 of these are at schools outside the reservations, 2 in Canada, and the rest on the reservations, most of them being in Nebraska and the two Dakotas. The average membership is about 25; the largest being at Cherry Creek, Cheyenne River Agency, S. D., which contains about 100 young men. Some of these Indians ride fifteen or twenty miles on a pony's back, winter or summer, wet or dry, in order to attend a prayer-meeting.

—The Y. W. C. A. of Chicago has asked its friends to help it put up a new building. A seven-story building is to take the place of the present structure. It will be completely equipped with all modern conveniences, and will still preserve the characteristics of a well-ordered home. The association now has 4 boarding-houses in different sections of the city, and besides its "home" work it maintains an employment bureau, and performs other service in behalf of young women.

—The Christian Endeavor Missionary Extension courses of lectures, under the efficient and enthusiastic lead of S. L. Mershon, is quite certain to take rank among the very foremost agencies for kindling a fervid and enduring zeal for world-wide missions. A Sunday's missionary rally is to be held in each one of all the large cities of the Union, with scores and scores of addresses. During the week the neighboring towns will be visited and stirred in the same fashion, and then month after month

throughout the winter and spring four or five other addresses will be given to the same audiences upon the world's redemption through the Gospel. The campaign, or holy crusade, contemplates from 40,000 to 60,000 such gatherings to diffuse information, and so to touch the heart and conscience of multitudes.

—According to the *Golden Rule*, there is a Presbyterian Endeavor society in New York whose active membership includes 24 young men and 28 young women. Not half a dozen of these have an income which admits their giving as much as one tenth without economy and self-denial. Notwithstanding, of these 56 members, 4 graduate members being included in the following figures, 55 give the tithe, and sometimes much more than the tithe. The remaining 6, while not yet able to do this, are regular systematic givers. Last year's gifts amounted to the magnificent total of \$859. In addition, the idea of proportionate giving is frequently agitated.

—The First Presbyterian Society of Monmouth, Ill., is paying \$75 a year toward the support of Rev. J. Hyde, in India, and has given \$32 for home missions. The Juniors pay \$50 for Mr. Hyde, and have sent \$21 to the home mission board.

—Thanksgiving Day is likely to witness stirring scenes, when of 800,000 Leaguers every one is called on by name to present his half dollar for missions or give a reason for his failure.

—Dr. Parker, President, and Rev. H. C. Stuntz, Secretary, of the League in India and Malaysia, have sent a circular letter to all the leagues in those countries, urging them to plan for a grand missionary day celebration and a collection.

—A missionary in India will be supported by a league at Bath, N. Y.

—The Baptist young people have their Union (B. Y. P. U.), and this is engaged upon a Christian Culture

Course (C. C. C.) looking to a four years' systematic study of the Bible, and of Christian missions as well. There is a Missionary Conquest Course with regular "conquest meetings."

—Nor are the Free Baptists inactive, since they are urging on to good works their United Society of Free Baptist Young People.

#### UNITED STATES.

—On September 13th, at Cherry Creek, S. D., fully 1000 Sioux gathered for a Christian conference, of whom 250 were delegates. A village of tepees had sprung up of a sudden for their accommodation, while several beeves and several hundred ducks and prairie chickens, a barrel of pork, 40 pounds of coffee and tea, with vegetables by the wagon-load, were ready for consumption. Thirteen agencies were represented, and three days were spent in worship and discussion of weighty themes. The Congregational Association and the Dakota Presbytery held their sessions, likewise the native missionary society, the Y. M. C. A., and the Y. P. S. C. E. No less than 30 churches were represented, with over 1900 members and 19 Indian pastors. These red men had raised \$1610 for missionary uses, to which sum the women had added \$800. Well, well! It looks as though the Gospel *is* the power of God.

—The Synodical Conference (Lutheran) employs 9 missionaries among the colored people, and 5 teachers. They have 10 churches, 4 school-houses, 1 parsonage, and 1 cemetery. There are 1100 members, the average attendance at Divine service is 800, in their Sunday-schools are over 1000 pupils, and in their parochial schools 700. Three colored youths are preparing for the ministry in the seminary at Springfield, Ill. The average expenditure for these missions is \$900 per month.

