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## SOME HINDRANCES AND HELPS IN EVANGELIZING LAOS LAND.

The great hindrances to the spread of the Gospel and the conversion of men are the same in all ages and all lands. "The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned." "And men loved darkness rather than light, because their deeds were evil." "The God of this world hath blinded the eyes of them that believe not, lest the light of the glorious Gospel of Christ should shine unto them." These statements are as true now as when Jesus and Paul uttered them, and in them are still to be found the chief obstacles to the triumph of the Gospel. Not caste and the slave trade, but the evil heart of unbelief departing from the living God; not Buddha or Confucius or Mohammed, but Satan, the enemy of God and man—this is still the Jibus that holds out against the Son of David, this still the Goliath whom He must meet and slay. And as the most obstinate difficulties, so the highest encouragements of the mission enterprise are the same to-day as at the beginning. It was the truest missionary instinct that led Judson, when some one wrote to him inquiring what were the prospects for the evangelization of Burmah, to reply, "Bright as the promises of God." The cause of missions will always be at its best when the "Go ye" and the "Lo, I am with you always" of Christ outbulks and outweighs every other encouragement in the esteem of its supporters. But while all this is true, it is true too that each field presents difficulties on the one hand, and sources of encouragement on the other, which are to some extent peculiar to itself. In these, not in geographical situation or climate or productions, lie the true differentia of mission lands; and of these we must have some right conception if we are to enter into intelligent and prayerful sympathy with missionaries, and not simply to feel a vague interest in missions. The writer hopes, therefore, that it may be to the purpose if in this month of May, when so many prayers will be put up for Siam and Laos, he speaks of "Some Hindrances and Helps in Evangelizing Laos Land."

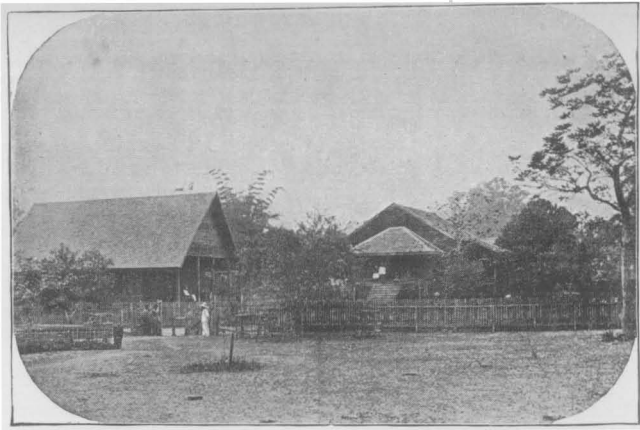
## HINDRANCES.

1. *Power of Custom.*—And, first, let him advert to the power of custom among the Laos as a hindrance to the progress of Christianity. If the world were to be divided as we sometimes divide the churches in our own land, into conservatives and radicals, the Orient would be set against the Occident. Custom has power in the West, it is true; on the other hand, “old fashioned” is more often than not a term of reproach, and the love of novelty is so great that the mere fact that a thing has long been done in a certain way is counted by many a sufficient reason for beginning to do it in some other fashion. The temper of the Orient is the opposite; there the customary is the sacred; the thing that hath been is that which shall be, and also the thing that ought to be. And in this respect the Laos are true Orientals. It is some time before the missionary can realize the force which this matter of custom exerts among them. He goes into a wayside temple; he seeks out the head priest and courteously salutes him; he is invited to seat himself upon the mat that is spread for him, and a pillow for his elbow, a jar of cool water and a cup, and a tray of the inevitable betel-nut are provided for his comfort and refreshment. After a few commonplaces on either side the real business of the hour is taken up, and that all the more eagerly because the presence of the foreign teacher has drawn every member of the monastery, every casual loiterer in the temple grounds, perhaps even a score or more of persons from the village, into earshot of the conversation. “Your reverence,” begins the missionary, “is a religious man; are you acquainted with that which is called the religion of the Lord Jesus?” The answer will probably be this: “Noble doctor, we have heard of this religion of the Lord Jesus, but we do not understand clearly what it is.” This the missionary feels is the very opportunity for which he has prepared himself. He has thought out his statement of Christianity; he has chosen his illustrations with great care; not only the terms he will employ, but the very tone and manner he will use; as not in the way of harsh and initiating polemic, but in that of calm but earnest reasoned appeal to heart and conscience, he sets the new system from heaven before the minds of those who know only the old that is of men. There is much to encourage him as he proceeds; there is earnest attention; the head priest interrupts now and then to ask a well-chosen question; not infrequently an auditor ejaculates under his breath that what the teacher says is true. The missionary ceases speaking, and awaits the reply of his fellow-teacher in the yellow robe. What will he pitch upon as the weak point in the argument? What will be the line of his attack? Listen: “Noble doctor, what you say is good; truly you speak to our hearts; but, *baw pen heet paw, hoy maa*” (these are not the footsteps of our fathers and mothers). *Missa est!* The assembly is dismissed. The old priest’s answer is conclusive to everybody except the missionary, and he departs wondering if it can really be that an argument so staunch has gone to pieces on a rock so small.

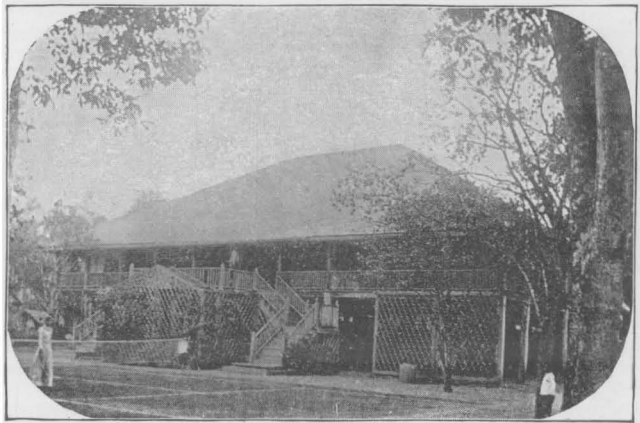
2. *Worship of Evil Spirits.*—While Siam is called and is a Buddhist country, yet along with Buddhism there flourishes everywhere, and especially among the Laos tribes, the worship of spirits. You may call them ghosts, demons, devils, genii, sprites, elves, or fairies. If you listen to the talk of the people you will at first think that now one and now another of these is what is meant by the ever-recurring word *phee*; but you will come at last to the sad conclusion that if you are to find an equivalent in English, it must be something not very different from “evil spirit.” For whether the *phee* in question be thought of as the soul of a dead man, or the presiding genius of a family, or the invisible guardian of some brook or cave, or the inferior deity who has special charge of some natural phenomena like rain or thunder, or some event in human life, such as the weaning of a child or the marriage of a maiden, it may become at any moment and on the slightest provocation a malignant foe. And therefore one of the main anxieties of a Laos man or woman is to keep on friendly terms with these invisible powers. It is only by degrees that the foreigner can come to understand how large a part of life this is for the people about him; for this devil cult has no temples and no priests except as every house, from the carved and gilded palace of the “Lord of Life” to the thatch-roofed bamboo cottage of his humblest subject, is such a temple, and every man and every woman a priest or priestess of this worship. Go where you will and when you will, in city or country, by river, through forest, to the caves of the mountains, across the smiling rice fields, in wet season or dry, at rice planting or harvest, at birth or death, at wedding or funeral, when contracts are signed, when houses are built, when journeys are undertaken, when sickness or storm or drouth befalls, and you will find in charm and spell and offering the tokens of the sway of this dark superstition as to the presence and activity of spirits. And just in that word superstition lies one chief element of the power of spirit worship as a hindrance to the acceptance of the Gospel. It is not merely that for a Laos man to change his religion will surely offend the spirits of his ancestors and provoke the enmity of all those demons who have in the past been pleased by his worship; it is not merely that the heart in which the missionary sows the seed of God’s Word is already preoccupied with a rank growth of weeds; but it is the peculiar character of this religion as a superstition which constitutes it an obstacle to the truth. An historical religion can be attacked in its history; a philosophical religion can be attacked in its philosophy; but how shall we attack a superstition? It is fighting with a ghost. We cut it in twain only to find that the impalpable substance of which it is made up closes behind the blade and suffers no harm. Not based on reason or fact, a superstition like this refuses to yield to reason or fact. And superstition embrutes men’s minds; it teaches them to count fact and fancy, truth and falsehood as of equal worth, and at last makes them incompetent to distinguish the one from the other. Much of what is believed by the people is so absurd that even they them-

selves, when the sun shines and all goes well with them, will make jokes about the spirits somewhat as the children of America do about the "brownies;" but let the night fall, let misfortune overtake them, and all doubts vanish. Ignorant of the laws of nature, knowing nothing of Providence, rebelling unconsciously against the Buddhist dogma that the experiences of this life are the resultant of conduct in some previous state of existence, the Laos finds in the activity of these spirits his easiest explanation of all the ills that overtake him. And thus this belief and worship roots itself in every event and relation of his life, and constitutes, like the idolatry prevalent in the Roman world in the first century, at once one chief difficulty in the way of his accepting the Gospel, and when he has accepted it, one chief source of temptation to apostasy.

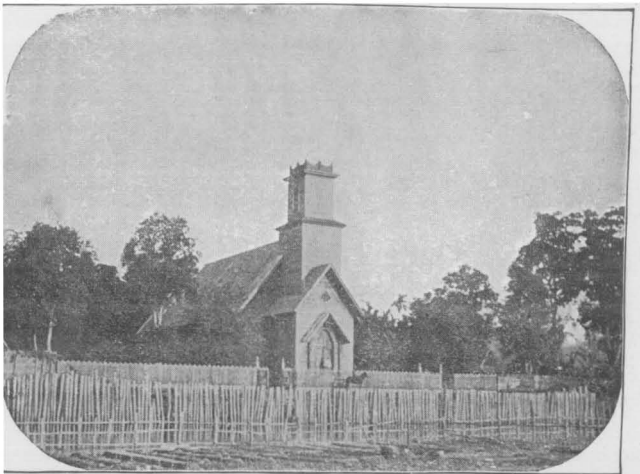
3. *Buddhism*.—Buddhism is in Siam and Laos the most obtrusive of all facts. The missionary, as he enters the mouth of the Meinam, gets at the same moment his first sight of the red flag with the white elephant flying over a frowning fort, and of the glittering roof and spires of a Buddhist temple; and every day he spends in the land through whose gate his steamer is passing will teach him more clearly the significance of the scene that lies before him. And, first of all, Buddhism bars the way to the entrance of the Gospel into men's hearts because it is a religion of self-righteousness. Buddhism has three keywords—misery, transmigration, merit—and the greatest of these, the one most often uttered, is merit. Existence is essentially wretched, but there is no escape from it; nothing can stop the endless revolution of the wheel of birth and death; all that can be done is to make future existence less wretched than the present; and this can be accomplished only by personal merit. What we are is the result of what we have done, and what we shall be depends upon what we are doing now—this is the short creed of the Buddhist. There lies before the writer some rough memoranda of a conversation with a brother of the King of Siam. He had read the Bible, he said, in English and in Siamese, and always kept it by him. He admired much that was in it; he believed Christ to have been a good, wise, far-seeing man, and a great teacher, though not divine; he regarded Christianity and Buddhism as far superior to Mohammedanism, because the former appeal, as the latter does not, to directly religious motives; but there was one thing in Christianity that he could never be brought to believe—it is that there can be any way of escape from the consequences of our own actions. "There can be no Saviour," said he, "except as every man can save himself by doing good deeds. If any man can believe Christianity, he will no doubt be happy. I would be glad if I could believe it myself; but I and all the higher classes of Siam hold firmly to the belief that every man must receive according to his deeds. We cannot believe that God can be bribed to release any one from his responsibility." And in deference to this conviction the Siamese have made a vast investment in what they regard as works of merit. They have covered their land with temples and pagodas



**CHAPEL AND DISPENSARY.**



**MISSION PREMISES, CHIENG MAI.**



**MISSION CHURCH, CHIENG MAI, LAOS COUNTRY.**

and images of Buddha. More than half the men in the kingdom have spent some years at least in the priesthood. Not a household but has furnished one or more sons to the monastery ; not a woman but contributes to the daily support of the priests, and spends her treasured coins for gold leaf to make the idols splendid. It has not been enough to supply cities and villages with temples more plentifully than those of our own land are with churches ; the very hilltops must be crowned with pagodas and splendid flights of stairs built to make access to them easy ; the caverns of the mountains must be sought out and turned into temples for Lord Gautama. No nation under heaven can better than these Siamese Buddhists sympathize with Paul as he catalogues his grounds of confidence in the flesh, and his works of righteousness which he had done ; and none knows better what it costs to say with him, what every one must say who becomes a Christian, " But what things were gain to me, these I counted loss for Christ."

#### HELPS.

1. *Religious Toleration.*—But over against these hindrances to the progress of missions in Siam and Laos there are some helps that do not exist, or do not exist to the same extent, in other fields. And, first, there is entire religious toleration, and that by law. The very prince whose views were quoted above began the interview in which he gave utterance to them by informing his missionary callers that he had just returned from a visit to Lakawn, a principal city of the Laos provinces, and that while there he had purchased and now wished to present to the mission a site for a mission station in that place. The same man afterward paid to the writer as mission treasurer the sum of two thousand rupees, a gift from his royal brother for the purpose of erecting a dispensary in this same city of Lakawn ; and it was just this encouragement and help from the highest in the land that led to the establishment there of what has since become a flourishing station, with churches, schools, and hospital. And this only illustrates what for many years has been the attitude of the ruling classes toward the efforts of the missionaries on their educational and medical sides. There are few incidents of modern missions that more strikingly exhibit the providential guidance of God than the oft-told story which reveals to us the fountain-head of this tolerance in the influence of a missionary over the future King of Siam, then a refugee in a Buddhist monastery from the hatred of a usurper. It is because in 1845 Rev. Jesse Caswell became tutor to Prince Chow Ta Mongkut, that from the time of the latter's accession to the throne, six years later, the missionaries have enjoyed increasing liberty to preach and teach, acquire property, open schools and hospitals, and make converts. The one serious exception occurred in 1869, when the then King of Chieng Mai (the most important of the Laos provinces) put two native Christians to death. But the persecutor's hand was stayed by his own death, and in 1878 the King of Siam issued his proclamation of

religious liberty for the Laos States, and to-day the missionaries are as free to prosecute their work as ministers are at home.

2. *Position of Woman.*—Along with religious toleration, the position of woman in Siam, and particularly Laos, deserves to be mentioned as one of the conditions favorable to the success of missions. There is perhaps no heathen land where women occupy a better position than in the Laos States. Monogamy is the rule among the common people. There are no harems or zenanas. The women wear no veils. They are to be seen everywhere—at their homes, on the streets, in the fields, keeping stalls in the markets, worshipping at the temples. The missionary may address them as freely as he does their husbands, sons, and brothers. Though Buddhism makes no provision for the education of girls, no prejudice is felt against allowing them to attend mission schools, and the Church in Chieng Mai has more than once availed itself of the talents of her native Phœbes and Priscillas, sending them out two and two into the villages to teach the women and children especially, but the men too as they had opportunity.

3. *Spirit-worship Driving People to Christ.*—Buddhism has its weak points ; it has even rendered some services to Christianity. Its false cosmogony is easily shown to be false ; it was the prediction by Dr. McGilvary of the exact day and hour of a coming eclipse that attracted the attention of the man who became the first convert of the Laos mission. The monasteries and temple schools have made the men a nation of readers, into whose hands Christian books may be put. The burden of maintaining the great hosts of priests in idleness, coupled with the dissolute lives led by some of them, has here and there disgusted a community with the ancient faith. The elaborate system of merit making fails to satisfy the consciences of the really earnest ; the vanishing prospect of some time attaining in Nirvana escape from the weary round of birth and death sometimes appears as mere heartless mockery ; and thus a man here and a woman there is prepared to welcome the proclamation of a Saviour, and eternal life through Him. And yet, when abatement has been made for all these things, Buddhism must still be pronounced one of Satan's masterpieces for deluding men's souls. But the writer is inclined to raise the question whether in spirit worship, as in the phenomenon of possession by demons in the days of our Lord, the wily Prince of Darkness has not overreached himself. For the worship of evil spirits is wholly a religion of fear. It brings no salve to the conscience ; it makes no ground for self-righteousness ; it offers no hope for the future, not even such hope as Buddhism gives. "What do you do when any one dies?" the writer once asked of a group of Moo Surs, a mountain tribe whose only religion is spirit worship. "We cry and put him in the ground," was the answer. This faith contains no single element of hope or comfort for this life or the life to come. Incantations, charms, offerings, pilgrimages serve but one end—they make the spirits propitious for the moment, and that is all. We



have heard our grandparents talk of a "dark day," when the sun seemed to shine through an inky haze. Every day is a dark day for the adherents of this superstition. They live under a pall of dread, and he who offers them a way of escape from this bondage is likely to have earnest listeners. Think what the Christian doctrine of God's providential care must be to such. And, as matter of fact, a large number of those who make up the Laos church have been driven to the missionaries by this very superstition. For in Siam, as everywhere, belief in spirits leads to belief in witches. The Laos man whose child has become suddenly ill, or whose buffalo has fallen into a pit, has a short and easy method of reasoning. "This has befallen me because the spirits are angry with me. But why should the spirits be angry with me, who have taken such pains to appease them? Must not some witch have set them upon me?" And who is the witch? Alas for his enemy, if he has one! Alas for his neighbors, if he has no enemy! For his suspicion of witchcraft once aroused will soon light on some hint of the witch, and forthwith the accusation is uttered. A jury of the village elders is impanelled to hear his complaint; but the jury is as superstitious as the plaintiff, and the verdict will generally be guilty. And what will be the penalty incurred by the innocent victim of this accusation? He will be driven from the village, his house will be pulled down, his garden rooted up. And where shall he go? There are cities in Laos land wholly inhabited by such supposed witches, who have been herded together as though they were lepers. But some hundreds at least have gone to the missionaries for help. They have heard that the missionaries are not afraid of spirits; at any rate, the missionaries are foreigners, and a refuge may be found with them; and so they have come under the power of Gospel truth, and found Him who was manifested to destroy the works of the devil.

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### THE NEGRO AS A MISSIONARY.\*

BY THE REV. J. R. BRIDGES, SALEM, VA.

William H. Sheppard, the subject of this sketch, was born in 1865 at Waynesborough, Va. He grew up after the manner of his race, not much cumbered by cares or clothes. A pious lady said to him when a boy, "I have been praying that God may make you a Christian and send you to Africa." This boy is now a man who, after a strange experience in Africa, has been speaking to crowded houses, capturing all by his eloquence, fund of humor, and histrionic qualities. At the age of sixteen years he studied for four years at Hampton, Va., and then spent three years at the Colored Theological Seminary at Tuscaloosa, Ala., under the

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\* The following is a brief sketch of a most remarkable colored man, who spent some time speaking through the South, and at the last meeting of the Synod of Virginia received a most enthusiastic hearing.

control of the Southern Presbyterian Church. He spent two years in Atlanta, Ga., in charge of a church, but his success was so poor that the committee under whom he was working hesitated to recommend him to the foreign work, when he proposed to accompany the late Rev. S. A. Lapsley to Congo Free State.

