

The Neglected Continent.



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THE MIRACLES OF MISSIONS.—XXV.

WHAT JOHN WILLIAMS SAW IN THE SOUTH SEAS.

BY THE EDITOR-IN-CHIEF.

Two specific predictions in the Old Testament seem specially to refer to missionary labor. One is this : "The isles shall wait for His law," which has been literally fulfilled in the South Sea archipelago.

John Williams, who is most closely identified with this wonderful story of missionary heroism and success, is known as the "apostle of the South Seas." Born June 29th, 1796, and murdered at Dillon's Bay, Erromanga, November 20th, 1839, his life covers only forty-three years, but it abounds in proofs of the Divine interposition and wonder-working. At twenty years of age he offered himself to the London Missionary Society, and was sent to Eimeo, one of the Society Islands, whence he removed to Huaheine, and afterward to Raiatea, the largest of the group. After five years of apostolic success, he visited the Hervey Islands and founded a mission at Raratonga. Continuing to reside at Raiatea until he learned the language of the Society Islands, he then returned to Raratonga, where he prepared books and translated a portion of the Bible. In a vessel of his own building he conducted a four years' exploration of nearly the whole of the South Sea Archipelago, establishing the Samoan Mission. Then he spent four years in England—from 1834–38—publishing his *Raratonga Testament* and his narrative of adventures in the South Seas, raising \$20,000 for a new missionary ship, planning for a high school at Tahiti, and a theological school at Raratonga for the training of native missionaries ; then returning with sixteen additional laborers, he visited Samoa, sailed for the New Hebrides to plan a new mission, and fell a martyr on the shores of Erromanga. Such is the outline of that marvellous life which we are now to trace, somewhat in detail, as a missionary career crowned with apostolic success and abounding in moral miracles.

Many islands in this archipelago are belted with coral rock from two to

twenty yards in width, against which the waves dash with terrific violence ; they burst against this rocky bulwark, curling their foamy crests over the top of the reef, and spread in harmless vengeance upon its surface. What an apt symbol is this coral belt of the ramparts of superstition and idolatry which encompassed these islands ! The moral darkness of the people was so deep that the idea of the true God had almost disappeared from their minds, and also the conception of the brotherhood of man, which is so akin to that of the Fatherhood of God. These ferocious savages were constantly engaged in desolating wars, and their cannibalism was but the crown of a system of iniquity, the like of which has seldom been found elsewhere. Even the printed page would blush to present a true picture of their licentiousness before the rays of Christian light touched and transformed them. It is a shame even to speak of those things which were done of them in secret.

Women were barbarously treated. Their condition was very low. They were under the bondage of a Tabu system similar to that which prevailed in the Hawaiian Islands. They could not eat certain kinds of food, or live under the same roof with their tyrannical lords. Children were cruelly strung together by skewers, and old people pierced with javelins or beaten to death with clubs. There were among the people two captivities : one to the gods, and the other to the king's servants. The first rendered one liable to be offered up as a sacrifice ; the other, to have his house entered, and to suffer the greatest depredations without even the right of remonstrance. Of course wars among such a people were very sanguinary. Female prisoners were generally put to death lest they should become mothers of warriors. Captive children, with spears passed through their ears, were borne in triumph to the temples, and the skulls of other conquered foes were beaten in and their brains spread on bread-fruit leaves as an offering to the gods.

The mission work, which extended through twenty-two years, was, as has been hinted, a triumphal progress.

The Mauruans, who formerly attributed every evil that befell them to the anger of " evil spirits," learned to worship the true God, and pointed to demolished Maraes and mutilated idols as proofs of the great change. In some cases the spears used in warfare were converted into balustrades for pulpit stairs, and no vestige of idolatry remained. Oro, the war god, and other grim-looking wooden idols were degraded into props for the roof of cooking houses or wood sheds. It was a common thing for the temples to be destroyed and the idols to be burned or surrendered to the missionaries as trophies. In Aitutaki not a single idolater remained, and a large chapel was built nearly two hundred feet in length. Recitations in the catechism, prayers to God, and grace at table displaced unsightly gestures and obscene songs. A people that eighteen months before had been the wildest Mr. Williams had ever seen had become mild, teachable, diligent, and kind.

The rapidity and thoroughness of these changes have probably no parallel in all Christian history, and furnish a striking fulfillment of the prediction, "As soon as they hear of Me they shall obey Me; the strangers shall submit themselves unto Me" (Ps. 18 : 45; 2 Sam. 22 : 45).

A little more than a year after the discovery of Raratonga the whole population had renounced idolatry and were erecting a place of worship six hundred feet in length; and at a meeting held, the chiefs from Aitutaki were the principal speakers. The means which God used made the work more astonishing. Two humble native teachers were the instruments of this wonderful change before a single missionary had set foot upon the island. And yet it was at Raratonga that Mr. Williams, in 1827, met the greatest concourse he had seen since he left England; the people, walking in procession, dropped at his feet fourteen idols, the smallest of which was about five yards in length.

Mr. Williams drew up an elementary work, translated the Gospel of John and the Epistle to the Galatians, which were printed a few months later, and from that time the progress of the people distances all comparison. The manner in which the Raratongans spent their Sabbaths shames most other Christians: A preparatory prayer-meeting at sunrise, conducted by themselves; a service of worship led by the missionary at nine o'clock, prior to which they met in classes of ten or twelve families each, distributing among themselves the portions of the sermon which each individual should bring away, carefully noting the divisions of the discourse, and marking opposite to each the chapters or verses by which it was illustrated.

A code of Christian laws was adopted. The inhabitants had always been systematic thieves, and before the introduction of Christianity their punishments were little more than acts of vengeance. The friends of the aggrieved party would take from the offender by force any article of value, destroy his trees and crops, break down his house, and sometimes murder the thief himself. Christianity brought with it a proper code of laws, with judges and juries, in place of this method of private revenge. Theft, trespass, Sabbath-breaking, rebellion, marriage, adultery, and "land-eating" or the forcible and unjust possession of another's land, were all regulated or restrained by law, and deliberate murder was punished with death. Plurality of wives became unlawful; wedlock was honored with becoming ceremonies. The Raratongan women were completely transformed, even in outward appearance; they became more industrious, neat in person, modest in manners, faithful in their households, and helpful in all Christian work.

The chiefs themselves commonly led the way in the conversion of the people, and sometimes in the advocacy of the Gospel by public addresses. Knees bowed in prayer to God, and tongues were unloosed in supplication on islands which had never before known prayer to Jehovah. Sometimes the public destruction of idols was attended by vast crowds, and presided

over by the chiefs in person, who disrobed the gods of their gaudy trappings and flung them into the fire. In some cases all the relics of idolatry were destroyed throughout an island in a few hours, and the erection of a place of worship for Jehovah immediately succeeded. When Tamatoa and his followers arrived at Opoa, a multitude met them on the beach, shouting welcome in the name of their gods, and expecting to receive war captives; but as the chief's canoe approached, a herald shouted back: "We have brought no victims slain in battle; we are all praying people and worship the true God;" and holding up the books which the missionaries had written, cried: "These are the victims, the trophies with which we have returned."

Soon after the arrival of Tamatoa at Raiatea the inhabitants were told of the work of grace at Tahiti, and urged to yield to the Gospel, and about one third of them agreed to the proposal. Tamatoa shortly after being taken very ill, one of the Christians proposed to destroy Oro, the national idol, lest perhaps Jehovah might be angry with them for not having done this before. After consultation, a courageous band proceeded to the great Marae at Opoa, took the war god from his seat, tore off his robes, and fired his temple. The heathen party, determined to fight the Christians and destroy them, built a sort of wicker cage of cocoanut trunks and bread fruit trees in which to burn them alive. The Christian natives spent hours in praying and planning defense against the fury of these foes. Their attack upon the Christians was turned into a panic, for they were seized with consternation, and after a short resistance threw away their arms and fled for their lives. Instead of meeting with such barbarous treatment as they would have inflicted had they been the conquerors, they met at the hands of the Christians not only mercy but loving kindness. A feast was prepared at which nearly a hundred large pigs, baked whole, were served with bread fruit and other vegetables, and when these defeated heathen sat down to eat they were unable to swallow their food, so overwhelmed were they by the astonishing events of the day. One of them arose and said: "Let every one act as he will; but, for my part, never again to my dying day will I worship the gods that could not protect us in the hour of danger. Tho we were four times the number of the praying people, with the greatest ease they have conquered us. Jehovah is the true God. Had we been conquerors, they would now be burning in the house we made for the purpose; but, instead of injuring us or our wives or children, they have set for us this sumptuous feast. Theirs is a religion of mercy. I will go and join myself to this people."

Such was the effect of this address that *every one of the heathen party bowed his knees that very night in prayer to Jehovah*, for the first time, and actually united with the Christians in returning thanks to God for the victory which had been accorded to those whom they had sought to destroy. The next morning, after prayers, all parties united in destroying every Marae in Tahua and Raiatea, so that in three days more no vestige of idol

worship could be found in either island, tho at this time there was at neither of these islands any missionary !

A most affecting story is told of a spiritual beggar known as Buteve. There were six or eight stone seats, held in much veneration as connected with ancestors or great chiefs, and formed of two smooth stones, one serving as a seat and the other supporting the back ; and here, in the cool of the day, would be found certain persons ready to chat with any passer-by. Mr. Williams noticed a man getting off one of these seats and walking upon his knees into the center of the "parent path," shouting, "Welcome, servant of God, who brought light into this dark island ! To you we are indebted for the Word of Heaven." He asked this cripple what he knew about heaven, and found his answers so intelligent about Christ and His atonement, the future life, the approach to God in prayer, and the work of the Holy Spirit, that he said : "Buteve, where did you obtain all this knowledge ? I do not remember ever to have seen you where I have spoken ; and, besides, your hands and feet are eaten off by disease and you have to walk upon your knees." Buteve answered : "As the people return from the service I sit by the wayside and beg for a bit of the Word ; one gives me one piece and another another, and I gather them together in my heart, and thinking over what I thus obtain, and praying to God to make me know, I get to understand." Thus a poor cripple, who had never once been in a place of worship, had picked up crumbs from the Lord's table and eagerly devoured them.

These natives, rapidly converted, became evangelists, and made tours of the islands to bring others to Christ, and sought to leave no heathen settlement unvisited and no idol remaining. They proved to be prayerful, zealous, and successful, faithful and singularly benevolent, so that their gifts averaged far beyond the gifts of members of Christian churches in the most favored lands in proportion to their ability.

Once, when Mr. Williams explained how English Christians raised money to send the Gospel to the heathen, the natives expressed regret at not having money to use in the same good work. He replied : "If you have no money, you have something that takes the place of money, something to *buy money with*," he then referred to the pigs that he had brought to the island on his first visit, and which now every family possessed ; and suggested that every family should *set apart a pig for causing the Word of God to grow* ; and when the ships came, sell the pigs for money. The natives eagerly followed the suggestion, and the next morning the squeaking of the pigs which were receiving the "mark of the Lord" in their ears was everywhere heard. On Mr. Williams's return to the island, the native treasurer put into his hands *one hundred and three pounds*, the product of these sales. It was the first money they had ever possessed, but every farthing was given to the cause of Christ.

At Aitutaki, Atiu, Mangaia, and Mauke all these changes were due to

native missionaries, no European missionary ever having resided at either island.

The eagerness of the people to welcome missionaries probably has had no parallel. When Mr. Williams went to Savaii, he was met with extravagant joy, which the South Sea Islanders invariably show by weeping. He learned that Malietoa, with his brother and the principal chiefs and nearly all the inhabitants of their settlement, had embraced Christianity and built a chapel holding seven hundred people, which was always full ; and that, in the two large islands of Savaii and Upolu the Gospel had been introduced into more than thirty villages, and the great body of the people were only awaiting Mr. Williams's arrival to renounce heathenism. When he met Malietoa, the chief remarked, " My heart's desire is to know the Word of Jehovah." In the afternoon Mr. Williams preached to not less than a thousand persons, and was followed by the chief himself, who urged all Savaii and Upolu to embrace this new religion, and pledged his whole soul to encircle the land with the Word of Jehovah ; and when Mr. Williams proposed to return at once to his native country to bring back more missionaries, he replied, " Go with all speed ; get all the missionaries you can, and come back as soon as you can ; but many of us will be dead before you return." What pathos lay in that short plea !

The public renunciation of heathenism was often accompanied with most interesting ceremonies. For instance, every chief of note had his *Etu*—some species of bird, fish, or reptile in which the spirit of his god was believed to reside—and the way to desecrate the *Etu* so that it could no longer be regarded as sacred was to cook and eat that in which the god was believed to dwell. For example, the *Etu* of one of the chiefs was an eel, and an eel was caught, cooked, and eaten, in order to evince his sincerity. Seeing that no harm came from such acts as these, like the inhabitants of ancient Malta, the spectators changed their minds and said, " Jehovah is the true God."

In the museum of the London Missionary Society is a relic which Mr. Williams himself brought from the South Seas, and known as *Papo*. It was the god of war attached to the leader's canoe when he went forth to battle, and was held in great veneration, tho only a piece of old rotten matting about three yards long and four inches wide.

The apostle of the South Seas, in concluding his own narrative of these remarkable experiences, says that he was especially impressed with the *rapidity of the work* ; whereas at Tahiti, fourteen or fifteen years of toil and anxiety passed before a single conversion ; and at New Zealand the Church Missionary Society wrought for nearly twenty years before the natives showed any general desire to be taught ; at the Navigators' Islands, *in less than twenty months* chapels were erected and the people clamoring for instruction.

The new religion was so highly esteemed by all classes and the desire

for the missionaries was so intense that at many stations the people built places of worship, and, having prepared food on Saturday, came together at six o'clock on Sabbath morning, sitting for an hour in silence, and repeating this silent waiting on God a second and even a third time during the day. Truly the isles did "wait for His law."

When Mr. Williams first visited Raratonga, in 1823, he found them all heathens ; when he left them, in 1834, they were all professed Christians ; and, in the stead of idols and Maraes, were three spacious places of Christian worship, with an aggregate of six thousand attendants. He found them without a written language, and left them reading in their own tongue the wonderful works of God. He found them without a Sabbath, and when he left them there was no manner of work done on the Lord's day. He found them ignorant of the nature of true worship ; he left them with family prayer every morning and evening in every house in the island ; and what was true of Raratonga was true of the whole Hervey group. In ten years' time a dark and bloody idolatry, with all its horrid rites, gave way to the triumphs of the Gospel. To the close of his life he witnessed one series of successes. Island after island and group after group were successively and rapidly brought under the influence of the Gospel, till no group or island of importance could be found within two thousand miles of Tahiti, in any direction, to which the good news had not been carried. When the late Bishop of Ripon laid down the story of Williams's missionary career he said : " I have been reading the twenty-ninth chapter of the Acts of the Apostles !" Surely those who feel no interest in the work of missions either have not the Spirit of Christ or are ignorant of the facts of missionary history.

Mr. Williams's death was the result, undoubtedly, of misapprehensions. Injuries received by the natives of Erromanga from the crew of a vessel which shortly before had landed there had irritated them, and the sight of foreigners awakened resentment. Mr. Williams, when approaching the shore, was struck with a club by one of the natives, then pierced with several arrows, and his body was drawn into the bush, and probably the greater part of it eaten by these cannibals.

In 1889, the fiftieth anniversary of John Williams's martyrdom, a monument to his memory was erected at Erromanga ; and the man who laid its corner-stone was the son of that very savage who dealt the deadly blow ; while, at the same time, another son of this murderer and cannibal was preaching the Gospel in Australia !

THE IMPORTANCE OF FRONTIERS.

BY REV. W. G. PUDDFOOT.

There is no question before the churches of America of greater importance than the home missionary work on our frontiers. In proportion as we attend to the work at the front, every benevolent society goes forward, or stands, or retrogrades. Had the churches kept pace with the growth of the frontiers there would not only have been an abundance of men for the foreign field, but no lack of money to have sent them.

The great mass of church-members have the most vague idea about the frontiers. The time was when the frontier was well defined, and was supposed to have settled about twelve miles from Boston. After a long period it stretched away into Western Massachusetts, and then the churches of Massachusetts and Connecticut began to think of missions to the heathen in America.

Within a generation men have proposed calling a conference in Syracuse "the northwestern," but an old gentleman hinted that it might be possible that conferences would yet be held farther north and west, and the name become a misnomer. Within the last twenty-five years the frontier has seemed to recede as fast as does the horizon as the traveler walks toward it, and to-day men are heard saying, "We have no frontier; all the land is taken;" but the real facts are, we have more frontiers than ever, and there is much land to be possessed.

The land is settled in spots, and each new settlement sees new frontiers to be conquered. Where the fathers had a well-marked frontier, the sons have four, and, paradoxical as it may seem, our frontiers are in the interior.

One of the great obstacles for successful evangelizing of the land is the fact that 70,000,000 are scattered over a field that can support 1,000,000,000. Settlements are constantly formed that grow into great cities with all the luxuries of modern life, and yet within a few miles the wilderness spreads out in all directions, growing wilder as it recedes until it begins to meet the next center of civilization, and this in hundreds of cases.

In the beginning of this century Detroit was the largest and most important city west of Albany. There was no Buffalo, but a place called Buffalo Creek; and long before Chicago was started men were doing business at Sault Ste. Marie and at Sugar Island. I sat at breakfast a short time ago with Dr. Bacon, whose father was the first white boy born in Detroit.

Detroit was a stockade fort; most of its population composed of English traders, half-breed French Canadians, and Indians. Before that boy died, Michigan had a population of nearly 2,000,000, and the country over 50,000,000. The frontier of to-day is in many instances as it was in Peter

Cartwright's time. There are large settlements twenty years old that saw the first buggy last year, and where the minister needs to go armed, on account of the wild beasts he may meet coming and going from his church services.

Maine is a frontier State with much land to be possessed. Alabama and Georgia have millions of acres of virgin soil and primeval forest yet to be settled. Some States such as the Dakotas were settled at the rate of a thousand miles a day north and south, and three miles westward for some time, while the five settlements in Oklahoma were *en masse*; yet rapid as were these developments, the great Northwest was faster. Texas yearly has a gulf stream 70,000 strong pouring in upon her. One part of the country will have 70 per cent. Scandinavian, another almost 80 per cent. German, while still another is Russian. On the frontiers in New Mexico and Arizona we have old Spain and Protestant churches, often seventy and a hundred miles apart. County after county is without a church, so that to-day we have towns, villages, and hamlets by the thousands without a church.

To take the number of church sittings and the population of the country, and show how every one can go to church on Sunday may be very comforting to people that do not think. Hundreds of thousands could not get to church were they to start with a fast horse and ride all day, while thousands are born, grow up, and die without once hearing a sermon. There is no civilized land on earth to-day in the condition of ours in regard to church privileges, and where crime of a serious nature has made such rapid growth.

The Superintendent of Home Missions in Canada wrote to me in answer to my question as to the number of unchurched towns in the Dominion of Canada: "Not one that he knew of had not some church," was his reply. Canada, with her 5,000,000, had eleven murders last year. We had reported through the *Chicago Tribune*, which makes a specialty of these statistics, 9800 homicides. Life is cheap on the frontier; and, apart from violence, the poor settler often literally dies for those who come after him. The loneliness of the women especially on the great ranches and prairie farms often leads to insanity and early death. Thousands of our city roughs to-day were born and raised in the outposts of civilization where no Gospel privileges exist.

Last winter I had a letter from a friend who keeps a reading-room in the Rocky Mountains. One day a bundle of papers was sent out by a freighter to leave at the lonely homes on the ranches. A letter came back from one poor woman, saying the reading had saved her from suicide. Another man, writing to me, says: "I am building a church in His name—the first in 9000 square miles. Very little money in this region; one of my members does all her sewing with thread that she gets from the cotton flour sacks. A man who had managed to get a little wool geared his grindstone so as to spin it, and is making stockings on his grindstone. This man gave us eight days' labor for the church." Little as the peo-

ple care for the Church under ordinary circumstances, when death comes they like to have a minister. Let me give you a recent case. The man has traveled 25 miles. His horse is bespattered with mud. There are no bridges, the roads are mere trails. He pleads with the missionary to go with him. The missionary is an invalid. He asks, "How can I go?" "I have brought a thick strap, and I will buckle it around my waist, and you can hold on, and I will ride slow over the bad places and through the rivers. We ain't quite heathens, but we are pretty near. I won't ask you to say much; just read a bit and make a prayer," and away goes our missionary to carry the consolation of God to this stricken family. The wife and mother is dead. The grown-up children are weeping around the coffin. For the first time they hear the words: "Let not your heart be troubled," and beside the grave the triumphant questions and answer of St. Paul: "O death, where is thy sting? O grave, where is thy victory? Thanks be unto God, who giveth us the victory through Jesus Christ our Lord." They want to know more, and beg for the missionary to stay and tell them about it. Back in the little cabin is the missionary's wife. She has gathered a class, and they are going to have a Christmas tree. Some of them have never heard of such a thing.

One young woman wants to know whether there is any connection between Christ and Christmas Day. "Why, we keep Christmas Day to commemorate His birth." "Yes; but there never was any Christ, was there?" "Where were you born, dear?" "Here in this State;" and then for the first time she hears the story of redeeming love. Had this happened in China or Japan we should not think it strange; but here in America, where there are over 21,000,000 church-members, with millions of dollars to spare and a country to save, it seems strange indeed. Within a month I have seen people on the frontier who had already been to church on a week day driving ten miles to hear the Gospel again that night. On Sunday many came twenty miles, some attended three services. In a hundred different places you can find the people ready to put out chairs and furniture to make room for a service in the house, so crowded that they cannot sit down. Women and men weep as they hear the old hymns, and beg the minister to come again. Like the exiles by the rivers of Babylon, they wept when they remembered Zion.

The poverty in the new settlements is almost past belief. They often pay 3 per cent. per month interest. In hundreds of homes there is nothing to eat but flour and a little milk. Fresh meat is a luxury not thought of. It is in the great farming districts of the frontier where the most good can be done, and often where it is most neglected. The towns and villages of the newer parts are in a constant state of flux. In the great lumber regions, where there are tens of thousands of men, scarcely anything has been done for their spiritual welfare.

The miners, too, are shifting people, and live too often where vice of every kind is made alluring, and the Church too feeble to cope with it, or

not there at all. In the Southwest we have over 400,000 Mexicans speaking the Spanish language, ignorant, superstitious, and mostly left to themselves. Utah is another great field white for the harvest ; indeed, there is not a Western State or Territory to-day that could not profitably employ from two to three hundred missionaries, and not one of them need build on another man's foundation.

It is true that eight new churches are built and dedicated every day in the year, while one thousand new post-offices are added yearly ; but many of these churches are built where they are not needed ; they are built too often to preach an "ism," and not the Gospel. The Church has property valued at \$670,000,000, but the added wealth of the nation is more than that daily. And grand as are the proportions of the Church's growth and her riches, it still remains true that there are more places to-day upon the frontiers without a church than at any previous time in our history. Churches expend thousands on decorations, thousands for music for hundreds they give to missions. It costs more to run an average city church than the denomination to which it belongs gives for the support of missions in a great State. There is not a great denomination in our land but has members whose incomes are more than the amount given by its entire membership for missions.

Five hundred thousand dollars for wedding presents to a couple that don't need them, and 500,000 church-members can't raise as much in their love for Jesus for home missions ! In looking over the gifts of the churches fifty years ago the amount seems small compared with the great aggregates of to-day ; but when compared with our ability, we don't give as much with all our array of figures. Meanwhile, the missionary has to pay the deficiency out of his meager salary, or, what is often harder for him to do, drop his work or be kept from the growing fields that invite him.

Take the brightest view that we can, pile up the gifts to home and foreign missions, add all the expenses of the churches for all departments, add \$34,000,000 for gifts this year to colleges, and then remember that two cents per day from every church-member in the United States would come to more than the whole amount and leave millions to spare.

The frontiers of any country are its weakest places morally, and its most dangerous characters are there. This is true on the borders of old countries, much more so of ours. When the great denominations get enough of Christ-Spirit in them to rejoice when any one of them raises His standard in a new town, and say with Abraham : " Let there be no strife, I pray thee, between me and thee, for we be brethren," then new light will break out over the frontiers ; but so long as we see new churches being erected in New England in towns of 1200 inhabitants, where there are five or six already, just so long will the frontiers cry in vain for us to come over and help them ; and until Christians give their Lord's cause at least as much as they spend on luxuries, we shall be paying out, as we now do,

four times as much to care for the criminal as we do for his reformation. But once let the church-members of the land rise to the sublime sacrifice of two cents a day for Christ, and then "will the wilderness rejoice and blossom as the rose;" but that time will not come until the man in the pulpit is at least interested enough in missions to take one annual collection for them.

BRAZIL THROUGH AN EVANGELIST'S EYE.

BY REV. D. G. ARMSTRONG.

The humble parentage of great events is one of the surprises of history. The cackling of geese saved Rome. A vagrant spark has wrapped many a beautiful city in flames. A pebble from the brook delivered Israel from the Philistines. A storm of wind dispersed the Spanish armada and saved Protestant England from papal dominion. A cordite cartridge went whistling to the heart of a recent liberal ministry. The history of Brazil also furnishes a notable instance of this connection of great issues with trivial circumstances. In the year 1587, on the shores of the beautiful Bay of Rio de Janeiro, where now stands the large and important city of the same name, an insignificant battle was fought whose issue was fraught with momentous consequences. It was the battle between the Roman Catholic Portuguese and the French Protestant Huguenots. For some time after the discovery of Brazil by a Portuguese navigator little was done toward its occupation and colonization. About the middle of the sixteenth century the Huguenots of France, whose religious convictions had brought them into disfavor with their crown and countrymen, conceived the plan of establishing a colony on this vast unexplored continent, where they should have freedom to worship God. Admiral Coligny favored their plan and aided them by providing ships and soldiers. The colonists established themselves, first on the little island of Villegagnon, in the bay of Rio, and thence went across to the neighboring mainland. They succeeded in winning the confidence of the natives, and, in spite of many internal dissensions, were obtaining a firm foothold in this new territory. But at this juncture the Portuguese, who had meanwhile planted a colony farther up the coast, incited by envy and by Jesuit priests, began a war of conquest and extermination. They attacked first the French fortifications and drove the colonists to the mainland, where, in the short, sharp, bloody encounter just referred to, the French were defeated, and the hope of Protestantism perished on the South American continent until revived by the arrival of Christian missionaries less than half a century ago. An insignificant battle, followed by three centuries of Romanism—a result of awful significance to Brazil and South America! Suppose the issue had been decided differently! What room for speculation upon this acorn of possibilities, like the historical acorns imbedded in the careers of

Gustavus Adolphus and Napoleon Bonaparte ! Certainly the destiny of Europe would have been changed had these two important struggles issued differently. What might the outline of Brazilian history have been had the event of this first battle left the tracing pencil in Protestant instead of papal hands ! Have we no right to believe that a country so vast in extent, so accessible and resourceful, with a soil so rich and productive, a landscape so varied and beautiful, and inhabited by a people not sparingly endowed with natural gifts, might have attained to a higher place among the world powers, and discharged a nobler mission had she not been dwarfed and blighted and cursed by the Romish Church ? Professor Agassiz, in his very interesting book on the *fauna* and *flora* of Brazil, writes as follows : " There is much that is discouraging in the aspect of Brazil, even for those who hope and believe, as I do, that she has before her an honorable and powerful career. There is much, also, that is very cheering, that leads me to believe that her life as a nation will not belie her great gifts as a country. Should her moral and intellectual endowments grow into harmony with her wonderful natural beauty and wealth, the world will not have seen a fairer land." Why this want of harmony between nature and man, between man and his Maker, between possibilities and actualities ? Nay more ; why a want of harmony with her sister nation, the great republic of North America, in development, in social and moral progress ? The shores of both are washed by the same ocean, both have received lavish blessings from a kind Providence, and both entered the arena of history about the same time. Why, then, this disharmony in destiny and development ? The only satisfactory answer is that one was committed to Protestants and the other to Romanists. *Three centuries of Romanism*, and to-day—what ? *Irreverence ; no Bible, no Sabbath ; religion and morality divorced.*

The reader will observe that we are concerned in this article not with Romanism in her *ideal* form as exhibited in the life and teachings of some distinguished prelate, nor even as modified and held in check by close contact with a dominant Protestantism, but with Romanism pure and simple, where her sway has been undisputed for centuries and no restraint has been laid upon her influence over the people in molding and directing the social and moral life of the nation. We dare not enter here upon the exposition of the gigantic social evils that exist in Brazil, for which the gross and notorious immoralities of the priesthood are largely responsible. We shall here be concerned with a practical consideration of Brazil's religious condition as revealed in some general characteristics.