—The friends of the American Missionary Association have occasion to re-

joyce in the fact that Mr. Lopp is to return to Cape Prince of Wales, Alaska, and reopen the mission which was closed last year after the murder of Mr. Thornton. It will be remembered that of the three men connected with the horrible deed, two were at once arrested by the natives and shot. The third, Titalk, who was the leader, escaped for the time. Mr. Lopp thus describes his death: "After the *Bear* had left for the south, Titalk came back to the cape, and his uncle, Te-ed-loo-na led him up on the hill-side near the grave of Mr. Thornton, and asked him how he should put him to death—strangle him, stab him, or shoot him. The boy preferred to be shot; so he commanded him to hold his head down and then shot him."

—The sixty-sixth annual report of the American Seamen's Friend Society contains a good record of much valuable labor performed in the Master's name for the spiritually destitute. Its representatives are found in 13 foreign countries, as well as in divers important ports on the Atlantic and Pacific coasts. The number of new libraries sent out is 10,052, while the reshipments are enough to make a total of 21,518 libraries, with 520,860 volumes. The income was \$33,907 last year.

—The annual meeting of the American Board, held at Madison, Wis., October 10th–13th, while not remarkable in any feature, was yet a continual feast of good things. The debt of \$116,238 was embarrassing and depressing, and had led to damaging retrenchment: war and persecution had wrought serious harm, but in spite of all the spiritual results were at a maximum. New missionaries had been sent out to the number of 44, of whom 13 were men. The Word had been preached in 26 languages. This table will supply a summary of facts:

Missions .....	20
Stations .....	100
Out-stations.....	1,107
Places for stated preaching....	1,429

Average congregations.....	69,151
Ordained missionaries (15 physicians) .....	184
Physicians (besides 9 women)..	13
Other male assistants.....	6
Women (wives, 185; unmarried, 183).....	368
Whole number of laborers sent.	571
Native pastors.....	241
Native preachers and catechists.	508
Native school-teachers.....	1,533
Other native laborers.....	568
Total of native laborers.....	2,870
Total of Americans and natives.....	3,441
Churches.....	421
Church-members.....	40,187
Added during the year.....	3,055
Whole number from the first..	128,648
Theological seminaries and classes .....	16
Pupils.....	230
Colleges and high schools....	65
Pupils in the above.....	4,227
Boarding-schools for girls....	63
Pupils in boarding-schools for girls.....	3,394
Common schools.....	1,026
Pupils in common schools....	39,366
Whole number under instruction.....	50,406
Native contributions.....	\$89,145

—The Friends, who hitherto have done all their missionary work without any single central agency, but each Yearly Meeting operating independently, have recently completed an organization whose name is the American Friends' Board of Foreign Missions, with Ellen C. Wright, of the Wilmington Yearly Meeting, as secretary and treasurer. Enlarged interest and activity can scarcely fail to follow.

—The United Presbyterians devote themselves wholly to two fields, which they work with great thoroughness and efficiency, the Nile Valley and the Sialkote Mission in Northwest India upon the borders of Cashmere. The districts occupied number 18, with 288 stations. The ordained missionaries

number 26 ; the married women 24 and the unmarried 17 ; ordained natives 34, licentiates and students 31, and other workers 432—a total of 537 natives and 70 Americans. In the 43 churches are 11,055 members, and in the day schools 13,514 boys and girls. The additions to the churches by profession were 651 last year, the native contributions for church work were \$13,149 (only \$400 from India), and for all purposes, \$36,849.

—The *Churchman* rejoices with somewhat of trembling over these “hopeful signs” in the Church of Rome in this land ; “the formation and rapid growth” of the Young Men’s Institute, with general purposes and methods at least somewhat kindred to those of the Y. M. C. A. ; “the widespread adoption of the Sunday-school system, bearing a close resemblance in all its features” to the Protestant institution of the same name ; “the summer school so recently approved and adopted by priests and bishops ; and “the use of a tongue ‘understanded of the people’ in the public worship,” together “with the moral certainty that sooner or later” the ecclesiastical authorities will yield to “the growing demand for congregational singing.”