The Foreign Missionary Committee at Nashville, Tenn., under the guidance of the Spirit sent him, however, and February 26th, 1890, he and Lapsley sailed from New York for Africa. One was the son of an Alabama jurist, a fine type of the ante-bellum South, the other the son of an enslaved race, yet they proved kindred spirits in the Lord. Landing at Matadi, on the Congo River, and going by Stanley Pool, they reached Luebo, 1000 miles from the coast, where they established a station. Many are the incidents related of Lapsley once preaching so tenderly concerning God's love for men that the women said, "If the Bakete women knew your God, they would sing to Him;" or at another time, awakened at midnight by a weeping mother, who begged him to take her dying child in his arms and "tell your God about him;" or at another time, buying from slave-traders a little girl whose mother they had slain and eaten, and had also compelled the child to feed upon her mother's flesh. At times their position was one of peril, but by using the African telegraph system they escaped. This system consists of two oblong bells welded together, which being struck with a stick produce certain notes, each meaning a certain thing. Every canoe in passing must report at each village, else these bells are sounded and the next village is notified to look out. Once word was brought that the Mechoka, a fierce tribe, would come at night and destroy the missionaries. Instantly the missionaries had the alarm sounded, and this message went from village to village. "The Mechoka are coming to destroy the missionaries." Armed bands came running in from every quarter, but the enemy, taking the alarm, had fled.

While in Luebo Lapsley met some natives of fine form, high insteps, broad foreheads, and tall figures. Upon inquiry he found that they belonged to the Bakuba tribe, a people under the great King Lukenga, who, driving out all other tribes, now inhabited the most desirable region in the interior, into which no foreigner had ever entered, as the penalty was death to the foreigner and destruction to the village showing the road.

The traders and Belgian officials for nine years, and even the king of Belgium, had tried through presents to gain an entrance, but in vain. These two brave men, feeling called of God to the work, made necessary preparations. While Lapsley was at Stanley Pool forwarding the goods, Shepard, Jacob-like, made savory messes, with which he enticed the passing Bakubas, and thus, while eating with them, he learned many words of their language. Lapsley died suddenly at Underhill, a station at the foot of the Livingstone Cataracts, and the news of his death fell like a thunderclap upon the station at Luebo.

Sheppard now regarded the contemplated work as a legacy from his departed friend, and it is a striking proof of the heroic faith of the man that, though alone in Africa, deprived of the man upon whom he had always leaned, he started the following day on his perilous journey. Out of forty only eight men and a small boy responded to his call for men whose hearts were strong. When he reached the first Bakuba village he was royally entertained, but no one would point out the road farther on. They agreed that his servant should go with a trading party to the next market-town for eggs. This man returning guided him to the next village, where he was kindly received, but the people were publicly warned against showing the foreigner the road upon the pain of death. Again he managed to get permission for his man to go to the next town for eggs, and thus reached the next village. Here he was in a quandary. The egg-game would not work, for they offered to supply his wants at home. In his efforts at cornering the home market he performed wonders at egg-eating, managing to dispose of thirty eggs at one meal; the eggs, however, were small and he was hungry and desperate. While seeking in the woods Divine guidance, three women came from a village ahead. When they returned home he quietly followed and reached another stage on his journey.

He had now been on the road thirty days, losing it often and often unable to travel at all. At M'Boma he remained one month, unable to advance or to go back, as the rains had washed away his marks. Finally three ivory traders on their way to Lukenga's capital passed by. Sheppard sent his headman to follow them at a distance and to mark the cross-roads, he with the caravan following behind. Through five villages they passed, and finally reached Bechebing, 40 miles from the capital. The traders, giving them the slip, reported at the capital that a foreigner was on the road. In the mean time the people of the village refused to receive him for fear of their own destruction. That night he spent in the woods, and the next day the king's son, N'toinzadi, with fifty warriors came to bring the villagers and the foreigner to the king to be beheaded. They seized the people, put ropes around their necks, and then seized Sheppard's men. Sheppard sat on a stool praying and not knowing when his turn would come. In despair he called to the leader in the Bakuba tongue, and assured him that he alone was to be blamed. "You speak my language," said the prince. "Yes." "And you have come this journey without a guide?" "Yes." "But did you not know all these paths years ago?" "No; this is my first trip." He then consulted with his men, and coming back said, "Remain here till I return from my father."

The villagers were released on parole, and for three days he waited in anxiety and prayer, not knowing whether the issue would be life or death. The villagers passed him with averted faces, as if blaming him for their threatened ruin, and he imagined that he could read reproaches in his own men's eyes. In the mean time the king had consulted his wise men, who

decided that Sheppard was PO Pay M'Cobba, who reigned before Lukenga, and that he had passed into the body of Sheppard. The prince and other nobles were sent to bring this resurrected ancestor to the capital. On their way to the capital Sheppard was received with marked honor and free-will offerings of sheep and goats. Reaching the capital, they were put in houses different from any they had seen in Africa. Each house had an attic, in which corn and ivory were stored. It was surrounded by double fences ten feet high. In the house were carved bedsteads, tables, clothes-racks, and mats. The city was laid off in squares separated by broad streets.

Three days he remained in the house, while hundreds crowded the yard. The fourth day the king received him in the great square. Escorted by four princes, he passed through thousands of children, some rolling hoops and others running ahead playing leap-frog.

On the public square a large circle had been formed of blanket cloth with leopard skins for a carpet, and there he found the aged sister of the king, his Majesty with seven hundred wives, which number, however, did not represent the full complement. The king was borne by stalwart men. He was dressed in blue robes trimmed with cowries and beads, and his crown was ornamented with blue and white beads surmounted by a white tassel. Around his neck and legs were small brass rings. He presented Sheppard with a knife which had been handed down through the reign of seven Lukengas, and upon the butt end is a seal, which has been the death-warrant of many thousand lives. The king is nearly seventy-five years old. He will be succeeded by his eldest son, who lives in his own house, never to be seen by any one till he ascends the throne. Between the heir-apparent and Mr. Sheppard pleasant messages have been exchanged. The king has granted him land, houses, and stock, and given him permission to labor among his people.

Mr. Sheppard, in an interview with the king, endeavored to convince him that he was not PO Pay M'Cobba, but the king only smiled pleasantly. The civilization of this country is far beyond any yet found in the heart of Africa. Their code of laws is simple, clear, and rigidly enforced. Polygamy is prohibited except in the royal family. Adultery and fornication are punished by death. Gambling or drunkenness entails slavery upon the man's family. No loud noises are permitted after a certain hour at night. A thief confessing is fined, but denying, he must submit to the ordeal by poison. Every third day is a day of rest from labor. Dancing consists of a movement with music, one standing behind the other, no one touching the other. They dress in flowing robes made of native cloth. They are very particular about their personal appearance. Said a native, "Sheppard, you have no knife." "Yes, why do you say so?" "Because your finger-nails are dirty." They only believe in an evil principle that brings storms and death. Slaves are slain to accompany their dead to the spirit-land. One thousand slaves were buried with the king's mother.

Mr. Sheppard obtained liberty to leave after promising to return in twelve moons. While in London he delivered a lecture in Exeter Hall, and was made a Fellow of the Royal Geographical Society, an honor conferred upon Mr. Stanley when he returned from Africa. A Fellow of the Royal Geographical Society, evolved from a Virginia negro through the power of Almighty Grace, is our hero.

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## ON IDOLATRY. "THOU SHALT NOT—"

BY THE LATE REV. SAMUEL MATEER, OF TRAVANCORE, INDIA.

Among the Ten Commandments uttered amid thunders and lightnings and awe-inspiring signs by Jehovah Himself from Mount Sinai, and engraven by His own finger on tables of stone as of perpetual obligation on all mankind, the second commandment is very full and express and particular. Its importance is thus evident, and the design that the injunction should not be violated, as if the fact that men would in every possible way seek to infringe or evade it was present to the Divine mind, which, no doubt, it was.

The first commandment refers to the object of worship—none other but the true and living God, the same who chose the Israelites and revealed Himself to them as His peculiar people for the preservation of His revealed truth and the ultimate enlightenment of the nations, and who brought them up out of the land of Egypt and established them in the Holy Land. The second refers to the manner of worship : *it must not be* through images or visible representations of any kind or under any form. Idolatry denotes the worship of the Deity in a visible form, whether intended to represent the true God or false divinities. The meaning is so plain that Roman Catholics habitually omit this in all catechisms and summaries of doctrine, and to help them in so doing, they do not count it in the number ten, but divide the last commandment into two to make up the total of the Ten Words spoken of in Scripture. But in India we can refer them to the ancient colony of Jews in Cochin as authorities for a genuine copy of the Law, for as God committed the New Testament to the keeping of the Christian Church, so He committed His oracles of the Old Testament to the guardianship of the Jews, who also have been faithful to their trust, as testified by our Lord and His apostles ; and our preachers sometimes relate to the Romanists a story of an image of St. Anthony and that of one of the Hindu gods made out of the same piece of timber and regarded by the carpenters as elder and younger brothers. Roman Catholics therefore are unable to join us in open-air discussions against Hinduism, for they are at once confounded by being charged with their image-worship.

Idolatry does not signify merely the worship of a material image as itself a living and powerful god, though even that is done by ignorant

millions of the common people in India. There is a ceremony of consecration by which the gods are invited to take up their abode and inhabit the image. In Travancore the eyes of the image are sometimes opened by painting in the pupil on the background left by the workmen. There are some images, as the Sálagrám, a fossil shell found in rivers, which are supposed not to require consecration, being of themselves inherently the habitation of the indwelling deity without its being put in by any consecration ceremony. But few Hindus think of the consecration or distinguish between the image and the spiritual being represented by it. Indeed, the pantheism of India, which deifies the universe, regards all things as God and God as all, and declares the highest attainment of spiritual wisdom to consist in a poor, miserable, naked, half-civilized man's coming to say, "I am God." The idol is practically worshipped as itself God. It is bathed with water or milk, and anointed with oil, and carried to the sea or a river in state procession for a bath. This is one of the great periodical ceremonies in Hindu temples. The image is cooled in the hot season by water in a pot hung over it and dripping constantly upon it. It is clothed, and fed, and fanned, and regaled with the sweet scent of flowers and sandalwood. It is married, put to sleep, wakened in the morning by the blowing of the shell trumpet. Female images are said to be at times defiled; others catch cold and are sick or benumbed by enchantment. At Madura one opened the left eye to look in displeasure on a Mohammedan. And when the idol has shown itself disgracefully careless of the prayers and ungrateful for the offerings of the worshippers, it is beaten, contemptuously sat upon, broken up, or cast away. A man in Travancore erected a small temple on government land without leave. He was ordered to remove it, and delaying, a fine of a hundred rupees was imposed. He destroyed the whole, exclaiming, "What is the use of worshipping dumb idols that cannot help me in my time of need?" In the apprehension of the people in general the idols are real deities. They occupy the place of God and receive all the homage and honor He justly claims.

What said Rajah Rammohun Roy, a distinguished Hindu reformer? "Many Europeans feel a wish to palliate and soften the features of Hindu idolatry, and are inclined to inculcate that all objects of worship are considered by their votaries as emblematical representations of the Supreme Divinity. The truth is the Hindus of the present day have no such views of the subject, but firmly believe in the real existence of innumerable gods and goddesses who possess in their own departments full and independent power, and to propitiate them, and not the true God, are temples erected and ceremonies performed."

Only by the statements of the worshippers themselves can we ascertain whether the material idols themselves are worshipped or not. Some years ago a stone idol, a Sálagrám, was the subject of litigation in a court in Calcutta, and the judge consulted his Brahman interpreter and the Brah-

man agent of the plaintiff whether the idol could not be brought into the court for identification. They answered that it could not be brought inside the court-house because matting is regarded as a conductor of ceremonial pollution, but it might be brought into the corridor of the building, which was done.

A great indignation meeting, however, was held by the Hindus of Calcutta, about ten thousand being present, headed by their leading priests and scholars. A distinguished Pundit addressed the meeting. "An idol," said he, "which was worshipped with all their heart, mind, and strength had been polluted. An object of worship was always kept in a sacred place, and for it to be moved into a court of justice was worse than sacrilege."

The next speaker said : "The God of heaven is an object of worship. He is the creator, preserver, and destroyer of things on earth, and now it occurs for the first time in the annals of British Indian history that a creature of the earth could order about a god of heaven as he liked. It was, therefore, their duty to take steps to prevent a recurrence of such sacrilege." Here it is distinctly assumed that the idol itself is identical with the God of heaven, not a mere memorial or sign of His presence.

The natural desire of man is to see God—to walk by sight rather than by faith. To such it may seem desirable to have an image, an emblem, a reminder of God constantly before them to guide and help their conception of God, a visible symbol representing an invisible power. This might seem to some men a reasonable expedient as a first step to the knowledge of God. The Parsees now claim to be Theists, notwithstanding their worship of fire and the sun, taking these as the noblest emblems of Almighty God. The Israelites, when they worshipped the golden calf, said, "*These be Thy gods (Elohim) which brought Thee up out of the land of Egypt. To-morrow shall be a feast to Jehovah.*" So also Jeroboam, 1 Kings 12 : 28. The Romanists tell us they only give an inferior worship to their images of the Virgin and saints. The Hindus perhaps had the idea in their mind of representing great power by the four arms of Vishnu and the sixteen of Siva and other representations.

But this is the very thing absolutely prohibited by God—any attempt to give men the knowledge of God by images or visible representations. It is emphatically forbidden in the Word of God, both in the Old and New Testaments. It is condemned by practice and precept, by prohibition and threatening. To bow adoringly to any image is a plain violation of God's law. It is not acceptable worship, but unbelief and disobedience. It is abomination and an insult to the living God. He is jealous of any attempt to worship Himself by any medium. "God is a spirit, and they that worship Him must worship in spirit and truth." However expedient and desirable it may seem to men to use images and pictures in divine worship, Scripture is the only standard and authority upon the subject. In the Word of God there is much about idolatry, and it is condemned and depre-

cated and rebuked with all the argument and scorn and vehemence of which human language is capable.

*Idol worship does not* as a matter of fact and experience *aid men* in the worship of God. It is unprofitable and useless. It does not remind the Hindus of God their Creator, Father, and Ruler, nor supply any aid or incitement to moral excellence and virtue.

"To whom will ye liken God, or what likeness will ye compare unto Him?" "We ought not to think that the Godhead is like unto gold or silver or stone graven by art and device of man." It is impossible to convey any conception of God by an image of anything in heaven or earth or under the earth. On the contrary, idols are deceptive, and convey false and ruinous ideas of God. "Thou thoughtest that I was altogether such an one as thyself." The idea of God is obscured and degraded. Such gods have been compared to the Brocken spectre seen at dawn on one of the mountains in Germany, but the magnified and distorted shadows of the people themselves, human frailties and passions and virtues projected and magnified upon the heavens. These gods are simply immortal men. The stories told in the vile mythology of India about the crimes of their gods and the depraving legends of their amours are derogatory to God, dishonoring to His perfections, and virtually a blasphemy of the Divine Being, who cannot lie and is of purer eyes than to look upon iniquity. The votaries of such gods "feed upon ashes, a deceived heart has led them astray." "They that worship idols are like unto them." Men will imitate the character of the gods they worship. Indeed, according to the highest teaching of Hindu sages, idols are not worshipped for anything but temporal benefits and prosperity. We are accustomed to appeal to the Hindus when some attempt to defend idolatry—Do these idols lead you to God? Do they aid you in virtue? Are your people godly, truthful, righteous, chaste, good? We appeal to their own consciences as to the general character of those who worship idols, and the abominable fables related of their gods, and can boldly compare all this with the history of Jesus Christ and the character inculcated in Holy Scripture and exemplified in the native Christians around them.

Take again the testimony of the learned and enlightened Rajah Ram-mohun Roy. He says: "Idolatry, as now practised by our countrymen, must be looked upon with great horror by common sense as leading directly to immorality and destructive of social comforts. For every Hindu who devotes himself to this absurd worship constructs for that purpose a couple of male and female idols, sometimes indecent in form, as representatives of his favorite deities. He is taught and enjoined from his infancy to contemplate and repeat the history of these as well as their fellow deities, though the actions ascribed to them be only a continued series of debauchery, sensuality, falsehood, ingratitude, breach of trust, and treachery to friends. There can be but one opinion respecting the moral character to be expected of a person who has been brought up with sentiments of



reverence to such beings, who refreshes his memory relative to them almost every day, and who has been persuaded to believe that a repetition of the holy name of one of these deities, or a trifling present to his image or to his devotees, is sufficient not only to purify and free him from all crimes whatsoever, but to procure for him future beatitude."

Idolatry invariably degrades, belittles, and corrupts the mind. The worshippers as well as the images have eyes, but they see not; ears, but they hear not. An elaborate and debasing ceremonialism takes the place of spiritual religion. In the earliest of the Hindu Vedas we seem to find something of a monotheistic faith, and there is no mention of idols. Then came the worship of the elements, then of the deities supposed to preside over the powers of air, fire, water, and earth, then the worship of innumerable gods, and within the last thousand years the wicked and monstrous fables, the elaborate ritual, the cruel asceticism, the outward meritorious ceremonies of the Puranas and popular Hinduism, down to the worship of the cow and monkeys and snakes, of the mint and the linga—yea, of the meanest objects in creation. Monotheism is utterly lost in the multitude of divinities. It was by such degrees that the Hindus "changed the glory of the incorruptible God for the likeness of an image of corruptible man and of birds and four-footed beasts and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness." As Matthew Henry says: "Whoever thinks one God too little will find two too many, and yet hundreds not enough." Truly, their sorrows are multiplied that hasten after another God. Idolatry is utterly useless for the purpose for which it is now defended, as leading men's minds to God and His service.

Again, idolatry is not only an insufficient system of worship, but the Word of God declares that *it is injurious*; it is rebellion, high treason against the Divine authority. It springs from disobedience and rejection of God. The genesis of idolatry is sin in the heart.

Whatever theories may be held as to the lower animals (and the theory of evolution is far from being proved), we know from Divine revelation that men at first knew God, but fell. "Since the creation of the world God's everlasting power and divinity are clearly seen, being perceived by the things that are made, that they may be *without excuse*. Because that, knowing God, they glorified Him not as God, neither gave thanks. They exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator." Men shut their eyes to the light they had. They "refused to have God in their knowledge." They were not willing that He should be King, should be a spirit and worshipped in spirit and in truth. Judged by their own natural light they are to blame. Like the rich man who hinted that the Scriptures were not enough for the salvation of his brethren without some one rising from the dead and becoming visible to their sight; like the Israelites who cried, "Make us gods that they may go before us," the frequent demand of the heathen is for a material vision of God. Show us God. Let us look at Him with

our eyes and not be troubled to exercise faith in an invisible being and to exercise our hearts in spiritual meditation and loving communion.