Irreverence ? Can the gentle reader imagine what name one of the States of Brazil bears ? A glance at the map will show *Espirito Santo* (Holy Spirit). Many a town in the interior of the country has the same name. One can imagine the holy horror with which the missionary hears the brakeman on the train call out, " Next station, Holy Spirit." Ask a friend how he is, and he answers, " Very well, *graças a Deus*" (thank God).

Speak to an old negro in passing, and he responds, "*São Christo*"—i.e., "May you have the blessing of St. Christ," thus revealing his theology in his salutation, as in his ignorance he means to classify Christ along with St. Paul, or St. Patrick, or any other saint of the Roman calendar. One hears frequently a gambler, after a night at the gaming table, remark that he has been very successful, "*graças a Deus*" (thank God). The object worthy of true reverence, *God*, with His titles and attributes, is treated in a light, thoughtless manner, while one frequently sees the men on a street car take off their hats as the car passes a Romish church, whose chief claim to sanctity is its being the receptacle of the wafer and images of Christ, the Virgin, and certain saints. Hence a prime necessity is to awaken the consciences of the people to the awful majesty of the Divine name and the guiltiness of him who, willfully or thoughtlessly, in pleasantry or in passion, takes that name in vain.

No Bible? Yes, it is strictly true that the people in general have not the Word of God, except, of course, where and since its circulation has been effected by our Protestant Bible societies, the American and English both having representatives in Brazil. The Bible is a *prohibited* book; the people are told by their priests that reading it will have an injurious effect in unsettling their minds and raising doubts as to matters that should be accepted without question because taught by Mother Church and Father Confessor. It is often distressing to hear the people contend for their religion with sophistries drawn from human experience and Romish books, without a single reference to the Word of God. The priests have tried to forestall the sale of the Bible by circulating the malicious slander that the Protestant Bible is a *falsified* book, notwithstanding the translation commonly used by the missionaries was made by a Romish priest and differs only in minor details from another translation that has the sanction of Pope Pius IX. But, in spite of this opposition, the good seed of the word is being scattered broadcast over the land, and from time to time springs up in some thrilling instance of conversion to testify that the labor is not in vain. I recall going once to a town where, on account of the bitter opposition, I could not obtain a house for a public meeting. Content to mingle with the people in private intercourse, I at last sold a Bible and several books treating of religious subjects. On my return to this place some weeks later, one of the young men who had purchased the Christian literature had meanwhile been made chief of police, and through his help and protection I obtained a house and held in safety a public meeting that was well attended. Brazil's great need is not the school-house, advancement in the arts of modern civilization, and such like, but the *Bible*, to teach her that "the soul of all improvement is the improvement of the soul."

No Sabbath? True, in many of the large cities, like Rio and São Paulo, all the chief stores are closed and many of the wheels of business are stopped on Sunday; but this is not due to any religious motive or any

recognition of man's moral obligation to keep the Sabbath. It is due only to the force of circumstances. The clerks and operatives combined and demanded of their employers one day in seven for rest and recreation, and the employers were forced to yield. But instead of spending their forced leisure in the refreshment of mind and body, both employers and employed while away the day in dissipation and pleasure, attending the theater and race-course, and perhaps walking through the streets in some idolatrous procession headed by Romish priests, thus ending the day more jaded than if it had been spent in the routine of business, and ill prepared for the week's labor. In the interior towns there is literally no Sabbath, not even a suspension of business. All the stores are open, and trade is generally more brisk than on any day during the week, as the people from the country come in, avowedly to mass, but always take special care to bring their wares and produce along with them and to do the week's trading. If there is to be a dance or a concert of any kind, Sunday night is generally chosen. At the celebration of the mass, no religious instruction is imparted, tho sometimes a distinguished priest will avail himself of this occasion to discuss a current topic of interest. The presence of a few Protestants in his neighborhood is also very likely to furnish a priest with "juicy matter for homiletical exploitation." The Sunday of worship and religious instruction is still a desideratum for Brazil except where Protestant influence has introduced it. The effect upon the nation, both morally and socially, of this failure to observe a day of rest and worship is incalculable, for, as Mr. Guizot well says, "Social stability requires character ; character requires religion ; religion requires worship ; and worship requires a Sabbath." Edmund Burke ascribed the horrors of the French Revolution to the abolition of the Sabbath by the French Government. The overtaxed nerves and overworked brains of that high-strung, hot-blooded people plunged them into an unparalleled abyss of cruelty and excess. It is doubtless due only to the Brazilian's constitutional indisposition to haste, to doing to-day what may possibly be postponed till to-morrow, that has prevented through all these years a similar uprising of his overtaxed nerves and brains.

Religion and morality divorced ? This is a very grave charge ; is it a just one ? Let us see. It is very common to meet people who enjoy the reputation of being very religious. They go to mass regularly, take part in all the processions, are well versed in the peculiar doctrines of the Romish Church, contribute their money liberally, help the poor, and, in short, display an unusual religious zeal. Does it follow that they are likewise very moral and upright ? Perhaps a business transaction would be a conclusive answer, as one is likely to carry away the impression that he has the worst of the bargain. Take, for example, the priests, who are very attentive generally to their round of religious ceremonies and duties, but whose lives are grossly and notoriously immoral. Many of them make no secret of keeping paramours in their homes, and their shameless inter-

course with the women is a common subject of remark. On one occasion, while I was engaged in preaching to the people, an assault was made on my life by a band of drunken ruffians, led by the priest of the village, who had given them liquor from his own shop with which to incite them to this deed of violence. It frequently happens that, where Romish influence is particularly strong, a whole community will be set against the Protestants, whose lives are without reproach and who are seeking only to do good, while in this very place the same influence has exalted the most immoral men to the highest positions in Church and State. Many a time has the priest spent the time allotted for his discourse in abusing the few humble, harmless Christians worshipping quietly in another part of the town, tho he had not a word of censure or warning for the notorious sinners before him, who doubtless were the chief supporters of his church. We have here an explanation of the singular fact that in those papal lands where Romanism seems to have the strongest hold in the affection and devotion of the people the proportion of crime is greater than in Protestant countries. For example, the rate of *illegitimate* births in London is 4 per cent. ; but in Paris it is 33 per cent. ; in Brussels, 35 per cent. ; in Munich, 48 per cent. ; in Vienna, 51 per cent. Religion and morality in the Romish system *may* meet and embrace each other in a given individual—the probability is they will not. I do not affirm that the papal Church in Brazil, any more than elsewhere, openly makes light of good morals and a holy life, or formally rejects the fundamental truths of God's Word. No, she dare not do this and still seek to palm herself off as the Christian religion. Just here we find the difficulty that causes so many to hesitate in condemning as apostate a Church that makes such high pretensions, claiming apostolic sanction, appealing to her many charities, and citing the lives and teachings of many eminent saints within her communion. Can a church with such a record and with so many professions of attachment to Christ and His religion be false and apostate ? The proper way to deal with such objections and to consider the Church of Rome is to examine not her ostensible, but her real nature ; not her professions, but her practices ; and thus looking beneath the surface, to find if, under a profession of Christianity, there is not something in doctrine or practice that in effect makes void the Christian truth and life. Applying this test that searches the real character of Romanism and is not baffled or diverted by her ostensible nature, the arrogant pretensions and great swelling words of vanity, we are bound to believe that she has actually made a mock of virtue and put a premium upon vice ; and instead of operating as the light of the world, and making herself felt throughout the earth as a preserving salt, she has, on the contrary, corrupted it by the teaching of errors, the sanctification of abuses, and the hatred and scorn exhibited toward the faith and purity of the saints. Coleridge, who was himself a Romanist, has left this remarkable testimony : “ When I contemplate the whole system as it affects the great fundamental principles

of morality, the *terra firma*, as it were, of our humanity ; then trace its operation on the sources and conditions of national strength and well-being ; and lastly consider its woeful influences on the innocence and sanctity of the female mind and imagination, on the faith and happiness, the gentle fragrantcy and unnoticed, ever-present verdure of domestic life, I can with difficulty avoid applying to it what the Rabbins fable of the fratricide Cain, after the curse : that *the firm earth trembled* wherever he strode, and the *grass turned black beneath his feet*" (Shedd's edition of Coleridge, vol. vi., p. 103).

From these general features of Brazil's religious condition I turn now to call attention to several obstacles one encounters in the practical work of evangelization.

I mention, first, *family* and *national pride*. The traditions of the past, social and political as well as religious, are connected with the Romish Church. Hence many of the oldest and most aristocratic families are unwilling to sever their connection with that which has become sacred and venerable with age. There is to-day many a man in the Romish Church of Brazil solely because his father was there. This pride has deluded many into the belief that the Church herself is all right, and that the undeniable corruptions are the work of the clergy. The literal meaning of this is that we will hold on to our Church at any hazard ! Another obstacle is the system of *sponsors*, by which nearly the whole population of towns and districts is bound together in a network of artificial ties. A child at its baptism has sponsors along with its natural parents. At marriage, other sponsors are appointed. Thus, these numerous ties, supplementary to those of consanguinity and affinity, bind each man and each family so closely to nearly every other man and family of the neighborhood that oftentimes those who would otherwise attend the Protestant services are kept away by the fear of giving offense to some one of their numerous connection, who, perchance, is a strong Romanist. The Church of Rome has gone to the spider and has proved no sluggard in learning his ways.

The other obstacle I wish to mention is a *prevalent infidelity*, found not only in Brazil, but in all Romish countries. The human mind at last revolts against the slavery, the mass of absurdities and superstitions, and the frightful abuses and immoralities, as well as the preposterous dogmas of the Romish system, and unfortunately, tho naturally, rushes to the other extreme of infidelity, skepticism, and atheism. As a distinguished theologian has said : " By a fatality of error which seems to be characteristic of this grand apostasy, the Church of Rome is at once the patron of atheism and the parent of superstition." In the rebound from religious shams and a galling bondage the mind will not brook restraint, but converts its liberty into license and rushes headlong into wild excesses, forgetful of its own limitations and necessities, seeking rest in its own speculations and in the deductions of an impotent philosophy. Confounding two things so dissimilar as the Church of Rome and the Christianity of the

New Testament, these free-thinkers indiscriminately denounce both. They treat with contempt any effort to bring them under the power of a religion that bears the faintest resemblance to that from which they have just escaped. Hence the great disadvantage one labors under in papal lands from the verbal and apparent similarity between Rome and Christ, between the vital organism of Christian truth and that which is an empty shell, without the informing spirit and power of godliness. An apostate *Christianity* is Satan's masterpiece !

The question is sometimes asked : " Well, with what success do you meet in your work ? " " Are you making any impression upon the people and gathering many converts ? " Only the careful observer who has lived in Brazil for some years and can look beneath the surface at the undercurrents of thought and action is competent to answer properly such questions. The cursory traveler would be impressed with the crowds that accompany the religious processions on feast days and throng the churches on the occasion of some imposing ceremony, and he would be surprised at the comparatively small Protestant congregations. Thus, he might at once infer that Romanism was still overwhelmingly triumphant. But a longer experience and a more intimate acquaintance with the people would disclose the fact that a large proportion of those who attend the processions and the churches are infidels and free-thinkers, entirely out of sympathy with the priests and their religion. They are willing to be found in such company for the excitement and pleasure. One never sees in Brazil the harmless social diversions and sports that form so attractive a feature of American and English life and act as the safety-valve of society ; and as educational and literary facilities are very limited, life would be drearily monotonous were it not for the constantly recurring feast days and the elaborately arranged processions and church ceremonies. These break the routine of business and serve to divert the minds of the people. The Church engages to provide amusement, and, in fact, has so entwined herself with the civil, social, and domestic customs and life of the people that the civilization of a Romish country gravitates about the Church and is regulated and controlled by her shaping, powerful hand. Hence, if one could analyze the crowds in the processions or at the festivals, he would be surprised to find how few are devout Romanists and how many are merely seeking excitement and pleasure and the society of the women who, attired in their prettiest costumes, are always present in large numbers. I should also add that many break with the Church as the dispenser of religion who are unwilling to avow openly their alienation, and thus expose themselves to an inevitable " boycott " and lose their means of livelihood. From this exposition of the Church's seeming popularity some idea may be formed of what it costs a humble man or woman to come out boldly on the Lord's side—the setting aside of cherished tradition, the endurance of social ostracism by friends and relatives, and the sacrifice of business interests and prospects. When we add the claims of the papacy to be the true

Church of Christ, and the plausible sophistries by which she seeks to support her pretensions, we readily perceive how loth men will be to run counter to their customs and prejudices and embrace a new doctrine and order. To dislodge Romanism from the carnal heart of man, which she can allure so well with her seductions, and where she has entrenched herself so strongly, is a slow and most difficult task—one that can be accomplished only by patience, tact, and persevering prayer. But, thank God, the Saviour already has His blood-bought trophies in Brazil, and they are numbered by the thousands ! So far as I can judge, the evangelistic outlook is brighter and more encouraging now than it has ever been.

Is there not a lesson for us Americans and for the world in the fact that an overruling Providence allotted Brazil to the papal Church, and the United States of North America to the Protestant ? These Western continents appeared above the horizon about the time Protestantism was born in the throes of the great Reformation, when the papal power was supreme and possessed of the fairest of earthly regions. At this juncture the two contending systems were transplanted to the virgin soil of the New World to work out their respective destinies and exhibit their respective natures and tendencies untrammelled by the prejudices and pre-existing institutions of the Old World. Three centuries have rolled by. In our free and glorious republic we have the product of Protestantism ; in Brazil we see the fruit of Romanism ! “ By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles ? Even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit.” With this unmistakable and Divine object-lesson before our eyes, when Rome has the preposterous audacity to invite us, with soft words and arrogant pretensions, to seek rest and the solution of all our problems within her bosom, shall we go ? God forbid !

REFORMS IN CHINA.

BY REV. GILBERT REID, CHINAN FU, CHINA.

For months the eyes of the whole civilized world have been turned to the two nations of the Orient, Japan and China, with augmented glory to the former and shame to the latter. To the Christian what is of more importance is the increased volume of prayer which has ascended to the Sovereign over all—more, if anything, for China than Japan—because of the weakness and peril in which the former has been placed. More than ever could Christians in China thrill with hope when they think of this power coming to their aid. But will China learn from these lessons and begin to reform ? Will she, as well as the missionary, look up to the true God and throw aside her errors, evils, and misfortunes ? We dare not

prophecy, but we believe that these are days of providential interposition, hastening on the coming of the kingdom.

One thing we may safely do, and that is to examine calmly the question of the reforms in China, for which intelligent men are looking with dubiousness or wonderment. While ranking personal conversion supreme, I now deal with reform just as it receives attention at home.

First, then, let us notice the reforms which are needed. In China, both among foreigners and Chinese, there are two conceptions of reform. One class is inclined to emphasize material reform; the other, moral reform. One class dreams longingly for more wealth; the other for more honesty. One class advocates a stronger navy and army, trained according to the Occident, railroads, mills and factories, new roads, mines, and currency, increased trade and commerce; the other class, beginning with virtue, would eradicate the present peculations and corruption, adopt a better judicial system, establish schools and universities, bring in new professions, advance religious instruction, and then, subordinate to all, encourage every factor of material growth.

Of these two classes we emphatically plead for the second. Better the old conservative civilization, slow and heavy, with the ever-increasing opportunity for missionary ingrafting, than a new civilization wherein military glory is sought and military defense made supreme. Better the quiet workings of the leaven of Christianity, as seen the last thirty years, than a feverish ambition for wealth, with the increased development of the already existing mercenary proclivities of the people.

No; reform in China, as in Paris, London, Chicago, or New York, means the destruction *first* of vice, dishonesty, fraud, and lawlessness. Without this starting-point I dare not hope for any permanent improvement as a result of the war. The overruling power of God must surely be for things moral, spiritual, and divine, and without an overruling power of God I for one look for no blessing from this needless unjustifiable slaughter of life and waste of money. It was only the other day that the British minister, himself a Roman Catholic, remarked to me: "China, first of all, must learn honesty and adopt honest methods."

In true reforms, then, and with a correct mutual inter-relationship, we specify the following: 1. A change of official custom, so that bribery and extortion would be forbidden, and wherein every officer, high and low, would have a definite and increased salary, beyond which no one should step with safety. 2. The establishment by the government all over the land of schools for teaching Western branches and for emphasizing ethics as one of the branches, and the resuscitation of the educational commission for sending young men to be trained abroad. 3. Change in the laws of the land, the opportunity for appeal without the necessity for bribery, the removal of the custom of extorting confessions by means of cruelty, and the gradual establishment of a respected profession of barristers acquainted both with Chinese and foreign law. 4. The extension of relig-

ious toleration, so that a man could hold office without any religious requirement. 5. Along with all these, I would favor the material improvement—hardly to be called reforms—such as railroads, mining, improved agriculture, factories, and, if necessary, a navy and army. Moral first and material second.

Secondly, we are to consider who are the Chinese to initiate and favor these reforms. The American, living amid republic institutions, is apt to look to the creation of popular sentiment. This, to be sure, is an aid in China not to be despised. The people have a voice, even tho the system of government be monarchical. Of the two great Chinese philosophers, Confucius and Mencius, the former emphasized the power and duties of the ruler, while the latter the right of the people. To initiate anything pertaining to the country, the all-important factor is the ruling classes. Others may bring pressure to bear, even to the point of revolution; but the men in power, and placed there by the decree of God, are the responsible agents to be moved. They, so far as China is concerned, are the ones to start reforms. If they are corrupt, as most people suppose, they must begin with themselves. Hence the first moral reform which we have indicated is that pertaining to the officialdom. With this unchanged, the country will be unchanged.

If reforms a century and more ago could take place in British officialdom, why may it not come to-day in China? An *a priori* argument, however, is not enough. China can't be studied by analogy.

Looking at the leading men in China to-day—and if reforms come, they must probably come through such—we mention certain names and make certain specifications.

First of all, the name which occurs to all is that of the Grand Secretary and Viceroy, Li Hung Chang. He has been for years conspicuous for his progressiveness. He was the one who advocated the navy, a railroad, the telegraph, and Western medical science. All save the last are in the line of material expansion, and this has been about the proportion of material and moral reform in his own mind. While thus extolled as the man of progress, he has had around him a herd of corrupt officials. He has never sought to rid the nation of this corruption, but has himself amassed wealth. His conscience has never been equal to his brains. Hence his foes and the mass of the censors have denounced him and all his satellites as rolling in corruption and bringing ruin to the country. In talking with a foreigner who has been with him for years, and expressing my fear that the changes which Li would bring if he should succeed in making peace would only tend to augment the corruption, his reply was, "Li has learned much of late, and knows pretty well the men around him; he will not allow such corruption again, but will make real changes."

A rival of Viceroy Li in the provinces is the viceroy now located at Nanking, Chang Chih-tung. For years he was regarded as anti-foreign,

while seeing the necessity of foreign inventions. Some two years ago, when visiting the city where he was then a viceroy, I learned that he had not yet received the American consul, altho he was at the same time building a massive foundry and cotton-mill. As for moral reforms, he has always been regarded as personally incorruptible, but never exerting himself to check it in his subordinates. Since the war he has shown greater friendliness to foreigners as such, and might almost be called more pro-foreign than his former rival, and more opposed to corruption. Aside from his visionary and somewhat fickle disposition, he may be put down as one of China's reformers. In all this Rev. Timothy Richard has exerted an influence for more than fifteen years.

The rival of Viceroy Li in the counsels of the court has been the imperial tutor, President of the Board of Revenue, and now member of the Grand Council, Wung Tung-ho. In point of Chinese scholarship he ranks ahead of even the other two. He has been opposed to the railroad and to spending money on an army and navy. He has been, hence, the great anti-foreign leader. At the same time, he has been a man of upright habits, not working for money, and anxious to see the government rid of its existing peculations. Largely through him edict after edict rang forth through the winter against the corrupt military officers, as well as against Li. He was head of the war party, because he believed the attack and inroads of Japan were unjust. As for being anti-foreign, I may say that, when I saw him in my first interview in early March, I was never treated with more courtesy, this distinguished official dressing himself in his robes and escorting me on my departure clear from the guest hall to my cart on the street. I certainly reckon him as a moral reformer, and properly convinced he may yet favor material improvements from abroad. With him I would also place a former imperial tutor, now seventy-five years of age, Li Hung-tsao.

High in the government is Prince Kung. Before his retirement in 1884 he was considered pro-foreign and a friend of Li. At that time the censors got at him, along with three others in the Grand Council, and denounced them all for peculations in connection with certain mines in Yunnan province. From the experience of the war he is still more in favor of change, and would probably include therein moral reforms.

Above all these I have mentioned are the emperor and his aunt, the empress-dowager. The latter has been the advocate of peace and the former of war. Of moral reforms I would have more hope from the young emperor aided by the imperial tutor.

Thirdly, and very briefly, we may consider the aid which missionaries, and, in fact, all Christians, may render. First, there is prayer, and this power, backed by God's promises, is incalculable. Let us all "continue instant in prayer" for China's regeneration, and so of reform. Secondly, there is the spiritual leaven of the heavenly kingdom, and as the leaven affects the whole lump, so the kingdom is affecting the whole empire.

With the experience of the war I am sure masses of the people can now be led to inquire the way of salvation. Thirdly, direct influence on the officials themselves. More than ever is such work needed. It is a crisis in China, and men actuated by the highest spiritual motives are wanted to counsel, exhort, and aid, as Providence, hearing the prayers of His people, shall guide and command. Denominational boards may shrink from such work as not their legitimate function, but it is a duty none the less for the Church. It is also a calling for the missionary that these men in power may see that their truest friends are those who are not ashamed to call themselves the ambassadors of God to save, through the Divine redemption and the Spirit's regeneration, both individuals and nations. Then will the song sung 2300 years ago be fulfilled, "Gentiles shall come to His light, and kings to the brightness of His shining."

A TREE WITHOUT ROOTS.

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

The REVIEW, having received from the learned author a complimentary copy of the essay noted below,* ought not to neglect taking some notice of it.

Undoubtedly much in this paper is valuable and sound. We note some points. The religious faculty, tho not always much developed, is an essential part of the human constitution. The essential postulates of religion, martyrdom, miracles, prophecy, high morality, the apprehension of a future state, pure and self-devoted lives, the brotherhood of man, and to some extent the Fatherhood of God, are found expressed and influential in religious documents of Egypt, Mesopotamia, Greece, India, Persia, China, and other countries. Some men out of the line of either Testament, like Socrates and Buddha, have uttered thoughts which the world will not easily let die. There are accumulating evidences that God will have all men to be saved, and that many souls in all lands, even as weighed down by unworthy superstitions, have felt His renewing power.

On the other hand, outside of the Greco-Roman ideas, of Judaism, Brahmanism, Buddhism, and Confucianism, few systems of moral and religious apprehension have been developed, and fewer still have survived in any continuous influence on the life of mankind. Those less coherent systems were not crushed, but died of their own incoherence.

There are many other things in the essay of great value as illustrating the Spirit of God struggling with the sins and low conceptions of mankind,

* Essay on the Ancient Religions of the World, before the Great Anno Domini, contributed to the Tenth International Oriental Congress, held at Geneva, September, 1894, by Robert Needham Cust, LL.D., Honorary Secretary of the Royal Asiatic Society of Great Britain and Ireland, Hertford. Printed by Stephen Austin & Sons, 1894.

winning many anticipatory victories, and preparing the way for a final and conclusive victory under the leadership of Christ.

The essay, however, has some serious faults, and we are obliged to say that in our view the faults much outweigh the merits. Not to mention a comparatively trifling one, the somewhat pedantic and oversolicitous spirit of classification, which does not give a very strong impression of clean cleavage, of striking always through the main joints of the subject, tho certainly more successful than a classification once made by Dr. Cust in the *Intelligencer*, the author seems to have made an extraordinary rebound from a position of rigorous orthodoxy, or even hyperorthodoxy, to something that might almost be designated a modern Marcionism, not, indeed, as teaching a greater and a lesser God and a phantasmal Christ, but as using a tone of most contemptuous disparagement toward the Jewish race, which is necessarily reflected on the Old Testament.

Before remarking on this, however, we will remark on these words : " All expressions of abuse, or disparagement, or praise of the subjects discussed are out of place ; all contrasts of one with another, favorably or unfavorably, are equally avoided. There is not the least reason for attributing to the writer any laxity or haziness in his own religious persuasions ; quite the contrary ; they are dearer to him than life, but they are placed on one side in this discussion as they would be in solving a mathematical calculation," etc. Now, this appears to us a wholly false position. Of course a Christian believer, if gathered with a large company of unbelievers to consider religious phenomena scientifically, will use good sense and courtesy, but it is hard to see why he should conceal his own belief, and, so far as occasion serves, the grounds of it. Assuredly unbelievers do not conceal their unbelief and the grounds of it. Who ever heard of a scientific meeting, at which, if the discussion turned on religion, an unbelieving member held himself bound to a colorless neutrality ? Why, then, should a believer be bound to it ? This seems both spiritless and unscientific. Moreover, it is impossible. The whole tone in which a real Christian treats of religion will of absolute necessity show him to be a Christian. The almost complete success, therefore, with which the author of this essay has succeeded in discharging all Christian complexion from his religious science is not precisely the strongest evidence of a faith dearer to him than life. He does, indeed, so far forget his non-religious attitude in discussing religion as to refer to Christ as the Divine Wisdom who assisted in the creation of the world, and who appeared in " the great Anno Domini." But this passage is so detached from the essay at large as to sound somewhat perfunctory and formal.