—Archbishop Ireland is constrained to admit in the *North American Review*, and he pronounces it a “lamentable” fact, that at least the time has been when saloon-keepers “sought to guide the people in religious affairs. They were officials in church societies, marshals in church processions, chairmen in church meetings. They contributed liberally—as a matter of business—to church works, and paid rent for prominent pews.” And hence it was that he and such as Bishop Watterson were compelled to cry out, and resort to drastic methods for ending the shame and curse.

—This is the report for the past year of the Missionary Society of the Methodist Church in Canada. The receipts from subscriptions and collections were

\$174,242 ; from juvenile offerings, \$25,667 ; from legacies, \$14,114 ; from the Indian Department (grant for Indian schools and institutes), \$14,035 ; from miscellaneous sources and sundries, \$6094 ; making the total income \$284,153. The total expenditure was \$242,955, which leaves a deficit of \$8801. The report of the Domestic and Foreign Missionary Society for 1893 shows an income of \$42,858.

## EUROPE.

**Great Britain.**—The seventy-fifth annual report of the British and Foreign Sailors’ Society says : “For the benefit of seamen this society unites in various ways, 97 ports, and in these ports there are 100 stations, 85 institutes, rests, bethels, reading-rooms, and homes, while for work afloat there are 3 floating bethels, 3 steam launches, 28 sail and row boats, 150 workers, including missionaries, colporteurs, matrons, Christian boatmen, and helpers.” Its income last year, including balance brought forward, amounted to £22,318. Three new sailors’ institutes, at Falmouth, St. Petersburg, and Dover, are now in progress.

—Since the beginning of the Universities’ Mission over 20 Cambridge men have joined the movement, including Bishops Mackenzie and Smythies ; of these 5 have died at their posts in Africa, and now the staff of Cambridge men is 7. Oxford has sent some 36 into the field, among them Bishops Tozer and Hornby ; of these 13 are still working, and 10 have died in the field. Durham has sent 2 men ; London, 3 ; Edinburgh, 1, and Dublin, 1.

—Bishop Stuart, accompanied by his daughter and an Irish lady, has recently sailed as missionary to the Mohammedans of East Persia, whose language he already speaks. Having been forty-four years a missionary, the last seventeen years holding his office in New Zealand, he now sees the churches gathered among the Maories able to maintain the faith and, throwing up

his bishopric, goes forth once more with his pioneer staff.

—Within a few weeks the Church Missionary Society took leave of 90 outgoing heralds of the cross bound for various distant parts, and earlier in the year 40 others had sailed. And the *Intelligencer* solemnly and vigorously protests that this notable proceeding was altogether rational and Christian, since the demand for reinforcements was imperative, and in spite of “agricultural distress, commercial depression, and a hundred other causes of falling off in funds.” The Lord’s people *can*, and the Lord’s people *must*, rise to the height of the momentous occasion.

—The London Society’s *John Williams* has reached her destination under the Southern Cross, and has begun her voyages among the islands of the South Seas. Her Captain Turpie has been connected with the predecessors of this fine ship for thirty-eight years.

This society publishes a table which shows that of every pound sterling bestowed for its work only two shillings are expended in the collection of funds, administration, and publications, while the entire remainder is employed in direct service of the missions.

—The Scottish United Presbyterians have a “forward movement” on hand. The matter is laid upon their consciences in this fashion: “The demands of the work in our various fields are growing much more rapidly than the contributions of the Church. We have made a new departure in Old Calabar, in the establishment of a training institution, which will involve a considerable additional expenditure; while the needs of Kaffraria, India, and China have been compelling us to strengthen our missionary staff in these fields, with the view of occupying the ground that has, by the very success of our efforts in the past, been opened up before us. Altogether, we estimate that we shall have an expenditure during this year exceeding that of last year by £4000, and it is expected that this ad-

dition to the expenditure will be permanent.”