Hence it is that the living God is the one being whom Hindus do not worship. There is not a single temple in the whole of India to the one God. The heart that feels not the want of the living God as its proper nutriment will feed on the ashes of idolatry. Men will worship secondary causes instead of the great First Cause, the Author and Giver of all good. The fisher, we read in Hab. 1 : 16, "sacrificeth unto his net and burneth incense unto his drag, because by them his portion is fat and his meat plenteous." So in India the implements of war, learning, arts, and agriculture are worshipped annually—the sword of the warrior, the tools of the artisan, the books and pens of the scholar, the almanac and account-books of the merchant. We have known Christian officers in India lend their swords and subscribe toward the cost of these ceremonies. Distrust in God and His power and grace, and reliance on the creature, are at the bottom of idolatry. "When one god is asleep another can help us," they say, "but as for you who worship but one God, when He is asleep, there is none to help you." "One god is good for one thing, another for other things," is their doctrine. The omniscience of God is hidden from them. "Can you tell us of a god whom we can worship in the house without travelling so far and getting so fatigued?" The worship of the sun or the moon is declared by Job to be a denial of the God that is above, to whom we owe life and breath and all things. We are, therefore, specially anxious, in these days, to show the Hindus not only the folly and uselessness of idolatry, but to awake their consciences to a sense of its sinfulness and criminality before God.

Idolatry is a great sin against the majesty of the God of heaven, and is so spoken of in Scripture. Godly men would rather lose their life than yield to it. "We have no need," said the three godly Jews to the king of Babylon, "to answer thee in this matter. Be it known unto thee, O king, that we will not serve thy gods nor worship the golden image which thou hast set up." The early Christian martyrs were asked but to cast a pinch of incense into the fire before the image, but would rather die than do so. Were they right? Certainly—rather die than deny the God that made us and loves us and redeemed us by his dear Son Jesus Christ.

Therefore it is that God has so often and so warmly declared His displeasure against idolatry. God must rule the universe, there is no other way possible. God is love, but He must love righteousness and hate iniquity. "My glory will I not give to another, nor My praise to graven images." He cannot transfer His supremacy to another, else the world would perish, righteousness would perish. No sin is more offensive to God than thus to rob Him of His glory and give that glory to the finite creature. He is provoked to wrath by the rejection of Himself and perversion of His gifts to evil. "My bread which I gave, the fine flour and

oil and honey wherewith I fed thee, thou did set before the images for a sweet savor." "I gave Israel the corn and the wine and the oil, and multiplied unto her silver and gold, which they used for Baal." "The idol is a shameful thing." "It is an abomination to the Lord, an iniquity which shall be visited upon the third and fourth generation of them that hate Him." It is ingratitude, contempt, and rejection of God's rule and dominion.

The Israelites were ordered to destroy all images and not to intermarry with idolaters. Idolatry in the nation was to be punished with death, and three thousand were slain for the worship of the golden calf. "If ye shall go and serve other gods and worship them, then will I cut off Israel out of the land which I have given them." For their idolatry and crimes the Canaanites were destroyed from the face of the earth. The Jews themselves suffered many national disasters, and ultimately a long captivity as a punishment for their idolatry.

Again, idolatry is in Scripture *classed with the grossest sins*, as one of them and leading to them. Neglect or abandonment of God must lead to sin. It is a fruitful source of superstition and vice. "Images," said Augustine, "are of more force to pervert the soul than to instruct it." The gods that men invent are suited to their taste—

"Gods changeful, passionate, unjust,  
Whose attributes are rage, revenge, and lust."

Gods not abhorring sin and easily pardoning vice, pleased with an external ritual without the veneration of the heart, under the power of their worshippers by their offerings and incantations. None of the Hindu deities represent any virtue.

Fearful cruelty and crimes which it is a shame even to speak of usually accompany idolatry. Its chief seats have always been cesspools of immorality and vice, and its allurements sensual pleasure. Missionaries are often at a disadvantage because they are unable to explain to a general audience the horrors of evil with which they are acquainted. In India almost every large temple has numerous priestesses engaged in vice, religious courtesans. These are spoken of as the servants and the wives of the god. We have known a melancholy case of a young woman who had been for some time under Christian instruction, but became irregular in attendance, and, when asked the cause, confessed that she was about to become the twenty-first wife of the god Bhuthanatha—"the wife of a stone," said she; "that is, the wife of anybody that wishes. Who can help me," she mourned; "it is settled by the gods, and I must submit to my fate."

It is all this indulgence in sensuality and pleasure that attracts and retains the worshippers, as it did the Israelites formerly. Idolatry exercises no restraint on vice, but rather encourages it. "In heathenism we can do as we like," some tell us, "but if we become Christians we must keep the ten commandments." The very carvings on temples and idol cars are

often abominable, obscene, and bestial. From idolatry sprang human sacrifices, formerly practised in India, the hook swinging, not yet effectually put down by government, and other sanguinary rites, widow burning and throwing of children into the idolized Ganges, weary penances, and toilsome pilgrimages. From idolatry and its distrust of Almighty God springs the resort to evil spirits for pretended divination, sorcery, magical arts, and demoniac possession. In the Tamil tractate Subhradipam, written by a native Christian, an argument against Hinduism is adduced from the fearful imprecations and magical charms and rites sanctioned by it for the destruction of enemies. Hence sorcery as well as sensual lusts are usually associated with idolatry in Scripture. "The works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings, and such like, of which I forewarn you that they which practise such things *shall not inherit* the kingdom of God."

Lastly, it is but reasonable, as it is certainly scriptural, to declare that idolatry is *fatal to the souls* of men. The Word of God declares the future punishment of idolaters. Everywhere in Holy Scripture it is spoken of as destructive to the souls of men. We must either give up the inspiration of the Word or accept the lost condition of the world. God says that men are perishing, and there is but one way of salvation for them. "This is life eternal, to know God," and men do not care to know God or to retain Him in their knowledge. What multitudes have within the last century heard the preaching of the Gospel and rejected it! Idolaters are under the "power of Satan," and many expressly worship devils as more prudent and profitable and more urgently necessary than the worship of God.

We read in Rev. 9 : 20 of those who "repented not of the works of their hands, that they should not worship devils, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which neither see, nor hear, nor walk." So idolaters need to repent of this sin, and few do so.

Observe the connection in 1 Thess. 1 : 9, 10 between idolatry and the wrath to come, from which Jesus had delivered the Thessalonian converts, "Ye turned unto God from idols to serve a living and true God, and to wait for His Son from heaven, even Jesus, who delivereth us from the wrath to come."

See also Rev. 21 : 8, "For the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone, which is the second death."

Thus if we accept the *testimony of Holy Scripture*, and view idolatry in the light in which we are told God views it, we cannot rest with the poor, cold, feeble, inadequate argument for missions that some are now resorting to, that the heathen must somehow be saved by the mercy of God, but

we should add to their happiness and spiritual privileges by sending them the Gospel. That principle is one of mere philanthropy. No! They are living in sin, and to a great extent, in India at least, knowingly and wilfully, against the law written in their hearts and consciences, in the love of sin. They are responsible and guilty. They have such acquaintance with duty as is essential to accountability. They cling to heathenism even after hearing of God. They need therefore the Gospel of Jesus Christ, and not only from love to our Blessed Saviour and from obedience to Him, but from love and compassion to millions of perishing souls, should we send the Gospel to rescue them from their misery and danger. May God prosper the glorious work!

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## RAILROADS IN TURKEY.

BY REV. DR. HENRY H. JESSUP, BEIRUT, SYRIA.

It is well known that the present ruler of Turkey, His Imperial Majesty the Sultan Abdul Hamid Khan, is in favor of the material improvement of the Empire. He is a friend of railroads and wagon roads, and more has been done during the eighteen years of his reign in this direction than in all preceding reigns.

The accompanying sketch map has been prepared to show the various railways already built, and others under construction and proposed.

I. The Jaffa-Jerusalem Railroad, about 50 miles long, of standard gauge, constructed by a French company. This is eminently a sentimental railway, as it can hardly be expected to pay dividends to the stockholders. It may pay the employés and running expenses, and thus be saved from collapse. The tourist and pilgrim seasons are short, and during the greater part of the year it resembles the railways to the American mountain summer resorts during the winter. The last Arabic official journals just received from Beirut deny that this railway has been purchased by the Rothschilds, but add the somewhat remarkable news that the French company have asked permission from the Sultan to extend the road to the Dead Sea and Jericho. As Jerusalem is 2600 feet above the sea-level, and the Dead Sea is 1300 feet below it, there is a descent of 3900 feet in about 18 miles. A Swiss cog-wheel road could be built without difficulty in these days of engineering triumphs, but the question arises *cui bono?* The few hundreds or even thousands of poor pilgrims who go down to Jericho and the Jordan annually would never compensate the company even for running expenses, especially as the majority of the Russian pilgrims, in their superstitious devotion, come to Palestine with a vow that they will *walk* all the way from Jaffa to Jerusalem, to Jordan, Bethlehem, Nazareth, and back to Jaffa. The Dead Sea, with its salt and bitter waters,

would seem, in a poetical sense, to be an appropriate place to "end" a railway which is said to be already a financial failure.

The Sultan has recently annexed to the Turkish Empire the district of Kir Moab (Kerak), southeast of the Dead Sea, where the sheikhs of the Majella Arabs have so long defied the government and levied blackmail upon travellers. A wagon road has been surveyed from Kerak to the Mezraa, on the southeast shore of the Dead Sea, and a steam launch is said to be prepared to run between the northern shore and Mezraa. As a military convenience to the Turkish garrison holding Kerak, this is a wise arrangement, but hardly enough to give business to the Jericho extension of the Jerusalem Railway.

A far more encouraging piece of news comes by the last Arabic journals of October 16th from Beirut, that the Jaffa Railway Company have asked of the Sultan a "concession" for building a breakwater and harbor at Jaffa. No tourist to Palestine can ever forget the perils of landing at Jaffa. It is proposed to build a stone breakwater enclosing a port large enough to admit steamers, and to extend the railway to the harbor.

II. The Haifa-Damascus Railway. A firman was given some years since to a native Syrian for the construction of a railway, standard gauge, from Haifa, under Mount Carmel, through the plain of Esdraelon south of Nazareth, *via* Jezreel and Bethshan to the Jordan south of the Sea of Galilee, thence northeast through the land of Javlon to Damascus, with a branch into Houran and east of the Jordan.

This concession was sold to an English company in London, who surveyed the road, let its construction to contractors, and a few miles of track were laid southward along the Kishon. Then came a sudden halt. The work stopped. The Syrian *cessionnaire* sued the company for a heavy amount, and this with other suits is said to amount to some £80,000 sterling. The engineers in Haifa, having received no pay for seven months, seized all the plans and surveys of the road, and, according to reports published in the *Lisan el Hal* journal of Beirut, in September, were about to leave for London to prosecute the company. There has been gross mismanagement somewhere, and the whole enterprise is imperilled. It had proposed to continue the road eventually from Damascus to Baghdad.

III. The Beirut-Damascus Railway. The concession for this road was obtained four years since by a Syrian Mohammedan gentleman, Hassan Effendi Beihum, and by him sold to a French company, which has owned the Damascus Diligence road since 1860, and has also just completed a fine breakwater and harbor in Beirut at a cost of about \$500,000. This road consists of three divisions :

1. From Beirut to Damascus. This crosses the Lebanon range at an elevation of 5000 feet. It is a narrow-gauge road, and has a third cog-rail on the steep grades. It passes northwest of Shtoreh below Zahleh, thence east to Wady Yehfofeh and Zebedany, and down the valley of the



Barada (the Abana) to Damascus. This road will be open for traffic within a year.

2. The Damascus-Houran branch. This runs south of Damascus to the vast wheat region of Bashan and Houran, and is to terminate at Bozrah or Mezeirib. It is already finished and open for traffic. It will promote the pacification of that turbulent district and provide a cheap outlet for the splendid wheat harvests of Houran, besides increasing largely the area of cultivated land. It will also be used by the Hajj pilgrim caravan on the first stage of its progress from Damascus to Mecca.

3. The Damascus-Aleppo-Birijik branch. This is under survey, running from Damascus northeast to Nebk and Kuryetein, thence northwest to Hums and Hamath, thence to Aleppo and northeast to Birijik on the Euphrates.

This is a part of the future inland mercantile and military trunk railway from Constantinople to Damascus. It passes through a fertile region now almost wholly abandoned as pasture land to the Bedouin Arabs.

IV. The Mersin-Tarsus-Adana Railway. This road was built some years since by an English company as the beginning of a through line to Mosul. It is completed only to Adana, and its extension eastward is among the uncertainties of the future.

V. The Constantinople-Angora-Cæsarea Railway. This road is completed to Angora, and is under construction to Cæsarea, with the expectation of its ultimate extension to Diarbekir, Mosul, and Baghdad. It will, no doubt, connect at some time with Birijik and Damascus.

VI. The Smyrna-Ephesus-Aidin Railway. This is already extended 70 miles east of Aidin to Serai Kowy, through the finest fig-producing region in the world. It will, no doubt, be extended still farther eastward.

VII. The Constantinople and Bulgarian Railway. This is the connecting link between Constantinople and Western Europe.

The advantages of railway communication in this great Empire will be very great.

1. Large tracts of fertile land now lying desolate through insecurity will be brought under government control and settled by the peasantry now crowded into the mountain districts for mutual protection. The great wheat region of Houran and Bashan and the vast trans-Jordanic pasture lands now claimed by the Bedouin Arabs will be gradually restored to cultivation.

The line from Damascus to Aleppo borders a district of great fertility, now desolate or sparsely settled and at the mercy of the Mowali, Hadideh, and A'nazi Arabs. Mount Lebanon is crowded with villagers who earn a scant subsistence from their rocky terraces, but are afraid to venture out upon the plains. This railway will encourage settlers, enable the government to protect them, and thus benefit the whole land.

2. It will make travel more safe and economical. A box of Bibles now sent from Beirut to Mosul (the ancient Nineveh) goes by caravan, and is



a month on the passage, and during the winter is liable to injury and delay from pouring rains and impassable roads. This is true of other routes, and increased facilities will increase opportunities for good.

3. It is to be hoped that increased means of intercourse will tend to bring the different tribes and nationalities of this motley and much-divided empire into a better acquaintance with each other. The Protestant communities of Asia Minor have little to do with those of Syria and Palestine ; and yet they are under a common civil organization, with a common wakil or civil head in Constantinople. If the future Evangelical Church of the Empire is to be a unit, and co-operate for the common weal and the spread of the Gospel, the people must know each other, and send delegates to each other's conferences. Railways will make this possible. At present it is out of the question.

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## THE GROWTH OF THE CHRISTIAN CHURCH IN JAPAN.

BY REV. A. D. HAIL, D.D., JAPAN.

The Protestant division of the Church in Japan has passed through two periods in its progress, and is now in the initial stages of its third period. These may be loosely characterized as the periods of preliminary resistance, relaxation of resistance and revival, and reaction.

The first period embraces the time from 1859-72. To the missionaries of this period Japan was a Jericho, around the walls of which the powers that be, under severe penalty, forbade the priests the privilege of even "blowing their horns." The swaggering Samurai not only "looked daggers," but carried them, and that, too, with a purpose. Indeed, the threat was made that should the Christian's God Himself come to great Japan, even His head would be cut off. The whole chrysanthemum country was completely combined against Christianity.

When the Roman Catholic form of Christianity reached the high-tide of its great success several centuries ago, it drew to itself the attention of the Buddhists. They began a series of persecutions and oppositions which were not terminated with the supposed extermination of those Christians. When our pioneer missionaries came they had, accordingly, to live in an atmosphere of suspicion and hatred generated by the same persecuting power. They found edicts everywhere on the government bulletin-boards against the faith they had come to propagate. The first teachers employed often proved themselves to be government spies. One man hired himself to Dr. Hepburn in order that he might find a favorable opportunity for assassinating him, and was disarmed only by the impression made upon him by the good doctor's uniform Christian kindness. Not quite twenty-five years ago several thousand Catholic Christians, still

secretly maintaining their faith, were discovered and subjected to a cruel imprisonment, many of them in the neighboring city of Wakayama.

When the edicts were first taken down by the new government, it was only that they might be renewed by itself. The masses feared Christianity, and the rulers hated it. So late as 1872, when an inquiry was made of the Governor of Kobe (Hyogoken) whether a native bookseller would be permitted to sell the English Bible, the reply was given that any Japanese who sold a Bible knowing it to be such would have to go to prison.

By the close of 1859 the American Episcopal, Northern Presbyterian, and Dutch Reformed churches had missionaries upon the ground. One of Commodore Perry's sailors, a Baptist, came in 1860. The A. B. C. F. M. and C. M. S. entered the field in 1869. The total number of missionaries at the close of 1872 was 28.

During the first period, up to the time of the organization of the first church, 10 persons only had received baptism, 5 in Central and 5 in Southern Japan. The first convert, the teacher of Rev. James Ballagh, was baptized by him in 1864. The first church was organized March 20th, 1872, in Yokohama, consisting of 9 young men baptized on that day and 2 middle-aged men who had been previously baptized.

With 1873 began a new era in the progress of Christianity. The attitude of the rulers began to change. An embassy left Japan in December, 1871, making the round of the leading Western nations, returning in 1873. This body was composed of men of such ability and social standing as to have much weight and wide influence. The country began to wake up from its Rip Van Winkle sleep of ages. The edicts against Christianity were taken down, and the hundreds of Roman Catholic Christians were released from imprisonment. Various national reforms were undertaken, the Gregorian calendar was adopted, telegraphs, railroads, daily papers, postal treaties with Western nations, school systems, prison reforms, and many other improvements began largely at this time, and so the Mikado's empire began to move into line with the great nations of the world. With this year also new missions began to be established, and 29 missionaries came which more than doubled the force already on the ground. At this time also the Committee on Bible Translation began its work. In the 55 missionaries on the field at the close of 1873 ten missions and 8 different bodies of Christians were represented. This second period closed about 1887. The missionaries on the ground had increased in number, from 1873-78, to 99; 1879, 122; 1882, 138; 1885, 183; 1887, 253. The converts numbered in 1873 about 125(?) with two organized churches. The number of baptized believers had increased in 1876 to 1004; 1879, 2965; 1882, 4987; 1885, 11,678; 1887, 19,825. During this period occurred three important and helpful events. The New Testament translation was finished November 3d, 1879. (The committee engaged in this work to its close were Rev. S. R. Brown, D.D., Rev. D. C.

Greene, D.D., Rev. Dr. McLay, and Rev. J. C. Hepburn, M.D., D.D.) This was about five years and six months from the time they began it. Another important event was the conference of missionaries held in Osaka, April, 1883. Although every Christian body was represented and all the burning questions of mission polity were warmly discussed, yet the sub-base of a common love to our common Lord was the undertone heard through it all. The influence of that meeting for good still lingers, and has specially contributed to subsequent Christian comity and fellowship.