The author, however, when he comes to handle the Jews, forgets all his previously assumed obligations of courtesy and neutrality, and pours out on them, and by implication on much of the Old Testament, a torrent of disparagement, we might almost say of contemptuous abuse, which might well delight the heart of an Ingersoll. Every disparaging epithet

addressed to them by Moses or the prophets, when contrasting their actual character with the high ideal to which they are called of God—epithets, therefore, which simply show them to be a true specimen of mankind—every such style of address is used by him as implying a contrast of inferiority to the human race at large. He describes them as “a nation of slaves”—as if every people of Europe had not until lately been a slave nation. The most that an aristocratic English family ventures to boast is that the shape of its instep shows that it has had no slave in the line for four hundred years. The author, while dwelling with scornful satisfaction on their successive states of vassalage to neighboring great powers, which, nevertheless, as he knows, had very little to do with their internal development, has nothing to say of the lordly consciousness and exploits of warlike valor which illustrate the Old Testament and the Apocrypha, and which gleam with lurid magnificence in the closing agonies of Jerusalem. He puffs at the kings of Israel as “petty rajahs,” and computes that their dominions would make two good-sized Indian districts, such as he has had the honor to help administer. We believe the smallness of Palestine is pretty well understood, and had supposed that the Old Testament brought out with sufficient distinctness its great political and military inferiority to Egypt, or Assyria, or Persia. Nor, we believe, has the Christian world had to wait for Dr. Cust to inform it that the greatness of Jewish kings rests mainly on the trust which they had to guard, and is not to be measured by the standard of mere physical bigness, which, in consequence of the author’s Indian experiences, seems to have laid as overmastering a control on his imagination as if he were a Mr. Jefferson Brick holding forth on Independence Day. Small as the Holy Land is, however, we believe that it is a good deal larger than either Attica or Latium, neither of which territories exactly suffers by a comparison of its historical significance with the biggest of those Indian provinces which have contributed to Dr. Cust’s sense of his own importance, as has sometimes appeared before in a manner a little verging on the ludicrous. Never having had the honor of administering an Indian province, or even district, we criticise easily a temptation to which we have never been exposed. However, we know of no law of the kingdom of God which forbids the author of this essay to approve himself as enjoying as high a place in the history of mankind as David or Jehoshaphat, Hezekiah or Josiah. Whether he has this, posterity will decide.

The author attacks and reviles the poor Jews on every side. The trifling initiatory excision of Judaism is magnified by him into a portentous mutilation which ineffaceably brands its adherents as belonging to the ignobler races of mankind. Because the Israelites agreed with most of the ancient races of mankind in expressing the sense of sin and the need of self-devotion by animal sacrifices, and because their peculiarly deep sense of sin caused these sacrifices to be developed into peculiarly large proportions, he scoffs at them with a tone of lofty superiority which re-

minds us just enough of Paul's mention of "the weak and beggarly elements" to startle us by its utter incongruity with it.

The author does not seem able adequately to give vent to his scorn of the Jews, to his sense of their immeasurable inferiority to their neighbors, Eastern and Western. Nothing that they are, have, or do can please him. It is even a count in the indictment against them that nobody but themselves used their written character, tho he does not make apparent of what earthly consequence this fact is, inasmuch as the character is easily learned, and as the Old Testament has acted chiefly on mankind through its innumerable translations. He carps at the Hebrew language because it is so inferior to many others in subtlety and symmetry. This inferiority is undisputed. It was not appointed to enshrine the wide range of secondary ideas, or even all the ramifications of spiritual maturity. And by the very fact of its comparative unsusceptibility on this side, it has all the better, by its intuitive simplicity and vivid figurative distinctness, and by a uniformity correspondent to the nature of religious emotion, established in the center of mankind those deep foundations of primary religious thought and feeling on which the great Christian fabric has been built up, and without which it would certainly tumble into cureless ruin. And even when the necessities of a wider spiritual development, appointed for all mankind, made requisite that the Gospel of the kingdom should be expressed in the ampler proportions of the Greek, it was a Greek that could only be fitted for its sacred charge by becoming thoroughly colored and imbued with the simplicity of Hebrew intuition, which even then could not remove a certain pagan chill from the new tongue, until at last the New Testament, having fashioned Christian tongues, could then pour itself into vehicles combining Hebrew intuitiveness and warmth with Hellenic amplitude. But of all this Dr. Cust says not a word. The Hebrew is ill adapted, certainly, for metaphysics, altho we have been informed by Dr. Schaff that the elder Thiersch once held a conversation in Hebrew with a Polish Jew on the Hegelian philosophy. It is probably still worse adapted for reproducing the pessimistic mysticism of the Hindu Upanishads. But it was not providentially appointed for this. Why does not Dr. Cust object to it that it would be with great difficulty that any one could render into it the astonishing vocabulary of our athletic world? It has nobly served and still nobly serves its one great appointed end, which is, in the words of the *Athenæum*, as the great and simple language of a great and simple people, to embody eminently the temper of wise wonder in view of this universe of ours, and of noble humility before that God "in whose great hand we stand."

It redounds, in Dr. Cust's view, by no means to the honor of the Old Testament as compared with the sacred books of other lands, especially of the extreme Orient, that while the Jews are supposed to have borrowed somewhat from Zoroastrianism, the great conceptions of the East borrowed nothing from them and did not even know of their existence. What a

fatuous conclusion ! Then if it should appear that there are rational inhabitants of Mars, we could comfort ourselves that we are at least immeasurably their superiors, inasmuch as until lately we knew nothing of their existence, and have not even yet borrowed anything of them ! Dr. Cust must have been hard pressed for a stone to throw at the Jews when he can use such a style of reasoning. Not to say that the latest studies, those of James Darmetester, appear to leave it probable that the later Mazdeism is a cross between the earlier Mazdeism and Judaism, does Dr. Cust mean to deny that it would have acted like a clear wind passing over a heavy sky if India could have been purged of her nebulous confusion between the Creator and the creation by a faith in the living God coming upon her from the Old Testament ? It is certain at least that eminent Hindus begin now to signify that their religion is doomed unless it can in some as yet incomprehensible way reconcile its historical continuity with the theism of Israel and of Christendom. As to China, would Confucianism have become that arid system of mere social ethics, constantly tending to degenerate into mere social etiquette, which it now is, if, for the vagueness of an impersonal heaven, its founder had laid hold of belief in the living God, Creator of heaven and earth ? Would the profound and sublime speculations of a Laò tsè, coming at so many points nearer the Gospel than perhaps anything else outside of the Gospel, have degenerated into a system of vulgar jugglery, had this great sage been able to root it into historical deeds of the self-revealing God ?

No one denies, certainly no Christian, that the Old Testament of itself is incompetent to redeem the world. The least in the kingdom of heaven is greater than the greatest of the prophets. But it is none the less true, as has been well said, that the Old Testament, with the New, is written from the nucleus of human nature. And the Old Testament alone gives its historical place in the world to the kingdom of God. Christendom has no meaning without Israel. If Jesus is not the Messiah, He to whom Israel looked forward, He is only a vagrant and transitory phenomenon of religious hallucination, as, indeed, those so-called Christians, who, like the Gnostics of old, divide Jesus from the Christ, seem to be coming to regard Him. This is certain, to treat Christ as the wisdom of God, and at the same time to pour contempt upon the Jews for having in the Old Testament accounted themselves as centrally placed in the world, is, as says the prophet to Israel, to "limp" between two incongruous and incompatible positions. Certainly at this present, Christendom is central in the world, mentally, morally, religiously, and civilly ; and Christendom is sprung out of Israel. Undoubtedly there may be found in Eastern and Western religious philosophies abundance of deep and valuable religious thought, which, absorbed and digested in the consciousness of the Church, will greatly enrich it. As saith St. Hilary, truth, by whomsoever spoken, is of the Holy Ghost. Yet it is none the less true that, as was once remarked by that great admirer of the East, Max Müller, to Principal Fair-

bairn, it is a great advantage when the Bible can be treated coordinately with the other religious books of the race, inasmuch as only in that way can its immeasurable superiority over them all be adequately displayed.

Dr. Cust's professed reverence for "the great Anno Domini" turns to something that sounds very much like mockery in the bitter remark, borrowed from Voltaire, and certainly very slightly mitigated from his hatred, not only of Judaism, but much more of Christianity: "It is a comfort to think that none of the elder religious conceptions of the world were intolerant, or propagandist by the arm of the flesh, or were possessed with that evil and aggressive spirit which became the feature of the conceptions dating after the Anno Domini." Now, what does this mean but that the coming of Christ, of its own proper force, developed a spirit of evil and cruel aggressiveness in the world, which is a true characteristic of his religion and shows it to lie on a lower plane than the earlier religions? This certainly is the natural inference unless Dr. Cust had taken pains to say that this persecuting spirit was a stage through which Christianity must pass, but which was alien to its true nature and which it is fast overcoming. Yet so far from taking pains to say this, he has taken pains not to say it. The remark retains in his mouth the unrelieved malignity of a bitter sneer.

To this malicious declaration of Cust we count it enough to oppose the words of the illustrious Italian theologian and philosopher, Vincenzo Gioberti: "Voltaire is fond of repeating that Christianity is the only religion that has kindled religious wars; that the blood shed by it has been immense. Most true. But this is just what proves the greatness of Christianity; because the abuse corresponds to the use, and the corruption of the best is the worst. This engendered a phenomenon till then unheard of—war for ideas. Before Christ men used to fight only for gain, for ambition, for power. After Christ, they fought often for the consubstantiality of the Word, justifying grace, etc. This scandalizes the light-minded—Voltaire, Gibbon [Cust], etc.—but it is sublime. Good is found in the very evil of Christianity and progress in its regress."

It is very evident that Dr. Cust interprets the religious neutrality which he was bound to observe at this convention in a very peculiar sense. We will venture to say that there was not an unbeliever present who would not have been ready to say to him: "My dear sir, if you are a Christian, I can only hope that the number of such Christians as you may rapidly increase."

The author would do well to bring some important points of his scholarship nearer to date. Thus he tells us that Cyrus was not an idolater, notwithstanding that Cyrus's proclamation, discovered several years ago, which he issued on entering Babylon, boasts of the devout worship which he rendered to all the gods of Babylon, and the care which he took of their temples. Indeed, it is now known that genuine Zoroastrianism was not restored in Persia until the time of Darius Hystaspis. So also he

boasts in behalf of Buddhism, that in spite of all our Crusades and Inquisitions, it has a far greater number of nominal adherents than we, as if the high authority of Dr. Legge and other Orientalists had not shown that the number of Buddhists in the world cannot at the outside be put beyond 100,000,000, except by throwing in the whole population of China, who, apart from the monks and nuns, and probably a small number of laity, do not dream of calling themselves Buddhists, altho they very commonly call in the monks to celebrate the imposing funeral rites of their religion.

This essay is too vituperative of the Jews and too sneering and bitter in various allusions to Christianity to be well entitled to a place in science ; it is too large in its praise of various pagan systems, and too scant in its praise of the Gospel, to be well suited for a Christian tract ; and it is traversed by somewhat too many expressions of reverence for the Redeemer and the prophets to be well suited for circulation by a Freethinkers' club. On the whole, without impugning the author's good faith in declaring that his Christian belief is dearer to him than life, we must in all frankness say that he has, as appears to us, evolved a document which is fitted for nothing so well as for the use of "the foolish people who are serviceable neither to God nor to His foes."

REV. SHELDON JACKSON, D.D. PIONEER MISSIONARY TO ALASKA.

BY OSCAR E. BOYD, NEW YORK.

Dr. Jackson was born at Minaville, New York, May 18th, 1834. He was educated at Union College and Princeton Seminary, and was ordained to the ministry in 1858.

He began his missionary life in Indian Territory among the Choctaw Indians the same year. Failing health compelled him to leave this mission and seek a colder climate. He became a home missionary in Wisconsin and Minnesota. His zeal and success in his work quickly carried him into the front ranks, and he was appointed general missionary of Southern Minnesota, and shortly afterward to the general superintendency of that vast field embracing Western Iowa, Nebraska, Dakota, Colorado, New Mexico, Arizona, Wyoming, Montana, Utah, and Idaho. Over one hundred churches owe their existence to his labors.

While working in this field his sympathies were awakened to the hopeless condition of the women and children of the Indians, the Mexicans, and the Mormons. The ministers of the Gospel were unable to reach them. If reached at all, it must be through the agency of woman ; thus the teacher became a necessity in order to prepare the way for the minister, and to be an aid in his work by mingling with the people in their homes and by daily teaching the Gospel truths in connection with the elements of

an ordinary education. With his usual zeal Dr. Jackson began to plead by pen and voice with the women of the Presbyterian Church that they organize for the purpose of raising money for the support of teachers. These appeals, combined with those of other zealous and enlightened missionary workers, resulted in the organization of the Woman's Executive Committee of Home Missions of the Presbyterian Church in December of 1878, whose marvellous success in raising funds for missions is one of the miracles of this missionary period.

Dr. Jackson is not only the founder of missions in Alaska, but is also their untiring promoter. In fact, he might be called the embodiment of all Alaska missions. He has intimate knowledge of every station and of the workers. His writings abound with information regarding the resources of the country, the manners and customs of the people, and their need of the Gospel. His presentation of these needs is so earnest and convincing that his hearers are not only impressed by his pleading, but thrilled with desire to give liberally.

When his attention was first called to the needs of the people of Alaska, he planned to visit them as soon as Providence opened the way. The Board of Home Missions made this possible by sending him on a journey of exploration into the northern limits of Montana and Idaho. Upon his arrival he learned that nothing could be done there because of an Indian outbreak, and he determined to push on to Alaska. Gaining the Board's permission, he passed on to Portland, Ore., and was there further encouraged to go at once by Rev. Dr. Lindsley, who had made several personal attempts to open up missions in Alaska, but had not been able to secure a permanent missionary. Dr. Jackson took with him Mrs. McFarland, and after seeing the wretched condition of the natives, he left Mrs. McFarland at Fort Wrangel and returned to the East fired with zeal for the relief of these degraded people. His appeals were first made to Presbyterians, who responded generously and opened the first missions in Alaska. Other denominations soon awoke to the need of work there, and began to consider the calls to establish mission stations. Great wisdom was needed at this time to so direct affairs that several stations be not opened on the same field. Dr. Jackson arranged with the different denominations willing to undertake Alaskan missionary work, and by common consent a portion of the vast territory was assigned to each. His wisdom and open-hearted frankness in the arrangement of the details of this scheme won all parties. All who know him know well that he is one of the most unselfish of men, and that he has no private ends to advance in his undertakings. His joint offices of United States Agent of Education for Alaska and General Missionary for the Presbyterian Board of Home Missions gave him rare opportunities to develop this scheme, while his ardor and undaunted energy fitted him to overcome all obstacles in the way of its accomplishment, many of which would have disheartened other men. His long and perilous journeys, so unostentatiously made over land

and into far Arctic seas, are characteristic of the man. No thought of personal danger or isolation hindered the accomplishment of his object.

During his first visit to the Arctic Eskimo he saw the necessity for introducing into that desolate region the Siberian reindeer, and thus saving the natives from a food famine, which was inevitable. The walrus, which formerly furnished the chief food supply of the natives along the coast and islands of Bering Sea and the Arctic Ocean, had been nearly exterminated by whalers, who wantonly shot them for their ivory. By far the greater number of these huge mammals, which were destroyed for their tusks only, were not utilized for food, but were simply left to perish. This destruction of their main dependence made it an imperative necessity to introduce some other. The moss which grows in such quantities in all this region was found to be the same as that which is the chief sustenance of the reindeer in Siberia. The conditions of climate being similar, it seemed certain that they could be introduced with every hope of success. With this thought in mind Dr. Jackson returned East, and at once began to importune congressmen, politicians, ministers, editors, and every one whom he could influence until he secured an appropriation from Congress, and the beginning of this most important undertaking was assured.

In his next trip to this region he secured by purchase sixteen reindeer and turned them loose upon one of the Aleutian Islands. The next year one hundred and seventy-five were purchased in Siberia and taken to Port Clarence, July 4th, 1892. These increased until in September, 1894, there were five hundred and eighty-eight domestic reindeer in Alaska.

Thus there has been started a nation-saving food supply, the value of which to the future inhabitants of this region who can tell. When these few hundreds of reindeer have increased to many thousands, and the people are assured of their daily food, then will we begin to see the magnitude of this conception of Dr. Jackson. If he had done no other thing than this, his name would deserve the praise of all lovers of humanity.

THE WORK OF THE SPIRIT IN NORTH KOREA.

BY REV. SAMUEL A. MOFFATT, PYENG YANG, KOREA.

The persecution which arose at the time of the stoning of Stephen, resulting in the scattering of the Christians from Jerusalem and the wider heralding of the Gospel, with the establishment of the Church in many places, finds its counterpart in a measure in the persecution of the Pyeng Yang Christians.*

In this latter case the Japan-China War has caused the troubled state of the country which followed the persecution, as the Roman occupation

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of Judæa caused constant unrest in Jerusalem. The Lord knows better than we how best to make all things work together for the carrying out of His plans and the establishment of His Church among the heathen, and so in this case "all were scattered abroad except the missionaries" (apostles), and they "went everywhere preaching the Word."

The sequel of the persecution, and the way in which God is yet bringing good out of the turbulent times in Korea, will be of interest to those who delight in the work of "calling out a people for His name."

The persecution with the severe beating of Kim and Han, two faithful witnesses of the power of the Gospel, took place under the administration of one of the powerful and well-known Min family, who was then governor of the province. Our little flock was scattered, and the enemies of the Lord prophesied a repetition of the bloody massacre of the Roman Catholics which took place nearly thirty years ago. Fear took possession of those who had begun to inquire into the truth, and for several weeks none but a faithful few dared to come near the missionary's lodgings where services were held. Those were days of fervent prayer and strong supplication, and the faith of the few was visibly strengthened.

The Lord heard us, and soon, through the mediation of the God-fearing American Minister, meted out punishment to the persecutors, and compelled the haughty Min to return the money which had been extorted. News of this spread quickly through the province, and great was the surprise and exultation of the people that some one had been found who could secure the punishment of one of the Mins. Curiosity to know what this Jesus doctrine is was rapidly growing, and the Lord had His plans for sending His witnesses throughout the province that they might herald the good news unto all these inquiring ones. Already Japanese soldiers were in Seoul. Already the Christians who had gone to the country had scattered books here and there, and had returned. Soon war was declared, the palace was taken by the Japanese, and the Chinese soldiers poured in from the north and took possession of Pyeng Yang. The hearts of all were failing then for fear, but in the midst of it the courage and faith of the Christians showed strong and clear, and never before had the name of God been so widely proclaimed in Pyeng Yang. People in fear and trembling sought the Christians and the missionary, asking what they should do, and day after day women came to the wife of our evangelist, one of them remarking: "It is good to come here; it is so restful, for everywhere else all is confusion and fear." Then came the Japanese march on Pyeng Yang. Under the expected bombardment of the city the Chinese general kindly gave me an escort of troops as far as his scouts had gone, and I went to Seoul to await the issue of the battle. Koreans by the thousands had fled, and when the Chinese rout took place, after the battle on September 15th, those who remained fled in wild confusion.

Han and Kim, who had shown such courage under persecution, now

showed their faith in God by remaining through the battle, protecting the property and still witnessing of the truth.

The Christians and their families, inquirers, and those who had only heard the name of God and of Jesus, and had witnessed the persecution and the punishment which followed, and the steadfastness of the Christians even under trial, were all scattered in every direction, and wherever they went they carried news of the Jesus doctrine. In the villages in which they settled the Christians assembled their families for prayer. Fathers and mothers, wives and children who before had scoffed, who had reviled them for becoming Christians, now listened to the preaching of the Word, and knelt as prayer was offered unto the only living and true God in the name of His Son Jesus. Some of them have since asked to be received into the church, while probably all have become friendly to the preaching of Christianity. The mother of one of the Christians had in her hasty flight snatched up some clothes, and with them a tract which her son had been reading. In the country village she ran across this tract, and immediately asked her son to read it to her that she, too, might learn to fear no more.

One of the Christians with his family fled to a village where a most earnest inquirer lived, a place which I had visited a short time before, and where tracts had been sold. He was heartily welcomed by those who had become interested in the truth. They provided for his physical needs, while he set himself to instructing them in spiritual things. He had been there several months, and in company with the inquirer referred to above, had gone from village to village and house to house proclaiming the good news. In two places they gathered the men for services on Sunday and more thoroughly instructed them. This spring Mr. Lee and I were able to visit this place, and our hearts were made glad as we listened to the accounts of the labors of these men and saw what the Lord had done for them. Each humbly gave all the praise to the other, one saying that he had only gone about sowing the seed while the other had followed and cultivated the field. It was our privilege and joy to enter into their labors and reap the harvest. We enrolled thirty most hopeful, sincere, and earnest catechumens. They have been meeting every Sunday for several months in these two places, fifteen miles apart, have evidently been studying the Scriptures to some purpose, as their intelligent questions plainly showed and as was evidenced by the lives they were living and their joy in Christ's service. As they came from various villages, each man brought a little sack of rice on his back, and this the good wives and mothers of the Christians in the central villages cooked for them that they might stay all day without expense to their host. We held a number of services with them and met many inquirers. We heard their plans for building churches, for which they had already begun the collection of money, and we rejoiced that the work was being undertaken on the basis of self-support.

It was an interesting fact that these Christians had not been interfered with by the Tong Haks, who had arisen in rebellion and who were producing great confusion in that province. They recognized the fact that Christians are the true friends of oppressed Korea. We were in this village in the very midst of the Tong Hak excitement, and were visited in a most friendly way by three of the leaders, one of whom I had known before. We held our services in the largest building in the place, which had been used by the Tong Haks as their headquarters, but which was offered for our use. We pointed them most plainly to the only real remedy for the oppression and injustice against which they have arisen, and we were given close attention. While not able to countenance their position, and unable to approve in the slightest the methods they have taken in order to rid themselves of their unjust, wholly unprincipled and cruel officials, yet seeing the so-called "rebels" in their own villages, hearing others describe the raids of the soldiers who march through the country, beating, murdering, and pillaging the inoffensive and helpless people, and knowing as we do the thoroughly corrupt practices of the officials and their underlings, our hearts go out in sympathy toward the poor, misguided Tong Haks, who are more sinned against than sinning.

Since we left there reports have been received of the continued activity of the Christians, and I write this on the eve of another visit to them, when I shall hope to baptize a number, organizing them into a church.

In another village to the north of Pyeng Yang a similar work has been going on. Just before the persecution one of our catechumens had invited me to his house that I might preach to his fellow-villagers. Spending a few days with him some twenty men began to assemble regularly on the Lord's Day to study God's Word. The persecution in Pyeng Yang, with the report that the officials had ordered the arrest of the Christians in this village, caused some to drop out, but others firmly adhered to their determination to serve Christ. They came to Pyeng Yang, received counsel and encouragement, and soon after were rejoicing over the victory which the Lord had granted. This village being near the main road, it, too, was invaded by both the Chinese and Japanese armies in turn, and these Christians also were most of them scattered that they, too, might more widely witness of Christ. Later, coming back to their homes, they again took up their work. Some of the women became sincere and firm believers, as also several boys of from fifteen to eighteen years of age. Among the latter were two who had been greatly distressed by evil spirits. Over these prayer was offered, a number gathering and, with strong crying and great faith, appealing to God to drive out the evil spirits. Their prayer was answered, and that whole neighborhood bears witness to the fact, that whereas before those two boys were possessed of evil spirits, now they are clothed in their right minds. Those Christians, too, began to plan for a church. They collected some money, and with the aid received from the Pyeng Yang Christians bought a house and have converted

it into a church, *the first church in Korea wholly provided for out of native funds*. This house was said to have been greatly disturbed by the presence of numerous evil spirits, and so they were enabled to get a good strong tiled house for a very small sum, \$24 in silver being the price paid for it. I have just returned from a visit to this village, where I baptized seven men and received sixteen more as catechumens upon public confession of their sin and of their desire to serve Christ as they grow in knowledge of His will. This gives us an enrolment of forty-one believers, including catechumens, besides a number of women, whom I have not yet been able to meet. The Lord has done great things for this people, and it is a joy indeed to hear them give thanks for the way in which He has led them and relieved them of all their former fear of evil spirits.

This is the kind of work for which the Lord has been preparing, and we bless Him now for the persecutions and troublous times through which He has led us, only that He might work out His own most wise purposes.

As I write this I have been interrupted by my teacher, who hands me a letter from another inquirer twenty-three miles in the country, who writes that in his village there are now twenty men who wish to become Christians. The work is growing faster than we can follow it. Already my plans are laid for visiting three other places, and I do not know just when this call can be heeded. However, the work is the Lord's, and I thank Him that it is His work, and know that He will provide for it. Inquirers come in daily from all over the two provinces saying they have heard of this doctrine from the men who were scattered from here. They are getting books, they are awakening to a sense of sin, and are going back to gather together all who will join them in the worship of God and in the study of His Word. One man who met me to-day walked in eighty miles on purpose to find me and learn of this doctrine. Oh, for a baptism of the Spirit that we may be used of the Lord for the gathering of His people—a work which He is accomplishing here at this very time!

From Brother McKenzie, a Nova Scotian Presbyterian located in the western part of Whang Hai province, comes news of like precious blessings and of a similar work of the Spirit. He was there when the Tong Haks rose, and at first they were suspicious and unfriendly, not knowing what Christianity was.

Last winter he wrote me as follows :

"I know you all have borne me continually on the arms of faith and prayer before the Father above. I feel satisfied if that were not so, and so many praying for me in America, that my life were not spared till now. Twice I made ready for death, expecting to have to leave in a few hours. I am thankful if friends who visited me in the darkest hours saw no fear, but I could tell of the power of Jesus to bear us over life's troubles. The darkest hour was brightened by His presence. Saw Kyung Jo started out in the night to see a leader of the rebels who formerly was a friend. He found to his surprise a Testament in his possession. On into the night

they conversed over the book, Saw showing him the deeper meaning of God's Word and who Jesus was. He promised his protection. Several times lawless bands came to our neighborhood to wipe out the name of Christ from the land, but were prevented, so that when the crisis was over the passing bands only came to see the foreigner. Far and near they came for medicines and books. One man bought five or six Testaments besides a dozen others for his friends to read. Tong Haks and anti-Tong Haks, Christians and anti-Christians joined in erecting a pole near the house I live in to unfurl the banner of Jesus, white with St. George's cross. As it was unfurled we joined in singing, 'All hail the power of Jesus' name.' All were glad to have the banner of peace waving over the village. They first suggested it themselves through our wonderful deliverance and peaceful appearance in the midst of such trouble, while others from far and near were filled with fear."

The Lord had taken them through these experiences for a purpose, and all these troublous times were to be made to work out His plans. Under date of March 1st Brother McKenzie again wrote: "We are waiting for the snow to clear to begin building the church, *the first Korean church with Korean money alone*. Already 1000 *nyang* (\$40) is signed by them, besides all the wood given and work gratis. The contract is given out, 800 *nyang* for the woodwork alone. We would ask you to save up your spare papers and magazines to paper the church. Three Tong Hak chiefs are studying in their homes the Jesus doctrine, and have contributed to the church.