**The Continent.**—Though its founder has gone to his rest and reward, the McAll Mission continues its most effective efforts to bring France back to a pure faith. The total income was \$80,820 (£16,164), of which \$26,730 came from the United Kingdom, and \$31,780 from the United States. Work was done in some 20 cities, including Paris, Lyons, Marseilles, Nantes, Nice, etc., and also in Corsica and Algeria. The mission boat, *Bon Messager*, was kept busy moving on errands of mercy and grace.

—According to an item in the *Independent*, the Reformed Church of France has 533 congregations, 638 pastors paid by the State, 56 other pastors, and a population numbering 540,483. The Lutheran Church of France has 62 pastors paid by the State and a membership of 77,533. Of other Protestants, including those of Algeria, there are not far from 20,000.

—The sixty-ninth report of the Société des Missions Évangéliques tells of mission work in 6 fields. Its principal mission field is among the Lessoutos of South Africa, where there is a native church, numbering 8907 communicants, grouped around 11 principal stations, at which 24 European agents are laboring. There is also in Africa the Zambesi Mission, at the head of which is M. Coillard, with 4 other European agents. On the Congo the society has within the last two years taken 2 stations from the Presbyterian Church of America, and supports 4 agents. Another little band of 5 is at work in Senegal. The other 3 fields are in the Pacific. In 1863, in consequence of the French annexation of Tahiti, the society took the work which had been carried on there by the London Missionary Society; and, in 1891, for a similar reason, the work in the Loyalty Islands. In the latter field there is only 1 missionary, but in Tahiti there are 9 European agents, while in the

23 parishes are 17 native pastors, with 2053 communicants. The total income was £15,563. There are 11 students in the mission house preparing for foreign service.

—The Free Church *Monthly* for October has an article by Rev. John Jameson, of Madrid, speaking at length, and in the highest terms, of the American Board's Protestant High School for Girls in San Sebastian, and carried on by Mrs. and Mr. W. H. Gulick. This is the conclusion: "Their institution is one of the best means of promoting the evangelization of Spain, and so giving to that country means for regeneration and progress. The training of the mothers of the coming generation and of those who shall train them is one of the noblest efforts we can put forth or encourage. The work of the Gulicks is eminently worthy of all the encouragement we can give them."

—The report for last year of the work of the Evangelical Church of Italy mentions two events which are full of encouragement to Italian Protestants. The municipality of Rome has accepted the gift of a bust of Alexander Gavazzi, and has decided to place it on the Janiculum Hill among the defenders of Rome. Thus one of the fathers of the Evangelical Church, five years after his death, is to be honored by the erection of a public monument in a Roman Catholic city. Hardly less astonishing is the erection in Florence, through the influence of a committee of eminent citizens, of a statue to Pietro Carnesecchi, one of the sixteenth century reformers who was burned by the Inquisition.

—The Hermannsburg Mission has given up its work in Australia and New Zealand, and some stations in South Africa. These withdrawals were the result of the unhappy division which had taken place at home, some of the missionaries adhering to the section which refused to co-operate with any but high Lutherans. The 3 fields in which the work is carried on are the

Zulus, where are 23 missionaries, with 67 native helpers, at 24 stations, and where there is a Christian community of 2521; the Betschuanas, with 27 missionaries and 161 native helpers, at 24 stations, having a Christian community of 19,258; and the Telugus in India, where 10 missionaries, with 63 native helpers, occupy 9 stations, and the Christian community numbers 1796. Last year there were 2624 baptisms, and the native contributions amounted to £1064. The total income was £12,044. There are 21 candidates in training in the mission-house.

### ASIA.

**Islam.**—In Aleppo dwell about 150,000 people, and this is the third city in population in the Turkish Empire, coming after Constantinople and Damascus. More than four fifths of the people are Moslems. The Christian population comprises 10 different sects, the largest of which is the Papal Greek. There are a number of large churches and convents, and many schools.