There was also about this time a gracious outpouring of the Holy Spirit and an uplift of the spiritual life of the Church. It spread throughout the entire country. It entered the Christian schools, and delegates from these went to the various churches to exhort them to do great things for Christ. The triennial convention of the Japanese brethren, which is one of their fixed institutions, was that year pervaded by such a spirit of prayer that they found it difficult to follow their prearranged programme. It was truly a Pentecostal time, and one in which the Holy Spirit's power assumed a new meaning. This served to give a good direction to the preaching services in the churches and the Christian addresses in the theatres and other places during those days. It also served to prepare the Church for the third and terribly trying period upon which it was soon to enter.

With 1878 Japan began to swing to the other extreme in regard to their treatment of things Western. A nation whose intensity of feeling against Christianity and Western peoples isolated them for three centuries, has in the continuity of its past a potent instrument for either good or evil. With this in the hands of a designing priesthood the politicians become mere puppets, while true patriots and Christian Japanese leaders have their influence greatly circumscribed, and also as members of the "body politic" must have their own feelings more or less colored by it.

The schools were the first to feel the effects of the reaction. The attendance dropped from 10,297 in 1888 to 8758 in 1889-90; in 1890-91 was another drop of 1861, leaving the enrolment for that scholastic year 6897. The year 1893 shows an increase of 253 over 1892, but less by 2305 than in 1887-88.

During these years there has also been an annually decreasing number of adult baptisms, dropping from 6884 in 1888 to 3636 in 1893. The number of exclusions have annually increased during this time from 161 in 1888 to 636 in 1893. The adult baptisms for these years run as follows: 1888, 6884; 1889, 5007; 1890, 4431; 1891, 3718; 1892, 2731; 1893, 3636. The number of exclusions for the same time are: 1888, 161; 1889, 286; 1890, 355; 1891, 322; 1892, 573; 1893, 636. There has, however, during these years been a net increase of 11,884, the membership by years being, 1888, 25,514; 1889, 31,181; 1890, 32,380; 1891, 33,390; 1892, 35,534; 1893, 37,398. In these reactionary years the contributions of the Japanese Christians amount in round numbers to

about 500,000 silver yen ;\* to the close of 1893, from 1888, the sum was 428,678.44 yen, the largest contributions for one year having been made in 1891. The organized churches increased in number from 221 to 365, or 144 during these last five years. The number of theological students, ministers, and Bible-women has steadily increased. The present number of theological students is 367 ; native ministers, 206 ; unordained preachers and helpers, 665 ; Bible-women, 279.

One reason for the annual increase of exclusions and decrease in the number of baptisms since 1888 is the fact that the Church has come to a better conception of the Christian life. They have become more careful in the instruction of catechumens and increasingly particular in insisting upon the maintenance of Christian character.

This straightforward, silent, steady growth of the Church finds its solution in the fact that it has a life derived from Christ alone, or rather in the statement that Christ still lives in and sustains His saints.

Spiritual, like all other forms of life has within it such a mystical, invisible element that its growth can be known only by the peculiarities of external manifestation.

A disappointment is sometimes felt by missionaries and others that the developing life of the Church and of the individual Christian does not manifest itself in forms that are in the line of those to which they have themselves been most accustomed. The unreasonableness of such a disappointment ought to be evident with but little reflection. In the West, where we have so many different denominations developed, each under trials and difficulties peculiar to itself, and where each one has stood for the emphasis of some one important truth overshadowed by others, there has come in time to be a common denominational consciousness, so much so that we can even speak of different types of piety. In America we have very distinctly marked types, such as the Quaker, the Methodist, the Old Presbyterian, and the Episcopal. In Japan the Church has not become so thoroughly denominational, and so its type of life partakes more of national and racial peculiarities. The kinship of the general life of the Church to that of the West is indicated by that literature which is so helpful to all Christians everywhere. Thomas à Kempis's "Imitation of Christ" and Stolker's "Christ's Image" have had a large sale ; with them also Bunyan's "Pilgrim's Progress" is immensely popular, and unbounded delight is taken in following pilgrims from the cross and the wicket-gate through the whole way to the wide-open gates of the celestial city.

Prayer, providence, and the Word of God have been markedly conspicuous in their relation to Japanese Christian life. Shortly after the opening of the country to foreign intercourse, about 1857, Dr. S. Wells Williams and the Rev. W. E. Style, of Shanghai, went to Nagasaki. † At that time the United States gunboat *Powhatan* was in port, and on the

\* A yen is somewhat less than a dollar.

† Rev. Dr. Stout, Osaka Conference Report.

occasion of a visit of the officers to the governor of the city, they were invited with the chaplain, Rev. Mr. Wood, to join the party. In course of conversation during the call the governor said that Japan was now open to trade with other nations, and the Japanese would be glad of anything the foreigners might bring them except two things—viz., opium and Christianity. The remark was noted, and on the return of these three gentlemen to the vessel they talked the matter over. It was plain to them that the governor did not know what Christianity really was, but had formed his opinion of it from Roman Catholicism in the country in former times. They therefore resolved that they should try to bring about the introduction of true Christianity, and wrote letters to the Boards of the Episcopal, Presbyterian, and Reformed churches in America, urging the sending of missionaries to Japan. The answer to the prayers of these men and their letters were the first missionaries sent out in 1859. Subsequent events have shown that for the onward movement of the Church in modern missions God had struck the hour of the Church's opportunity. "The isles were indeed waiting for His law." In these early days there was a large number of Japanese with whom the missionaries first came in contact who could read Chinese Bibles and tracts, and these did a good service in sowing the seeds of spiritual life.

As an instance in point we have the well-known case of General Wakasa, who commanded the littoral guards at Nagasaki in 1854, when an English fleet suddenly made its appearance in that harbor. It was his duty to prevent the landing of foreigners except at a designated spot. In his rounds he saw a New Testament floating on the waters and fished it out. From a Dutch interpreter he learned its nature, and afterward obtained a Chinese translation of it. He began reading it immediately. After Dr. Verbeck came to Nagasaki he received a request for instruction from this general, who was living two days' journey in the interior. Owing to feudal restrictions the general could not go in person, but sent by a messenger passages of Scripture for explanation. In time he was ripe for the reception of Christ's appointed ordinance. Dr. Verbeck, on May 20th, the day of Pentecost, 1866, baptized two members of this his interior Bible class—viz., General Wakasa and Ayabe San, his brother. The general translated portions of the Chinese New Testament into easy Japanese for the women of his household, and they too were instructed in the way of salvation. A daughter and female servant were baptized in 1880 at Nagasaki. They reported that the general died a most triumphant death. The servant's zealous service for her spiritual master has resulted in the organization of a church in Saga. A granddaughter of Wakasa has become a Christian, and in 1890 a grandson entered the Doshisha College, bringing with him, and presenting to the school, a large English Bible given to his grandfather thirty years before, but which they had been obliged to conceal for years on account of persecution.\* Dr. Ver-

\* Dr. Gordon, "American Missionary in Japan."

beck states that "by the close of the first period of mission work many thousands of volumes of Chinese Bibles and other Christian literature had been circulated. These were obtained mostly from the Presbyterian and London Mission presses at Hongkong and Shanghai. The faithful authors of this literature were little aware that while working for the salvation of China, they had been, as it were, writing with a double-pointed pen and working for Japan as well."

There is no mission in Japan but that can in some place or places in its history point to signal instances of the initiation of spiritual life and labor to the seemingly direct inspiration of a conjunction of these three factors—prayer, providence, and the pure Word of God. Prayer at the time of the providential opening of Japan preceded the coming of the first missionaries with Chinese Bibles. Prayer preceded the organization of the first Church in Japan, just at that moment when God's providence opened the country in 1873 to wider Christian effort. Prayer and the translation of the New Testament preceded the revival of 1883. There has for the last year been an unusual spirit of prayer in the churches, while more than 13,000 Japanese Christians are enrolled in the Scripture Readers' Union, and this just preceding that inscrutable providence within which is infolded a dark war cloud big and black with wrath. Has not the Father thus been rooting the life of His people in the living Word that they may firmly endure the coming storm?

There has from the very first been a spontaneous tendency of the life of the Church toward union. Our Lord counted upon the oneness of His people as one of the most apposite of apologetics. In the Saviour's saddest hour the solidarity of His saints was His supremest solicitude. "Neither pray I for these alone, but for them also that believe on Me through their word: that they all may be one, even as Thou, Father, art in Me and I in Thee, that they also may be one in us: that the world may believe Thou didst send Me." It might have been feared, in view of the many years of feudalism that existed in the land, with the consequent tendency to clannishness thus generated, that the various bodies of believers would carry the "clan spirit" into their various denominations, but there has been but little of this. The consummation of the promptings of the Spirit in the direction of union and fellowship has become a fixed hope and prayer with Japanese Christians. Indeed, the greatest checks to union have come from our constituencies in the West. In the earliest years of the work, in September, 1872, the three Presbyterian bodies then in the country and the A. B. C. F. M. missionaries agreed upon a basis for the organization of their churches.\* "The plan," says Dr. Gordon, "of forming simple churches of Christ failed at the time, largely (must it be confessed?) because some people couldn't count converts so easily; but the good spirit of the convention has followed these missions down to the present time."

\* "American Missionary in Japan."

Yet the union of churches in Japan has not wholly failed, and with the splendid nationalistic feeling in the country and the continued development of the spiritual life of the churches, it is a mere question of time when other unions will be effected. There are now two united bodies in Japan. The English, American, and Canadian families of the Episcopal household unite in building up the Nippon Leikyokwai. Four missions are represented in this work. It has 4 bishops, 3 arch-deacons, 91 missionaries, 61 theological students, 21 native clergy, and 5157 members. The other united body, Nippon Christo Kyokwai, has seven co-operating missions representing one Scotch and five American Presbyterian churches. It has 140 missionaries, 105 theological students, 62 ordained ministers, and 11,200 members.

With the union of the various Methodist bodies and of all the orthodox bodies holding the Congregational polity, the 23 missions in Japan would be engaged in building up but four branches of the Church. "Desire for union is strongest either in the newly converted or in the mature Christian. An intermediate stage of experience is the best soil for the growth of the denominational spirit."\* With the more marked maturity of the Church, therefore, may we expect that its oneness may become more and more manifest.

The unfolding of the life of the Japanese Church adds one more illustrative fact to the truth that it thrives even under trials. Its dangers have not dwarfed, but have deepened its life. Spiritual life is not one of God's hothouse plants. The life of Christ's body, the Church, has its wilderness temptations and Gethsemanes, as well as had its great Head. Persecution has played a painful part in the work—imprisonment, the pressure of public sentiment, and other forms of it peculiar to Japanese social life. The son of a man who was assassinated many years ago for his supposed sympathy with Christianity became a Christian. He writes: "One day when I returned home from school my mother informed me that if I did not renounce Christianity she was going to commit suicide that very evening. My father had been assassinated because he was supposed to have been a believer in Christianity, and his friends told me that if her son became a Christian the stain on the father's name could never be washed away. It was a terrible trial, but I asked for a little respite that I might reconsider the claims of Christianity. I said I was willing to abandon it if I could see that it was not true. So it went on. They used every means in their power to change my mind, but the unseen hand was above us and led me. After three months I got permission to go to the government college in Tokyo, and a year after I entered the theological school in Kyoto. . . . My mother is now a Christian rejoicing in the faith."† A Buddhist priest baptized by Dr. Verbeck suffered in various prisons for five years. A teacher of Rev. O. H. Gulick was put in prison for his faith

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\* Dr. Gordon.

† Dr. Gordon, "American Missionary in Japan."

and died there. There have been threatened disinheritation, boycotts, imprisonment of sons at their own homes, the stoning of Christian preaching-places, and lately a cowardly and cruel working of the nationalistic feeling against Christians ; but whatever the form of trial, they have borne it as a whole with a prudence and patience that places them in the long roll of those worthies who from the beginning have suffered for Christ.

There are numbers of Christians who have given up lucrative employments from the conviction that these were inconsistent with the Christian life—wholesale sake brewers, renters of houses for immoral purposes, the manufacturer of theatrical costumes and furnishings, and others. There are those serving in the ministry receiving far less than they could obtain in government employ.

A girl who makes 90 cents a month manufacturing paper match-boxes keeps the Sabbath, though it means a loss of 12 cents a month from her scant wages. There are other instances of a similar kind. Missionaries whose work necessarily puts them into the closest and tenderest relations to the Japanese Christians could recount many cases of personal sacrifice, patient cross-bearing that would be a source of helpfulness to all who love our Lord. The life of the Church, as it has grown and shown itself in Japan as a whole, is a grand nineteenth-century evidence of the truth and power of Christianity.

Of course the life is not yet a perfect one, and there still are things criticisable by pastors and others, else there were no further need of either, but better than this is it ours to see Christ back of it all.

The developing life of this Christian body is its safeguard in these days when so many loose Western theologies threaten it. The creation by the Holy Spirit of a Christian consciousness through the common experience of the fulness and fitness of Christ to meet the spiritual hunger of the human heart and to heal "all its diseases," is that which increasingly tends to hold the Church true to her great Head. A Buddhist priest who became a Christian, when giving his household Hotoke San to a missionary, said that two years before becoming a Christian he gave up the worship of this idol, "but I never knew how dear it was to me until, in accordance with my vow, I bowed before it for the last time in worship. No human being can tell what a lonesome heart I had during these two years. I had given up the only object of worship I knew, and there was no other to take its place ; but since I have known Christ I have never known what it is to be lonesome-hearted."

As there are "flowers that bloom in the sunless depths of the sea," so this sweet common experience of Christ in the heart is the flower that continually grows in the depth of this Church's Christian life, no matter what storms sweep the surface above it. Hurtful theologies cannot stand before the soulful satisfaction found in the spiritually present Saviour.

This is the direction which the Church's apologetics are beginning to assume. An eloquent Japanese pastor, at the recent twentieth anniversary



of his church, said : " Our early apologetics took the direction of the nature of the God we worshipped as compared with the prices of dried wood the idolators worshipped. We were soon met with the popular reply from them, that we do not worship the wood, but only what these images represent. We then took up the superiority of Western morals and progress, for in those days we supposed that the Western people were about all of them Christians, and everything in their civilization was good ; but we finally had to weaken on that line. At last, after trying the whole round of evidences, we come back to the argument from Christian experience. We can stand before our adversaries and tell them of our hearts baptized with the Holy Spirit, with a rest of soul as deep and broad and beautiful as a quiet sea in a still night reflecting the stars of heaven."

Other features of the growing life of the Church readily suggest themselves, and can be only mentioned. This intensifying Christ-life has caused confessions of sin and restitution, the reconciliation of enemies, a purer family life, lives of faith, and the founding of institutions thereon that have been as marvellous as that of Müller's Bristol work. Indeed, the one thing the Buddhists now fear more than anything is the life of the Christian Church, and they are now duplicating in a mechanical way every institution that is the dynamical outgrowth of the life of the Church.

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## DR. GORDON'S RELATION TO MISSIONS.

BY REV. H. C. MABIE, D.D.\*

If I were to express in one word Dr. Gordon's relation to missions, I should say that *his interest in missions was integral* ; it entered into his very spiritual personality ; it was but the natural breathing and outcome of his being ; it was no form of service that was put on as a garment ; no perfunctory performance ; no line of duty taken up because he had been elected to fill some official position. Missions with him, as with the God who instituted them, and with Jesus Christ His Son, who by His atonement made them possible, were constitutional. He could no more think of missions as geographically limiting his thoughts, his heart, his life, his enterprise, than you could think of there being limits to the sympathies of our Lord Jesus Christ. I suppose it to be the very essence of the heart of God that He yearns over humanity as a whole, longing with infinite tenderness to impart His own type of being, His own type of life, His own type of blessedness, to His creatures. It proceeds from within, as does the heat of the sun. So was Dr. Gordon's relation to the work of missions ; it was born in him by the Spirit of the living God. He was in his natural birth the descendant of a parentage missionary in spirit. The

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\* From an address delivered at the funeral, Boston, February 5th.

very name which his parents gave him in the old birthplace in New Hampshire was indicative of the spirit that had ruled in the ancestral home in admiration of the foremost martyr of this missionary century—Adoniram Judson. So also, in connection with his conversion, there seemed to be transmitted to him and implanted within him the very essence and genius of this relation to the whole earth in the spirit of his honored and saintly namesake.

Dr. Gordon's Bible was a missionary Bible from Genesis to Revelation, not merely containing a passage or two in the form of explicit command, such as "Go ye into all the world and preach the Gospel to every creature"—but the entire Book, the volume as a whole, the complete oracles of the Old and New Testament, were missionary, from the "In the beginning" to "Even so, come, Lord Jesus." And so whatever his point of departure in his study or meditation on the Divine oracles, they were ever saying to him, "This is too good, too Divine to be kept; it must be shared with the entire family of mankind." And so Dr. Gordon's preaching was evermore missionary preaching, because missions are the interior of the Bible, the essence of the Gospel, the reincarnation of Jesus Christ by the Holy Spirit among the nations, and he could not expound these words without exhaling a missionary spirit.

Dr. Gordon's world in which he lived was a missionary world. He found himself a denizen of a goodly city, indeed, of a noble commonwealth, of what we are fond of calling the most exalted nation on earth; but Dr. Gordon regarded himself far more than this, even a denizen of the planet; the entire earth was his home, his parish; and so these artificial missionary limitations that we are wont to form called home and foreign, because of our shortness of view and our failure to take in the great Divine perspective, which so often afflict the minds of God's people, never afflicted his mind. Those of you who have heard him speak of missions will remember how he was wont to say that the best prayer-book in the world is a map of the world. "Go," said he, "into the closet, and spread out this prayer-book before you, and then draw a line round some portion of the world, and pray, if you can, 'Thy Kingdom come.' Nay, rather, get the entire globe before you, and hover over it in the spirit of the Holy Ghost, who brooded over chaos, and brought light out of darkness, order out of confusion, salvation out of death, and you will pray aright." This was his attitude toward the world in which he lived.

History, in its ongoings, as Dr. Gordon viewed it, was missionary history. He was not a man sailing over a trackless deep without chart or compass, with no desired haven in view. History was not to him a confused mass of accidents, as it is to the materialistic thinker of our day—an insoluble riddle—a hopeless tangle. The history of the world, as he viewed it, started from a beginning and went on through the middle to the end, in an orderly way, and the end was a glorious and Divine consummation. The one last word that escaped his lips was "Victory!"

He believed that this was assured in history. His faith swept the entire perspective, and hence it was that he saw great mountain peaks in that wondrous landscape where some of us, perhaps, see only hillocks, if we see even these. His view of history was simply the successive stages of the plan of human redemption, with its glorious culmination.

“The great world's altar stairs  
That slope through darkness up to God.”