"Ten houses cleaned their homes of tablets last New Year, and no longer worship them nor sacrifice. Sixty or seventy meet twice on Sunday and at prayer-meeting on Wednesday night. Their lives are indeed reformed. Every day inquirers come from far and near. Next Sunday we make a new move, going to a near village to preach in a large *sarang* offered for our use. The women can be in an adjoining room listening. Several boys who can sing will go with us, besides Saw Kyung Jo and one or two others. I purpose securing similar privileges in as many villages as possible, and send them out by twos or more. The Sabbath is well observed in about ten houses. The church will be on the spot where devils received homage a year ago. We have started a school. God has converted a carpenter and farmer who knows Chinese, and he is chosen as teacher. His wages are 250 *nyang*, five bags unshelled rice, and a suit of clothes. I went this morning on the track of a tiger who visited our village last night and took off a dog. I tracked him to the mountains and got near him, when he roared and ran, leaping from rock to rock. He was within a few yards of me, and only that he disappeared so quickly behind the rocks I would have shot him. I am hoping to get his skin ere I am through with him. If so, I hope to build a church with it. He was quite a monster, and has frequently visited our village this winter.

“The Lord has done great things for us, whereof we are glad. The prayers of God’s people have done it all.”

Thus it is that God is working in Korea. Thus it is that He is establishing His work, and one of the most hopeful features of it is that the natives themselves are diligently preaching wherever they go, and that from the start it is planned on the basis of self-support. With such a work developing within two days’ journey of this city, the Pyeng Yang station, consisting of but two ministers (a doctor is under appointment), calls loudly for another man, that one of us may give his time to the work in the farther north around Eui Ju, which is a six days’ journey from here, one hundred and seventy miles. There, too, we have two hopeful churches and many inquirers who have not been visited for a year and a half, a young native evangelist alone looking after them. May the Lord send more laborers into this field white already for the harvest.

THE JEWS IN PERSIA.—II.

BY S. G. WILSON, TABRIZ, PERSIA.

The eccentric Wolff visited the Jews in Persia in 1823 and in 1828–33. In 1844 the London Society for the Jews sent out four missionaries, with Bagdad as a center. In 1846 Mr. Stern, of this company, took up his residence in Ispahan. A state of anarchy compelled his withdrawal. In 1852–53 he again visited Persia. In 1866 this mission was suspended.

Work for the Jews has been carried on as part of the work of the Presbyterian Mission in North Persia, and of the Church Mission Society at Ispahan.

Beginning our review of this work at the northwest, our mission has an evangelist among the Jews in Salmas. In Oroomiah some interesting events have occurred among the twenty-five hundred Jews. In 1875–78 there was a movement among the Jews. About twenty-five families rejected the Talmud and traditions. This made a commotion, and the new party was cast out of the synagogue. Persecution followed, and some were fined. They afterward came to the missionaries, wishing to put themselves under the instruction and protection of the mission. A school was opened among them. The government opposed, to prevent our getting a foothold among them. In 1888 this work had a fresh impulse. A boys’ school was opened. A sewing and Bible-class was organized with thirty or forty Jewish women in attendance, and a girls’ school with thirty-two pupils. The government closed the school for boys, and only half of the girls dared to continue. In 1892 the first fruits of this work were reaped in the baptism of four young Jews, who stood firm, tho beaten and expelled from the synagogue. An evangelist is working among them in Oroomiah.

In Nakada, Suldooz, an evangelist preaches to the one thousand Jews as well as to the Armenians. Once a story was circulated that they had celebrated the passover by drawing a picture of Jesus on the cross and maltreating it. The Mussulmans collected and nearly tore down their synagogue. I was invited to this synagogue one evening. It is a plain, mud-plastered room, with a raised platform in the center, upon which I and the rabbis with open Bibles sat down, and about fifty Jews stood around. I attempted to show them Jesus as the Christ, but one cried one thing and one another, like in the theater at Ephesus, and soon it became evident that they were nearly all tipsy. The more sober ones said, "Come in the morning," which recalled Peter's proof of the sobriety of the apostles.

In Upper Kurdistan, including Soujbulak, Mianduab, and Sokkus, there are about two thousand Jews. In Soujbulak we have a school among them. There I attended morning prayers in their synagogue. On the door-post, inclosed in a glass tube, were the Ten Commandments. In one corner were benches for circumcision and the bier. Each worshiper had portions of the Law bound on his arms and forehead with leather cords, and thrown over his turban a thick white veil, which hung over his shoulders. The service, led by three or four rabbis, consisted of prayers from the Psalms and Talmud, and of reading from the Law. Each man held an Old Testament in his hands, and they read in concert or responsively, with frequent hearty amens to the prayers. The attitude varied, being sitting, standing, or bowing prostrate. The climax of the service was reached in the procession of the Law. The manuscript roll was inclosed in a cylindrical case covered with scarlet broadcloth topped with two silver pomegranates, with pendent silver bells, such as hung from the high priest's robe. It was carried in procession through the synagogue, each one devoutly kissing it; the women who had previously held aloof coming forward to take part in this ceremony.

In Mianduab a peculiar case occurred. Rabbi Benjamin had also opposed us. In his school I had had discussions with him, in which he strongly maintained his position. Afterward he was led to profess his faith in Jesus as the Messiah. He thus preached in the synagogue and aroused opposition. His income from the people was cut off, consisting mainly of his fees as teacher and priest and his portion from every animal slaughtered. His wife desired to drive him out of the house. He appealed to us for support. Having been deceived by some "loaves and fishes" converts, we insisted on his finding some means of supporting himself. Meanwhile, the Jews persecuted him. Once they took him to the river and ducked him, thinking to exorcise the evil spirit which the Christians had put into him. Finally he yielded to their threats and went back to Judaism. The Jews immediately presented him with a sum of money, a donkey, and an *aba* (cloak). He went into a vineyard, bought a quantity of grapes for winter use, loaded them on his donkey, and cov-

ered them with his cloak. Coming out of the garden, he was detained for a few minutes, and when he bethought himself of his business, donkey, grapes, and cloak were gone, having been stolen. He remarked, "That is a punishment to me for denying Christ."

In Teheran * considerable work has been done toward evangelizing the Jews, and some have become Christians. In 1875 there were special signs of encouragement. A hundred Jews attended the church services. A school was established which has continued with success until the present time. Great opposition developed in 1883. The Jewish rabbi who was assistant teacher was compelled to withdraw with his pupils. The principal was threatened with death and his scholars beaten. Many left from fear. He, being a Christian, appealed to the government for protection. His persecutors were arrested and fined.

In 1886 a letter was written from the Jewish chief rabbi of Jerusalem to the Shah, complaining against the Protestant school as turning away Jews from their faith, and especially accusing Rabbi Baba, the teacher, of doing harm by inducing many to come to school. Baba was thrown into prison by the Minister of Foreign Affairs, was cuffed and beaten, his head was shaved, a chain put on his neck, and his feet made fast in the stocks. Direct appeal on his behalf being unavailing, the good offices of the English and American legations were besought for him, and his release was secured. Other Jewish converts were persecuted at the same time. Baba's father, a physician of note, was imprisoned, but a high official whom he had cured procured his release. This persecution was instigated by a hostile Jewish rabbi in concert with an oppressive chief of police; but retribution soon overtook them. Within less than a month this officer was imprisoned, bound with the same chain, and treated in the same manner because he had accepted a bribe to release a prisoner. He was fined two thousand tomans and dismissed from office. The persecuting Jewish rabbi was turned out of the city and was not seen for days.

One of the teachers in the Teheran school was Nurullah, a baptized convert. He had studied in the Shah's college. Afterward he studied in the Hebrew Missionary Training School in London, spending his vacations in Morocco. He returned to Teheran, and later to Ispahan, where he has a school of forty-five boys, supported by the London Society for the Jews.

Jewish evangelization in Hamadan began to bear fruit in 1875 under Pastor Shimoon. A considerable number of Jews during 1877-80 professed an interest in Christianity. Popular slander reported that a powder mixed with their tea by the preacher persuaded them to become Christians. According to their own statement, forty men, besides women and children, accepted Jesus as the Messiah. They met with much persecution. Ostracized from social intercourse, excluded from the baths and schools, their business was interrupted and their shops were threatened.

* See Bassett's *Eastern Missions*, pp. 167, 233, and *Foreign Missionary*, 1886, by Dr. Torrence.

Appeal was made to the authorities in Teheran to put a stop to these persecutions. Repeated orders were given. One order of the government declared, "Let the Jew choose the Christian faith or a Christian the Jewish faith, they should not incur opposition or molestation from anybody. Give such exertion and attention to the matter that hereafter eternally no hindrance shall be placed in the way of those certain individuals of the Jews and Armenians who wish to enter another faith." Notwithstanding these and repeated orders persecutions continued. Several of the prominent Jews were arrested on a false charge, imprisoned, and fined. The chief officer went to them repeatedly in prison and beat them, saying, "You have become filth, turn now and become Mussulman." They answered, "If you cut off our heads we will not deny Jesus." Word of these troubles was telegraphed to Teheran by Pastor Shimoon, and the following day the imprisoned brethren were severely bastinadoed. Inquiry was made from the Foreign Office at Teheran. The governor, enraged at this, called the pastor, reprimanded him for sending word, and having taken seventy tomans from the Jews, commanded the pastor to telegraph to Teheran a message of satisfaction with the governor, and that no money had been taken. On his refusal he commanded him to be bastinadoed. His feet were bound to the stick, but on the entreaty of Dr. Raheem, a Jewish brother who was in favor, he was released. The congregation next addressed a complaint against the governor to the Minister of Foreign Affairs concerning the dishonor put upon their pastor. The latter, fearing further violence, took refuge with the Khan of Sheverine, and afterward fled to Teheran. There he laid his case before the Annual Meeting. After a short time he returned with a proper order for his protection.

Shortly after this Rev. Mr. Hawkes went to reside in Hamadan and open up a regular station. Of these baptized Jews, some turned out time-servers, some became Babis, some, as Dr. Agajan, died in the faith, some continue to this day faithful. The younger converts who have been trained in the schools are much more stable. In 1892 I had the privilege of hearing their recitations, preaching to their congregation and communing with them. The work for this remnant of Israel seemed full of hope.

THE MOHAMMEDAN UNIVERSITY OF CAIRO.—The Azhar at Cairo is the great university of the Mohammedan faith. It was founded A.D. 1000, and from 10,000 to 12,000 students are always in attendance, gathered from all parts of Africa. There are 321 sheiks or instructors. The instruction is very superficial, and largely consists of committing to memory and reciting, the subject being the Koran and the traditions founded on it. When their education is finished, some of the students return home, while others, who are to be missionaries, join a caravan, and soon disappear into the heart of Africa.

II.—INTERNATIONAL DEPARTMENT.

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

The Utility of Protestant Missions in My Native Land.

BY JUSTO M. EUROZA, MEXICO CITY, MEXICO.*

I. *General Aspect of the Country.*

1. The Republic of Mexico is situated between 14° 30' and 32° 42' south latitude and 88° 54' 30" and 119° 25' 30" west longitude from the meridian of Paris.

2. It is a very mountainous country; its Cordilleras are a continuation of the Andes, running the entire length of the country. In their sloping to the seacoast, fertile and extensive tablelands are formed.

3. In this wonderful country three distinct climates may be clearly defined: (1) The hot country, extending from the coast to an altitude of 3000 feet above the sea-level; (2) the temperate zone, extending from 3000 to 5000 feet; (3) the cold zone, which includes all those places having an altitude of more than 5000 feet.

4. It is this difference in altitude which causes such differences in products.

Gold, silver, copper, iron, zinc, lead, mercury, antimony, arsenic, sulphur, cobalt, opals, turquoise, topaz, garnet, amethyst, etc., are found in its mineral regions.

Many valuable woods are found in its forests. In the hot zone abundant crops of coffee, sugar-cane, tobacco, and cotton are produced; while in all parts of the country the common cereals may be advantageously cultivated.

II. *Character of the Mexican People.*

In treating this most delicate subject I desire to be perfectly just and im-

partial, that the character of the Mexicans may be better understood.

1. Speaking in general terms, the Mexicans are of medium height and are well proportioned. They have low, receding foreheads, soft, expressive black eyes, strong teeth, beautifully white and even, thick, straight black hair, thin beards, and dark skin, almost olivintinted. Deformity is rarely found among the Indian tribes. These are by no means repulsive in appearance. The women are usually beautiful; some are fair, with rosy cheeks, and these charms are enhanced by a soft voice, pleasing manners, and natural modesty.

2. The five senses are well developed, especially that of sight, which remains good while life lasts. They seldom suffer from skin diseases or stomach trouble. As they enjoy excellent health, it is not uncommon for them to live to be a hundred years old.

3. They are very temperate as regards eating, but unfortunately very much given to strong drink.

4. The Mexican mind is capable of cultivation in every branch of human science. We boast of good mathematicians, renowned architects, sublime poets, and, among the Romanists, good theologians. The best proof we have of the intelligence, natural talent, and real genius of the Mexicans is this fact; the conquerors of Mexico, while they undervalued, oppressed, and destroyed the conquered nation, had nevertheless to confess that they possessed a high state of civilization.

5. The Mexicans, like all families of the human race, are at times ruled by passion; but are neither so impetuous nor vehement as the people of some other countries.

6. By nature they are slow in all their movements, and for intricate work requiring much time and attention they are possessed of an admirable amount

* The author of this article is presiding elder of Hidalgo District Mexico Methodist Episcopal Conference, and is the first Mexican ever made presiding elder.

of patience. Their resignation amounts to heroism, and their gratitude toward their benefactors is great. They not only lack confidence in foreigners, but are deceitful and even treacherous with them; but this is the logical result of the way in which their conquerors abused their good faith and loyalty.

7. Naturally they are grave, taciturn, and dignified. To them virtue is a duty which brings its own reward, while vice must be severely punished.

8. One great distinguishing characteristic of the Mexican is his lack of interest in temporal things. Gold is not an idol to him; he earns it by the sweat of his brow, and scatters it freely and ungrudgingly.

9. The indifference of the Mexicans, not only as pertains to temporal necessities of life, but for those for whom they labor, causes them to refuse to do the work required of them; hence they have the name of being lazy. But the honest fact is that in this beautiful country there is no one more industrious than the pure-blooded Indian.

10. Respect for parents and for old age is innate in the Mexican. The love of the parents for their children is great, as is also that of the wife for the husband; but, alas, the husband is too apt to care for other women too.

11. Their courage bursts into daring in time of danger, but this extraordinary daring is easily quelled by the stern glances of the ones who are over them. This may be easily explained by remembering the shameful treatment to which they were subjected by their conquerors.

12. They are superstitious, like the ignorant people of all nations. Their exaggerated and boasted propensity to idolatry is equal to that of any pagan country. Let it be distinctly understood that all of the above refers to the pure-blooded native Mexicans, not to those whose blood has been mixed with that of European nations. Undoubtedly there is much that is good in the Mexican character and little that is bad. The first may be cultivated, and the

latter destroyed by a course of thorough, systematic training.

III. *Institutions.*

1. Scarcely had we passed the horrors of the war of conquest when it became necessary, in order to avoid certain evils and abuses, to form a colonial government; but instead of preventing these abuses, they increased, and brought about such oppression and tyranny that the result was the cry of independence raised by the never-to-be-forgotten Miguel Hidalgo of Costillo.

2. Years of war and bloodshed followed this outburst, and when, in New Spain, the throne of the Spanish kings tottered and the public mind was fully persuaded of the immediate triumph of the insurgent armies, then Iturbide changed his political creed and entered the ranks of those who fought for the independence of Mexico.

When independence was fairly won he placed himself at the head of affairs, and with fond dreams of a monarchy caused himself to be proclaimed Emperor of Mexico. For this he was condemned to death by a people who were born to be sovereign and free.

3. From the ruins of the ephemeral empire of Iturbide the Conservative party arose with renewed determination to fight incessantly to dominate the public mind, appealing to the darkness of fanaticism to oppose the high aspirations of the Liberal party. For these desperate struggles between brothers no one is responsible save the enemies to free thinking and dignity among the Mexicans; these latter having been corrupted and downtrodden by their conquerors for more than three hundred years, allowed themselves to be ruled by ignorance, superstition, and fanaticism—the crowning work of villainous priests who, in the name of God, sought to annihilate from the Mexican mind all thought of independence.

4. At last, in spite of unheard-of difficulties, the republic arose with its admirable constitution; and if a few ungrateful sons of Mexico, in their desperation, yielding to the ambitious

schemes of some Europeans, sought to wipe out the republic and establish in its stead an imperial throne for a deluded prince, it only proved more disastrous for them, bringing down on themselves the censure of all, making them a curse in history.

5. To-day Mexico with her reform laws, which originated in the brain of her own eminent sons, has begun a new era of existence. The independence and sovereignty of individual conscience are one result of these laws. The Mexicans may embrace whatever religion they choose and be protected therein by law.

6. Taking advantage of the above, Protestants have sent their representatives to preach the "glad tidings" of the Gospel of Peace. To-day there are twelve different Protestant missions represented, all of whom have begun work since 1871, and whose progress is most apparent to every one in Mexico.

IV. Influence of Protestantism in Mexico.

1. Here, in this priest-ridden country, it is not to be supposed that Protestant missionaries will be received as in pagan countries. Romanism, frantic because of its decline, seeks to prejudice the popular mind against Protestants by saying that they are working for the annexation of Mexico to the United States; but this and similar ideas are confined to a few fanatics who still have simple faith in what is taught them by the Catholic priests, those enemies of progress, who claim for themselves the honor of being God's representatives on earth.

2. In spite of their cowardly and cruel attacks, the educated people, the great Liberal party, the thinking people, declare that in Protestantism there is something superior in every way to that which is taught and practised by Romanism.

3. To the careful observer of social revolution in this country this fact is presented in all its splendor in the radical change in the mode of living among those who have embraced the Protestant

religion. Some were social vultures, now they are transformed into harmless doves; some were tyrants in the home, now they are tender parents, loving husbands and wives, worthy citizens, and within the sphere of their ability participants in the actual progress. These changes are due to the influence of Protestant missions, for wherever these are established the conversion referred to takes place among those who before had professed the Roman Catholic faith, whether it be among the high mountains, or in the villages, or in the great centers of progress and learning.

4. It seems unnecessary to say it, but, following the plan I have adopted, I must say here that the influence of Protestantism sanctifies the home, perfects society by the self-denying precepts of the lowly Nazarene; and by the education of the masses, respect for the powers that be, promotion of the spirit or liberty, and the teaching of the principles of equality and fraternity, Protestantism is and ever will be the grand support of the existing political institutions of Mexico.

V. Practical Results of Protestant Missions in Mexico.

In conclusion, it remains for me to give two or three facts.

1. The great majority of the inhabitants of this country are pure-blooded Mexicans, whose character we have already outlined in this article. This great majority remains indifferent to the institutions by which we are governed; and, generally speaking, they are sunk in the ignorance and superstition left them by their conquerors in place of their former freedom and riches. With this people plunged in abject misery, Mexico never will prosper, for no country has ever prospered while under the power of the Roman Catholic Church.

2. The intelligence and aptitude of the Mexicans, their proverbial tenacity and patience (when these are necessary) when well developed and educated, in evangelical schools, will give to Mexico

such worthy men as Juarez, men of culture like Manuel Altamirano, and others whom we will not mention here.

3. When the Mexicans rise above their present condition, when they are taught the healthy principles of science and virtue, when they feel themselves to be equal to all mankind and children of the universal Father, when they are thoroughly Protestantized, then and not till then will Mexico, with her banking, scientific, and beneficent institutions, take the place that rightfully belongs to her on account of her national prosperity.

The Liberal party has done much for the people—brought them liberty and religious freedom; *but it cannot bring about their spiritual regeneration.* The forming of the character of the future generation is not in its hands; this is the work of Protestantism, whose mission it is to diffuse the doctrines of Christ and push forward on the work of elevating the people.

Thus, dear reader, Protestant missions in Mexico are and always will be useful, and merit your support and your prayers.

The Founding of the Methodist Episcopal Mission at Muttra, India.

BY REV. J. E. SCOTT, S.T.D., PH.D.

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word, it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order that thou mightest know the certainty of those things, wherein thou hast been instructed."

I was transferred to the town of Muttra, a place of 60,000 souls, the birthplace of Krishna, the eighth incarnation of Vishnu, and a hotbed of modern Hinduism, standing on the right bank of the sacred river Jumna, 30

miles above the city of Agra, in January, 1888. It had been debated for some time whether it would be wise to enter such a field. Some thought that it would be useless, as Hinduism was so entrenched and the people so bigoted that there would be no converts, and the time of the missionary and the precious funds of the mission would only be wasted. Others thought that it would be a good thing for Methodism in India, which had been successful in other fields, to come in contact with Hinduism at the center, and, so to speak, beard the lion in his den. One of our good missionaries had had a marvelous dream about the place. He tells us that he was awakened three times one night by a voice saying to him distinctly, "Send some one to Muttra." So distinct was this impression that he awoke his wife and told her of the wonderful communication; and as soon as opportunity offered he hastened to lay before his brethren what he had heard in that strange way, and to urge that the mission be opened in this stronghold of Hinduism. I also had a strong desire to go to Muttra. It is difficult for a man to analyze all his motives, but as far as I can, at this distance, after seven years have passed, read the thoughts that were then predominant in my mind, it was an impression most singular and mysterious, such as I had never had before, that there was some special work that the Lord had for me to do at Muttra. I had never been in the place. There was no worldly inducement for me to go. I had a wife and child. The mission owned no property there, nor was it likely that it would be able to purchase property there very soon. It turned out that there was no house even for rent. There was a small travelers' bungalow where I alone found shelter for a week or two. Then we were able to rent a couple of rooms in a large house; but the hot weather coming on, we were driven out of that by the heat into a house in the cantonment, from which we were in turn driven by the military

authorities, who required the house for their officers.

But now notice how the Lord will provide. A committee came and selected the best and really the only desirable site anywhere near the city, and said, "This is the place," and took the next train for home. I said, "O Lord, this is the place." But when I hunted up the owner I found that he was a rich Hindu priest in the city, and that he would not part with his ancestral property to any one, and especially not to Christians; but still something seemed to say that that was the spot where we would found our mission. It so turned out, for in a few weeks the priest made the astonishing proposition to rent me the land I desired forever, and soon the perpetual lease was executed and registered. Money was borrowed, and by the end of the year we were living in our new house overlooking the city of Muttra. Just at that time a benevolent gentleman living in the city of Chicago was anxious to find a suitable place to found a deaconess' home and training school as a memorial to his parents. His attention was called to the new mission at Muttra, and he at once sent the money, and directed that the home and school be built; but where was a site to be had? *The* place was the rest of the priest's land adjoining the mission house, already built. But upon being interviewed he declared that he would not rent or sell; and, indeed, *could* not, as the land really belonged to a minor, and he could not sell it away from him or in any other way dispose of it. To show his opposition, he, one rainy Sunday, threw up a mud wall between that portion of the land and ours, and planted a great number of fruit-trees, and said that henceforth that would be his garden; but in a few days, strange to say, he changed his mind, and rented that land to us on the same terms as the other, and so we were free to build. By the end of 1889 the new building was ready and occupied. Dormitories were soon erected, and the place that a little be-

fore was but a field of sand became a center of life and industry. In the middle of the year before, I had succeeded in taking over a small school in the heart of the city. The teachers were all Hindus, and there were no Christian pupils. That was to be the Central Christian Boys' Boarding School. Soon the hired house became too small and another was taken, and a Christian headmaster employed. Converts coming to us, the boys were sent to the school. Then we cast about for a site on which to erect a suitable boys' school-house and hall for evangelistic services in the city. The best site, it seemed, was the one just in front of the house in which the school was held. A Mohammedan owned it. It was right in the very heart of the city. Temples and mosques were all round it. The Mohammedan said he would sell. He paid off a mortgage held by a Brahman on it, and sold the whole site to me. This made some stir in the city. A petition was sent to the government protesting against the transaction, but as the land was bought fairly no objection was made on the part of the government. But there was no money to build. In a strange way the same friend intimated his willingness to help; or rather his mother-in-law turned her thoughts toward this enterprise as suitable to serve as a memorial for his daughter, a young lady who had recently been taken home. Through her munificence Flora Hall was erected in 1893, in the very heart of the city of Muttra. In the mean time, the girls' school was growing, and it was becoming necessary to erect a suitable school-house for it. God has promised to supply all our need, and soon word came from our aged sister, who had built Flora Hall, that she would also build the new Gracie Hall, in memory of another dear departed granddaughter. Work was started among the soldiers in the station, and soon it became advisable to build a chapel for them. The land was secured free from the military authorities, and soon a chapel,

reading and prayer-room and coffee shop were erected. Tents were needed for evangelistic work, and large camp-meeting tents, in which hundreds of people could be gathered for Gospel meetings, were provided; and so from nothing, inside of seven years, has sprung up a well-equipped mission.

But houses are nothing without souls. Have there been any souls saved? A proper question. It is enough to say that Muttra has become the center of a presiding elder's district; that around it lie five circuits in which there are more than a thousand Christians, where seven years ago there was not one; that the schools are filling up with Christian girls and boys; that "Flora Hall" is full every day with scholars and twice on Sundays with hearers of the Word; that there is not only a training school for women, but also one for men; that every department of mission work is being carried on, and that on every hand there are inquirers who are seeking the way of life. Last January was held on the hill, that six years ago was only a sand-heap, the third session of the Northwest India Conference, which reported nearly nine thousand baptisms during the year 1894, and stated that within the bounds of the Conference, where there were none when Muttra was opened, there are now more than 35,000 Christians; and the cry is, *still they come!*

"Not unto us, not unto us, but unto Thy name, O God, be glory." Every day two large Troy bells ring out the glad sound from the towers of "Flora" and "Gracie" halls, letting the people know that Christ has come. Christ has come to Krishna's stronghold. He has come to stay. He has come to these priests of Muttra, and will never leave till all the impurity and greed and worldliness is driven from the place and from the hearts of men. Come with me on Sabbath morning. I will show you a sight that will make your soul rejoice. It is a long procession of white-robed girls and boys on their way through the

heart of a heathen city to Sunday-school. Do missions pay? If the heart of a millionaire could only get one real look at it, and take in its significance for this world and for the next, he would throw all his gold into the lap of Jesus, and say, "Blessed Lord, give me such an opportunity to do good."

Bless God, every man has a chance to do good. The work is not all done here. Who will build boys' dormitories? Who will send money to employ much-needed evangelists and teachers for these poor people, who are themselves too poor to pay? Who will erect a few simple school-houses and chapels for these people? Who will send a few scholarships for the boarding-schools? There is plenty to do. "He that *doeth* these sayings of Mine shall be likened unto a man who built his house upon a rock." "Inasmuch as ye *have done* it unto the least of these, My brethren, ye have done it unto Me."

Progress in Brazil.

EXTRACTS FROM A LETTER OF REV.

W. A. WADDELL, ARRANGED BY REV.

W. A. CARRINGTON.

Progress in Supporting Pastors.—In 1890 Rio and São Paulo churches supported pastors.

To-day Rio, São Paulo, Jabel, Botucatu, Sorocaba, Rio Claro, Mogy Mirim, and Cabo Verde support pastors. Guarapuava, Corityba, Araguay, San Carlos, Rio Feio, Santa Cruz, and Faxim would were there men available to serve them.