—Two years ago the Scotch Presbyterians got permission to build a church in Damascus. At once the Mohammedans built a mosque and trespassed on Presbyterian ground. No complaint was made. Then the Moslems complained that the church was in their way. It was ordered removed. But when the Sultan learned the facts, he let the Scotchmen stay. Thus it appears that His Majesty is not altogether lacking in a sense of justice. But surely he has much to learn concerning the celestial quality of mercy; for not so very long ago when a thousand natives refused to pay their taxes he ordered that their right arms should be broken, and it was done.

—The Lutherans of Germany have become deeply interested in the religious condition of Persia, and have recently sent out an exploring party to decide upon some proper field where they shall locate a mission station in that kingdom, having special reference

to the Jews and Kurds. These visiting clergymen have shown themselves very friendly to the Presbyterian missionaries, who, on their part, have manifested a hearty interest in the new work.

**India.**—A cruel custom has long prevailed among the Rajput princes. When a girl is once married she has had to become dead to her parents, never being allowed to return on a visit to her childhood's home. On the recent occasion of the marriage of Raja Ram Singh's daughter at Jamma, this custom, by consultation among the chiefs, has been disallowed, and the new bride is to be at liberty to visit her relatives after marriage.—*Bombay Guardian*.

—In India it is a punishable offence before the law to interfere with the religion of the minor, so it is not often wise to baptize boys under eighteen. Sometimes when a boy is evidently older, a native physician will give a certificate that he is younger, and his parents get him and shut him up.

—A missionary writing about the many secret believers, half-believers, or inquirers, to be met with in and about Agra, propounds the startling, though probable theory that "Nicodemus has an enormous family in the Northwest Provinces." Nor are they confined to those parts. Doubtless the whole peninsula holds them in equal numbers, with hosts also in China, Japan, and in Mohammedan realms.

—The *Christian Patriot* published at Madras, under date of August 23d, contains an account of the conversion of Mr. Ramanujam Chetty, M.A., B.L. He is a graduate of the University of Madras, and a trained lawyer. He was born in a family of affluent circumstances, and graduated without having become a Christian, although he was interested in the study of Christian books. He says: "Till recently, although I had the highest reverence for Christ, yet I was not a believer in His divinity. I thought of facing the ques-

tion seriously if I survived my father, for I had a great desire not to cause a shock to him." What led him to a thorough consideration of the claims of Christianity was the visit of Mrs. Annie Besant to India, and the reading of the speeches of Swami Vivekananda at the Parliament of Religions in Chicago. After he had thoroughly studied the subject he became convinced of "the hollowness of their assertions," and then turned to a study of the truths of Christianity, with the result that he has come unqualifiedly to accept Christ.

—Christians in India are sad over the death of Mrs. Saththianadhan, who has been eminent as a Christian writer and author. Besides contributing many excellent articles to native journals and magazines, she wrote "Saguna," and "Kamala," novels of native Christian life. The first has been translated into German, Danish, Tamil, and Telugu. She was the daughter of the Rev. Hari Punt Khisty, one of the first Brahmin converts of the American Mission; was educated under European teachers at Bombay and at the Madras Medical College, but was largely self-taught. Her intention to become a physician was changed by her marriage to Samuel Saththianadhan, now Professor of Logic and Moral Philosophy in the Presidency College. She died in her thirty-second year. The record of her career illustrates the value of Christian missions.

—The *Bombay Gazette* has the following: "At four o'clock, on the afternoon of July 5th, Bala Saheb, Chief of Miraj, opened the doors of the new American Presbyterian mission hospital in Miraj. The building is in every way an ornament to the city and State in which it is erected. It is commodious, well ventilated, and well lighted. In the male and female medical wards, male and female surgical wards, eye ward, and male and female private wards, space for sixty in-patients is provided. Operating-rooms, offices, classroom, laboratory, linen and bath-rooms

are also furnished. Mr. John H. Converse, of Philadelphia, generously provided the funds for the erection of the hospital, out-door dispensary, physician's bungalow, and adjoining out-buildings. The cost was Rs. 45,000. Bala Saheb also unveiled the marble tablet recording the loving gift of the Christian philanthropist to distant and foreign land and people."