If some thought at times that his view of proper mission work was superficial or pessimistic, I bid them think again. If some think that he emphasized unduly what he regarded as the great and immediate duty of the Church in this present age—viz., to preach the Gospel “for a witness”—let them think how long, how ardently, how profoundly he pondered the words of the Lord—for His words they are—“This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.” What Dr. Gordon meant by the “witnessing” is not that superficial post-boy, flash-light method of Christian enterprise which some imagine.\* What it is let his own tremendously earnest and concentrated efforts—which burnt out the fires of his life—testify. He meant all that Jesus Christ meant when He said: “To this end was I born and for this cause came I into the world, that I should bear witness to the Truth.” Christ's personal ministry, from the manger to the throne, he believed to be but a witness—the beginnings of things, not the consummation of them—the foundations only of the eternal kingdom that God was to rear. He meant all that the Apostle Paul meant when he spoke of his consummate privilege “to testify the Gospel of the grace of God;” to “finish his course,” a life-work that in the Divine plan had a beginning and a completion.

Dr. Gordon was profoundly moved in respect to missions because he believed that the Holy Ghost—the Third Person of the adorable Trinity—being the soul of the Christian Church, was likewise the soul of its most characteristic work, Christian missions. The Holy Spirit, and therefore his spirit, could not rest until it carried out what was hinted on the great natal day of the Church—the first Pentecost. Hence it was that Dr. Gordon's thought respecting missions was simply coincident with and exactly commensurate with the attainable spirituality and spiritual service of the Church of God in this age. Missions in his mind were the birth

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\* That there are those who entertain such a view we do not dispute, but such was not Dr. Gordon's conception of the witnessing. He did indeed believe that, however thorough and effective this period of witnessing among the nations might be, it was only preliminary and relatively ineffectual as compared with what the period of world-harvest to follow the Lord's return will be. This with him was, however, chiefly a matter of programme of the Divine plan of operation. In his mind it neither warranted superficiality of present-day effort, nor landed him in pessimism. Rather it afforded his basis for the most triumphant optimism—the only basis for it which he saw in Revelation. On this basis he was at least always a *pro-millennialist*. (See Dr. Gordon's “The Holy Spirit in Missions,” first chapter.)

of the Holy Ghost; and hence he could not preach as he did, or think as he did, or write as he did, concerning the Holy Ghost's administration of His Church, without thinking of the most heroic application of service in behalf of all pagan peoples, wheresoever they may be found, destitute of the Gospel. With his large outlook on the world, we can appreciate that characteristic hospitality which Dr. Gordon entertained toward all forms of Christian enterprise. Some of us are wont to choose for ourselves the forms of mission which we prefer to do, and we sometimes say, "I will do this," and "I won't do that," but he never thus spake in respect to any aspect of Christ's work on earth. He was naturalized to all Christ's work. To him that work was a circle, not an arc. It was globed. Hence he was as much at home in alien cities as in his own Boston, at the World's Missionary Conference in London as some of us saw him—easily king of missionaries, as he was imperial among pleaders for missions, the one man without whom no single session was thought complete till his voice had been heard. Hence it was that in Edinburgh and Glasgow and throughout Scotland he was welcomed everywhere, and fitted into the relations and voiced the missionary interest of these people just as naturally as if he were addressing his own prayer-meeting here in Clarendon Street Church. So their testimony was, "He fed us with the finest of the wheat." He enlarged their horizon in respect to the world, and gave them a relish for its conquest. Hence it was that in Paris, with the McAll Mission workers, he was not only welcomed, but eagerly sought for. Hence it was that in our own land he was sought on all platforms where missions were to have a peculiar and effective advocacy. Hence it was that the Student Volunteer movement, the great conferences at Northfield and Ocean Grove and elsewhere regarded his presence and his addresses as indispensable. Hence his favor for the Salvation Army movement, which he commended and cheered when almost all men set it at naught. Hence it was that in the stables of street-car drivers, on the wharves along shore in Boston, or in refuges of the lost, he was everywhere welcomed as the supporter, advocate, and brother, vitally linked with all these organizations of any and every name.

But who shall tell what our beloved brother was to the American Baptist Missionary Union—our counsellor, our inspiration, our pride; none so meek as he. I may be allowed to say, without disparagement of any one, that all through his official relations to that body, through so many weary years in our committee rooms in this city, he often surrendered opinions of his own respecting ways and means in deference to his brethren, whom he was always ready to think of as more to be considered than himself. He was always ready to take the field for us, and was the bulwark of that organization. How this noble church has stood by him and followed him, till at length they only wanted to know his thought and they would anticipate it! There was with him no pulling of people's door-bells to extract from them unwilling offerings; no passing around

nervously, hat in hand, to beg for Peter's pence ; but rather he quietly exalted the lofty privilege of giving, and reminded of the blood mortgage on all men to redeem the world.

Since I came into this building this morning, I was approached by a young man, a member of one of the young people's societies here. "Excuse me, sir," said he, "but I must tell you what occurred here at our Monday night prayer-meeting. It was discussed what we should do to express our feelings on this occasion, and at length it was resolved—and do you wonder at it—that we would do what he would have liked us to do. There is a great debt upon the Missionary Union ; we will make an offering toward its extinction. And in a few minutes we had collected between four and five hundred dollars—gathered with the loving thought that that would have been our pastor's desire." O brethren, talk of influence, and power to bring things to pass ! It is that unspoken influence which tells—it is what we *are* far more than what we *say*, that carries our people. It is what he was in his majesty, his Christly simplicity, that has made his people yearn to be and do. It is that which causes this audience to-day to heave like the billows of the ocean—its main desire to be like *Him*.

It has been said over and over again, "How can we get on without this brother, in the family, in the church, in the Missionary Union, in Christendom ? How can we spare him ?" Shall we not rise to the heavenly view-point and look down upon it as God does, for this we must do, if we are to stand under this sense of loss ? Shall we not remember the words of Him who said—even concerning Himself, the Master of all disciples—"It is expedient for you that I go away, for if I go not away, the Comforter will not come ?" God in His providence has demonstrated that it is expedient for us that our brother be taken. He says he can be spared from this side, that he may be glorified on that side ; and God has settled that ; it is expedient that he be taken. What, then, we ought to say is this : not how can we get on without Dr. Gordon ? how can we get on without our pastor ? how without the chairman of our committee ? how without him in these Christian assemblies ? but rather this : how can we get on without those compensations in grace which God's Spirit and providence will give to us if we shall have sanctified to us this inexpressible loss ? That is what we cannot afford to get on without. We ought to settle it in this house to-day—every one of us—that with God's help we will not get on without that—that compensation, that transmitted blessing, grace, and power, which may come to us, especially upon the ministry of the land. We draw no denominational lines here to-day. May there come upon the ministry of the world the baptism of fire in connection with this departure ! Oh, that the spirit of Elijah may fall upon Elisha—not simply upon some single man toward whom the Church, in the deep, dark days before them, may reach forth dimly to find as a successor in the pastorate, but upon ten thousand ministers of Jesus Christ—

pastors of all churches, the ministry of all denominations, by whatever name designated, upon united Christendom. Nay, I will not draw the line more narrowly than he would—upon the circle of entire pagandom as well as upon entire Christendom—that there may come such an anointing, such an outpouring of the Holy Ghost, as will be indicative of that great and final world Pentecost toward which his thoughts were forever bent and on which his eye was forever fixed.

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REV. ADOLPHE MABILLE,\* OF THE FRENCH PROTESTANT  
MISSION IN BASUTOLAND.

BY ABBIE P. FERGUSON, SOUTH AFRICA.

It is as when a standard-bearer fainteth. The Basuto Mission of the Paris Society in South Africa has suffered a great loss in the death of Rev. Adolphe C. Mabile, now almost a year ago. He was the heart and centre of a great work, one of the most wonderful in its results in South Africa. Dr. Moffat used to speak of it as the most successful of missions.

Mr. Mabile was in his fifty-eighth year, and we had looked forward to years of usefulness for him, but he has fallen in the thick of the fight. He was a most intensely active man. One of his fellow-missionaries said of him: "It is of no use to relieve Mr. Mabile in his work, for as soon as he is relieved in one thing he finds something else to do." He had a wonderful helpmeet in his wife, the daughter of Dr. Casalis, one of the pioneer missionaries in Basutoland. The Basutos say of her, "She is our mother, she was born in our land, she is one of us, and what she says is good." And she has unbounded influence among the people.

Mr. and Mrs. Mabile began the work of training evangelists during a time of war. Coming back to look after their people at Marijah, † they were detained there, and while the war cloud hung heavy about them they gathered a few young men and taught them how to help others. Out of this small beginning grew the Bible school at Marijah, from which hundreds of young men have gone forth to all parts of South Africa as teachers of the Word. During all these years Mr. Mabile has given much time to this work, often taking a class at six in the morning. A small class of young men have gone on to a fuller theological training, and these have been, in fact, under Mr. Mabile's instruction. Indeed, Marijah has been a centre of great activity, with its theological class, its sixty Bible students and seventy normal students. One great secret of the success of this mission has been, under God, the training of the native Christians to work among their own people. I have heard Mr. Mabile say: "Our native

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\* Mr. Mabile had a church of 1600 communicants and 600 inquirers and oversaw work in 26 out-stations.

† Or Moriija.

Christians can help their own people much better than we missionaries can. They know their difficulties and the way to their hearts."

There are twenty out-stations connected with the Marijah Church, each under the care of a native evangelist, and it was Mr. Mabile's aim to place such evangelists all over Basutoland, until every heathen should come within sound of the Gospel. These twenty evangelists were directly under Mr. Mabile's care and oversight. Twice a year they came up with their church-members to Marijah to a great spiritual feast. These have been never-to-be-forgotten scenes, when hundreds of the Lord's dear people have gathered on the green hill-side around the table of our Lord, and have shown forth His death until He come. Too many for even the great church to hold, they have stood under the blue of the sky, with the grand Maluti Mountains looking down upon them, reminding one of the innumerable company.

Mr. Mabile has always been the life and centre of these gatherings, laying his hand in baptism upon those gathered out of heathenism, breaking the bread of life, speaking words of reproof and exhortation. There were always special meetings for the evangelists, when they reported concerning their work, and received special instruction and counsel from their spiritual father. Mr. Mabile was much used in bringing souls to Christ. I shall never forget seeing a multitude of heathen filling the Marijah Church, many of them under deep conviction of sin, and how wisely Mr. Mabile and his helpers led many of them to accept Jesus as their Saviour.

The printing of a monthly Basuto paper and of Basuto books, which were sent out to all parts of South Africa, made many demands upon Mr. Mabile's time. The printing was done by natives, who required careful superintendence. Mr. Mabile had willing helpers in his fellow-missionaries and in his own family, but a heavy burden of responsibility rested upon him.

Though such a busy man, he was the joy of the home life. Every day after the mid-day meal he and Mrs. Mabile took the time to go away and pray for God's blessing upon their sons and daughters, and God gave them the desire of their hearts. All of their children were converted, and two sons and three daughters were missionaries, working hand to hand with their parents.

Mr. Mabile had a rare gift of song, and every evening the family gathered around the organ to sing. To us who listened it was a great treat, as each member of the family took his or her own part, sometimes to music of Mr. Mabile's own composition. We shall never forget how our souls thrilled as we listened to the rich, deep tones of his voice. This gift was a great power among the native students, whom he trained in singing and playing on instruments, like the sweet singer of old. And he has gone, this grand, gifted, courteous man of God, whom every one loved, and whose rule of love was felt all through the Basuto Mission. "God takes home His workers, but the work goes on."

His daughter, writing in March, said : " To us the year until now has been one of great joy and peace, in spite of dear father's great mental fatigue. He had done too much and felt very tired. The doctor said if he did not leave the work at once he would not answer for the consequences. The Lord arranged everything for the best. The Home Committee said one of our missionaries was to go with the Zambesi expedition, who go to Mr. Coillard, as far as Mafeking, in Bechuanaland. So father and mother were ready in a week to go. Then strength was given to Louis (Mr. Mabile's son) to take up for a month father's great work—his lessons, printing-office, and church. So all was arranged, and now we are asking God to bless their journey and to bring back our loved ones to us well and able to resume their work."

At first he seemed benefited by the journey. He attended the Basuto Mission Conference, though he could be present at the meetings only by lying on a couch. There it was arranged that he should have the assistance of his brother-in-law, Rev. Alfred Casalis, as well as of his son Louis. Then he visited his eldest son at Leribe (Mr. Coillard's old station), all of the Mabile family gathering there, united for the last time.

Mr. Mabile preached in the Orange Free State on his way home, where he arrived, seemingly none the worse for the journey. He suffered very much from rheumatic pain, and when the doctor was called, he pronounced him very ill. Mr. Mabile expressed the desire to live, especially that he might revise the Basuto Bible. He had just finished an English Basuto Dictionary, the work of twenty years, but he soon realized that the end was near. He sent for the Bible students, the Basuto chiefs, the normal-school boys, and said good-by to them. He spoke very earnestly to them, dealing with them as at the very gate of heaven. He pleaded especially with the paramount chief, begging him to be reconciled to God.

Sunday, May 20th, 1894, was a glorious day, full of the very atmosphere of heaven. Those about him felt that death had no power over the child of God. The first hours of the day he spent praying for each of the catechists, schoolmasters, and elders of his district (about 150 in all), and the students of the Bible school who are in the work. When those about him wondered that he could remember all the names so well, he said : " Oh, you know I have prayed for them so often by name !" When he heard the church bells he said : " Glory, glory, glory in the highest heaven !" and then, " Jesus, I also am one of Thy worshippers." He said during the night before : " You do not know all the struggles my study has witnessed. I have wanted to be small—small—small, that He should take away all the pride and self-love."

His daughter writes of the privilege it was to sit beside him and receive his last messages.

A young trader wanted to see him. " Yes," he said ; " let him in ; I have a lovely message for him." After talking earnestly to him, he said : " I wish I could imprint upon your heart the conviction that Christ



is your Saviour." Afterward he clapped his hands joyfully, exclaiming, "Bravo! bravo! they are going to reach the Zambesi." His thoughts were with the mission party that he had escorted on their way.

At the evening tide it was light. He slept in Jesus to awake in His glorious presence. On the 10th of the next month he would have completed thirty-four years of service in Basutoland. "Well done, good and faithful servant, enter into the joy of thy Lord."

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### THE LEPERS OF THE WORLD.

Few realize how numerous are the sufferers from this most terrible malady. Miss Kate Marsden, whose life is devoted to the mitigation of their sufferings, is preparing a chart, designed to show at one view the real prevalence and spread of leprosy in various countries. From the minimum figures already supplied by government medical returns and other reliable sources, she reckons that there are 1,300,000 lepers in the world. China alone is said to have more than 600,000; Japan, 200,000; and India at least 100,000. But Miss Marsden would rather understate than overstate the case in her earnest endeavor to move the practical pity of the Christian public.

What an awful aggregate of sorrow and suffering is represented by those figures! Who can estimate the value of every Christian effort made to alleviate their pain and grief and to stay the progress of the dread disease?

Leprosy, the greatest disease of mediæval Christendom, is identified, on the one hand, with a disease endemic from the earliest historical times, 1500 B.C., in the valley of the Nile; and, on the other hand, with a disease now common in Asia, Africa, South America, and the West Indies, and in certain parts of Europe and the islands of the sea.

Egypt is generally regarded as the country from whence leprosy came. It was endemic among the Hebrews when they migrated from there. During the Middle Ages it was estimated that there were about 20,000 lepers in Europe, and every considerable town had its "lazar house." Owing to strict legislation, it is now found only in small isolated coast districts of Norway, Russia, the Riviera, Spain, Iceland, and some islands. It is common in all the countries of Asia, and in most of the coast districts of Africa. The West Indies and South America (the Guianas), Malaysia, and many of the islands of the sea also have numerous sufferers from this dreadful disease. The essential cause of leprosy is unknown, but it is generally found among people who live on the sea-coast and live largely on fish (often putrid), and who intermarry closely. It is not now believed to be contagious. Comparatively little missionary work is being done for lepers. The Moravians have a "leper home" in Jerusalem, and work among those in South America and elsewhere. The Mission to the Lepers of India is doing a glorious work among the lepers of India, Burma, Ceylon, and Japan. There are also hospitals for the lepers of Europe, of Madagascar, and South Africa, and missionaries are laboring among those in various other parts of the world. Little can be done for the poor lepers' bodies, though their suffering may be lessened, but their souls may be cleansed and saved, and the work among them is a certain one, which should call forth our deepest sympathy and most hearty support.

## II.—INTERNATIONAL DEPARTMENT.

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

### "In Darkest Africa."

BY R. H. MILLIGAN.

EFULEN MISSION STATION, BATANGA,  
WEST AFRICA, March 12, 1894.

On July 17th I started for the interior, and returned to Batanga after four months, looking, I imagine, rather profane, having been neither shaven nor shorn for five months.

There were two white men besides myself, Rev. A. C. Good, who has charge of this expedition, and who has been in Africa for ten years, and Mr. Kerr, a new arrival. We had twenty-five native carriers, making in all twenty-eight persons. White brethren and black friends stood gazing with strange thoughts as we stretched along the beach a short way and suddenly disappeared into the forest.

On such a journey toward such a land none can forecast even the near future. We were five days in going seventy-five miles, walking from 7 A.M. to 4 P.M. each day. All the way was through deep forest, the trees much taller and closer than in American forests, and made more dense by a thick growth of enormous vines, all which together make it strangely dark, and depressing as the Dismal Swamp.

The road is a poorly beaten path, which carefully avoids the hills, keeping down in the lowest parts. The natives dislike climbing, but they have no aversion to mud; one passes through every variety of it and every depth. The road often lies in the beds of streams. The part of the traveller that is above ground is kept cool and wet from the dripping shrubbery that meets across the path, and as if this were not sufficient, he has to wade many streams. On the first and last days the road passes through native gardens, which are never cleared, but the immense trees are simply felled, and that without regard

to the road, so that one has to climb over great masses of fallen trees. This is, perhaps, the most exhausting part of the travel; but climbing over such places is infinitely preferable to crawling under on all fours. On starting out the first morning we shrank from the cold water and tried to avoid the mud, but after slipping and falling several times we became bold, and when we had walked an hour we came to a deep stagnant pond that must be crossed. I cannot swim in clear water, but I saw that I would have no difficulty in swimming here, so I plunged in with the others, but we were able to wade all the way over. Just after this a heavy rain fell, drenching us through. This was a dreary outstart, but not unfortunate, for afterward we walked without timidity, fearing neither mud nor water, nor height nor depth, nor any such thing.

No one would think of making this journey for fun. There is great discomfort in walking all day with much mud in one's shoes, especially when gravel is added. It is also uncomfortable to get up for several successive mornings before daylight in the cold bush and put on clothes wet through and through. Yet the road is not worse than I expected, nor is it so rough as to be a great hindrance to our work. Any reasonably strong man impelled by worthy purpose will find it easy enough.