Reason: the eagle and the stirred-up nest.

Progress in Supporting Students for the Ministry.—In 1890 all students for the ministry were supported by missions.

To-day all *theological* students (five) are supported by the church, which pays all current expenses of the theological seminary. Some (four) students who are preparing for the seminary are studying in connection with the semi-

nary ; others in the Mackenzie College (five) ; still others are with different ministers (three or five). Of these preparatory students some are supported by the church, some by the missions.

Progress in Journalism.—In 1890 the missions had a paper apiece—the domestic mission board one, the young men of the church another, while two or three more semi-private enterprises were between life and death. To-day the various mission papers have been dropped, and all efforts concentrated on a general journal and a child's paper, supported entirely by Brazilian funds.

Other Enterprises.—The Brazilian Boards of Foreign Missions, Church Erection and Ministerial Relief are beginning to receive some attention. The Tract Society is getting on a sound footing.

Financially there has been an advance all along the line. This great advance is not due to any increased ability on the part of the Church, but to an increased willingness on the part of the members, stimulated by an increased zeal on the part of the Brazilian ministers. Had the missions been able and willing to meet all the wishes of their ordained and licensed helpers, nothing would have been done. In the north, where there has been no tendency on the part of the mission to withdraw help, the contributions of the Church have diminished.

Spiritual Progress.—1. Discipline. The various acute crises of this transition period have resulted in the righting of some old wrongs, and the opening, if not cleaning and healing of some old sores. Unfortunately impersonal zeal for the purity of the Church, joined with charity that is sensible, is even rarer in Brazil than in the United States, and discipline has degenerated into a series of quarrels.

2. Evangelistic progress. This presents a sad picture. The Presbytery of Pernambuco has presented no statistics during the past three years. It is inferred from what is known that few

accessions have been made. Mr. Finley's work in Sergipe, Mr. Kolb's in Bahia, and Mr. Rodger's in and about Rio have held Rio Presbytery up to old-time figures of growth—64 per cent in three years. In São Paulo Presbytery growth has been about what it should be in old churches, 18 per cent in three years. Here most of the growth has been in fields where foreign workers assisted. Minas Presbytery as a presbytery has stood still, and but for large gains in a single field would have gone back seriously.

Taken as a whole, the synod increased, according to official statistics, between June 30th, 1891, and June 30th, 1894, from 3780 to 4365, or 15 per cent. It is probable that the gain was a little larger.

The fact seems to be that in their zeal to boom the financial movements the pastors forgot some other things, and with the losses due to the death of many workers, a serious check was felt.

Relation to the Mission.—By means of battles and compromises we are approaching the basis of a free church and a free mission. We will get these some time.

A Note from Mount Hermon.

Miss Charlotte H. Brown, writing from Shebaa, Mount Hermon, Syria, under date of August 5th, 1895, says :

"I feel as if I knew now more about medical mission work than I ever did before, and if all medical missionaries are so besieged as Dr. Mary Eddy is, I pity them. We have just spent three weeks together in a village several hours away, and now she has gone for a week to another place, and I have come here to this village, high upon the slopes of Hermon, to pass the remainder of my summer, the nearest Americans at present being three or four hours away.

"Kufair, where I have just come from, has been touched by the American fever, and it seems strange to hear those ignorant men and women, most of them unable to read their own language, talk of "America," "New York," "Fort Wayne," and "Brazil," from which their letters come. As to which is larger, "America" or "Fort

Wayne," many would not be able to tell.

"The regular dispensing-days were Monday, Wednesday, and Friday, but some cases had to be treated every day, and each time the numbers increased, until the crowd was so great that time and strength did not suffice. As word spread to the surrounding villages of the doctor's fame and skill, people began to come in from all directions, arriving, a very few on animals, most walking, reaching the house before we were out of bed. The doors had to be kept bolted till the hour for seeing the people. These had to be let in gradually by a discriminating assistant, a young Syrian woman who has proved herself invaluable. A doctor's assistant must have certain qualities in this country (and I suppose in all countries), for she must be able to discriminate between the people who can and those who cannot pay the six cents for treatment, the poor being received if they bring papers from the priest, the teacher, or the sheikh; she must be quick of eye and ear to help, and she must have a strong arm also, to be able to quickly push the door and bar it when people insist with all their strength upon coming in before their turn.

"My part was to read and talk to the people as I had opportunity, and partly through real eagerness, and partly through the desire to win my favor, and so use me as a go-between to allow them to be seen out of turn, I always found them ready to listen to my story or my portion of Scripture. Sometimes a few at a time were allowed in the wide hall that ran the length of the house, sometimes a good many would be there at once, a most forlorn group—women with sick babies, all sorts of people with poor eyes, from the goat-herd from Ain Attar to the women from Meinas who kept a badly inflamed eye covered. Several people troubled with partial paralysis were also treated, the "lightning wheel" being a never-failing source of entertainment to the onlookers. Several pitiful cases of leprosy also were present, and an opportunity was granted to point them to Christ, the Physician of the soul.

"At home you have lectures, concerts, international meetings to entertain you; the people of Kufair had for three weeks the excitement of having in their midst two American ladies (one a doctor) and a baby organ, with almost nightly meetings, either in the house or at the grape-press near, for singing and prayer, all of them well attended, espe-

cially the last meeting, when perhaps three hundred assembled—a good-natured, but rather noisy crowd—around the ladies, the organ, and the two Syrian teachers of the schools in the village.

"The buzz, the hum, the stir in the Sunday-morning meetings, when people crowd into the school-room from the Greek church, are something one has to experience to appreciate. First the girls and then the boys have to be sent out to make room for the incoming elder people, and many of them then stay outside and make remarks. I have come to the conclusion that the most effective missionary work is done, not in a crowd hard to control, but with the few, whose attention can be gained and held in some quiet little private meeting; and so the doctor, with her one or two patients at a time in her own room, can really do more good perhaps than one who sits outside and talks to a restless, impatient crowd.

"I had hoped to tell you a little of this interesting village, some 6000 feet above sea-level, with its clustering houses on the steep hill-side, its ice-cold fountains, its Moslem and Christian inhabitants, but space and time forbid."

James Liddell Phillips.

Only a hurried line could be inserted when the news reached America of the death of Dr. Phillips, of India. Dr. Cyrus Hamlin presently after wrote as follows: "Our beloved Brother Phillips has left us and gone up higher. The Master came and called for him. I have a sweet and savory remembrance of him. He was affectionate, impulsive, full of life and vigor, earnest in his Master's service, working to do good to all men as he had opportunity, especially to those of the household of faith. His name was in his forehead; he has had the white robe given unto him; he has become a king and a priest unto God and the Lamb. Hail to thee, Brother Phillips!" India has become a mourner, and the tribute to the worth, the spiritual loveliness of character, and the active usefulness of Dr. Phillips pour out over the pages of the press from one end of India to the other. The *India Sunday-School Journal* says that during his thirty-three years of mission life he opened up a new district

to Christian influence. He committed the Santali language to writing, and saw many hundreds of Oriyas and Santals brought to Christ. When he left India he received the thanks of government for his work among the Santals. He had a working acquaintance with several Indian vernacular tongues. The Calcutta Missionary Conference, the largest body of missionaries meeting monthly anywhere on the globe, held a special memorial service, at which Rev. George Kerry presided, and addresses were made by eminent men.

At the time of his death and since 1890 he was the Secretary of the India Sunday-School Union, by appointment from the London Sunday-School Union. He was seemingly ubiquitous, from the Himalayas to all parts of the Continent of India, and far away to Malaysia. Humanly speaking, he was too young to die.

He was the son of Rev. Jeremiah Phillips, D.D., who went to India in 1836 with Mr. Noyes to open a Free Baptist mission in Orissa. James Liddell Phillips was born at Balasore in 1840; his mother died when he was six months old. From 1852 to 1865 he was in America, receiving his education. He then entered upon the work among the Hill tribes in Santal. He received his degree of M.A. and M.D., and later LL.B.; and his own college, Bowdoin, conferred on him the degree of Doctor of Divinity; but he worked among his brethren and all others as plain Mr. Phillips, simple in character and life as the children whom he had always loved, and loved to the end.

He died June 25th, 1895.

J. T. G.

Adopted American Citizenship.

There seems considerable misapprehension both at home and abroad as to the right and the obligation of the United States to protect its naturalized subjects when within the territory whence they came to this country. Many suppose that Asiatic peoples may

come to this country, remain till they become naturalized, then return as citizens of the United States permanently in their native land. This is a matter that so far interests persons on many mission fields, that we venture to quote from the report of Dr. Samuel L. Beiler, D.D., Vice-Chancellor of the American University, Washington, on the result of an interview of a committee who waited on Secretary Gresham concerning protection to Armenians who have been naturalized here and returned to Armenia. Dr. Beiler addressed the communication, from which we make the extract, to Secretary Leonard, of the Methodist Missionary Society, and the whole appeared in the *Christian Advocate*. All that is relevant to the illustration now sought to be furnished is the following:

"There is a class of Armenians who come to this country and are naturalized, and then return to Armenia and claim protection as citizens of the United States. Concerning such there was an attempt at a treaty some years ago, but while it was pending a difference in the construction of one clause arose. The clause was that a naturalized Armenian (that is, naturalized in this country) who should return to Armenia and remain there two years should then forfeit all rights as a citizen of the United States, and thenceforth be treated as again a subject of Turkey. The Turkish Government construed this as meaning those who had returned before this treaty should be fully enacted. Our Government insisted that it should be prospective also, or apply to all who should return in the future. The Turkish Government refused to sign the treaty as thus construed, and there is no treaty to this day covering such cases. It is not known yet that any such persons were killed or injured in the late troubles. If there were, contrary to the rights of such persons under the provisions (general) of international law, our Government will certainly look after such cases. There have been, independent of

the late reported massacre, cases of arrest and imprisonment of such naturalized and returned Armenians, and our Government has protested against it, holding that all Turkey has a right to do is to send such persons out of her domains. Turkey now denies the privilege of return to Turkey of these naturalized Armenians on this clear ground. First, the United States, in the face of a treaty with China, has denied admission to this country to the Chinese, on the simple ground that they are Chinese. Second, on an appeal case, under this law, the Supreme Court of the United States decided that it was constitutional, as it was one of the essential rights of sovereignty to say who should or should not come within its domains. Turkey simply takes the same grounds, and denies admission to Turkey to these returning Armenians, simply on the ground that they are Armenians. Our Government can only insist that Armenians who have returned, or may return with the consent or knowledge of the Turkish Government, shall not be held in Turkey for trial and imprisonment under Turkish laws, but shall be sent out of the country as we propose to send the Chinese out."

In these times when China is much in evidence, a great many people besides those interested in missions will find it a great convenience if they have Miss Burt's map of China on the wall for ready reference. It is on cloth, has the stations of forty-six Protestant missionary societies, all the provinces defined in bold boundaries, and a compendium of much valuable information. Address Miss M. Burt, Springfield, O., and secure the revised edition of this map.

Not "many infallible proofs" come from the compositor's room. Our Armenian brethren must have been surprised to find that in a compiled article in a mid-summer number "Armenian" was turned into "heathen," in a phrase

about three Armenian priests who honored Mr. Knapp; and by following the cable misprint last month, the noble devoted Miss Mabel C. Hartford, who barely escaped martyrdom at Kucheng, was rendered Hartwell. Miss Hartford has arrived in this country; she suffered a great shock, and needs rest.

The opium question, in its relation to the native Church, was also discussed. The Church in China gives no uncertain sound, and opium-smokers are dealt with. Japan has prohibited opium to her people. The fact was referred to that the use of opium was on the increase in the United States, and that it was more extensive than was supposed, and that there were opium plantations in the country.

Great Britain's threatening attitude has seemingly brought China to terms in the degradation of the viceroy responsible for the Szchuan riots. Many think, however, the riots will not cease until the government is still more strictly taken to account, and civilized nations take for each offence a slice from her territory. This would be felt by the government as no money indemnity will ever be, or any other penalty which falls chiefly upon the people. Even the degradation of an official is not sufficiently severe.

Constantinople Riots.

The Armenians, perhaps somewhat encouraged by the sympathy manifested toward them in England and America, have been in conflict with the Constantinople police, and the result has been over one hundred killed and more wounded, and the end is not yet (October 4th), though the Turkish authorities believe they will have no trouble in restoring order. The Moslems, especially of the lower class, show no humanity in their treatment even of unarmed and peaceful Armenians. The city is being patrolled by troops, and no such terror has existed since the days of the Greek revolution.

III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIERSON.

South America,* Frontier Missions,† the Mormons.

SOUTH AMERICA.

What has been said (p. 614) in our August issue regarding Papal Lands and the Papacy is eminently true of South America. There we find Romanism at its worst, and the difficulties of coping with it very many and great. All the republics except Bolivia and Ecuador have now some Protestants working in them, and enjoy more or less religious liberty—generally speaking, *less*. In all this continent is 4700 miles long and over 3000 wide, a stupendous continent, 7,000,000 square miles in area—over twice the size of Europe—containing one eighth of the land surface of the globe, the most magnificent system of river drainage in the world, a coast line 16,500 miles long, and a rocky mountain backbone of extraordinary magnitude and sublimity. Lying away in the Southern Seas is South America, well called, from a spiritual standpoint, the “neglected continent.” We give the following summary of the continent and work from a pamphlet of the South American Evangelical Mission of Toronto, Ont.:

In the far northeast its tropic Orinoco surpasses, by 100 miles, even the flood tide of the Ganges. In the sub-tropic south, the Rio de la Plata is 150 miles wide as it sweeps into the sea, after its 2200-mile course, and pours into the ocean more water than any other river in the world—but one, for South America possesses a mightier stream than these. The whole of France, or of the Ottoman Empire, might lie in the lap of the monarch Amazon, the largest river in the world—equal to the Indus and the Nile put together. From the

matchless network of natural water-way it affords, this river has been called the Mediterranean of South America. The soil of its basin, one or two million square miles in area, and fertile enough to supply the inhabitants of the world with food, is for the most part covered by sombre, primeval forests—pathless, impenetrable—the largest extent of arboreal growth in the world.

Titicaca, the largest lake in the New World south of the St. Lawrence basin, belongs to this stately and colossal continent. It is 170 miles long by 70 broad, and could float Cyprus, Crete or Corsica, at an altitude of 200 feet above the summit of Mount Etna. Its lonely waters have no outlet to the sea, but are guarded on their southern shores by gigantic ruins of a prehistoric empire, silent palaces, temples, and fortresses—mysterious monuments of a long-lost golden age.

In the great song of redemption, the chorus of renewed humanity, can the millions of a continent like this be dumb and God not miss their jubilation?

Can one eighth of the globe be left out of the reckoning of the coming kingdom of Christ? Can the spiritual state of its 37,000,000 people be immaterial to Him? What is that state? Who are these people? What has been done to bring them “into the way of peace”?

SOUTH AMERICA'S SPIRITUAL STORY.

South America is divided into fourteen great countries, and includes representatives of almost every variety of race and language—from the degraded Fuegians of Cape Horn, who, when discovered, had drifted so far from Old World traditions, that they retained no word for God, and the Indian tribes of “sad, calm aspect” scattered on the pampas plains or among the virgin forests of the Amazons, to the Anglo-Saxon and Latin leaders of civilization in the free republics. The negroes and half-castes of the north and central States, with the Mestizoes (a mixed race of Spanish, or Portuguese and Indian blood), are numbered by millions, while the imported Chinese coolie classes, and foreigners from almost every country under heaven, drawn

* “The Neglected Continent,” Miss Lucy Guinness; “Spanish-American Republics,” Theodore Child; “Adventures in Patagonia,” Titus Coan; “Allen Francis Gardiner,” J. W. Marsh. Also pp. 27 (January), 802 (present issue).

† See pp. 422 (June), 601 (August), 808 (present issue).

hither by the fabled silver wealth of Ecuador, Peru, and the Argentine, complete the tale. The Spanish and Portuguese element is politically dominant, while the "redmen" constitute the main stock of the population.

Discovered A.D. 1500, by the Portuguese Pedro Cabral, South America has been for nearly four hundred years part of the parish of the Pope. In contrast with it the north of the New World, Puritan—prosperous, powerful, progressive—presents probably the most remarkable evidence earth affords of the blessing of Protestantism, while the results of Roman Catholicism left to itself are writ large in letters of gloom across the priest-ridden, lax, and superstitious south. Her cities "among the gayest and grossest in the world," her ecclesiastics enormously wealthy and strenuously opposed to progress and liberty, South America groans under the tyranny of a priesthood which, in its highest forms, is unilluminated by, and incompetent to preach, the Gospel of God's free gift, and in its lowest is proverbially and "habitually drunken, extortionate and ignorant." Altho the spirit of the age has, in our nineteenth century, transformed all her monarchies into free republics, Ecuador still prohibits any but Romish worship.

Only the fringe of this continent—more than sixty times as large as the United Kingdom—has been touched by the message of free salvation. On the frozen rocks of Fuegia, fifty years ago, Allan Gardiner and his immortal band of companions, to the undying honor of the South American Missionary Society that sent them forth, kindled a spiritual beacon light that to-day shines right around the world. Four thousand miles away, in the deadly tropics of Guiana, the heroic Moravian brethren died and died till deathless blessing for multitudes sprang from their tombs—both extremes of the continent proving the lowest of earth's races capable of becoming new creatures in Jesus Christ. Between these two extremities thirteen different missionary agencies have undertaken labor in this great harvest field. Their entire efforts are represented on the black map which appears as a frontispiece for this issue. Have they been commensurate with the needs of the sphere?

By those efforts judge whether or no South America merits the title "neglected continent."

THE BLACK MAP AND ITS MEANING.

Omitting the group of Christian

churches in the Guianas on the north-east coast, and the scattered centers on the Atlantic borders of Brazil, one may say that the continent is almost untouched by aggressive Protestant missionary effort.

Venezuela, more than nine times as large as England and Wales, two and a half times larger than Germany (area 593,943 square miles), with a population of 2,323,527 men and women, has only one missionary.

Colombia, larger than the total area of Great Britain, Ireland, Italy, Greece, Roumania, the Orange Free State, Bulgaria, Servia, Switzerland, and Belgium (area 504,773 square miles), more than three times as large as all Japan, has nearly 4,000,000 people, and only three missionary stations of the American Presbyterian Church.

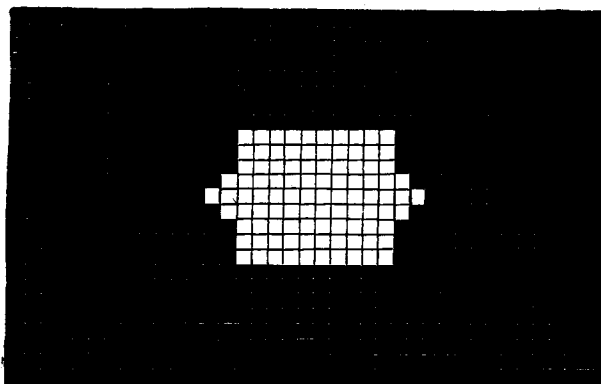
Ecuador, called after the equator, on which it lies, has no missionary, and never has had. Quito, its capital, the highest city in the world, with 30,000 souls; Guayaquil, its principal commercial center, and all its 1,270,000 inhabitants scattered over an area of 120,000 square miles, are wholly unevangelized as yet—unless ceremonial can save, and the wafer-god be divine. The present struggle for a change of government in Ecuador has as one of its objects the emancipation of the people from priest rule, and the proclamation of religious liberty. It is hoped, therefore, that the door of Ecuador may soon be opened to the Gospel.

Peru, with its 2,621,844 people, its 650 schools, its magnificent railways, well-equipped army and navy, and world-famed products of bark, silver, and guano, has but twelve missionaries within its borders. India has one missionary to every 165,000 souls; Peru, twelve missionaries to nearly 8,000,000.

Bolivia, an enormous inland State (area 567,630 square miles), modelled, like all the South American republics, on the constitution of the United States of America, with its president—elected every four years—its congress, universal suffrage, and 2,019,549 souls, has received one or two passing visits from itinerant colporteurs of the noble American Bible Society, but has no resident missionary, and never has had.

Brazil, which alone is larger than the whole United States (area 3,209,878 square miles, 296,000 more than the United States of America, and more than three times exceeds all British India), has 14,002,335 people, of whom not more 2,000,000 can possibly hear the Gospel from Protestant missionaries there working, leaving 12,000,000 in

SOUTH AMERICA'S SPIRITUAL NEEDS.



The above diagram (915 squares) represents the population of South America—37,000,000. Each square=40,000 persons. If every one of the 400 Missionaries in South America could reach 10,000 persons, only the central White squares would be evangelized.

Black squares=unevangelized population.. 827 } 925x40,000=
White " =partially evangelized popu- 98 } 37,000,000.
lation

DIAGRAM (No. I).

COUNTRY AND POPULATION.		POPULATION UNREACHED.
GUIANAS, 890,000 (partially evangelized.)	
PARAGUAY, 400,000—5 missionaries.		350,000 unreached in Paraguay.
URUGUAY, 750,000—5 missionaries.		700,000 " Uruguay.
ECUADOR, 1,260,000—no missionaries.		1,260,000 " Ecuador.
BOLIVIA, 1,450,000 no missionaries.		1,450,000 unreached in Bolivia.
VENEZUELA, 2,200,000 1 missionary.		2,190,000 unreached in Venezuela.
PERU, 3,000,000 9 missionaries.		2,910,000 unreached in Peru.
CHILI, 3,300,000 61 missionaries.		2,690,000 unreached in Chili.
ARGENTINE, 4,000,000 27 missionaries.		3,730,000 unreached in the Argentine.
COLOMBIA, 4,200,000 12 missionaries.		4,080,000 unreached in Colombia.
BRAZIL, 16,000,000 116 missionaries.		14,840,000 unreached in Brazil.

DIAGRAM (No. II).

**DIAGRAM SHOWING THE COMPARATIVE SPIRITUAL NEEDS OF THE TEN
REPUBLICS OF SOUTH AMERICA,**

Reckoning that each Missionary could evangelize 10,000 persons.

Black squares=unevangelized population..	827	} 925x40,000= 37,000,000.
White " =partially evangelized population	98	

COUNTRY AND POPULATION.	POPULATION AND POPULATION.
GUANAS, 390,000 (partially evangelized.)	...
PARAGUAY, 400,000—5 missionaries.	350,000 unreached in Paraguay.
URUGUAY, 750,000—5 missionaries.	700,000 " Uruguay.
ECUADOR, 1,260,000—no missionaries.	1,260,000 " Ecuador.
BOLIVIA, 1,450,000 no missionaries.	1,450,000 unreached in Bolivia.
VENEZUELA, 2,200,000 1 missionary.	2,190,000 unreached in Venezuela.
PERU, 3,000,000 9 missionaries.	2,910,000 unreached in Peru.
CHILI, 3,300,000 61 missionaries.	2,690,000 unreached in Chili.
ARGENTINE, 4,000,000 27 missionaries.	3,730,000 unreached in the Argentine.
COLOMBIA, 4,200,000 12 missionaries.	4,080,000 unreached in Colombia.
BRAZIL, 16,000,000 116 missionaries.	14,840,000 unreached in Brazil.

Reckoning that each Missionary could evangelize 10,000 persons.

Brazil only, wholly unevangelized. The rest of the wide, dark spaces we leave to utter their own plea.

Persecution is suffered in many parts of the country at the hands of priests and people. We give the following communication, just received from Lima, Peru, which tells of a recent persecution in the interior of Peru :

"Tumult has arisen. Prefect urges us to leave. Advise us." We cannot tell how serious this may be, and are anxiously awaiting further news. Their last letter, dated August 5th, informed us that both were seriously ill in bed, Mr. Jarrett with smallpox, and Mr. Peters with similar symptoms.

In appealing to the British Consul-General of Peru he laid the trouble before the President, who has telegraphed to the Prefect of Cuzco, thereby hoping to prevent any fresh outbreak; but Cuzco is many miles inland, and practically ruled by the priests, who instigated the mob, therefore their lives are still in danger, and we cannot tell if they will be able to maintain their ground.

This is the first attempt to open a permanent mission in the interior of Peru, and we request the prayers and sympathy of all who desire to see the work of the Lord prospering in this needy land.*

Is Romanism Christian? is a question asked by Rev. J. B. Kolb, of Brazil. In answer, he writes as follows :

"December 8th was a notable day in the city of Bahia, Brazil—notable in the fact that the whole city was given over to the adoration of the Virgin Mary. During the previous night bells were tolling, bombs and rockets exploding, all to announce the grand *fiesta* of the succeeding day. The Feast of the Immaculate Conception of the Virgin has taken a deep hold on the popular sympathies. To raise a voice against the Virgin, or, as she is more properly termed, 'Our Lady,' is to bring down upon one's head the most bitter reproaches and persecution. However, this is not to be wondered at, when from pulpit and press the glories and Divine attributes of Mary are being constantly proclaimed. In justification

of the caption of this article, attention is called to the following translation of a part of an article which appeared in the *Monitor Catholico* of October 7th, 1894 (this journal is the official organ of the Archbishop of Bahia): 'Peoples, nations, as well as individuals and families, seek and invoke the Virgin Mary, because she has been the tutelar angel of the fortunes of humanity, the bow of promise suspended between the two testaments.

"In truth, who more than she has interested themselves in the felicity of men, even in this world, than the glorious queen of angels, who hypothecated all the treasures of her most loving heart, who sacrificed her own Son, the life of her life, so that God might be reconciled with men!

"In the hours of deepest agony for men, behold her always at His side, interceding with her Son for men, and always ministering to them the means of regeneration and moral tranquility."

"The balance of this article narrates the glorious character and attendant blessings upon the devout use of the rosary.

"Recommended most highly by Leo XIII. in an encyclical as the most powerful and most efficacious means of realizing the moral equilibrium of families and nations.

"In view of the foregoing, it would seem incredible that Romanism could be termed Christian. It is true that she does teach some of the essential doctrines of the Scriptures, but this is simply to save appearances and to delude. Altho the encyclicals and pastorals of Pope and bishops are sown with Scripture quotations, they do not weigh anything, like the small dust of the balance, in comparison with the essential and practical doctrine and practice of the Church respecting the Virgin. Intelligent and well-informed men will affirm, with all the intensity of deep conviction, their faith and confidence in the power of Mary to save them. So far as the masses are concerned, the article cited above exactly expresses the conviction and belief of the popular heart.

"The last element in the perfection of Mariolatry was the declaration of the 'Immaculate Conception of the Virgin,' thus putting her on an equality with her Divine Son.

"Surely, the wily adversary has made this people believe a lie, and has so bound about this people the meshes of his net that there can be no possible escape, excepting by coming out from the midst of her and accepting the plain,

* Any friends desirous of further information, or wishing to help forward the Gospel here, may address A. R. Stark, care of British Consul, Callao, Peru; or Dr. Guinness, Harley House, London, E. Funds are greatly needed to maintain and extend this work.

simple truths of the Gospel of our Lord Jesus Christ. These blinded ones merit our sympathies and prayers. May the Holy Spirit break the scales from off these blinded eyes!"