—Mrs. Elwell writes from Moulmein, Burma: "It grieves me that many of the people at home do not look upon school work as evangelistic. If they could just come here and be a part of it for a few years, they would understand that the moulding and training of Christian character cannot be done anywhere so well as in school. The station school is the centre and soul of the entire work of the station. Our jungle schools in the Christian villages are self-supporting, except as they are helped by government."

—Our Chinese college at Singapore has won the Queen's scholarship, worth \$1000 a year for four years, besides the prestige and influence which it gives to the school.—*Northwestern Christian Advocate.*

**China.**—"It is no uncommon sight to meet a priest in China going about begging, with four or five long skewers run through his forearm, and little ribbons hanging therefrom. Two I have met had long iron rods running through their cheeks, and they had made oath to remove them only when they had collected a certain sum of money sufficient to repair their temples. One has had the iron rod through his face for over four months, living the while on soup and tea only. Another way of raising money is for a priest to take his seat in a little brick sentry-box, and let himself be walled in, leaving only a small window through which he can see and pull a rope by which a big bell is sounded and the attention of passers-by attracted. Here he will sit for months. I have known one to remain in his box for nearly a year without being able to

lie down or stand up, but apparently perfectly happy, and always ready to have a bit of gossip."

—A recent Chinese writer says that the average wages of workmen in that country is 20 cents a day, and that half of this is enough to support a family of 5 after Chinese fashion. In cities carpenters and masons get 30 cents a day without food; servants, \$6 a month without food; farm hands, \$17.50 a year without food; clerks and accountants, \$10 to \$30 per month without food. A soldier's pay is \$5 a month with board, but half of that is paid in rice. In some of the cities common laborers will work for 6 cents a day.

—Rev. George B. Smyth tells a strange story of Chinese timidity and suspicion: "About 25 foreigners resident at Foochow—some of them missionaries, some merchants, some consuls—have summer cottages on a mountain about nine miles distant from the city. Thither they go in summer with their families to escape the terrible heat of the plain. Heretofore our presence there has attracted no extraordinary attention, but a few days ago we found ourselves the objects of attention universal, for we were charged with having taken several large cannon up the mountain, from the summit of which we intended firing down upon the city. So widespread and intense did this belief become that the authorities, to satisfy the people, were compelled to send an official to investigate. And what a trifling thing this whole report came from! An English merchant one day sent a piano up to his cottage. It was put into a large box and carried by a number of coolies. In answer to questions by some of the people in the villages through which they passed one of the carriers, in a spirit of mischief, said that there was a cannon in the box with which the foreigners were going to blow the city to pieces!"

—While the Siamese have made the white elephant their national emblem, the Korean soldiers have on their bat-

tle-flag a winged tiger, spitting fire, holding the lightning in his claws. "The Koreans hunt the tigers one half the year, and the tigers hunt the Koreans during the other half," so say the Chinese. In Japan a nurse who wants to make the children "mind," frightens them by telling them they will be sent over to the "land of tigers," and that bad boys and girls who are dispatched thither are clawed into ribbons and chewed up to nothing.

Japan.—Miss Riddell, a missionary in Kumamoto, says that when the Buddhist priest, Yatsubuchi Banryo, was sent as a representative to the Parliament of Religions, Buddhist believers were asked to defray his expenses. He received subscriptions amounting to \$80,000 that he might put in a worthy appearance, a sum representing the expense of 130 missionaries for a year.

—*The Japan Mail* reports the substance of an address made by Doki Horyu Shi, a Buddhist priest, sent to the Parliament of Religions at Chicago as a representative of the Shingon sect. After the close of the Parliament he travelled widely through Europe and India, and on reaching home was welcomed by a meeting of 200 priests and other adherents. Among other remarkable things Mr. Doki stated that he was told that the Buddhists in the vicinity of Boston now numbered over 20,000! Affirming that Christianity is now declining in England, France, and Germany, he declared that, "side by side with this gradual decay of Christianity Buddhism is steadily gaining ground, and there are many indications that it is going to replace Christianity. The people of Europe are indeed eager for the coming of priests." Well, well! well!!