Four months later Mr. Good and myself returned from the interior to Batanga, passing over this road at its very worst. For two months I had been sick with a severe fever that left several ailments behind, which made it necessary that I should, as soon as I was able, go to Batanga for medical treatment. It was near the end of the wet season. For many weeks the rain had fallen almost night and day. The

forest was flooded. The streams had become rivers. The rivers had spread far over their banks, making wading necessary, and beyond were marshes which were yet worse. The bridges had all been swept away or buried under the water, and others built for temporary use. The permanent African bridge is bad enough, but these temporary bridges were unspeakably bad, consisting of a single line of poles tied end to end with rope of vines, and usually several feet under water. There is also one vine stretched across a few feet higher that one may hold with the hand. This latter vine is usually rotten, so one must hold it carefully and let it go as soon as he begins to lose his balance, as it will likely yield to the slightest strain. But whatever other faults these bridges have, they are not especially treacherous; they make no fair promises of support, and one never starts out upon them with any expectation of reaching the other side without sounding the depth of the water. In one place where this upper vine chanced to be strong enough to bear our weight, the poles beneath us, which were three feet under water, suddenly came to an end, leaving us to go a short distance on the upper vine alone, hand over hand, until our feet came in contact with another pole. In one day we crossed as many as nine such streams with adjoining overflowed lands and marshes. We were seven days on the way. I was weak from fever and walked only four miles the first day, the next day eight, the next twelve, and the last day over twenty miles. On the last day, immediately after starting and before our blood was in proper circulation, we reached the "Slough of Despond," deep with water. We had difficulty in finding the road. Mr. Good moved about in search, but I not knowing the roads moved very little, remaining in the cold water to my waist, and sometimes to my shoulders, for more than an hour. For the first time I felt evil effects from this. Before we had gone far every

muscle was stiffened and sore, but we had to walk much faster than before, not knowing how far we were from Batanga, which we must reach that night, for we had only food for one more meal. We walked twenty miles that day, in spite of stiffness and soreness, but my courage was never so taxed before by any physical effort.

At last we emerged from the forest into the sunshine, which never seemed so bright nor the sky so blue. Batanga shone like the Celestial City. Our toilet was in woful shape. Mr. Good had received a severe hurt on the way. In jumping over a deep place he had fallen upon an upright stick. At this late date I can afford to smile, although at the time I turned pale; I thought he was killed. We twisted his coat into a knot over the sore, and bound around him two strips of bark several inches wide, which formed two large bows, extending more than a foot on either side. Moreover, he had torn his trousers at the knee so badly that he could only keep the lower part by tying it to his leg with vine. Add to this that we were both lame, and besides bore the general marks of seven days' walking through mud and mire, and you may imagine the effect. I do not speak of my own apparel. I could not see that so well. Our appearance altogether was fearful and wonderful. Our friends beholding said: "Whence come ye?" We replied: "From going to and fro in the earth, and from walking up and down in it."

We reached Mr. Good's home first, where I sat down to rest, but in a few minutes was unable to walk, and was carried to Mr. Godduhn's home, one mile farther, in a hammock.

And why all this hardship, some are asking, this exposure and peril of life, this isolation in the dismal interior of Africa, or this madness, as certain of our friends have called it? Only obedience to a Master who thought fit to say, "Go ye into all the world and preach the Gospel to every creature." Is it not strange that even some Chris-

tians should seem to question the wisdom of this command or of obedience to it? I am weary of the opposing arguments of many, even my friends, based upon our peril of life or the depravity of this people. I came not for love of these, but in obedience to the above command, and their depravity makes the command more imperative; and as for fear of hardship or danger, I am sure that no two things are more incompatible than Christianity and fear. If Christianity is anything, it is courage. When in the French Revolution France was beset with foes on every side, "cannon to right of them, cannon to left of them, cannon in front of them," and all were prostrate with despair, the great Danton in thunder-tones that filled all France called on men "to dare, and again to dare, and without end to dare," and every son of France arose and braced himself for battle. His words are an echo of what Christ has always said to His followers. Daring is an essential of all successful living. Surely Christianity ought to be as strong a motive-power as patriotism. Hardship ought not to be named; our life is a small thing, the cause alone is great.

In this interior we found a peculiar people indeed, called the "Bule." Our station is at the beginning of a countless populace extending far inward. On our first arrival a multitude of beggars surrounded our tent, beggars everywhere as thick as leaves in autumn, insisting that we divide our little stock of goods, which to them seemed fabulous wealth. No corner was too private for them to enter, nor could we keep them out but by main force. Persuasion failed utterly, and all *a priori* arguments were vain. We soon came to the use of practical *a posteriori* arguments applied with a boot or other convenient object.

In appearance they are tall, well-formed, and graceful. The men wear small loin-cloths. The women wear nothing but a few handfuls of grass, but they are loaded with ornaments of

beads and brass and bells. The men also wear ornaments, but not in such excess. Both men and women take great pains with their hair, doing it up in the strangest and dirtiest way conceivable. A common style is to build it, with the aid of strips of bamboo, into three hard ridges several inches high, running from the front to the back of the head. Each ridge is mounted with a close row of common white shirt-buttons. Sometimes a card containing as many as six dozen is sewed on above each ear. The ridges of hair do not always run fore and aft. They are often in circles built up like a story-cake and iced with buttons. Sometimes a kind of splash-board is built out behind, running from ear to ear, to hold more buttons. This latter style prevents their lying to sleep in the ordinary way. They must place the neck on the wooden pillow, and let the head hang over. The hair once arranged remains undisturbed for several months. It forms a convenient place for wiping their hands or knives. After dressing it grease is smeared over which in the sun melts into the hair, some of it usually passing through and running down the back. No matter what color this oil is on going into the hair, it always comes out black.

The women, moreover, wear a strip of monkey-skin or goat-skin an inch wide—trimmed with buttons, of course—across the middle of the forehead; and besides all this, they have bangs all around the head consisting of loose hair strung with beads of all colors. With this glittering headgear and with brass and beads hung over the whole body, the women make an appearance altogether unique in this world, if they be not like to things sometimes seen in windows of toy-shops or on Christmas trees.

We have, no doubt, come among a desperately wicked people. Borrowing from Hume's estimate of Henry VIII., one might say that a catalogue of their vices would include, perhaps, all the evils incident to human nature. When

I first arrived among them I wrote a letter to a friend with the superscription "Bule Land," but afterward, knowing more of this land, the superscription seemed a caricature too profane, and that of my next letter was "Chaos," for this is the very home of all disorder. They have reversed the whole moral law and every righteous maxim. The plough they have beaten into a sword and the pruning-hook into a spear, and every man's hand is against his neighbor.

There is no other law than the law of selfishness, which reigns supreme. There is no word in their language for service, they have not the idea. Mr. Good has been giving many of them medical treatment. They take it for granted that this also is selfish. They will sometimes get angry and scold if fresh bandages are not given them often. One man came and told that his wife was very sick, and asked what Mr. Good would give him if he would bring her for treatment. Another was in great distress, saying that his little daughter was dying, and that a man in a neighboring town had agreed to buy her in marriage, and had already paid some goods which would have to be returned if she died. This latter made his grief truly pitiable.

Their wealth is chiefly in the shape of wives. These are usually stolen at first. Then follows a big palaver. The people of the offended town will come at night and kill some one of the town where the woman is. The enemy will return and kill one of them. And so it goes on—killing in turn until the thief pays for the woman, or until either town stop that they may fight another enemy. Such a palaver has just begun in one of our towns. Two days ago (Saturday) a man who lives near by stole a woman from a town some miles distant. The offended people came in arms yesterday, but finding it hard to reach the town where the woman was, they killed two men in a town close to us, which town belonged to another tribe and had nothing whatever to do

with the palaver. At the time of shooting yesterday we were holding our usual Sunday service. The man who had stolen the woman was present. He heard the firing and knew what it meant, and thought it was in his own town, yet he showed no concern, but sat calmly through the service. The people whose men have been killed are on the warpath to-day, determined to kill a number of people, they care not whom. Another palaver is going on in the town nearest to us. A woman, who said that her husband was so homely that she could not live with him, came to our station, met a man from another town and eloped with him. Her people followed a few nights ago and killed a woman. We do not know how long this will continue. The people of the town near by keep up a loud noise all night to let the enemy know that they are watching.

Last week Mr. Good and I visited a town one-half-day's walk distant, where we spent two nights. We found the stormiest people I have ever seen or heard of. They quarrelled almost without ceasing, each quarrel involving all the men and women of the town. During the day it was carried on in the street, becoming worse at night when they scattered to their houses, the men yelling and the women screaming their rage from within, loud enough to be heard over the town. There is no lack of matter for copious quarrelling even among this remote people of the forest. The occasions are so abundant that many palavers are not settled, but are displaced by others. The occasion of a large quarrel the day we arrived was that a certain man's hen laid an egg in another man's house, which latter man kept the egg. The town was rent in twain. The whole community is astir; they conspire together; deep calleth unto deep; the sky darkens; the mountains roll down their threatening thunders; hoarse rage is echoed back; but suddenly strange quiet falls on all the places—it is time to eat. When eating is finished another

palaver cries out for attention, and the former one is "laid on the table." There was not an idle hour in which to resume it before we left. It is still unsettled, and liable any day to deluge the valley with blood.

We are used to noise. The people dance in the street almost every night, often through the whole night, to the music of several wooden instruments, which they pound furiously, and all keep up a continual yelling such as is only heard in heathendom. Their heads are cracked, but not their lungs. And with this unfortunate combination of cracked heads and uncracked lungs they make our nights hideous enough.

One day I had thrust upon me the pleasure of seeing a woman perform the native dance. The woman is a queen. She often comes selling potatoes. This day she was carrying a bundle rolled in leaves. She opened it and showed me a coil of snake, which she was taking home for her husband's dinner. There were four other women with her, all queens and, with herself, wives of one man. They all talk at once; those not talking are laughing, some doing both at once, and at the same time running about through the house asking for everything they can find; but this particular woman insisted upon showing me the Bule dance, which consists of a series of fiendish contortions. The whole body is in rapid motion, especially the shoulders and stomach. One would think that the body was without bone or solid part. She accompanies this with imitation of the music of their several wooden instruments as weird as the dance itself. Both music and dance belong to the under world; neither of them should ever have reached upper air. She imitates all the instruments at once, and dances on, heedless of perspiration and decorum.

But the most hideous of all their dances is the "Ngee" dance. The Ngee Society is a secret order corresponding in many points to the order

of Freemasons in America, in whose surpassing antiquity I can now believe that they include Solomon and perhaps Noah.

Ngee is the native word for gorilla, and is also the name of a certain man in each town, who is the head of this society and who takes the character of a gorilla. This is also a benevolent society, protecting its members from the power of witches. Ngee may be called a witch-doctor or a devil-doctor, if you please, able to kill at will or to cure any disease. He has a profound knowledge of witches, and is a potentate among them, saying, "Go," and they go; or, "Come," and they come. When in character he will come into the town at any time, roaring like a gorilla, but loud enough to be heard at any finite distance. All women and children and uninitiated men flee for their lives. If one of these see him thus in character, they will take sick and die. The dire truth is that they indeed die if it be known that they have seen him. We suspect they are poisoned. A few nights ago there was a Ngee dance in the nearest town. Mr. Godduhn, of Batsnga, was with us, and he and I went through the town. The chief who lives in the first village followed after us, full of wrath, and threatening us with every calamity if we dared look upon the sacred scene. We passed on, however, and having turned our light very low, we entered the village where Ngee was holding forth with many of the initiated. The women were of course hidden in their houses, but we have reason to believe that they were looking through the cracks. What woman wouldn't? It was very dark, but we could still see these weird, black forms in every unhuman shape gliding swiftly about in all manner of strange motions, dancing to the discordant sound of the instruments spoken of above, and all shrieking like hobgoblins. The place smelled of sulphur. We soon became conscious that Ngee was approaching. He growled hideously and roared in tones

such as I would not have supposed could come from man or devil, and changing from shape to shape.

"If shape it could be called, that shape had none,  
Distinguishable in member, joint or limb."

He flashed his knife about us fiercely, but seeing that we were not to be moved by all the powers of darkness, he retired for a time. We turned up our light and sat down. The novelty of the lantern overcame their antagonism, and they danced freely about us, their motions more demon-like than ever in the dim light of the lantern. But Ngee did not yet give up all hope of overcoming us, or it may be that his purpose was to initiate us. He brought the bones of his ancestors—of his grandfather or his grandmother perhaps—and placed them in a heap before us, shaking the grinning skull at us, and dancing about them with roaring and incantation. With look as innocent and ignorant as we could command, we took the bones up and handled them curiously but respectfully, looked on a little longer, and then departed, having seen enough.

It is said that after writing the "Inferno" Dante looked as if he had been in hell. I do not know whether I afterward looked so, but I certainly felt as if I had been there.

The belief in witches is perhaps the strongest prevalent in this country. History gives us abundant testimony that this has always been one of the most cruel and enslaving beliefs that have ever entered man's mind, and here as elsewhere it is prolific in torment and misery.

But this subject is too large to enter upon here.

As I know more of these people I find greater depths of depravity than I had thought of. One sometimes wonders whether man cannot indeed descend to the depths of the witches in "Macbeth," to whom "fair is foul, and foul is fair." They will answer the most ordinary question with a lie,

where no reason is conceivable unless a love of the lie itself. The only sexual immorality that they consider wrong is the unfaithfulness of a wife, but the restraint put upon this sin is slight, and upon other immorality no restraint at all. They believe in God, but their belief is unliving, a vague idea that has no fear in it, and hence no moral force. One day when I was returning from preaching in a certain town, it chanced that several women who had heard the preaching were following along the way. One of them called to me, a woman in whose face was not even a trace of innocence. She said: "If God is so good, why does He not give me more food?" I replied that the wonder was He gave her any, that God only promises to take care of good people. She said that she was a good woman, a very good woman. I looked at her for a moment, wondering what a very bad woman would look like. I asked if she had never done such and such things, mentioning their commonest sins. She had never done any of those things, but had always been a model of truth and purity—such a woman, on the whole, as is not found outside of Africa. I turned to the other women present and asked them if this woman had spoken the truth. To my surprise they all agreed with her, saying that they had never known her to do any of those things of which I had spoken. I then said: "Now, you say that you are a good woman. God says you are a bad woman. Who tells the lie?" She replied, without hesitation, "God." Again I was surprised, but it was easy now to defeat her since she had called God a liar. Imagine, then, how near the abyss a people live on whom the greatest of truths, that of a living God, has no moral force.

I am told that among them are men called "tiger-men," whose custom is to hide in the bush and spring like tigers upon passing women and children, cutting them to pieces.

It is such a people whom we have undertaken to tame by the Gospel. It

is not yet too late. "If there are depths in man as deep as hell, there are also heights as high as heaven. Are not both heaven and hell made out of him?" Christendom may well ask why it is that they have not heard the Gospel centuries ago; but let none utter reproach until himself does his duty. Three of us labor here alone among a people of unknown numbers, a people who have reached the depths of depravity and misery, where the worm dieth not and the fire is not quenched.

We are calling for help. Their depravity calls loud—calls louder to us than to our fathers, and Christ's command, though long neglected, has not become a dead letter. The harvest falls to the ground for ripeness, and there is none to help. The work is not easy, but I prefer it to any other I have ever done. The Gospel in which we trust, in which is all our hope, is here put to the severest test, and is not found wanting.

It is said of Mohammed, that when a boy, lying one night in the open field, an angel came in his sleep, and removing his heart, wrung out of it all the evil, which fell in dark drops to the ground. I can think of the streams and rivers of this land running red like crimson with their escaping sins, and this people still unclean; but we know a simpler way and more effective, even the Gospel of Jesus Christ which is the power of God. From these hills that now resound with the noise of this violent people we purpose to proclaim the life and death, the example and the precepts of Him whose voice is not heard in the street, who breaketh not the bruised reed nor quencheth the smoking flax, and who died for the sins of the whole world. And this we do in the strong hope that in a time not far distant the smoke of their torment shall no longer ascend to darken the sun, but the listening heaven shall hear from ten thousand voices the glad shout, "Gloria in Excelsis."

### Demon Possession on Missionary Fields.\*

There are observable among men gradations of intellect. Is there anything unreasonable in the supposition that there are other intellects in the universe of higher powers than man? Does the creation necessarily top out with the human family? Did whatever force made man exhaust its powers when it made a human being?

2. If there be other higher intelligences, must they all be necessarily good, or may some of them be malevolent and evil?

3. If there be such higher intelligences, good or bad, or both, have they any means of influencing the human mind and life? Bold, bad men of great intellectual force do here influence their fellows to evil. May some unseen higher intelligences also lead men into error and crime?

These are questions with which the Old and New Testament affect to deal, and about which they are very pronounced. Is there anything contrary to reason in the way they deal with them?

Explain the Bible narrative as we may, it distinctly recognizes certain phenomena as being superinduced by energy exercised over the human body and mind by unseen spiritual forces. Is there anything that can be identified as the same class of "possession" as that described in the New Testament? This is what Dr. Nevius undertook to answer in the volume just from the press, through the kind offices of Mr. Henry W. Rankin, to whom he committed the manuscript just before leaving for China, where, presently after arrival, he died.

But this is not all which interested Dr. Nevius. He wanted to ascertain

\* *Demon Possession and Allied Themes, being an Inductive Study of the Phenomena of our own Times*, by Rev. John L. Nevius, D.D., forty years a missionary to the Chinese; with an Introduction by Rev. F. F. Ellinwood, D.D. Chicago and New York: Fleming H. Revell Company. \$1.50.



whether the same kind of power exercised by Jesus Christ and committed by Him to His disciples is applicable to similar cases if found to exist in our day. He had a far more definite purpose than that of a mere contribution to the occult science of our time. He grappled with the question, What ought to be the attitude of the foreign missionary to this class of phenomena in heathen lands? Must they be relegated to pathology or psychology, or dealt with as spirit-product, to be exorcised in the name of the same Jesus who commanded like spirits to come out of men and to cease to torment them in His day? Shall the missionary treat them with the ammonia-bottle or the Bible?

In order to settle this as far as possible for himself, and to furnish data for others to do likewise for themselves, he took great pains, by personal investigation and by correspondence with other missionaries in all parts of China, to gather the fullest possible testimony from experience and from reliable testimony concerning these alleged cases of spirit possession. He carefully sifted the mass of material he had thus collated, and as carefully attempted to analyze and classify it; and whatever may be thought of the evidence—and opinion is sure to be diverse—we have here an important contribution to the bibliography of spirit-phenomena. The distinction of the volume consists in the facts as testified to by Chinese competent to observe and state them. How they are to be accounted for is a separate portion of the treatise. Of this much the author is convinced, that whatever was meant by demoniacal possession in the land of Judea in the times of Jesus Christ, exists today in China phase for phase. He gives further testimony of Bishop Caldwell as to the precise similitude with these of evil-spirit possession in various parts of India.

Dr. Robert Coltman, Jr., surgeon in charge of the Presbyterian Hospital, Teng Chow Fu, in his work, "The

Chinese, their Present and Future: Medical, Political, and Social" (1891), says he examined many cases of alleged "possession" in China, and asserts that mania, dementia, and hysteria are sufficient to account for the cases he had either seen or heard described, and he considered any who believe in demoniacal possession "superstitious and too credible." But Dr. Nevius furnishes testimony which, he definitely avers, and many will concur with him, cannot be explained by these causes, and he gives some striking cases of strong, healthy men, never ill, and never depressed in mind or body, who were subjects of this sort of double existence at intervals.