THE MORMONS.

Interest in the Mormon question has been recently revived, owing to the approaching entrance of Utah into the rights of Statehood. The wisdom of permitting this step is still doubtful in the minds of many, but all hope for the best results from an apparently favorable beginning.

"Mormonism is not essentially a religion; it is a secret political institution in the form of a secret order, with exceedingly worldly ends in view."

Its thorough organization is said to rival the papacy, and is as nearly perfect perhaps as anything human can be; but the doctrines, having been added at different times and under different conditions, are so much at variance with one another as to defy any attempt to include them all in any system.

Opportune "revelations" came, however, at various times to grant desired privileges in financial and social spheres.

Their "god is *progressive*," they say, "and able to meet emergencies as they rise." A new emergency has recently arisen under the Edmunds law, making it expedient for them to annul the marriage revelation, or at least to suspend it, or in some way (nobody seems to know just how) to render it inoperative "for the present."

Polygamy has secured loyalty to Mormonism of those born under it, since one is compelled to uphold it or confess his illegitimacy. It also secured to the Mormons desired seclusion from Christian civilization, since decent people wish to keep far from such a community.

The doctrine of blood atonement was invented by Brigham Young as a protection against apostasy and opposition of infidels. This fearful doctrine fastened upon faithful Mormons the duty of shedding the blood of all such offend-

ers as were incorrigible. Brigham Young, commenting on this doctrine, said: "I have known a great many men who have left this church, for whom there is no chance whatever for exaltation, but if their blood had been spilled it would have been better for them." . . . "The *wickedness* and ignorance of the nations forbid this principle being in full force, but *the time will come when the law of God will be in full force*. This is loving our neighbor as ourselves; if he needs help, *help him*; if he wants salvation, and it is necessary to spill his blood on the earth in order that he may be saved, *spill it*." "Will you love man or woman well enough to shed their blood? *That is what Jesus Christ meant*. I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins." Seven months after this one hundred and twenty-nine emigrants were "blood atoned" at Mount Meadows by a force under command of Mormon priests.

The Adam-deity doctrine was first preached by the "Prophet, Seer, and Revelator" in 1852. This is his language: "Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner. When our Father Adam came into the Garden of Eden he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael the Archangel, the Ancient of days, about whom holy men have written and spoken. He is our Father and our God, and the only God with whom we have to do. Every man upon the earth, professing Christians or non-professing, must hear it and will know it sooner or later."

This doctrine holds out to the faithful the hope of becoming gods, as the following rhyme by one of their poets shows:

" . . . 'Tis no phantom that we trace
Man's ultimatum in life's race;
This royal path has long been trod
By righteous men who now are gods,
As Abram, Isaac, Jacob, too,
First babes, then men to gods they grew.

As man now is, our God once was ;
 As now He is, so man may be,
 Which facts unfold man's destiny.
 So John asserts : ' When Christ we see
 Then we like Him will truly be.'
 Ah, well, that taught by you, dear Paul ;
 Tho much amazed, we see it all ;
 Our Father, God, has op'd our eyes,
 We cannot see it otherwise.
 You're right, St. John, supremely right,
 Whoe'er essays to climb this height
 Will cleanse himself of sin entire,
 Or else 'twere useless to aspire."

The Mormons worship a deified man instead of an incarnate God. They set the living priest before the crucified Christ, and tithes and offerings over against regeneration. They teach that the faithful must "gather" into seclusion, in opposition to the command of Jesus to "go into all the earth." But then their motives are different and opposite.

The Mormons seem to have a peculiar faculty for seeing things in reverse position. Brigham Young once said that "the Presbyterian God is the Mormon's devil, and vice versa." He recognized his reverse attitude toward Christianity.

Mormonism can hardly be called a union of Church and State. If that were all, there might be a dissolution of that union so as to meet the requirements of our constitution, but with them the Church *is* the State, or the State *is* the Church, as you please. There is an identity of Church and State which is an essential feature of Mormonism, and which cannot disappear until they abandon the whole business in good faith.

It is a theocracy recognizing no right of the governed to participate in the affairs of the government either by personal vote or representation, and claiming for its leader Divine prerogatives and entire exemption from the duties and obligations of citizenship under any earthly government. He is supposed to be God's vicegerent, and as such is superior to all constitutions and laws of this or any other nation. He "holds the keys of revelation of the Oracles of God to men upon the earth, the power and right to give laws

and commandments to individuals, churches, rulers, nations, and the world ; to appoint, ordain, and establish constitutions and kingdoms ; to appoint kings, presidents, governors, or judges, and to ordain or anoint them to their several holy callings ; also to instruct, warn, or reprove them by the word of the Lord" ("Key to Theology," p. 73). Of course it is impossible for a man who claims such powers to be loyally subordinate to the constituted authorities of our country, or to be willingly subject to our laws or to conscientiously and faithfully teach his people so to be.

And the men under such a leader, ordained by him to "the priesthood and apostleship after the order of the Sons of God, are His representatives or ambassadors to mankind. To receive them, to obey their instructions, to feed, clothe, or aid them, is counted the same in the final judgment, as if all had been done to the Son of God in person. On the other hand, to reject them or their testimony or message or the Word of God through them, in any matter, is counted the same as if done to Jesus Christ in His own person.

"Indeed, such ambassadors will be the final judges of the persons, rulers, cities, or nations to whom they are sent. And all merely human religions or political institutions, all republics, States, kingdoms, empires must be dissolved," etc. ("Key to Theology," p. 73).

From this very significant language, taken not from a platform address, but from one of their standard books, which is now and has been for more than forty years published for the instruction and comfort of the Mormon people, it must appear very clearly what is the mission of the Mormon Church and its priesthood. Such a pretentious system, boldly asserting its powers and prerogatives, and publishing far and wide its purposes concerning the institutions under which it is tolerated, would have been stamped out of existence by any monarchy, if not upon the

first publication of its program, certainly upon the first effort to enter actively and aggressively upon it.

The people of the United States have given little heed to the hostile attitude of Mormonism, and have been slow to believe and disinclined to resent their insults to the flag. It is but ten years since they hauled down the flag which had been unfurled by loyal citizens on July 4th in Salt Lake City. Had it not been for the military force and the large number of non-Mormons in the city, the insult to our national emblem would have been carried to the last extremity. About the same time they hauled down the Stars and Stripes from a mission house and trailed it in the dust, and in its stead ran up a filthy fragment of a rag carpet. In another of the smaller cities of Utah, the Mormon city authorities refused to allow the flag—the property of the city—to be run up on the pole that stood in the public square, or to be used in any way whatever on July 4th; but on the 24th, the anniversary of their entrance into the Salt Lake Valley, they unfurled it to the breezes and marched in grand procession to the bower where their orators predicted the ultimate conquest of “the kingdom” over the Government of the United States, and rejoiced in the hope that the 4th would then be forgotten, and the 24th take its place as a national holiday.

To those who were familiar with the teaching and spirit of Mormonism these demonstrations were no surprise. It was never their custom to regard Independence Day as worthy of their notice. The birthday of these great facts in national life, freedom of religious opinion, liberty of thought and speech and worship, and a government “of the people, by the people, and for the people,” stirs no emotion of pleasure in a Mormon heart.

Their prophet, on July 22d, 1875, said, while addressing a large mass-meeting of Mormons: “The Government of the United States has no right to a foot of land in Utah. God gave

these valleys to me, and told me to give them to whom I pleased. Any one who goes to a government land office for his title is a traitor to the kingdom of God, and will be treated as such.” To this remarkable utterance the audience, led by the eight apostles who were present, responded “Amen.”

When one of the State presidents said to a missionary in Utah, “You are a citizen of the United States and not of this kingdom, and therefore have no rights to the privileges of citizenship here,” he was but expressing the alien character of Mormonism and the impossibility of a man’s being a loyal citizen and a Mormon at the same time. The principles and purposes of the Latter-Day Saints are so hostile to our American institutions, that it is impossible to hold to the one without despising the other. They cannot dwell in peace together.

It would be a pleasant, a grateful privilege to be able to believe that the Mormons have abandoned their fundamental principles, discarded the whole theory of Mormonism, and become loyal citizens. They have a constitutional right to their faith and worship; but they have no such right to maintain an alien and hostile government, to perpetuate practices which are at variance with the laws and customs of our country, to abridge the common rights of citizenship, to inculcate principles which are destructive of domestic peace and social purity, or to deny to any law-abiding citizen the privileges and immunities guaranteed to every such citizen by the Constitution.

They need a more extended pupilage under the wholesome and generous authority of the Government, the educating influences of the churches and the schools, and the contact with intelligent and enterprising Gentiles in social and business relations which have already accomplished, by God blessing, so much for Utah. There are about 170,000 Mormons in the United States, most of whom reside in Utah.—*Presbyterian Board Pamphlet.*

IV.—EDITORIAL DEPARTMENT.

Correspondents will please observe that the editor's permanent address is changed to 1127 Dean Street, Brooklyn.

The March of Events.

The deputation of the A. B. C. F. M., referred to previously, sailed September 12th for Japan, from San Francisco. The practical questions to be adjusted are not controversial, but economical. They concern the expediency of the continuance or withdrawal of the missionaries; and, if they are to remain, their relative position as to the native Christians and workers. Rev. J. H. Pettee suggests six topics to be covered by the investigation: The nature and tendency of the theological movement; future co-operation of the mission with the Kumiai churches; relation to the Doshisha; the property question; the desirability of enlarging the missionary force in Japan, and the changing of methods of work. Dr. D. C. Greene, of the Japan Mission, published not long ago an account of the declaration of independence on the part of the Home Missionary Society. Japanese Christians are desirous to assume the responsibilities of the evangelization of their own country, and to be no longer a burden on the American churches; and this is most commendable. The deputation should be followed by earnest prayers.

The compact between Salvador, Nicaragua, and Honduras provides for a United Republic of Central America, mainly in the interests of defence and permanent peace. Executive power is to be lodged in a diet, with one deputy from each legislature and one member from each republic. How far this political movement is to affect missions, which is all that specially concerns this REVIEW, will appear later on; but no such union, if secured in the interests of mutual wellbeing, can be other than helpful to all missionary work. Every-

thing that establishes right, honorable, and pacific relations among men promotes the kingdom of God, which is righteousness and peace, as well as joy in the Holy Ghost.

The mission press in Turkey is kept under constant surveillance by the absurd and often comical apprehensions of the government. "All the manuscripts must be submitted to examination at Constantinople before being printed. Some are rejected or returned in a mutilated condition, while those accepted are kept a long time and the printing delayed. Books that have received the sanction of the government may be seized and destroyed at any time upon a foolish pretence, such as the coloring of a map in a geography. Two men were imprisoned and their books confiscated, not for selling their geographies, but for procuring them for the governors at their request."

All this reminds us of a recent occurrence in Russia, when a cable despatch, in cipher, from a family in America, read, *Try again*, and was interpreted to mean that another attempt should be made to blow up the Czar!

Japan has had a serious visitation of cholera. The terrible disease made its appearance among the troops at Pescadores, Port Arthur, and Chin Chow, its germs having been carried home by returning soldiers, and the government made strenuous efforts to check the spread of the disease, but the situation was greatly complicated by the fact that the plague germinated from over a dozen localities simultaneously.

The Oongo Railway.

Work on the Congo Railway is being pushed. Kimpise, the half-way point between tide-water and Stanley Pool, will be reached by another year. The remaining portion can be built much more easily, as the difficulties of engi-

neering will be much less. The English Baptist Missionary Society reports in the Congo Basin a line of stations 1000 miles long. This region, unknown twenty-five years ago, has an area greater than that of all India. Already in ten of its one hundred languages the Gospel is being preached. It has been traversed in all directions, and the only religion of the people is a degrading fetishism well called devil worship.

Cheers rang through the House of Commons when it was announced that "Her Majesty's government have come to the conclusion that it is necessary to make the railway to Uganda." The British protectorate is to be extended over the territories between Uganda and the East Coast. The railway will open the continent, both to travel and to commerce. It is practically the route to Uganda over which Bishop Hannington went to his death that the proposed railroad will follow.

French operations in Madagascar cannot but awaken lively interest among all friends of missions. The first conflicts with Hova forces were generally victorious for the French, but the climate was their foe; and the Christian queen has done her best to avert war. She is said to have given utterance to her convictions to an English correspondent, thus:

"I and my people must go forth to do battle with that great nation. Tho we may have less men and poor armaments to withstand them, yet shall we trust in God and our righteous cause to sustain our hands and keep us a free people and kingdom. I trust in my people and in God, who I daily pray will guide us. It is better that, as a free nation, we should disappear, or be exterminated, than become the servile subjects of France, or any other foreign power. I ask all of you who are Christians to pray for us in this deep trouble, because, tho we desire peace above all things, we are obliged to fight. We have wronged no one, we would make war on no one, and all we now ask is to be allowed to live at peace with all men in the land that God has given to our forefathers and to us. Let the French keep their land; we shall keep ours. Then we shall be glad to be good friends with them, as with all Christian people the whole world over."

The movement of the French seems

to us to be without excuse or even plausible pretext, and to be one of the great outrages of the century.

While some boards are retrenching, some are strengthening cords and lengthening stakes. For example, at a recent board meeting in Fort Wayne, Ind., the United Brethren in Christ voted, thirty-nine to one, to *open a new mission in Japan* this year. They already have on hand for the work four or five native preachers and teachers, most of whom have been educated in this country. They have established this year a monthly magazine, *The Search-Light*, for disseminating intelligence throughout the denomination upon the subject of missions. It has also been determined to build a home or sanitarium for missionaries on Mount Leicester, above Freetown, West Coast, Africa, and to open up in connection with the Rufus Clark and Wife Training School at Shaingay, West Africa, a medical department, in which to place two physicians with a view both to instructing graduates of the training school in a regular medical course and to service among their own people, these physicians being at liberty also to practise medicine in the mission stations.

Siam is to follow the example of Japan in establishing a parliamentary system of government. The king reserves the right of choosing the members of Parliament, and of nullifying its action, and of abolishing it; but perhaps, after it has once been set up, it will find means of enlarging its own powers. The king has been much impressed by the success of the Parliament of Japan during the past four years, and especially by its submission to the authority of the Mikado. The population of Siam is only about 8,000,000, but it is not so homogeneous as that of Japan. It consists of four or five races and of a variety of castes living under a social system which must make liberal institutions difficult to work; but these innovations show that Siam is sincere in her desire to gain the good will of other powers and keep up in the march of the ages.

Distribution of Bibles in Many Lands.

According to the seventy-ninth annual report of the American Bible Society, the society has distributed more volumes of the Scriptures in China during the year than in any preceding year since it began its operations within the confines of the Celestial Empire. In Japan, too, a great work has been done among the soldiers of the Japanese Army.

More than one million and a half Bibles, Testaments, and portions of the Bible were printed by the society within the period treated of in the report, and over one million of them were printed on the presses in the Bible House and more than half a million were printed in foreign lands. Through purchases of additional volumes, the total number printed and procured by the society amounted to 1,958,674 copies. Of these, 947,103 volumes were issued from the Bible House, and 634,025 in foreign lands. Of the volumes issued from the Bible House, 101,196 copies were sent to foreign lands, and are not counted among the issues in foreign countries.

The work in the home field has not been neglected by reason of the unlooked-for success met in distant lands, and of the issue of 947,103 volumes from the Bible House, 845,907 have been for the home supply. The number of families visited by the American Bible Society and its auxiliaries was 516,798, of which 119,244 were found to be without the Scriptures. Destitute families were supplied to the number of 34,299, and individuals in addition to the number of 19,983.

In the year 1890, upon the completion of the fourth resupply of the United States, the Board of Managers entered upon the most extensive and important work which it has ever undertaken—namely, "The Bible for every child who can read," and solicited the co-operation of pastors, Christian parents, Sunday-school superintendents, and teachers. "The importance of this work," the report says, "has been emphasized by the various ecclesiastical bodies, and cordially approved by the Sunday-school associations in almost every State, yet it must be confessed, altho there has been steady advance in this supply, the demand for Bibles for the children has not come up to the expectations of the managers."

Progress of Christianity in the United States.

The census report on religious statistics just printed shows that 20,613,000 people belong to churches, including spiritualists, theosophists, altruists, etc. There are 165,177 congregations, and 142,521 edifices. The value of all church property used exclusively for purposes of worship is \$679,630,139. There are 111,360 regular ordained ministers. Five bodies have more than 1,000,000 communicants, and ten more than 500,000. The leading denominations have communicants in round numbers as follows: Catholic, 6,250,000; Methodist, 4,600,000; Baptist, 3,725,000; Presbyterian, 1,280,332; Lutheran, 1,230,000. There are 130,000 Jewish communicants, 13,500 Russian orthodox, 10,850 Greek Catholics, 8742 of the Salvation Army. In number of communicants and value of church property, New York leads, and Pennsylvania follows, but in the number of organizations and church edifices, Pennsylvania is first and Ohio second. The increase in the value of church property since 1870 has been \$325,146,558, or nearly 92 per cent, while the number of churches has increased 42 per cent. The increase in the number of organizations is 126 per cent.

The testimony of the United States Minister to China, Mr. Denby, should be put on record, as recently received at the Department of State. He says:

"I think no one can controvert the fact that the Chinese are enormously benefited by the labors of the missionaries. Foreign hospitals are a great boon to the sick. China, before the advent of the foreigner, did not know what surgery was. There are more than twenty charity hospitals in China, which are presided over by men of as great ability as can be found elsewhere in the world. Dr. Kerr's hospital at Canton is one of the great institutions of the kind in the world. The Viceroy, Li Hung Chang, has for years maintained, at Tientsin, at his own expense, a foreign hospital. In the matter of education the movement is immense. There are schools and colleges all over China, taught by the missionaries. I have been present often at the exhibitions given by those schools. They showed progress in a great degree. The educated Chinaman who speaks

English becomes a new man. A long time before the present war the Emperor was studying English, and, it is said, was fast acquiring the language. Nowhere is education more sought than in China. The government is, to some extent, founded on it. There is a Chinese imperial college at Peking, the Tung-Zoen, presided over by our distinguished fellow-citizen, Dr. W. A. P. Martin; also a university, conducted by the Methodist mission. There are also many foreign orphan asylums in various cities, which take care of thousands of waifs. The missionaries translate into Chinese many scientific and philosophical works. A former missionary, Dr. Adkins, translated a whole series of school readers. Reflect that all their benefactions come to the Chinese without much if any cost. Where charges are made they are exceedingly small, and are made only when they are necessary to prevent a rush, which, in this vast population, would overwhelm any institution. There are various anti-opium hospitals, where the victims of this vice are cured. There are industrial schools and workshops."

Lord Macaulay said in his speech in the British House of Commons, March, 1843: "That to discountenance a religion which has done so much to promote justice, and mercy, and freedom, and arts, and sciences, and good government, and domestic happiness, which has struck off the chains of the slave, which has mitigated the horrors of war, which has raised women from servants and playthings into companions and friends, is to commit high treason against humanity and civilization."

The Baptist Missionary Magazine says:

"A deadly blow has been struck at Mohammedanism in India by the translation of the Koran into simple, idiomatic Urdu, the language of the common people of a large part of Northern India. Mohammed forbade the translation of his book, and his superstitious followers have believed it could not be put into any language except Arabic, the language in which it was written. The translation into Urdu is the work of an able Mohammedan convert to Christianity, and it has caused consternation to the defenders of Islam. The power of Islam has been that its

book existed only in Arabic, which few in India understand, or in ambiguous paraphrases. Now that it is in form to be read by the common people there is a panic in the camp of Islam. Two Mohammedan copyists engaged on the translation have abandoned Islam in disgust. 'The Word of God! it is not even the word of a decent man,' they said. This translation is the outcome of the events referred to in this magazine for February in the editorial paragraph, 'A False Prophet,' and indicates a most encouraging break in the solid ranks of Mohammedanism. The converts to Christianity are a unit in their testimony as to the character of Islam. It is 'earthly, sensual, devilish.'"

The following, printed by the *Church Advocate*, deserves to be preserved and hung up in some conspicuous place for frequent meditation:

THE BIBLE.

It was never known who composed the following description, found in Westminster Abbey, nameless and dateless:

"A nation would be truly happy if it were governed by no other laws than those of the blessed book.

"It is so complete a system that nothing can be added to it.

"It contains everything needful to be known or done.

"It gives instructions to a senate, authority and direction to a magistrate.

"It contains a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

"It sets a husband as a lord of the household and the wife as a mistress of the table, tells him how to rule and her how to manage.

"It prescribes and limits the sway of the sovereign, the ruler, and the authority of the master, commands the subjects to honor, and the servant to obey, and promises the blessing and protection of the Almighty to all that work by its rules.

"It promises food and raiment; and limits the use of both.

"It points out a faithful and eternal guardian to the departing husband and father, tells him to whom to leave his fatherless children, and whom his widow is to trust, and promises a father to the former and a husband to the latter.

"It teaches a man to set his house in order and know his will; it appoints a dowry for his wife, and entails the

right of the first-born, and also shows how the young branches shall be kept.

"It defends the rights of all, and reveals vengeance to every defaulter, over-reacher, and trespasser.

"It is the first book and the oldest book in the world.

"It contains the choicest matter, gives the best instruction, affords the greatest pleasure and satisfaction that was ever enjoyed.

"It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, and unparalleled wars."

Rev. Dr. Behrends on June 9th paid a fine tribute to Henry Martyn Scudder, D.D., his predecessor in the Central Congregational Church, Brooklyn. As to his life generally, character, and missionary career, he says :

"It was a long life, beginning in 1822 and coming to its earthly close on June 5th, 1895. It was a cosmopolitan life. He was born in Ceylon, educated in New York City, spent twenty years in India, held pastorates in Jersey City, San Francisco, Brooklyn, and Chicago, labored for several years in Japan, crossed the Pacific once more for the health of a dear daughter, who died in Southern California, tarried for a season in Chicago, and then went to Winchester to wait for the end. It was a varied life in personal experience, covering the whole range between ecstatic gladness and bitterest anguish, during all of which his cheerful courage and sunny faith never suffered eclipse, though for two years his constant prayer had been that the Lord would take him home, for he dreaded that his disease might make such progress as to render him helpless and bed-ridden. From that he was most mercifully spared, and his mind was clear to the very last. It was a very busy life, for he never spared himself, but worked to the utmost limit of his energy. He was an Oriental scholar of no mean ability, a master in Scripture exposition, an able and instructive preacher, a devoted and sympathetic pastor. His fellowships were wide and generous. He had no taste for theological subtleties, and no patience with dogmatic controversy. Yet he was intensely and emphatically evangelical, and on the doctrine of the incarnation he firmly and enthusiastically maintained the ancient and universal faith. He had a passion for souls, an enthusiasm for humanity which made him democratic in every

fiber of his being. There was a ring in his voice and in his crisp sentences which attested his sincerity, and a manliness in his bearing which won for him instant respect."

In the archives of the Presbyterian Board of Foreign Missions, in this city, there has just been found an edict promulgated by the Emperor of China more than half a century ago, it being dated 1844, with relation to the treatment to be accorded to all those within the domain of the Chinese Empire who professed the religion of the "Lord of Heaven." The edict was called forth by disturbances which had arisen through some misbehavior of the French Catholic missionaries, and in the course of which many of the innocent had suffered at the hands of the natives. The edict was in the form of a memorial of Keting, Imperial Commissioner and Viceroy of the Canton and Kwang-Se provinces, to the Emperor. Among other things contained in this document is the following statement, which, in view of recent events, will be found of deep interest : "Now, according to the request of the envoy of the French nation, Lagrene, that the virtuous professors of the said religion in China should be exonerated from blame, it appears suitable to accede thereto ; and it is proper to request that henceforth with regard to all persons, whether Chinese or foreigners, professing the religion of the Lord of Heaven, who do not create disturbance nor act improperly, it be humbly entreated of the imperial benevolence to grant, that they be exonerated from blame. But if such persons resume their former ways, and independently of their professions commit other crimes and misdemeanors, then they will be dealt with according to existing laws. With regard to the French and the subjects of other foreign nations who profess the aforesaid religion, it is only permitted them to build churches at the five ports opened for foreign commerce, and they must not improperly enter the inner land to diffuse their faith. Should any offend against the regulations and overstep the boundaries, the local officers, as soon as they can apprehend them, shall immediately deliver them over to the consuls of the different nations to be

punished; but they must not rashly inflict upon them the punishment of death."

Sunday Papers in Japan.

In the July issue of this year, pages 517 and 558, will be found two contrary statements as to the Sunday issues of the papers and periodicals published in Japan. As frequently must happen where different members of an editorial staff draw information from different sources, conflicting testimony appears now and then. In this case the statements were so diametrically opposed that careful inquiries were made to learn the facts. Professor Stanley says: "I based my statement on what I had or had *not* seen while several years a resident of Tokyo, as also on two periodicals' statements in this country this year."

The authority for the counter statement is Rev. J. D. Davis, of A. B. C. F. M., and the well-known professor in the Doshisha seminary, one of the best authorities on Japanese matters. He says that the other statement—that of 600 papers, none of them issues a Sunday edition—"is so utterly at variance with all he has ever seen or heard, that he does not believe there is a paper in Japan which does not issue a Sunday edition. To be certain, he asked a Japanese student in Oberlin College, who substantiates his own statement, and says that he has never heard of any such regard for the Sabbath, tho a few dailies may issue only six copies weekly." The bulk of testimony, as we are sorry to conclude, confirms Dr. Davis's position. Dr. Knox says: "Newspapers are issued on Sunday as on other days."

Rev. A. C. Dixon, D.D., of Brooklyn, sends us an interesting bit of news:

"FOR CHRIST AND JAPAN."

Just now the most interesting heathen country in the world is the Mikado's empire. By its valor and resources in war it has stepped to the front with civilized nations, and Japan hereafter will not be classed among the national

fossils. The Japanese are a bright, intellectual people, lovers of the beautiful, and are much more open to the claims of the Gospel than are the Chinese. The Pope of Rome is planning to send more missionaries to Japan. The Mikado has appointed Christian chaplains in his army, and he has on more than one occasion shown his kindly feeling toward Christianity. The whole of his empire is as open to the preaching of the Gospel as England or the United States. There is indeed a crisis in the affairs of Japan—a place, as Dr. Pierson puts it, "where opportunity and responsibility meet." The Christian world should improve the opportunity and meet the responsibility by sending hundreds of missionaries into this white harvest field.

It takes an American from four to six years to learn to speak the Japanese language correctly. It is one of the most difficult languages in the world. The best way, therefore, to prepare missionaries for Japan is to reach the Japanese in this country with the Gospel. When converted, they become enthusiastic evangelists, and are eager to return to their native land.

About two years ago the Hanson Place Baptist Church, of Brooklyn, opened a mission for the Japanese young men who are in this cluster of great cities. There are about 400 of them, and during these two years more than 90 have accepted Jesus Christ as their Saviour. From this mission two have already gone to Japan as missionaries, one at his own expense, the other supported by a good Christian woman. Two more are at Northfield preparing to go, and several are ready to present themselves whenever the way shall be opened. Twelve of these bright young men have been baptized into the Hanson Place Baptist Church, and in giving their experiences they showed that they knew what they were about. Their views of Christ and the Bible were clear cut; there was a deep conviction of sin and a hearty turning from it unto the Saviour; and every one of them knew just why they wanted to join the Church.