—The work of Russian missionaries in this land was begun not a long while ago, and its rapid progress is due mainly to the efforts of Bishop Nicolas. This prelate has founded schools for boys and for girls, theological colleges and schools of ecclesiastical music and cate-

chism. The pupils establish themselves in the interior of the country, where they found new centres of propaganda. According to the latest report addressed to the Saint-Synode at St. Petersburg, there were at the end of 1892, 219 religious communities established in different localities. The number of the faithful was then 20,325, that of the preachers 128, and that of the music professors 12. During the same year 952 Japanese were baptized, and from 4000 to 5000 during the year 1893. All the members of the mission, priests, deacons, catechists, and preachers, are Japanese, except 3 who came from Russia. There are at Tokyo a school of catechism, a theological seminary with 53 pupils, a school of music, and a girls' college with 76 pupils. There are schools also at Hakodate and Osaka. A bureau is established at Tokyo, with 8 Japanese who work incessantly translating Russian ecclesiastical books.

—A public farewell was given Rev. and Mrs. H. S. De Forest, missionaries of the American Board, on the eve of their departure from Japan. Among the addresses was one by the editor of a large daily in Northern Japan, who said: "The message I beg you to bear to the people of America is this: Christian missionaries have now been working here a full generation. There are hundreds of men and women who have brought half a million dollars annually here to establish Christian schools and churches. And how much have they accomplished? Really, when we see that they have gained only a few tens of thousands of converts, we can only be sorry for them, and must call their work a failure. And yet, look all over Japan. Our 40,000,000 to day have a higher standard of morality than we have ever known. There is not a boy or girl throughout the empire that has not heard of the one-man, one-woman doctrine. Our ideas of loyalty and obedience are higher than ever. And when we inquire the cause of this great moral advance, we can find it in nothing else than the religion of Jesus."

## AFRICA.

—“Tunis is the largest city in North Africa after Alexandria. Its population approaches 200,000, of which nearly a half are Arabs, and 40,000 Jews. To one whose travels have been confined to Christendom, the scenes presented in this semi-Oriental city are novel and striking. The Arab in his turban and graceful burnouse; the Arab woman with her person enveloped in a white robe, and, instead of a face, a sort of hideous black mask with two holes for the eyes; the Jew wearing a fez, and his obese wife ‘lifting her horn on high’ arrayed in the most frightful unfeminine dress that human skill ever devised—with numerous others in various styles of European costume.” So says a writer in the *Bible Society Reporter*.

—Concerning the Bule people of West Africa, we are told: “Both men and women take great pains with their hair, doing it up in the strangest and dirtiest way conceivable. A common style is to build it, with the aid of strips of bamboo, into three hard ridges several inches high, running from the front to the back of the head. Each ridge is mounted with a close row of common white shirt buttons. Sometimes a card containing as many as six dozen is sewed on above each ear. The ridges of hair do not always run fore and aft. They are often in circles built up like a story cake, and iced with buttons. Sometimes a kind of splash-board is built out behind, running from ear to ear, to hold more buttons. The hair once arranged remains undisturbed for several months. It forms a convenient place for wiping their hands or knives. After dressing it, grease is smeared over, which in the sun melts into the hair, some of it usually passing through and running down the back. The women, moreover, wear a strip of monkey-skin or goat-skin an inch wide, trimmed with buttons, of course, across the middle of the forehead. And besides all this they have bangs all around the head consisting of loose hair strung

with beads of all colors. With this glittering head-gear and with brass and beads hung over the whole body, they make an appearance altogether unique in this world.”

—The *Bulletin Missionaire* has a letter from Dr. Liengme, of the Romande Mission in Southeast Africa, in which he states that Gungunyana’s people are not free from the charge of cannibalism. “Lately 10,000 men and between 2000 and 3000 women and children in strange costumes went through the royal dance in the king’s presence. It is the custom on the last day for a young boy and girl to be killed. At night near sunset a young ‘beef’ is brought by the people of the king’s household into a tightly closed kraal. An eager fight is begun between them and the animal, which they must without any weapon, simply by their strength of arm, harass, throw down, disembowel, and kill, pushing it with savage cries. When they have despatched the animal, they bring wrapped in reeds the bodies of the two children who have been sacrificed. The flesh of the victims is mingled with that of the animal. Then all the young boys are seized and brought, willingly or by force, into the kraal. Some of them escape, unwilling to eat human flesh; others eagerly accept the invitation.”