The practical point, however, is the missionary one, of how to attempt to deal with these cases. Dr. Nevius affirms that many cases have been cured by prayer to Christ or in His name, some very readily, some with difficulty; but, so far as he had been able to learn, this method of cure had never failed in any case, however stubborn and long continued, in which it had been tried; and in no instance had the malady returned if the subject became a Christian and continued to lead a Christian life.

A reaction against the gross materialism of our times is sure to come, and the occult is quite as certain to be thrown out of perspective when it is taken in hand seriously; and this volume will therefore be of value to Christian people wishing to follow a careful and conservative investigator, as all who knew the author recognize him to have been. [J. T. G.]

#### Shall Missionaries be Sent to Foreign Fields in Faith that the Funds will be Forthcoming?

This question has been a vital one with some Christian workers for some while past. The Church of England Missionary Society, seven or eight years ago, determined that God must

in some way take care of suitable men definitely called to this work, and resolved to send all such forward, funds or no funds. They have recently issued a tract showing the development of their work in the seven years they have pursued this policy, in which they say :

" 1. The total number of missionaries (not counting wives) has increased as follows : Clergymen, from 247 to 344 ; laymen, from 40 to 82 ; women, from 22 to 193. Total, from 309 to 619, or *just double in the seven years*. (The Estimates Committee give a larger number, but they have not deducted some recent deaths and retirements.)

" 2. The increase in some missions is especially noticeable. West Africa (including Yoruba and Niger) had then 11 ; now 43. East Africa (including Uganda) had then 26 ; now 58. The Mohammedan lands, Egypt, Palestine, Persia, had then 17 ; now 63. India had then 133 ; now 223. China had then 30 ; now 85. Japan had then 14 ; now 53.

" 3. It was at the end of 1887 that the new plans for associated evangelists were formed. It was at the same time that the large extension of women's work began. Since 1887 medical missions have much developed, and the number of medical missionaries have more than doubled.

" 4. Since 1887, the *proportion* of the Society's expenditure on home organization and administration, relatively to the direct expenditure on missions, has diminished. In 1887 the home charges cost 2s. 8½d. out of each pound sterling spent. In 1893-94 they cost 2s. 2d. out of each pound sterling spent.

" 5. In 1887, there were four honorary missionaries. In 1894 there are over seventy honorary.

" 6. In the year ending March, 1887, the General Fund income was £200,777. In the year ending March, 1894, it was £237,797.

" 7. The year 1887-88 began with £10,500 to the good, being the balance

then in the Contingency Fund. The year 1894-95 began with about £4000 to the good, the surplus on the special contributions to clear off the previous year's deficit. The Society, therefore, after the immense development above illustrated, is only £6000 worse off than it was seven years ago. And within the same period, a mortgage of £20,000 on the Children's Home has been paid off. On the other hand, it is important to remember that very large savings are due to the fall in the value of silver. Had the Indian exchange remained where it was, a much larger income would have been needed."

### Reasons for Taking Part in Efforts to Save the World.

BY REV. EDWARD WEBB, LINCOLN UNIVERSITY, OXFORD, CHESTER COUNTY, PA.

1. Because " God so loved *the world*."
2. Because it is the command of Christ.
3. Because Christ Himself, as the first great model Missionary to *the world*, leads the way—we should follow Him.
4. Because salvation is provided by Him for *the world*.
5. Because He has given us the Gospel in trust for *the world*.
6. Because if we are not faithful to our trust, *the world* will perish in its sin.
7. Because, if by our unfaithfulness and neglect *the world* perishes, we shall be adjudged guilty.
8. Because if we are faithful to our trust, *the world* will be saved, and the reward will be ours.
9. Because Christ has taught us to say, " Thy kingdom come, Thy will be done *on earth* as it is in heaven."
10. Because no one, without active interest in the foreign missionary work, can sincerely make this prayer.
11. Because foreign missionary work has brought to the Church in return a boundless blessing.

12. Because to stop all this work for *the world* would bring upon the Church paralysis and death.

13. Because Christian love is essentially *world-wide*; it utterly refuses to be limited.

14. Because this world-wide love includes and fosters love for our own country.

15. Because the plea that to save our own land is to save *the world*, has force only when the Church at home is active in saving *the world*.

16. Because home missions had made little progress when, by direction of the Holy Spirit, foreign missions were begun from Antioch, in Syria.

17. Because, if there is a good reason for one church or one member of a church neglecting it, there is the same for the whole Church.

The three non-ethnic religions of the world that in spirit and work are aggressive, diffusive and missionary, are Buddhism, Mohammedanism, and Christianity. The first, from humanitarian motives only; the second, with a prevailing political object. But the Gospel of Christ is spread from supreme love to Him, as the chief and impelling force, and also from love for *the world*.

Let us, by all means, love our own country, even as Christ loved His native Palestine. In His spirit let us labor and suffer for it. Let the spirit which moved and inspired the great Apostle to *the world*, whose motto was, "To the Jew first, but also to the Gentile," be ours. For the love which reaches out to the Gentile cannot pass by the Jew.

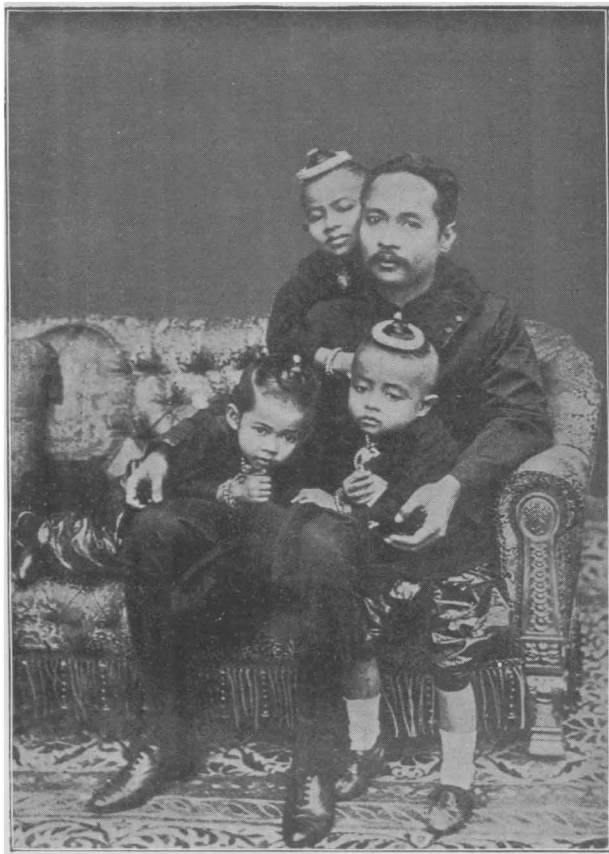
A goodly company of missionaries are "up for repairs" at that great missionary centre, Clifton Springs. One day recently the Sanitarium arranged that these missionaries should dine together in the spacious dining-room of that noble institution, and a social was held in the parlors in the afternoon, at which thirty missionaries gathered to talk over their

work and exchange accounts of experiences. There were besides five foreign-born missionary children. The missionaries represented work in various parts of India, China, Japan, Bulgaria, Hawaiian Islands, Siam, Turkey, and West Africa. These are all receiving gratuitously the medical service of the faculty and the free use of all the remedial agencies of the institution, which Dr. Henry Foster has built up through forty years and presented to a board of trustees composed of the senior secretaries of the leading missionary societies, to be held in perpetuity for the rebuilding of the impaired health of missionaries. The outright gift is valued at \$500,000, besides not less than \$20,000 annually of what may be classed as eleemosynary expenditure. The superintending physician, the Rev. C. C. Thayer, M.D., and his wife were for a term of years missionaries in the Turkish Empire, and as the head of the institution are in full sympathy with the benevolent intent of the founder.

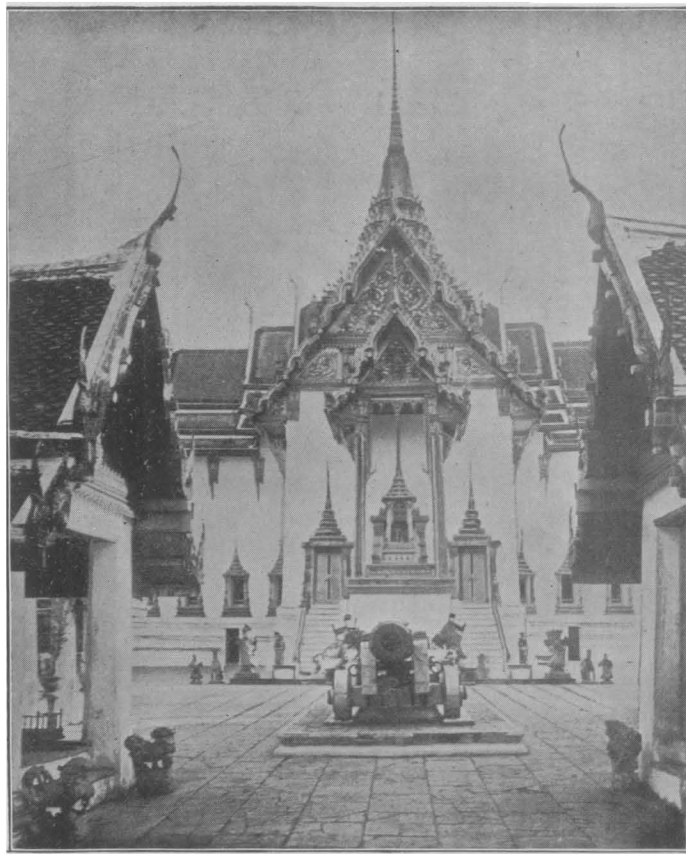
The twelfth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 12th-19th. All foreign missionaries, whether in service or retired, are recognized as members and entitled to free entertainment. All missionaries purposing to attend are requested to notify Mrs. C. C. Thayer, Sanitarium, Clifton Springs, and to name topics they wish discussed. All information will be given by the Secretary. The prospect is of a large attendance, and eminent names are already enrolled, such as Dr. H. H. Jessup, of Syria; Dr. Blodgett, forty years in China; Dr. Jacob Chamberlain and Dr. Boggs, of India; Dr. Amerman, of Japan; and Secretaries Baldwin and Barton.

J. T. GRACEY, *President*,  
Rochester, N. Y.

REV. W. H. BELDEN, *Secretary*,  
Clifton Springs, N. Y.



**CHU-LA-LANG-KORN, THE KING OF SIAM, AND HIS SONS.**



**PALACE ENCLOSURE—ENTRANCE TO TEMPLE, BANGKOK.**

### III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIERSON.

Siam and Laos,\* Malaysia,† Buddhism,‡ Lepers,§

THE LAND OF THE WHITE ELEPHANT.

BY THE EDITOR-IN-CHIEF.

Siam has been, in comparison with India and China, unknown to modern civilization. Commerce found little there to attract trade, and, until within the past quarter century, there has been but little literature which treated of that Malayan peninsula; and, as to the Laos country, it was even more a part of the great unknown.

Siam is about 1000 miles long, and at its widest less than one third of that measurement. In the north are great mountain districts, rich in fauna and flora, streams and waterfalls; and the lowlands produce ample rice crops, the main dependence of the people. Three principal rivers constitute its river system, the Menam, the "mother of waters," being the great highway of intercourse and the stream on whose banks Bangkok, the capital, the Asiatic Venice, stands—or, as we might say, floats—so large is the proportion of inhabitants living upon its water streets.

Most of the travel is by boats, but in cases where they are not available, by elephants, which carry a saddle shaped like a sawbuck.

Bangkok has a population verging on half a million; and the whole popu-

lation of the country is estimated at about 6,000,000, largely interspersed with Chinese. The people are not tall, are inclined to fatness, with faces broad and flat, with small noses and wide mouths, and they wear a stolid and sullen aspect. The type of race is modified Mongolian, mixed with Chinese and Burmese. In the extreme south the inhabitants are quite distinct and have migrated from Sumatra; they are Moslem in religion, and politically independent of Siam, under rajahs or sultans.

Education is at its lowest level among the Siamese, and woman is wholly untaught, though her domestic estate is much above the average condition of women in the Orient, and notably in India; but, when education is brought to bear upon these people, they prove by no means lacking in native ability.

A curious custom is inseparable from the exercise of hospitality. The areca nut is mixed with lime and certain other ingredients, a compound which not only blackens, but rapidly destroys the teeth, and yet this mixture is chewed by both men and women, and the richer class serve it in gold boxes.

The government is an absolute monarchy, and it is not long since the honors paid to the Siamese king were almost Divine. There is no hereditary nobility, and the king himself is elected by certain officers. Some sixty small provinces have each a ruler, all subject to the king. The late king and his successor, Chulalangkorn, have proved very able, educated, and enlightened monarchs, who abolished the custom of bowing like beasts "on all fours," and bade their courtiers stand before them like men. From the accession of Maha-Mong-Kut, in 1851, there has been more contact with the outside world and more real progress than for centuries before.

\* See also pp. 8 (January), 219 (March), and 321 (present issue). *Literature*: "Historical Sketches of Presbyterian Missions;" "Siam and Laos as Seen by American Missionaries;" "Siam," Mary L. Cort; "The Land of the White Elephant," F. Vincent.

† "India and Malaysia," J. M. Thoburn, D.D.; "A Winter in India and Malaysia," M. V. B. Knox, D.D.

‡ "The Light of Asia and the Light of the World," S. H. Kellogg, D.D.; "Short Chapters on Buddhism," J. H. Titcomb; "Buddhism," Rhys Davids; "Buddhism," Sir Monier Williams.

§ See p. 358 (present issue). "The Lepers of Our Indian Empire," W. C. Bailey; "Work Among Lepers."

Missionary operations have never been vigorously carried forward, owing to the paucity of laborers. The country is open in a remarkable degree, but the whole missionary force in Siam and the Laos country does not exceed *thirty-four*, including women and the medical force (excluding wives of missionaries).

The missionaries of the American Board sent out in 1831 and 1832 were afterward removed to China. Since 1847 the *entire native population* have been under care of the Presbyterians of North America. But the whole of the New Testament and part of the Old, with a beginning in Christian literature, were the fruit of one decade of years, and now the whole Bible is accessible to all who read Siamese. The "Pilgrim's Progress" was among the early products of a Christian press, which has proved a grand instrument of evangelization and education. Parts of the Bible have also now been translated into the Laos dialect. For seven successive years the accessions to the Church in the Laos country were constantly growing, from 110 in 1887 to 303 in 1893. The *mother church at Chieng Mai*, after sending out eight colonies, has an adult membership of over 700.

From 1847 to 1851 all mission effort was hampered by the hostility of the king; on his sudden death, and the election of Maha-Mong-Kut, who had studied with an American missionary, and proved a catholic-spirited sovereign, the work began to take root, though it was thirteen years before the first convert, Nai Chune, yielded to Christ; and the simple faith of the native Christians has given much hope to the missionaries.

The effort was early made to raise up a native ministry and to establish schools for *girls*, as well as boys, to whom native custom had confined these advantages.

A well-known traveller writes:

"Rev. Dr. Samuel R. House and his wife were at one time the oldest Presbyterian missionaries in Siam, and had under their care the *first girls' school*

ever opened in this country. Among the first fifteen scholars three were daughters of the nobility, and all proved equal to the boys in the acquirement of knowledge, so the school proved a success, and other natives were induced to send their children also. One of the Laos princes called to see the school. He had on a coat, pants, and hat, but was in his bare feet. The people are very much darker colored than the Chinese, but have the same straight black hair. They cut it short, and comb it *à la mode* parted in the middle—men and women all the same. The priests shave their heads, and wear sandals. Their garments are all made of yellow cloth. It is the sacred as well as royal color. There are thousands of the lazy vagabonds supported by begging. They make a very good living, however, as no one is allowed to refuse them what they ask, somewhat after the style of certain priests in America. They are all servants of the idol god Buddha, and at death expect to enter upon an eternal sleep. They live alone in monasteries upon the temple grounds.

"At a certain season the king celebrates worship and gives gifts to the priests. He visits the temples for nine days. At such time he may be seen in his royal barge upon the river. His boat, over 150 feet long, with 84 rowers, all dressed in uniform, and keeping perfect time with their paddles. The boat is beautiful, beginning with a bird's head and ending with a fish's tail, all covered with gilt and Siamese carving. There were banners of crimson and gold, and tassels of Yak hair. The king sat in state under a small canopy near the centre of the boat, and was almost hidden by curtains of cloth of gold. We saw him plainly when he passed from his barge to the temple under his glittering golden umbrella. He was dressed in shining raiment and sparkling with jewels, but had left his crown at home, as it is far too heavy to wear with any *degree of comfort*. I never saw a more imposing procession. There were perhaps a thousand boats upon the river; eighty of them, filled with princes, nobles, officers of rank, soldiers, priests, etc., with their servants, were counted as his special escort. The whole ceremony was for the perpetuation of Buddhism and the worship of idols. The people, however, worshipped the king as though he, too, were a god. There was music and shouting, and on either side of the river, in the floating houses, there were altars erected and tapers burning, while the people clasped their hands and bowed

themselves as the king in his glory passed by."

In the following paragraphs little else is attempted than to make a few brief notes on the condition of the land and people, and to give short extracts from competent authorities.

Polygamy prevails to a fearful extent, with the inevitable degradation of woman.

Half a century ago all foreigners were excluded, but now all Christian countries enjoy treaty rights. The present king subscribes liberally to educational and missionary enterprises.

Dr. Dean organized in Siam the first church of Chinese Christians in all Asia. The first zenana teaching ever attempted in the East was by missionary women in 1851, among the thirty wives and royal sisters of the king of Siam.

*Buddhism* is a most obstinate foe to Gospel conquest. It is a State religion, and conversion is virtually treason. No man can hold office till after three months in the priesthood. While this is the nominal attitude of the government toward foreign faiths, as a matter of fact no Oriental government has made a closer approximation to a catholic toleration.

As to Buddhism, it is a very subtle system. It is so complex and philological, that it has taxed the greatest minds to explore and represent it. It is a mixture of apparent absurdity with exalted ethical teaching. The most satisfactory work I have seen upon Buddhism is Sir Monier Williams's superb volume, one of the series of Duff missionary lectures.

Buddhism is the religion of the followers of *Fo*, whose tenets, introduced about A.D. 66, are called after *Buddha* (to know—intelligence).

Buddhists hold that countless Buddhas have appeared to save the world, among them one in the present period—namely, *Sakyamuni*, or *St. Sakya*, held by some to be the ninth incarnation of Vishnu. His legendary history is in twelve sections, beginning with his being in the fourth heaven, descent

to earth in form of white elephant, birth, etc., and ending with his funeral pile and miraculous consumption.

The doctrines of Buddhism :

1. Vacuity, unreality, illusiveness of nature.

2. This nihilism levels all barriers of caste, nation, etc.

3. Final object, *Nirvana*, or deliverance from pain and illusion. Rotation of metempsychosis then being broken, the soul is not born again ; even desire of existence lost.