This is the only mission for Japanese in New York, Brooklyn, and Jersey City, and the time has come when it ought to be enlarged. We have, therefore, rented a house, 54 Sands Street, near the Brooklyn end of the Bridge, and opened a "Japanese Christian Institute." We desire to make it a home for the Japanese Christian young men, an evangelistic centre for reaching the unsaved, and a training school for Japanese Christian workers. It seems to me that we have a sort of apostolic col-

lege for the evangelization of Japan. About \$2000 a year will be needed to carry on the work as it should be. We expect large returns in the way of conversions among the Japanese, but still larger returns in the future through their work in Japan. Mr. Frank Tishiro, one of the converts, gives all his time to the work of the mission, and among his fellow-Christians are several very spiritual, earnest soul-winners. There is scarcely a meeting without a conversion."

Dr. Dixon closes with an appeal for funds to carry on this work, which has in view the twofold object of reaching the Japanese in America and of preaching the Gospel to the whole empire of Japan.

No wonder a process of demoralization goes on in India through drink sent from England. There passed through Madina *in one week*, as shown from the posted daily returns in Liverpool, 900,000 cases of gin, 24,000 butts of rum, 30,000 cases of brandy, 28,000 cases of Irish whiskey, 800,000 demi-johns of rum, 36,000 barrels of rum, 30,000 of Old Tom, 15,000 barrels of absinthe, 40,000 cases of vermouth; and yet we send missionaries to elevate and save this same people!

Dr. Cyrus Hamlin, long an American missionary in Turkey, was sitting at meat with a Turkish governor, when the latter took a piece of roast mutton in his fingers and politely passed it to the missionary. "Now do you know what I have done?" asked the governor. "Perfectly well," replied the missionary. "You have given me a delicious piece of roast meat, and I have eaten it." "You have gone far from it [have missed its real meaning]," said the governor. "By that act I have pledged you every drop of my blood, that while you are in my territory no evil shall come to you. For that space of time we are brothers."

Rev. T. J. Scott, D.D., missionary to India, asks:

"Why do not missionary societies take up the '*Reading Circle*' idea more fully? There is a grand thing in it.

This is an age of reading circles and clubs. Let the idea be applied more definitely to missions. Foreign missions are not supported, simply because the Church *does not know about the work* in order to feel about it. Set the Church to reading on missions, history, biography, peoples, religions, state and need of the work, duty, etc. All this can be done best by method. Form circles in the churches, organize something, give certificates or seals. With the reading will come light and interest and giving."

To all which we have often said, Amen.

From Vitolia, Turkey-in-Europe, June 3d, 1895, a correspondent writes to the editor of the *Voice*:

"MY RESPECTED SIR: Please pardon your slave if I do not this letter translate precisely into your language, assisted by my lexicon.

"Many Christian newspapers, in America particularly, upbraid our race, and our most gracious ruler, the Sultan, because on account of the, what you call, Armenian outrages, concerning Christians in our country.

"These severe censures are not equitable to my mind and to my patriotism. Let us look. You say our Sultan treats the Armenians with cruelty, but how have your Christians treated the first owners of America? I mean the Red Indians named the aborigines. You have four hundred years of persecutions which you celebrate with your Columbian Exposition.

"You have also one war of four years, where 1,000,000 Christians were by their brother Christians killed. What is one small village of rebels killed?

"Then you had some of African slavery, worse degraded and cruel than Moslem slavery, 4,000,000 slaves.

"Slave-sellers are not benevolent and humane very.

"Statistics from America say that one half of the money for the support of the United States is taken from impost on intoxication drink, and 100,000 yearly die, caused by this vice. Our Sultan kills a small village of heretics, traitors. In your Koran, which I admire, there are such words like this: 'Take the beam out of your eyes and quickly you are able to see clearly and take the mote out from your kinsman's eyes.'

"Your obedient slave,
"HAMDI-NUZRET."

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

CHINA.

—"JAP HAN CHIONG, one of the pastors of the Amoy American Reformed Mission, is probably the senior ordained native pastor in China. Two years ago he celebrated the thirtieth anniversary of his ordination, a great occasion in the town in which he is settled, marked by kindly words and gifts from missionaries and from Chinamen, non-Christian Chinamen as well as Christians. He is pastor of the church at Sio-khe, the western center of the American Reformed Mission, where they have a large hospital. His high character, spotless reputation, good judgment, and kindly feeling and manner have justly won for him a place in the affection and esteem of all who know him, and even exceptional influence with Chinese officials. He is one of the noblest fruits of the Gospel in China. His wife is like-minded. Their lives and work have been of signal service to the cause of Christ."—*The Chronicle*.

—"There are," says the *Dansk Missions-Blad*, "more building stones in the Great Wall of China than in all the buildings of England and Scotland together. What are the pyramids of Egypt to this?"

—"Let any one place himself in the middle of one of the beautiful river valleys of China, southward of the 'Yellow Earth,' the soil of the valley is clothed with light green or yellow rice-fields, through which the water-course winds like a glittering silver ribbon; along the stream, or on either side of the valley, wave the delicate leafy crowns of the bamboo reeds, bowing to the slightest breeze. If we look

up to the mountain-sides on either hand, these are covered below with mulberry groves, cotton plantations, and trim tea grounds, which are often disposed in artificial terraces, which sometimes also bear corn. Higher up, as far as the mountain will consent to be 'clothed,' grow woods, among whose leafage the light leaves of the camphor-tree, the reddish leaves of the tallow-tree, and the dark-green leaves of the *arbor vita* occupy a conspicuous place; but there are also found cedars and cypresses. And where the wood sinks into shrubbery, it frequently consists of azaleas and similar plants, which we grow in greenhouses or windows fronting the south, and which in the flowering time afford a spectacle of dazzling beauty. There are also found groves of roses or jessamines. On the whole, there are many very beautiful landscapes in China. Nor are there wanting wild mountain regions of an Alpine character. Deserts there are none; but, on the other hand, there are dreary and melancholy marshes, and the coasts are often flat and tiresome.

"While plant life is thus richly developed in China, the opposite is true of animal life. There is certainly no region on earth where it plays so slight a part and is so scantily represented as here. The greedy and reckless children of men have consumed or expelled the beasts of the field and the fowls of the air."—*Ibid*.

—The *Blad* mentions, as a corresponding work in literature, answering to the general "voluminousness" of Chinese matters, the "Conversations-Lexikon" composed about 1403, in the course of four years, by a committee of 2000 scholars, and existing (unprinted) in 22,937 volumes. A similar but briefer one, printed in 1726, contains only 5000 volumes. A copy of this

latter has lately been added to the British Museum Library.

The *Blad* remarks that, after having advanced beyond the immovable Chinese types, we are now returning to them by our stereotype plates.

—The present Muntchu Dynasty, which, as we know, has governed China since 1644, seems to have furnished some very capable and excellent emperors, especially Kung-hi, who reigned from 1661 till 1722, and who, after a reign of sixty-one years, died at the age of seventy. His last will and testament, given in the *Dansk Missions-Blad*, is the more impressive as it is said to answer very truly to the character of the man and of his reign. “I, the Emperor, who honor Heaven, and whose calling it is to undertake ameliorations in the State, issue this ordinance and say : Never among rulers, who have governed the world, has there been any one without feeling himself bound to honor Heaven and resemble his forefathers. The true way to do this is to treat men afar with kindness, and men near by according to merit. Thereby one brings about repose and abundance for the people, he makes the goods of the world his goods, the heart of the world his own heart ; he fortifies the State against coming dangers, and obviates future calamities. I have lived long enough : I have owned as many riches as are found between the four seas ; I am the father of 150 sons and sons’ sons, and of many more daughters ; I leave the kingdom in peace and gladness, therefore my prosperity may be called great ; and if nothing even yet occurs to cross it, I die content. Altho I do not venture to say that I have bettered evil morals, or helped every family to superfluity or even every man to necessities, even as I, moreover, cannot be compared with the pious rulers of the earlier dynasties, yet I believe myself able to give assurance that during my long reign I have aimed at nothing else than to procure the realm deep peace and render

my people happy, every one after his condition. This have I endeavored after with steady solicitude, incredible zeal, and unwearied toil, so that now I am broken and worn out in body and soul. Kings, dignitaries, officers, soldiers, people—in short, all of every rank show their devotion to me by lamenting that my years are so advanced. If my long career is now drawing to an end, I leave life with contentment.”

The Chinese emperors have always at least had a high ideal of public duty, and many of them seem to have made not unsuccessful efforts to fulfil it. This goes far to explain the long endurance of the nation.

—“ *The Church at Home and Abroad* affirms that nothing has stood so much in the way of China’s prosperity as her disinclination or incapacity to read the signs of the times. I allow that the disinclination and incapacity of the Chinese to read the signs of the times has been great—very great ; but it must be said in excuse of them that the avicious policy of foreigners, especially of the English and French, could not fail yet more to strengthen the Chinese in their indisposition to learn of the outlanders. Righteousness and good-will, when joined with patience and firmness, do not find the way barred even into the heart of a civilization which, like the Chinese, has been said”—with very decided exaggeration—“to have, for three thousand years, taken no step either forward or backward, and which is represented by a mass of population embracing nearly the third part of the total population of our planet. We see this, among other facts, by the unexpected solution of the long-disputed question of the audiences demanded by the foreign ambassadors.”—Missionary J. GENÄHR, in *Berichte der Rheinischen Missions-Gesellschaft*.

—“ Whatever one may think as to the question whether, as Rocholl expresses it, China and Japan will ever accept the Christian religion ‘as such’—*i.e.*, as State religion—one thing, how-

ever, remains certain for us ; even if in Eastern Asia there should no longer be salvable *peoples*, yet there are at all events salvable *souls*, and on them the might of the love which rests on the faith in Jesus can and should approve itself. To seek them out and to gather them in ; to grasp the hands of the sinking, to lay them at the feet of the great Physician ; and where the hand of love cannot reach, to interpose with the arm of prayer—this must, from day to day, be more and more recognized by us as our holy duty. There are yet many sheaves lying out upon the field, which should be gathered into the garners. ' Pray ye therefore the Lord of the harvest, that He will *drive out* (*ekbalto*) laborers into His harvest. ' "—*Ibid.*

—Concerning those easy-going Christians who think that it lies entirely within their own good pleasure whether they will do anything for this work abroad, Herr GERNÄHR says : " In the Book of Judges, fifth chapter, twenty-third verse, we find : " Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof ; because they came not to the help of the Lord, to the help of the Lord against the mighty. " In an old book we find the following questions and answers upon this verse :

" Who has commanded to curse Meroz ? Answer : The angel of the Lord.

" What had Meroz done ? Nothing.

" How ? why, then, is Meroz cursed ? Because she has done nothing.

" What should Meroz have done ? Come to the help of the Lord.

" Could not the Lord, then, have succeeded without Meroz ? The Lord did succeed without Meroz.

" Then has the Lord met with a loss thereby ? No, but Meroz.

" Is Meroz, then, to be cursed thereby ? Yes, and that bitterly.

" Is it right that a man should be cursed for having done nothing ? Yes, when he *should* have done something.

" Who says that ? The angel of the

Lord ; and the Lord Himself says (Luke 12 : 47) : ' He that knew his Lord's will and did it not, shall be beaten with many stripes. ' "

—The Danish Missionary Society having taken up work in China, the *Blad* has been publishing a series of articles on China, in every aspect equally thorough, popular, and interesting. They deserve to be translated into English in full, omitting only the local Danish references.

" Chinese boys come to school richly endowed by ancestral inheritance with an unbounded reverence for constituted authority, and for the teacher's authority in particular. They come prepared not only to obey, but to worship you. Mind, they do not come prepared to love you. Love on the part of a pupil covers in Europe a multitude of sins on the part of a teacher ; but the Chinese boy never loves his teacher. The very idea of it is unintelligible to him. He does not love his parents. He reverences them. "—*Chinese Recorder*.

—In China the form of life seems to have been so extraordinarily developed as almost to have destroyed the substance of it. Indeed, the *Recorder* goes on to say : " Chinese boys, who are all singularly deficient in the matter of emotion and feeling, have generally an amount of æsthetic feeling which you rarely find in European children. There is inborn in Chinese boys a refined sensibility to the impressions of form. Witness, for instance, their delicate perception of what is pretty and graceful in rites, ceremony, and etiquette. It is for you to take advantage of this æsthetic feeling, which in the case of the whole Chinese nation forms the essential basis of both religion and morality. They have no true religious feeling, no genuine moral sentiment, such as you know European children possess as their Christian birth-right. Their religion is all reverence ; their morality springs with them not from an inborn God-consciousness, but,

as it was with the Greeks of classical antiquity, from an inborn, æsthetic feeling of propriety and good form."

This may remind us of what James Parton says, evidently with complacent approbation, of Thomas Jefferson, that religion was with him not a conflict or an agony, but "a supreme etiquette."

English Notes.

BY JAMES DOUGLAS.

The Kumaon Mission.—This branch of the London Missionary Society's work, since its establishment forty-five years ago by the late Mr. Budden, has grown most promisingly, including to-day all the usual round of Christian agencies. In addition to schools for boys and girls, boarding-houses, women's home, orphanage, and hospital, the list includes a flourishing and well-managed leper asylum, out of 121 inmates of which 94 are Christian. Miss Budden, now in England, hopes on her return to be free to push forward the work into Bhob, along the borders of Thibet.

Address by a Samoan Queen.—The address delivered by the Queen of Mantua, on the occasion of opening a new church in the capital town of the group, May 26th, 1895, is now reported in full in the organ of the London Missionary Society. It is full of praise Godward, and has as its chief burden manward the inculcation of brotherly love. "My last word to you is to urge you to accept and obey Christ's new commandment, which He gave to His disciples and to us each and all: 'Love one another.' How can a people be blessed if God's Word is not obeyed? And this is His special command to us, to you all, that we should all strive to have love, the one to the other. May God bless and help you all to obey Him, and then will true blessedness come to these islands of Mantua."

The Forward Movement in the Church Missionary Society.—In the Forward

Movement initiated by the Church Missionary Society over seven years ago, that society has furnished an object-lesson of what faith, under God, when supported by courage, can accomplish. During this period no suitable candidates, no qualified missionaries have been refused *on financial grounds*; the consequence has been that the number of missionaries, exclusive of wives, has increased from 333 to 634, and the number of single lady missionaries from 32 to 193, while the receipts last year exceed by more than £20,000 those of any former year.

South Seas.—The new steamship *John Williams* is proving of immense service to the agents of the London Missionary Society. By her means a long run to the northwest out-stations has been safely and satisfactorily accomplished in forty-four days, less than half the time required by the former bark, besides allowing longer time for each visit. Captain Hare reports that "teachers and people were delighted with the ship; and the only discomfort the deputation had was the quickness with which they passed from one station to another." It was literally "from island to island." Before the excitement of one visit had time to subside, they were at a fresh destination.

Medical Missions.—The estimated cost of the Church Missionary Society's medical missions for the current year is £5170. Last year over 4500 in-patients and over 370,000 out patients were treated. This means more than the saving of many lives and the imparting of much physical benefit in various ways. As the report points out, the medical missionary is an evangelist first and a physician afterward. By his means much misconception about Christianity is removed, while hundreds of thousands are brought under a hearing of the Gospel, and often become themselves bearers of the truth to parts of the country whither no missionary has ever come.

Upper Congo.—The Rev. J. H.

Weeks, of the Baptist Missionary Society, reports the baptism of the first Bangala converts, four youth who for six months have given proof of saving change of heart. As three of these are town lads, free born, they will, by reason of the status of their families, become men of position and influence.

Madaripore.—Three new chapels are to be erected in this district in connection with the operations of the Baptist Missionary Society. Of these two will be memorial chapels—one in memory of the late John Chamberlain Page, and the other in memory of the late Mr. Sale. Both Mr. Sale and Mr. Page labored hard for many years in the Backergunge and Furreedpore *beels*, and their names are still fragrant in the memory of thousands.

"The Congo for Christ: the Story of the Congo Mission."—Such is the title of a new work published by S. W. Partridge & Co., London, price 1s. 6d., and written by the Rev. J. B. Myers, Association Secretary of the Baptist Missionary Society. The work on the Congo has, in several places, passed the pioneer stage, and there the harvest is already in course. The most promising feature in the movement concerns "the evangelistic efforts of the native Christian churches. This especially applies to the little church of San Salvador, the male members of which have for seven years devoted themselves to the gracious work of making Christ known in the neighboring towns and villages. A further feature of promise in the work is the extent to which the duty and privilege of contributing to the work of Christ have taken hold on the converts.

Manchuria.—Tidings long delayed, owing to the disturbed state of the country, have arrived from the Rev. F. W. Doxat, S. P. G. missionary in Newchwang. He writes: "Oh, I wish we had missionaries here! The time of suffering before us would be times of sowing, if there were only some one to carry the seed. Korean workers can

never pass from Korea to work here, and *vice versa*, because there is no homogeneity of race or language or anything whatever. The Church has to open an absolutely new field of work here. Who will open it? Please remember our needs in your prayers."

One in Christ.—In the Presbyterian missionary organ an interesting account is supplied of the power of Christian love in the mutual relations of Chinese and Japanese Christians in the Pescadores. When the Japanese took possession of *Makung*, the inhabitants, among whom was a group of believers, retreated to the north of the little island. Afterward, the Chinese returning to *Makung*, the Christians asked that their church might be restored to them; and this being granted by the Japanese, Divine service was held in it as in former time. No sooner did the Christians in the Japanese force learn of this Chinese Christian church than they came to join them in their worship. In each case the New Testament and hymn-book in "character" help to make the service interesting to those to whom otherwise it would be in an unknown tongue. The plan adopted is to hold a Chinese service in the morning, the Japanese attending, and in the afternoon the service is in Japanese, to which also the Chinese Christians come. Mr. Barclay writes of "this beautiful Christian union" with a glad and thankful heart.

South Africa.—An S. P. G. missionary of mark has just fallen in South Africa, who, after devoting many years to the work of the Church in Natal, had just volunteered to take part in the more arduous work that has to be done in the diocese of *Lebombo*. We allude to the Rev. H. T. A. Thompson. As a man of means, he laid his gifts as well as his life on the altar. Ordained in 1881, he was stationed at the famous mission of Springvale in 1886, and since 1892 has labored with much success at Euhlohleui, where his school and church were as an oasis in the wil-

derness. Mr. Thompson did important service in translating into the Zulu tongue the Book of Common Prayer and the Bible.

THE KINGDOM.

—Can a Southern Presbyterian, asks *The Missionary*, who is lukewarm on the subject of foreign missions, be loyal to his church when on her banner, from the day of her organization, she has affirmed that preaching the Gospel to every creature is *the great end of her organization?*

—St. Theresa was aged and indigent in the extreme, but with only three sous for a beginning, she set out to build an orphanage. When taken to task for her "folly," she answered, "Theresa and three sous are nothing, but Theresa, three sous, and God are everything."

—He who plants missions, and he who conserves that which others have planted, are among the immortal benefactors of mankind. He who in modern times announces the name of Christ to men who have never before heard the incomparable word, ranks with the disciples and apostles who announced the name that is above every name. Livingstone is the spiritual father of Africa, and is in the list with Moses, who personally touched but a corner in that great land. The law-giver went to Egypt to get God's people out of Africa, but Livingstone explored the Dark Continent so that those people might re-enter and occupy the almost unknown equatorial regions.—*Chicago Advocate*.

—Instead of the cry "world-wide evangelization!" which accepts no further responsibility and awaits but little result, I would substitute the motto, "World-wide victory!"—the world for Christ; the Church in every land; every church a witness for Christ; every church more and more triumphant, till Christ, through the Church, shall rule over all!—*Edward A. Lawrence*.

—Dr. R. N. Cust says: "Prayer and praise to the Lord of heaven and earth and reading and teaching of the Word of God are heard at every hour of the day in all the chief languages of the world, in every part of the world accessible to the Anglo-Saxon, by every race of mankind, black, brown, yellow, red, or white, under the leadership of English-speaking missionaries."

—Is it not perfectly erroneous to talk of the failure of missions, when they started with 120 despised Galileans, and when now there are at least 120,000,000 of Protestants, and they have in their power almost all the wealth and almost all the resources of the world!—*Arch-deacon Farrar*.

—It is said that the Christian natives of the South Sea Islands prepare their Sunday food on Saturday. Not a fire is lighted, neither flesh nor food is cooked, not a tree is climbed, nor a canoe seen on the water, nor a journey by land undertaken on God's holy day. Then it might not be amiss to import some shiploads of them into Christendom to show the saints how to carry themselves on the Sababth.

—A writer in the *Foreign Mission Journal* (Southern Baptist), from the startling, but eminently sound postulate, "The Missionary a Human Being," sets forth to make reply to some criticisms, which tho common are absurd. Surely, never before have Christian missions been brought into public notice so often and with such prominence as for a month or two since, and in connection with the troubles in Turkey and China. Criticisms have been sharp, but the answers have also been abundant as well as fully adequate to the occasion. The value of this discussion in adding to the hosts who look and labor for the word's redemption can scarcely be overestimated.

—In particular, one of the wiseacre critics essayed to laugh down by a cartoon in a noted comic paper those who would carry the Gospel to the ends of the earth, and the legend; "Our

church charities cannot see the misery under their own noses at home." Whereupon the *Independent* and the *Churchman* proceeded so to belabor him with facts and logic as to make his case pitiful in the extreme.

—The *Illustrated Missionary News* is responsible for the statement that "it is not perhaps generally known that, counting clergy and ministers of all denominations, Bible-women, catechists, etc., there are as many missionaries working among the 4,000,000 of London as there are among 800,000,000 of heathen and 200,000,000 of Mohammedans abroad. Therefore if the cry of outcast London is loud and stirring, the bitter cry of outcast heathendom is 250 times as loud and 250 times as piercing." And yet, tho similar statements can be made as to New York, Chicago, and every large city in Christendom, the smart cartoonist commiserated above is pained to note that "Our church charities cannot see the misery under their own noses at home."

—Count Tolstoi, the Russian philanthropist, calls attention afresh to the fact that the martyrs to wrong-doing far exceed the martyrs to right-doing. He says: "In 1800 years 380,000 people suffered voluntary or involuntary martyrdom in the cause of Christ. Count now the martyrs of the world. You will see that for one martyr to Christ there are a thousand martyrs to the world—martyrs whose sufferings have been a thousand times more cruel. In the wars of the present century alone 30,000,000 men have been killed." Add to these all the victims of lust for wealth, and fame and pleasure, of devilish passion and animal desire, and how insignificant the number of those who have lost their lives for Jesus' sake!!

—"Those who scorn our missionaries may be forgiven on the same petition that Christ offered for His murderers—viz., 'They know not what they do.' Our consul-general in Canton, China, pointed out Dr. Kerr to a newspaper

man, as a surgeon who undertook cases that would not be risked in Philadelphia. In this country, he estimated that Dr. Kerr might get \$75,000 a year. Yet that missionary, 'the peer of any living surgeon in the world to-day,' who has treated three quarters of a million patients, lives on a slender salary for the sake of Christ and the so-called celestial."

—We must wait and look afar to find aught more significant than the recent proclamation of Li Hung Chang, the eminent Chinese statesman, who stands next after the Emperor himself. It leaves nothing to be desired as a testimony to the moral worth of the missionaries and the value of their work. These words contain the gist of his testimony: "Now having examined the doctrine halls in every place pertaining to this prefecture, we find there have been established free schools where the poor children of China may receive instruction; hospitals where Chinamen may freely receive healing; that the missionaries all are really good; not only do they not take the people's possessions, but they do not seem to desire men's praises. Be it known that foreigners here renting or otherwise setting up halls do so to save and to help the poor and that there is not the least underhandedness."

—Bishop Galloway condemns "him who canonizes the man who goes to Africa to save the negro, and ostracizes the man who stays in Chattanooga to save the negro." That is aimed at the center of the target.—*North and West.*

—It is truly comforting! and even hope-inspiring!! to learn that after a year's effort on the part of the Chicago Methodist preachers to persuade the Pope, who simply dotes on the freedom of conscience which Catholics enjoy in this land, to use his good offices to mitigate the sharp pains and penalties visited on Protestants in certain States of South America, to hear straight from the lips of his Holiness that, if indeed there be intolerance down there, it is purely a

civil matter with which he cannot meddle (ah, no !), and that, moreover, he has actually written thither to ascertain the facts in the case.

WOMAN'S WORK.

—In the department of "Women and Missions," *Gist* relates the following : "In a company the question was recently asked, 'What event of this century is most important and far-reaching in its power for good to the human race?' Answers followed in quick succession : 'Discoveries in medical science,' 'New interest in sociology,' 'Explorations in Africa,' 'The application of electricity to the service of man.' When there was a pause one said, 'The higher education of woman, and her service in giving the Gospel to the secluded women of the world ; in a word, the organization of woman's boards of missions.'"—*The Helper*.

—*Woman's Evangel* (United Brethren) urges concerning September 29th : "We want to make this a *special* woman's day—we have a special object in view. All of our collections on this day are to be used in the building of our sanitarium in Africa. The women, young people, and children are asked to raise \$1000 for this purpose, to be paid through our association. We have a nucleus of \$250. What if we should bring an offering on woman's day aggregating \$750, and our 'Home of Rest' for our missionaries be assured !"

—The Woman's Baptist Foreign Missionary Society is pushing a good work. It is erecting at Newton Centre, near Boston, a building for the young women taking at the Newton Theological School a course of study preparatory to foreign missionary work. It is a three-story building, colonial in style, and equipped with all needed privileges for study by day and rest by night, while the class-rooms of the school furnish opportunities for instruction.

—An American woman, Mrs. Ellis, is physician to the Queen of Korea, at

a salary of \$18,000 a year. And yet our sisters can scarcely expect that such openings await their coming in all mission fields.

—Chaplain McCabe, under the title "A Faithful Steward," tells how a Methodist saint, Mrs. Adeline M. Smith, of Oak Park, Ill., administered an estate valued at \$125,000, and left by her husband. By prudent care and economical living she increased it by more than \$10,000, and distributed the whole to various churches, missions, etc., at home and abroad, including large sums to establish a Biblical Institute in Tokyo, Japan, and in Mussoorie, India, and a hospital in Nanking, China.

—*Regions Beyond* for April contains an interesting sketch of women's foreign missionary societies in Great Britain. It says : "The women of Great Britain and Ireland are sending to women, by means of 12 different organizations, 770 women, of whom 38 are medical workers, 20 being fully qualified doctors. These reach 20 different countries, employ about 2000 native helpers, and manage 900 schools, in which branch of their work 64,000 girls and women are brought under Christian teaching. It is impossible to reckon the thousands of lives they daily touch and influence in their evangelistic, zenana, and medical work.