—At the same time with the news of the annexation of Pondoland to Cape Colony, comes the tidings of the conversion of the prime minister, Philip Charles. He had returned home from a beer orgy, and in the following sleep he was terrified by a vision of the last judgment. Falling on his knees, he begged for grace, and a voice bade him go to the missionaries’ house. There he was guided to the Lord Jesus, and found forgiveness and peace. The reality of his conversion was shown by the destruction of his numerous beer-pots and by the giving up of all his wives except one. When the King of Pondoland heard of this he said: “Up

to this time I have not believed in the existence of God. But after this conversion I must admit that there is one."

—In the cemetery at Springfield, Mass., there may now be seen a plain marble shaft over the grave of Rev. Aldin Grout. A most interesting fact connected with this is that it was erected by gifts from South Africa, where Mr. Grout labored for thirty-six years. It is a custom among the Zulus, when a friend leaves them not to return, to present him with "grave money," to be used in procuring a suitable burial. When Mr. and Mrs. Grout returned from Natal in 1870 such a gift was made to them by the Zulus of Umvoti, and was sufficient to meet the funeral expenses, and also to erect his monument.

—This cheering news comes from Blantyre: "The native church has sprung up very rapidly. In 1887, 3 were baptized, in 1888 and 1889 6, in 1890 a large number, and at intervals there have been groups of catechumens. There have been in all 199 baptisms, and there are 151 native communicants. Quite lately the roll of the catechumens' class suddenly increased to 70. The villages round about have been stirred; several of the old headmen and women come, and the promise of a widespread work seems to be near realization. Baptism was administered on Whitsunday to 30 of the catechumens. Almost all of them have been under instruction for over five months. Since then 12 of the most promising have been selected to be deacons, and are now under training for the office."

—Rev. Arthur Baldwin writes from Mushukulumbweland, the new station of the Primitive Methodists: "We have great trouble about working boys. It is a rule on the Zambesi, as almost everywhere in South Africa, to engage boys by the month. The French missionaries have all along paid the same rate of wages for raw boys as was paid by M. Westbeach the trader—viz., 2½ yards of calico and food for one month,

and a cotton blanket and 2½ yards calico with food for three months' work. We have tried to introduce the same scale here; but boys come seeking work, engage for three or four months, make the fairest promises about working well, being obedient, accepting the pay due to them cheerfully without asking for anything in addition, etc., but after a week or ten days they are tired, want blankets, shirts, calico, beads, brass, wire and other things, and because we cannot give them create a great row, which they will continue for two or three days almost incessantly, during which time they will pour out volumes of the vilest insolence and utter the most diabolical threats. One lot of boys went further than threaten, they entered my wagon, broke the lock of one of my trunks, and were helping themselves to its contents, when we with the help of two men from another tribe stopped them. They acted like demons, and both Mr. Buckenham and I received blows from their sjamboks. We could not and did not yield to their demands."

—In the *Rapport du Conseil de la Mission Romande*, recently presented to the Synod of the Free Evangelical Church of the Canton de Vaud, Switzerland, are found some details of the work of that mission, which is in Southeast Africa. Beginning in the Transvaal in the year 1875, it has now 6 stations, with 13 out-stations. Two of the stations are at Valdezia and Elim in the Transvaal, where there are 377 adults connected with the churches. Three stations are on the shores of Delagoa Bay, at Lorenzo Marquez, Rikatla, and Antioka, with 919 communicants and catechumens; and the sixth station is at Shilouvane, in the Bokaha country, where there are 32 members. About 2000 persons are "under the influence of the Gospel." There are now 7 native teachers and 14 native evangelists, who aid the 18 Swiss missionaries. Eight of these latter are ordained men, with their wives, and two are lady teachers.