—Another noble woman has died at the post of duty. The Society for Promoting Female Education in the East has lost one of its earliest and most active missionaries by the death of Mrs. Buckley, of Cuttack, Orissa. Mrs. Buckley was appointed to take charge of an orphan school in Berhampore, Orissa, in 1841, so that at the time of her death she had completed over 53 years of active service in missionary work. Among her pupils were girls rescued from the Khonds, who stole or purchased female children, whom they fattened to sacrifice alive to the goddess of the Haldi fields. She was permitted to see much fruit from her labors among them, and to train many of them to be

teachers to their own people.—*The Churchman.*

YOUNG PEOPLE.

—The Christian Endeavor Union of the Maritime Provinces has just held its sixth yearly meeting, about 400 delegates being present. During the past year 84 new societies had been enrolled, making the whole number 595. Of these Nova Scotia has 381; New Brunswick, 162; Prince Edward's Island, 62. The total membership is about 37,000. During the last year 2500 associate members passed into the ranks of the active membership, and \$7000 were raised for missionary and other Christian work.

—Some Methodist young people of Washington, D. C., recently held a service with a unique program. One of the officers spoke on the topic, "Look up," another on "Lift up," another, "Read up," another, "Brush up." The secretary's talk was on "Write up," the treasurer's, "Pay up," the Junior superintendent's, "Grow up," while the president concluded the exercises with a brief address entitled "Summed up."

—According to this statement, Rev. Russell Conwell's young people must constitute a veritable hive of holy activities: "The Doorkeepers' Circle of boys has provided birthday cards for the primary department of the Sunday-school, raised money for an open-air fund, given a package of horse-car tickets to a poor woman who could not have a vacation during the summer, and has carried to a number of poor children packages of good things at Christmas. The Ever-Ready Circle of young girls meets once a week, except during the summer, holds a little prayer-meeting, learns the commandments, reads the Bible, and dresses dolls for the children of the poor. The Little Pilgrim Circle is a society of young girls who try in their spare moments to lend a hand at home and also to gain control over unruly tongues and tem-

pers. They have made dolls for the Christmas manager of the primary department of the Sunday-school, and have prepared games and a large scrap album to make other little people merry. A very important association is the Earnest Watchers' Circle, whose work it is to avoid scandal and help others. This circle has given a year's subscription of the Silver Cross to the King's Daughters room, and visited and provided for the comfort of a poor woman who is bed-ridden, money for which was raised at a lawn social."—*The Temple Magazine.*

—Alice M. Douglass, in *Woman's Home Missions* for September, names "one hundred ways for little people to raise mission money." Let children and youth scan the list carefully, select what will fit their case, and go to work:

By making and selling: Dish cloths, sweeping caps, holders, pin-balls, pin-cushions, lamp lighters, glass wipers, emery bags, book marks, needle books, slumber robes, broom-holders, shaving cases, hair combers, hemstitched wash rags, clothes bags, wristers, knit reins, pine pillows, slipper cases, bread cloths, hairpin cases, "scratch-my-backs," toilet sets, sachets, kettle holders, splashes, flower-pot covers, boxes for burnt matches, book covers, paper weights, knit garters, Christmas wreaths, Christmas cards, Easter eggs, Easter cards, card cases, photograph holders.

By selling: Old rags, hair-combings, flower seeds, soap grease, paper bags to the grocer, vegetables, fruit, currants, hens' eggs, milk from mission cows, old papers, old boots and rubbers.

By gathering and selling: Wild flowers, herbs, berries, teaberry leaves, catnip, plantain, chick weed, pepper grass, cresses, sassafras root, cat-tails, thistle puffs, autumn leaves, potted ferns, pressed ferns, fir and pine for pillows, wild rose leaves for sachets, dultz, snails, scallop shells, sand, soil for plants, feathers from fowls.

By "thank offerings," the placing a

penny in your mite-box, under the following conditions, thus thanking God that blessings increase and faults decrease; and by fines for your faults. Every time you are honestly rebuked, read a book, favorite plant blooms, receive a present, forget to say "thank you," speak cross, speak ungrammatically, use a slang phrase, an opportunity for doing good is wasted, forget to close the door gently, receive a reward of merit, receive a letter, are spoken kindly to, have a new friend, are deservedly praised, can speak a good word for an acquaintance, learn a new chapter in the Bible, learn a new song, can play a new piece of music without a mistake, etc.

—As a missionary possessed of a racy style, and who is sure to write what the young will be sure to read, Rev. L. D. Morse may be named, whose letters appear quite often in the *Messenger and Visitor* (Baptist, St. John, N. B.), under the title "Sights and Sounds in India."

UNITED STATES.

—The Boston street-car company this year gave to the poor 20,000 tickets for free rides on the electric cars.

—It is stated that Cambridge, Mass., has been eight years without a saloon. Its population is over 80,000. The secret bars have been rooted out, and it has long been difficult to procure intoxicating liquor in the city. Meanwhile, the valuation of the city increased from \$59,703,000 to \$76,282,000, and the same rate of taxation produces \$130,000 more than formerly. The once 122 saloons have been turned into stores or dwellings.

—Booker T. Washington, Principal of Tuskegee (Ala.) Normal and Industrial Institute, has won a notable victory for himself and his race, in receiving an invitation to make an address at the Atlanta Exposition. He has always maintained that the best element of the South would recognize and honor the negro as soon as he proved himself worthy.

—Oberlin is increasingly proving itself to be the paradise for missionaries home on furlough and their children who must be educated in this country. Just now 8 adults are resident here, with 45 boys and girls, while enough more have recently departed, or are soon to arrive, to raise the number to 70 for the current year. These represent 7 countries—Africa, China, India, Japan, Mexico, Micronesia, and Turkey—and 14 missions of the American Board. Judson Cottage will hold scarcely half who desire to enter, and several thousand dollars are imperatively needed for the new building.

—Theodore Roosevelt, in the September *Forum*, speaks thus wisely on the enforcement of law: "In the end we shall win in spite of the open opposition of the forces of evil, in spite of the timid surrender of the weakly good, if only we stand squarely and fairly on the platform of the honest enforcement of the law of the land. But if we are to face defeat instead of victory, that would not alter our convictions and would not cause us to flinch one hand's breadth from the course we have been pursuing. There are prices too dear to be paid even for victory."

—The influence of the work done among the Japanese in San Francisco is far-reaching. The majority of young men coming in personal contact with missions sooner or later return to their native land, and in many instances carry back with them new purposes and high ideals. At the present time 4 young men who were converted in this city are practising physicians in Japan. Others are teachers in Japanese schools. One is professor in the Government Agricultural College at Osaka. Others are evangelists among their own people.

—At the last annual meeting of the American Missionary Association, Professor T. S. Inborden said: "What has this society done for the negro? It has caused some of our Southern boys and girls to put a part of the English Bible

into the African language. It has made college presidents of some of our bootblacks. It has made preachers of truth and righteousness out of our hotel boys. It has made college professors of the first order out of cotton-pickers. It has given us lawyers and doctors of whom you cannot be ashamed. It has filled hundreds of public school-houses with teachers who give honor to their profession."

—After 31 years of most laborious and devoted service, and at his own request, Dr. M. E. Strilby retires from his place as Senior Secretary of the American Missionary Association, a society which has no peer for benefits spiritual and intellectual conferred upon the Freedmen.

—Luther Sunday was inaugurated by the General Synod in 1893, and since then 12 annual offerings have been made, each one larger than the preceding, until the sum total for 1894 was over \$10,800, the entire 12 offerings aggregating over \$70,000.

—It is pleasant to find the following in the *Assembly Herald*, in an article under the heading, "The Embargo Lifted:" "One of the most distressing consequences of the heavy deficit with which the Board of Foreign Missions closed its last fiscal year was its action declining to send any new missionaries to the field unless special funds were provided for the purpose. To the praise of God's grace and the honor of the Presbyterian Church we now record the fact that provision has been made for 32 missionaries under appointment, leaving but 2 or 3 still to be provided for. This has been done without any pressure from the board other than a statement of the facts."

—The first Chinaman to enter the ministry in New York State is Hui Kin, who was ordained recently at University Place Presbyterian Church. He has been educated under the care of the presbytery, and has been very successful in mission work among his countrymen. He will hold Chinese services in

New York, and hopes eventually to organize a church of converted Chinamen.

EUROPE.

—Between 5000 and 6000 tons of opium are sent from India to China annually, as an article of English trade, from which the Indian Government derives at the present time an annual revenue of about \$32,000,000. And what is this but an enormously large and odorous fly in the ointment of British Christianity, which grievously pollutes the air of this lower world, and smells to heaven.

—Look, indeed, on that picture, but also on this. The spiritual vitality of the Church of England is undeniably proven by the large number of faithful men in her communion who at much sacrifice of worldly gain give themselves to the ministry of the Word. The Rev. J. W. Ingram, the head of Oxford House, writes of the spiritual needs of the East End of London and numbers of young men who are ready to give themselves to this work. He says:

"It is the pick of the universities, the captains of the boats, and men who are the life of the universities who want to come into East London work. We will provide 1000 men if you will provide stipends for them. They only ask food and lodging; and if you will give them that they will come and work for you."

A church which produces such men as these need not fear that *Ichabod* will be written on her temple walls. She remains established in the hearts of the people and endowed with the Holy Ghost, and will not suffer from any form of disestablishment and disendowment which Parliament may enforce upon her.—*Indian Witness*.

—The North Africa Mission hopes "the coming winter to increase the number of missionaries in Egypt. It is just over three years since the first party of our workers went there. They have been encouraged by the entrance

they have gained and by the number who come to talk on religious matters, but need more help to enable them to go out on the waterways in the boat that has been provided to facilitate our conveniently reaching the villages of the Delta. It is hoped that 7 new workers may be sent out this season from among those who have been studying Arabic here. It is proposed also to send 3 more new workers to Tripoli and 1 to Tangier—11 in all, all of whom have some knowledge of Arabic grammar. The new session for the study of Arabic, etc., began on September 2d with some 6 or 7 new students who will commence their labors. These, with those now studying, who will not be ready to go out till after Christmas, will bring our numbers up to 12 or 14."

—In this great work of instruction the Society for the Propagation of the Gospel is bearing a very prominent part not only in Asia, but also in Africa, America, and the West Indies. There are now 87 English colonial and missionary dioceses, the bishops of which control education in no less than 53 languages, having 680 ordained missionaries under them, of whom 119 are natives of Asia and 38 natives of Africa. There are in the Society's colleges about 2500 students and 2300 lay teachers, mostly natives employed in the various missions in Asia and Africa, in the schools of which 38,000 children are under instruction. These facts show to what extent the Society for the Propagation of the Gospel is assisting the government in the great work of education.—*Mission Field*.

—One of the most noteworthy of our American missionary enterprises is Mrs. Alice Gordon Gulick's girls' school at San Sebastian, Spain. This noble institution is rapidly proving to the chivalrous Spaniards that women are capable of as lofty intellectual attainments as themselves. Two of Mrs. Gulick's girls this year took the degree of Master of Arts at Madrid University, having completed the required studies at

San Sebastian. This event was unprecedented in the land of Isabella. The more than 1000 male students of the university were astounded at the presence of the two girls taking their examinations. Once, when they had occasion to visit the university library to refer to some books, the students formed two lines on each side of the staircase, threw down their caps for the girls to walk upon, and, as they passed along, sung the Royal March. After a week's examinations came the climax. Four grades are given: *aprobado*, *bueno*, *notable*, and *sobresaliente*. The last means "overleaping everything," and testifies to a most unusual degree of attainment. In every examination these Spanish girls received *sobresaliente*. The professors were much astonished, and especially when they found out that the girls had been taught by a woman. What this incident means for Spain it would be hard to estimate. It is a missionary triumph of the first magnitude.—*Exchange*.

—It is an interesting result of the work of the Waldensian Church in Italy that from Girgenti, one of the most bigoted and intolerant towns of Sicily, there has just gone the first evangelical missionary from Italy to China. Other Waldensian pastors have entered upon mission work, but they have gone from the native churches of the valleys of Piedmont. This is the first fruit of their work farther south. The Waldensian theological school at Florence has 155 students, 106 of them coming from the Waldensian valleys, and from their number 2 missionaries have gone to the Zambesi and 1 to Lessouto.—*Independent*.

ASIA.

Islam.—It is a sad reflection, well says the Bishop of Hereford, that more than 1800 years after the death of our Lord, over all those Asiatic districts in which He preached, and in the very home of His birth, for a man, woman, or child to be a believer in Christ is to be exposed to the risk of nameless

atrocities and outrage, and to death and shame.

—It is stated that in 1822 the Turks massacred 50,000 Christian Greeks in the Island of Chios; in 1850, 10,000 Nestorians and Armenian Christians in Kurdistan; in 1860, 11,000 Maronites and Syrian Christians in Lebanon and Damascus; in 1876, 10,000 Bulgarian Christians in Bulgaria; and in August, 1894, 16,000 Armenian Christians in Sassoun. This makes a total of 97,000 official murders. It is not too much to assume at least 3000 uncataloged, unofficial murders of Christian subjects during the last 75 years by the Sublime Porte. At a low estimate the grand total would be 100,000 Christians wantonly murdered by Turks since 1820.

—The mills of the gods grind slowly, but they grind to powder. Let the good work of disintegration and demolition go on in the Sultan's domain. It is pleasant to recall that during the century Turkey has lost a very large part of its territory. Greece, Cyprus, Servia, Roumania, Bulgaria, Montenegro, Batoum, and all North Africa, we may almost add Syria, are free from Turkish government. There remain only Albania and Roumelia in Europe, Asia Minor, Mesopotamia, and Arabia; and Turkey's hold on these is very weak.

—May the recent dreadful barbarities in Armenia prove as fruitful in good results. The Lebanon massacre in 1860 opened up the sympathies of Christians in England and elsewhere, and soon 30 schools had 3000 children under instruction. The work of Mrs. Bowie Thompson and all associated with her has borne abundant fruit in Damascus, Beirut, and Tyre, and in no other country have the effects of the Church Missionary and Female Education societies been attended with more cheering results. Beirut has a large and important training school, in which 70 boarders are educated as teachers, many of whom are greatly valued in their own and adjoining countries. Not long ago a young girl came to the boarding-school

seeking instruction in lieu of a silver bracelet which she brought. This "maid" had counted the cost, was quite prepared to "forget her ornaments," if only parting with it would secure that knowledge for which she was prepared thus to deny herself.—*Service for the King.*

—A Russian Hebrew is said to have devoted a large sum to establishing a Jewish university in Jerusalem, in which special attention is to be paid to the Semitic languages and Hebrew literature.

—In a recent article the New York *Observer* says: "The Bible itself is a missionary in Arabia. Its Oriental character makes it acceptable. Books are greatly valued by the Arabs, and the Old Testament, with its stories of Abraham, Ishmael, and Job, is particularly pleasing. The New Testament is acknowledged as God's Book, as having come down from heaven, and an inevitable result of an honest study of the Gospels by the Mohammedan is, at least, a logical conviction that the prophet has fearfully misled his followers. Nothing can be more encouraging, therefore, than the fact of continually increasing Bible sales."

—"The Arabian Mission Field Report Number Fourteen, April 1st to June 30th, 1895," has for the opening sentence: "The best thing to report for this quarter is the reinforcement of the mission, not only by the arrival of Dr. Worrall, who fills the place so long pleaded for, but also the engagement of two additional native helpers, made possible by the grant of the American Bible Society." The book sales for the quarter were as follows: In Busrah, 22 Bibles, 40 Testaments, 406 portions, 468 Scriptures, 84 religious books, and 116 educational—total, 668; in Bahrain, 24 Bibles, 44 Testaments, 556 portions, 624 Scriptures, 125 religious books, and 129 educational—total, 878. A large proportion of these sales was to Muslim; Christians come next, and

some of the sales were to Jews and Hindus.

India.—The *Revue des Missions Contemporaines* has it that at least in some sections the Hindus much desire to have the days return of the precious East India Company, which by its officers guarded the wealth of the pagan temples. So much so, indeed, that "last year the notabilities of the city of Irupati petitioned the viceroy to take charge of the preservation of their temple possessions, and native journals on all sides vehemently urge the same measure with regard to all the temples. The reason for this is that it is everywhere acknowledged that the priests, preoccupied solely with their own self-interest, speedily diminish the wealth of the temples to which they are attached, and the people believe the only remedy for this state of things is again to commit to government the administration of these affairs. The viceroy, however, returned a categorical refusal to the petition."

—A new society known as the Maha Bodhi has been created for the purpose of reinvigorating Buddhism. Its general secretary is Mr. A. Dharnapala, who represented Buddhism at the Parliament of Religions in Chicago last year. With Calcutta as headquarters and with corresponding members throughout Europe and Asia, the society proposes to make known to all nations in a thoroughly modern way "the sublime teachings of the Buddha Sakya Muni, and to rescue and restore the light of the holy tree at Buddhagaya, where the Buddha attained supreme wisdom."—*Standard*.

—Some of our North Indian contemporaries speak highly of an Indian woman preacher, by name Pundita Surendrabala Devi, who is evidently trying to follow in the footsteps of Pundita Ramabai. She is described as of good education and a fluent speaker, and has lately been delivering stirring addresses in and about Lucknow on such subjects as "Public Good," "Re-

ligious Reforms," etc. In one of her lectures to a large audience she condemned in unmeasured terms the vices which are at present eating into the vitals of Hindu society, and advocated very eloquently the cause of female education. She belongs, we are told, to the Arya Samaj, and is traveling in the important cities of Upper India with the object of rousing the Hindus of those places to their sense of duty in matters of religious and social reform, and insisting upon them to ameliorate the condition of their women by giving them education on all lines.—*Indian Messenger*.

—In 1893 no less than 21,213 persons perished from snake-bites in India, and 117,120 of these venomous reptiles were slain.

—Where is the romance of missionary life in India during the summer solstice, according to the statement of Rev. S. C. Kinsinger, of the Lutheran General Synod Mission, Guntur? "At first one does not suffer much from the heat. The heavy walls—two and a half feet thick—protect one from the hot blast. After a time, tho, the wind warms them through. Then they begin to emit their pent-up heat. The bungalow seems like a dry house then. Everything inside it becomes warm. Whatever one touches feels hot. Then a person becomes about as uncomfortable as he can well be, and there is no escape from the situation. If he sits down on a chair it is hot. If he picks up a book it is hot. When he sits down to the table the dishes are all hot. Should he seek refuge for a little while in a bath-tub when he comes out he finds the towels hot. If he takes a clean white drill suit from his tin-lined boxes, where they are kept, to protect them from being devoured by white ants and other insects, it is hot. In the evening when he retires his night clothes are hot. He lies down on the bed, but the bed clothes are hot—actually hot—as hot as if they had just come from the ironing board. Some

times relief is sought by dipping the bed-clothes into water just before retiring," etc.

—But, besides, there is torrid heat of another sort, and even harder to bear, and which a missionary of the American Board hints at in these words: "After the missionary, pastors, and preachers had formally received these people to the Christian faith, had laid out the site of the church with prayer and an address, and had visited the houses of the different families to encourage and instruct them, I returned to my tent and said to myself, 'This is delightful, but oh, the storm that is going to break over these poor people! What shall I do? what can I do to help them?' Instead of resting peacefully, the missionary agents and new converts have to brace themselves for a fight—a long, bitter, and cruel fight. Eight of the ten years of my missionary life have been spent in Mandapasa-lai station, and I assure you, with the exception of the few weeks spent at the hills, no month has passed that I have not been in hot water. With 4000 Christians in 120 villages, if the wave of persecution is beaten back from one village in one part of the station, it rolls in with power and force on the Christians of another village in another part of the station."

—Mr. Rowland Bateman, of the Nar-owal Mission, in North India, writes of Chowdry Mansabdar Khan, who was baptized about two years ago: "Mansabdar Khan is a person of considerable importance, both in and out of the Christian circle. His baptism and his change of life since it took place have been and are a constant theme of conversation among the Mohammedans. He is an elderly man, not easily moved, an enthusiastic horse-breeder, and spends most of his time day and night among his mares. But tho he cannot take his eyes off his pets, he is always ready, and able, too, to give a reason for the faith that is in him, and to press the truth of Christianity upon his vis-

itors. We constantly come across the effects of his life and conversation in villages which he has no official connection with."

—This is how they "take up a collection" in South India! Easter Monday was set apart for an "ingathering service" at Zion Church, Madras, and the Rev. W. W. Clark reports: "Words cannot express the readiness and cheerfulness with which all the members responded to this appeal. All sorts and varieties of articles, such as sheep, turkeys, fowls, ducks, cotton, linen and woolen goods, fancy articles, brass vessels, jewels, vegetables of all sorts, books and refreshments were brought. These were all arranged in a large shamiana or tent, which was erected in the church compound. A short thanksgiving service was held in Zion Church, after which the congregation moved to the shamiana, where all the articles were exhibited, and afterward sold by auction to the members and friends assembled under it. This was the second service of the kind in the pastorate, and I am glad to say it proved a success. About \$70 were realized from the sale of the offerings, as against \$40 in the previous year."

China.—The Chinese in Singapore number about 100,000; Yokohama, 100,000; Sumatra, 100,000; California, 100,000; Cuba, 60,000; Peru, 60,000; Siam, 25,000. In all in foreign parts, probably not much less than 1,000,000.

—A retired Episcopal bishop of China, the Rev. S. E. J. Schereschewsky, has recently left America to complete the translation of the Bible into Chinese from the original tongues. He has already finished the stupendous work of translating the whole Bible into Roman characters, and on his arrival in China will begin the task of reproducing the manuscript in Chinese characters, after which it will be printed. Since his health compelled him to give up active missionary service 13 years ago, he has been engaged in this

work, and its completion will probably take 3 years more.

—Dr. Hu King Eng is the first Chinese woman with a medical degree from an Occidental institution to practise in China. She is about to inaugurate a new era of woman's work among women. About a year ago she graduated from the Woman's Medical College of Philadelphia, and since then has taken a post-graduate course and dispensing course at the Polyclinic in that city. She has made a special study of diseases of the eye and ear. Her work will begin in Foochow at the Woman's Hospital. She will also try to build up a regular practice among her countrywomen, some of whom would almost rather die than be attended by a man. The doors of rich and poor would be open to a woman, and a great influence could be wielded for good by a woman who is at once missionary and physician. Tho Dr. Hu King Eng is a pure-blooded Chinese, she never was a heathen. Her grandfather was one of the first native converts in Foochow, and her father one of the first native ministers ordained in China.—*Evangelical Churchman*.

—If anybody is of the opinion that Christianity is a failure in China, let him read what Eugene Stock has to say in the *Westminster Gazette*. He "points triumphantly to the 13,000 Christians connected with the Church of England in the northern part of the province of Fuh-Kien, where the recent massacre occurred, to an equal number belonging to the American Methodists, and a smaller body to the American Congregationalists. To the south the English Presbyterians and Congregationalists have much the same report to give. 'And then,' adds Mr. Stock, 'we have only looked at one of the 18 provinces of China, and the extensive operations in other provinces of the China Inland Mission in particular are not touched upon.'"

—Alas! that as often as we American Christians are inclined to wax hot over

the recent atrocities in the Foochow region we are compelled to recall the long catalog of wrongs inflicted upon Chinese in this country, including several cases of wholesale slaughter, of which the one at Rock Springs, Wyo., is a specimen.

Korea.—The *Central Christian Advocate* says: "Bishop Ninde has had an audience with the King of Korea, at the special solicitation of the king himself. No bishop ever before stood in the presence of royalty in the Hermit Nation. The notable feature of the conversation was the utterance of the king, 'There are many, many Americans in Korea. We are glad they are here. Thank the American people; and we shall be glad to receive more "teachers."' It happens that there are scarcely any Americans in Korea but 'teachers.' If the king wants more of them it is significant, to say the least."

—The Korean costumes of both men and women are described as picturesque; consisting of padded socks, trousers fastened together at the ankle, a short jacket with long silk ribbons in front, and twisted paper sandals. The women add to this a short skirt tied very high above the waist. The hair is simply arranged, plastered down and tied in a knot, at the back of the head for a woman and at the top of the head for a married man; bachelors wearing theirs in a pig-tail, tied with a ribbon bow at the end, in the manner of school-girls of the West. The children of Korea are said to be pretty, but with their faces whitened with chalk, and their hair oiled, parted in the middle, and plastered down on each side, one may suppose that they are kept wholesomely ignorant of the fact of their good looks.

Japan.—The Rev. J. C. Ambler writes from Tokyo as follows: "A postal card recently received from a returned soldier tells of the deep impression made by a Christian village in China, where the Chinese treated the

Japanese soldiers quartered upon them with a courtesy in marked contrast to that in other places, illustrating very clearly, as he stated, the principle of Christian love. Upon a recent trip I was much impressed by the composition of the company of Japanese who knelt together at a communion service. There was a farmer who is a notorious instance of wonderful reformation, owing to the power of Christ. There was a reformed maker of seals, whose wife was once a dancing girl; but both are now earnest Christians. Besides these, the wife of the chief of police in the place, and a clerk in a rich store, all exemplary Christians, were there assembled together."

AFRICA.

—The following table of distribution exhibits the growth of the work of the American Bible Society in Egypt during 30 years :

From 1865 to 1874, inclusive.....	6,630 copies
" 1875 " 1884, "	45,536 "
" 1885 " 1894, "	116,474 "

During this same period the British and Foreign Society also has accomplished a great work, through its own colporters, and also through the cooperation of the Church Missionary Society, and to some extent of the Presbyterian Mission. Probably the total distribution effected by the British Society has not very greatly differed from that of the American Society. So that it would be quite safe to say that during the 30 years as many as 325,000 copies of the Bible in whole or in part have been scattered through the land.

—The Church Missionary Society has issued an urgent appeal for funds to build a new hospital and dispensary in Cairo. The committee have given a grant for the site and for houses for the doctor and lady nurses, but a further sum of at least £2700 is needed for the hospital and dispensary. Already a good work is being done in connection with the medical mission, not only among the poorer inhabitants, but among the fellaheen of a large district

around. About 22,097 patients from over 420 districts and villages were treated in the out-patient department in the last year.

—Mr. Wilcox, of Groutville, writes that some Christians now in Zululand, formerly connected with Groutville and Mapumulo, have been building a school-house and chapel, employed their own teacher and preacher, and have lately sent for a church bell. At another point on the banks of the Tugela an interesting work has been opened by a boy only sixteen years of age, who is holding several meetings a week. Mr. Wilcox adds: "I know of 8 places where they are only asking that a missionary may visit them occasionally and help in starting schools."

—African chieftains are able to distinguish between true and false friends. When Msidi, once king of the Garenzanze, was urgently pressed by the Arabs not to allow Mr. Arnot to settle in his kingdom, bringing the gravest charges against the white man, Msidi replied that he did not know an Englishman, never having seen one, but he added: "One thing I know; I know you Arabs." With this knowledge in his mind, Msidi was willing to receive the missionary in total disregard of the charges made against him.

—Great is the rejoicing in Pretoria, the capital of the South African Republic, over the completion of the Delagoa Bay and Pretoria Railway reached that city.

—When a deputation of the leading men of the colony recently waited upon Mr. Cecil Rhodes, to insist that the government prohibit public entertainments on that day, in his reply the premier said: "Without entering into the religious part of the observance of the Lord's Day, as a politician I believe one of the chief mainstays of good government is religion, and the most important factor in connection with religion is the strict observance of the Lord's Day."