4. Its four great truths are : Pain, its origin, its annihilation, and the way to such extinction.

Buddha actually sways the people of Siam. Its sacred fanes are among the costliest in the Orient. One is estimated at \$800,000 and has 900 images of Buddha, one of which is 150 feet long and is inlaid with pearl and overlaid with gold. The sacred literature in the Pali is written on slips of palm leaf, and the four hundred principal works embrace 4000 volumes.

"Buddhism is evidently losing its hold upon the minds of young Siamese. Indeed, many of the older nobility, such as the Regent and others, are said to have but little faith in it, but are obliged to keep up appearances to some degree. The majority of the common people, and the women of all classes, are still firm in the faith and constant in their works of merit ; but there is unquestionably a coldness in certain quarters. The present king, before assuming the reins of government, according to custom, spent some time in the priesthood. This, it is said, he would gladly have avoided, had not the custom been so inexorable, and the prejudice in its favor so strong.

The son of the Minister of Foreign Affairs spent four years in England, part of the time at Oxford. He was there, however, without any proper person to direct his studies or control him, and after spending a mint of money for his father returned, talking fluently upon horse-racing, dog-fighting, dancing, theatres, operas, and all plays and

sports; but his knowledge of the sciences appeared to be small. He professed to have lost his faith in Buddhism, without having adopted anything better, and was averse to entering the priesthood. His father was indifferent upon the subject, but his grandmother was determined that he should follow the ancient custom. She said he was her favorite, and all her earthly goods were laid up for him; she accordingly betook herself to weeping, day and night, until the young man was obliged to relent. Usually the shortest time that any one can spend in the priesthood is three months. He agreed to enter the priesthood for *three days*; but stipulated that, contrary to the custom of the priesthood, he should have his regular meals in the evening, with *claret*. It is also reported that many of the rising nobility have relinquished Buddhism. It is to be feared, however, that infidelity will succeed. The great preponderance of European influence, outside of the missionaries, is in that direction.

"*Phja Krasap*, a nobleman of rank and superintendent of the royal mint, was at one time the only man in the kingdom who had any scientific knowledge worth naming. He was also a philosopher of some ability, and has been denominated the *Chunder Sen* of Siam. He discarded Buddhism as at present taught and practised, and believed in a Supreme Being, who possesses a kind of personality and is capable of hearing and answering prayer. That Supreme Being he combined with the correlation of forces, or rather made that the instrument of the Supreme Being in carrying out his designs, and claimed to find this belief revealed in the Buddhist Scriptures. But few of the Siamese know anything about the Copernican system. The Brahman astrologers calculate the eclipses with tolerable accuracy, and give the time when the sun in his apparent course in the heavens reaches the equinoctial and solstitial points. This is done more in reference to the times of their festivals

than anything else. These calculations are printed at the royal press, and published under the king's seal a short time before the opening of the new year."

Buddhism has no place for atonement, acknowledges no creator; the souls of men are *ancestors*; all birds and beasts represent souls of departed relatives.

The *white elephant* is said to represent some *king* or *hero*. Death may usher the soul into the body of a white ant or elephant.

All males enter the priesthood for a time, and live as celibates.

The Siamese believe in acts of merit, and seek to accumulate them.

The darkness of the future is terrible, according to the confession of an aged priest himself, who with all his virtues and austerities could see only a blank despair ahead.

*Nirvana* seems to be a condition in which all attributes or quality, all desire or emotion, or action or sense, is gone. Buddhists maintain that a soul so sublimated exists, though everything that can be predicated of a soul has passed away. One is reminded of an illustration which a Western college professor once gave of transcendentalism, when pointing to a sand-bank full of swallow-holes, he said, "Imagine that bank all washed away, and the swallow-holes still remaining, and you have transcendentalism."

The thing that is plausible in Buddhism is its ideal, not its practical morality. The Buddhist decalogue is in most respects commendable, and so far resembles that given by Moses at an earlier date, that one naturally queries whether the wonderful spread of the truth in Daniel's time did not reach India, and give to Daniel's contemporary, Gautama, some of his principal ideas. The Decalogue, according to Rev. N. A. McDonald's work on Siam, is as follows:

I. From the meanest insect up to man, thou shalt kill no animal whatever.



II. Thou shalt not steal.

III. Thou shalt not violate the wife of another nor his concubine.

IV. Thou shalt speak no word that is false.

V. Thou shalt not drink wine nor anything that may intoxicate.

VI. Thou shalt avoid all anger, hatred, and bitter language.

VII. Thou shalt not indulge in idle or vain talk.

VIII. Thou shalt not covet thy neighbor's goods.

IX. Thou shalt not harbor envy, nor pride, nor malice, nor revenge, nor the desire of thy neighbor's death or misfortune.

X. Thou shalt not follow the doctrines of false gods.

This illustrates the ineffectiveness of laws, however good, if there be no loving and sentient law-giver. In a world which "created itself" ("Pen Eng," as the Siamese say), and whose supreme being has no attribute nor emotions, laws will be observed or not according to the disposition of men. The proof of all systems lies in their power to change the downward tendencies of men. The practical morality of the Siamese may be judged by the fact that the nameless sins of Sodom—the unnatural affections depicted in the first chapter in the Epistle to the Romans—are fearfully prevalent even among the priesthood.

Professor Maurice Bloomfield says :

"Buddhist ethics is joined directly to the doctrine of suffering, as we may call it. This is the very corner-stone of the edifice. It is designated with schematic regularity as the fourfold doctrine of suffering, being presented again and again in four statements which form a close sequence.

"1. The truth of suffering: Birth is suffering, age is suffering, disease is suffering, union with what is not loved is suffering, separation from what is loved is suffering.

"2. The origin of suffering: The thirst after existence which leads from birth to birth, and to the desire for lust and power.

"3. Suspension of suffering: Giving up the thirst for existence by cutting off all desires.

"4. The way to the suspension of suffering: By the eightfold noble path—Right belief, right resolution, right speech, right deeds, right life, right ideals, right thoughts, right memory, right meditation.

"The last of these clauses is the foundation of Buddhist ethics. Evidently ethical law here is not founded upon the dictates of a higher power, nor is there anywhere the suggestion of a law of universal harmony, or necessity, by which the individual is led forcibly to follow a line of conduct which suits the universe. The difference between good and evil conduct, roughly stated, is the effect upon the individual himself. Good conduct in a small way produces relative happiness in life, and advance of station in the round of existence; in a large way it becomes the motive-power toward the highest aim, the resolution into the all, the Nirvana. This doctrine of suffering concentrates all serious attention upon the Ego, and for the Buddhist this metaphysical term steps out from the frame of an abstract system, and assumes a reality so strong, that everything without fades at times into utter insignificance. To find the Ego is praised as the best end of all search; to be friends with the Ego is the truest and highest friendship. The Ego spurs to good; through the Ego one knows one's self, and the Ego watches and protects. The Ego is the ultimate refuge, therefore it must be held in check, as the dealer holds a noble steed. One's own Ego must, first of all, be securely founded on good. After that others may be instructed.

"This may, perhaps, be regarded as the most characteristic point in Buddhist ethics. It is a spiritual egoism, whose existence and development are hostile to and exclude practical selfishness by its very existence. Forgiveness and the love of enemies is exalted, but the impulse is less from the heart than from the head; it is from that knowledge which kills desire, and leads to Nirvana."

#### THE TEACHINGS OF BUDDHA AND CHRIST COMPARED.

##### HISTORICAL DIFFERENCES.

##### *Buddhism.*

By the doctrine of Karma a man is bound hand and foot to the inevitable consequences of his own acts.

Buddha always described himself as self-made.

Buddha came down to be born on earth in a rich and princely family.

Buddha declared that all enlightenment and wisdom were to be attained by his disciples, not through him, but through themselves and their own intuitions.

Buddha died peacefully among his friends, suffering from an attack of indigestion, at the age of eighty, and leaving thousands of disciples.

Buddha is dead and gone forever, or lives only in the doctrine which he left.

#### *Christianity.*

In Christ alone there is forgiveness of sins.

Christ constantly insisted that He was God-sent.

Christ was sent from heaven to be born on earth in a poor and humble state.

Christ had all the treasures of knowledge hidden in Himself, and made known to His disciples that He was Himself the way and the truth.

Christ died in agony an atoning death, suffering for the sins of the world, at the age of thirty-three, and leaving about one hundred and twenty disciples.

Christ rose and is alive forevermore.

#### DOCTRINAL DIFFERENCES.

##### *Buddhism.*

Buddhism demands the suppression of self, with the one object of extinguishing all consciousness of self.

Buddhism says : Shun the world and withdraw from it.

Buddhism teaches : Expect a never-ending succession of worlds forever coming into existence, developing, decaying, and reviving, and all equally full of everlasting misery and change.

Bodily existence is continued in six conditions, through countless bodies of men, animals, demons, etc.

The body can never be the abode of anything but evil.

Look to final deliverance from all

bodily life as the highest of boons and loftiest of aims.

Beware of action, as causing re-birth, and aim at inaction, indifference, apathy, as the highest of all states.

Every man is saved by his own works and by his own merits.

What shall I do to inherit eternal extinction ?

#### *Christianity.*

Christianity demands the suppression of selfishness.

Christianity says : Fight and overcome the world.

Christianity teaches : Expect a new earth, a world renewed and perfected, in which righteousness is to dwell forever.

Bodily existence is subject to only one transformation.

The body of man may be the abode of the Holy Spirit of God.

Present your bodies as living sacrifices, holy, acceptable to God, and expect a change to glorified bodies hereafter.

Work the works of God while it is day.

Become as little children, and when you have done all, account yourselves unprofitable servants.

What shall I do to inherit eternal life ?

Another writer says :

“ To the Christian, the chief questions of the future turn upon the fate of Buddhism, and the prospects of Christianity. Can Buddhism retain its hold upon the people amid the inevitable enlightenment ? It is admitted to be one of the purest of false systems, its ethical code almost identical with our Decalogue. Gautama, the originator, appears to have been a man of rare disinterestedness and purity of character, contrasting strangely with the lascivious grossness of Mohammed. But the whole philosophy of Buddhism is an impractical dream, futile and ineffectual. It lays no strong and cheering hold upon the hopes of the life to come. It lacks inspiration and high prompting, affording no ‘ mark for the prize of his high calling in Christ Jesus,’ which quickened Paul to all endurance and all effort, revealing no ‘ eternal

weight of glory,' no fellowship of God here or hereafter, no eternal career of culture and growth and delightful activity, no joy of eternal love, but instead of these a mere endless dream in which all sin will be bleached out of the soul, but with it all thought, feeling, and moral quality. It gives no impulse, and lacks moral power. It does not corrupt, but it leaves all the natural corruption of the heart to go unchecked, which in the end leads to much the same result.

"Buddhism, so plausible and so negative, will be hard to dislodge, and for this reason great fruits have not yet been gathered in Siam. A people well fed and proud of their garden land and their respectable religious faith are less easily moved than impoverished and perishing races; but Siam must yield up Buddhism before the progressive tendencies of a practical age. If not Christianity, then scepticism will take the place of the shadowy and soulless dream that now entrances the people."

#### Correction and Explanation.

Rev. D. F. Watkins writes to correct statements in the March *Survey*: "Rev. Mr. Thompson brought Bibles here (to Mexico) in 1827. Portions of the Scriptures in Spanish also found their way into this country at an early date after their publication (1823). . . . There are about a dozen churches and congregations in the Territory of Tepic with two ordained native pastors, helped by faithful local preachers. The Methodist Episcopal Church, South, has also good work in three cities in Sinaloa and in three places in Sonora, also at La Paz, Lower California. Our statements were based on the fact that there are no Protestant *foreign* missionaries stationed here. A seeming contradiction in our April issue needs a note of explanation. On pages 269, 291, and 293 the statements are made that there are in India 2,284,380 Christians, of whom 592,612 are native Protestant Christians, again that Protestant communicants number 250,000 and adherents 700,000, and again that communicants number 183,723 and native Christians 559,661. These seeming discrepancies are due in

part to different authorities and in part to basis of calculation. The 2,284,380 Christians include nearly a million and a half of Roman and Syrian Catholics and about 300,000 Syrian Jacobites. In 1890 there were in India proper (exclusive of Burma and Ceylon) 559,661 Christians, of whom 183,723 were communicants. Including Burma and Ceylon, 671,285 adherents and 223,941 communicants. These have now increased to over 700,000 native adherents and about 250,000 communicants for all India.

#### NOTES FOR THE MONTH.—D. L. P.

The estimated area of *Siam* is 190,000 square miles, about equal to that of the New England and Middle States, or one and one half times as large as the British Isles. The population numbers about six millions, and consists of 2,000,000 Siamese, 2,000,000 Laosians, 1,000,000 Malays, and 1,000,000 Chinese.

Roman Catholics began mission work in this country about 1662, but soon became corrupt and a great hindrance rather than a help to the cause of pure Christianity, since the Siamese judged all Christians by the Romanists among them. The first attempt to reach the Siamese with the Gospel was made by Mrs. Ann Hazeltine Judson, when, at her home in Ragoon, Burma, she translated a catechism and some tracts into Siamese in 1819. Mrs. Gutzlaff was the first missionary who resided in Siam, but she only lived there one year, from 1830 to 1831. The American Board established and maintained missions there from 1831 to 1849. The American Baptist Union began work in Bangkok in 1833, but since 1835 have confined their attention to the Chinese in Bangkok and the vicinity. The Presbyterians of the United States (North) entered the field in 1840, and have continued laboring successfully with but a slight interruption until the present, and are the only society now

working among the Siamese and Laotians. The prospects of the work are exceedingly bright, seemingly only limited by lack of men and means to take advantage of the fields already white unto harvest. In 1894 there were laboring among the Siamese 23 missionaries, including 8 ordained men, 1 physician, and 5 unmarried ladies. These were assisted by 23 native helpers, including 1 licentiate and 18 teachers. Communicants numbered 317, of whom 12 were added in one year; 307 pupils attended 13 day-schools, 555 were in Sabbath-school, and the number of indoor patients treated was 2800. The more important and promising work is carried on among the Laos tribes of the north. Here 31 missionaries (10 ordained, 3 medical, 6 unmarried women) are stationed, assisted by 1 ordained native and 50 other helpers. They have established 9 churches with 1590 communicants, of whom 289 were added in a year. Pupils in the 6 day-schools number 370, and in Sabbath-schools 475.

One of the unoccupied fields of the world is neighbor to Siam. *Cambodia*, with an area of 40,000 square miles and a population of about 800,000 Siamese and Laos people, 30,000 Malays, and 100,000 Chinese and Annamese. Cambodians are more honest, but scarcely less indolent than Annamese; women are fairly respected and independent; instead of earrings they often wear wooden or ivory plugs in the lobe, which thus becomes distended to a monstrous size.

The early history is obscure. Conquered by the Annamese toward the close of the seventeenth century, the southern portion was set apart for Chinese who had fled from home for political reasons, and this became Cochin China. In 1787 the king of Cochin China, being dethroned, appealed, through French missionaries (Roman Catholic), to France for aid, which

was granted, and he regained his throne. Later on the kingdom came under the power of Siam, when French aid was again called in, and the protectorate recognized 1863. Pray for an open door and men and means to enter into Cambodia and Annam.

Malaysia consists of the Malay Peninsula (Lower Siam and British colonies), Sumatra, Java, Celebes, Molucca, and other small islands under Dutch rule, Borneo, divided between the Dutch and English, the Philippine Islands under Spain, and numerous other small islands, some of them controlled by Portugal. New Guinea is sometimes added, but more properly belongs to Australasia. The total area, 830,000 square miles, and the estimated population, 35,000,000, of whom two thirds are in Java. The prevailing religion is Mohammedan. In Singapore and the adjacent country there are laboring representatives of the Church of England, Presbyterians and Plymouth Brethren of England, and the American Methodists (North). The British and Foreign Bible Society from this centre sends out Bibles and tracts in *forty-five* languages (200 languages are said to be spoken in the city), and has colporteurs going to Sumatra, Java, Borneo, Celebes, and the Philippine Islands, in which last place they are the only missionaries. In 1890 there were 83 missionaries laboring in the Dutch East Indies, most of whom are connected with the Reformed Church Society of Holland, the Netherland, Ermelo, Dutch, Mennonite, Rhenish, and Utrecht societies. Statistics of stations, missionaries, and communicants are very incomplete, the Encyclopædia of Missions gives 198 stations and 32,767 communicants; this is, however, a very incomplete record. In Java there is a native home and foreign missionary society founded in Batavia in 1851. This is now operated from Amsterdam.

## IV.—EDITORIAL DEPARTMENT.

## The March of Events.

Official advices received at Washington announce that the powers of Viceroy Li Hung Chang, the Chinese Peace Commissioner, embraced negotiation upon four points. His credentials read simply "to negotiate," but he was clothed with full powers to effect :

1. The independence of Korea.
2. A money indemnity.
3. Cession of territory.
4. The readjustment of treaty relations between the two countries in regard to commercial relations, extra-territorial jurisdiction, and other matters previously covered by treaties which have been terminated by the war.

This information discredits the circumstantial statement sent out March 12th, purporting to give the text of the conditions agreed to by China in advance. These conditions are said to include the cession of certain specified territory and to prohibit the cession of other territory, and to limit the indemnity to \$250,000,000, payable in gold.

March 25th the news came from Tokio that a young Japanese, Kogama Rokunosuk, had shot the viceroy in the cheek, and the bullet entered below the eye. The wound was not thought to be dangerous, and the would-be assassin is reported a lunatic. The Japanese with one accord deplore the fanatic's act, and the probable result will be favorable to China in the peace negotiation. Indeed, later it was announced that an unconditional armistice is granted by the Japanese emperor.

As to Japan and the war, Rev. J. L. Dearing writes in *The Watchman* :

"The war wages steadily on. The nearer view of affairs gives little encouragement of the speedy issue which American and English papers report. The accounts in the daily vernacular press, which may be expected to make out as good a case as possible for the Japanese, lead one to think that the Japanese army is advancing very slowly toward Peking and is greatly harassed

by the Chinese forces that hover around it. The climate is inclement. Imagine a large army tramping through the snows of Maine and New Hampshire, and we have some of the conditions of the Japanese forces, and, moreover, the Japanese army has not the clothing or the shelter that an army in New England might be expected to have, neither can it get much support from the country through which it is travelling. It is not the first time that an army has found it a very different matter to push the war within the enemy's borders from what it was to gain victories on its own or a neutral country's soil. Japan, of course, shows no fear as yet, though there is seen a lack of enthusiasm over the war which a few months ago was not apparent. There is no seeming haste on the part of Chinese envoys. They are evidently confident that the longer the delay the smaller will be the indemnity. There is certainly at present some ground for the prophecy which was made by good authority in the fall of 1894—that the nearer Japan came to taking Peking in 1894 the greater her victory, and the farther she was from Peking on January 1st the greater her misfortune. But all this may have changed ere this reaches America.

"One event in connection with the war should fill the Christian world with rejoicing and prayer for God's blessing upon the Word. In an almost unexplainable way Japan has lately been opened to the Bible as never before. It should be known that in the past missionaries and Christian teachers have been forbidden to enter the barracks or to present Christianity in any way to the soldiers. A Christian young man who became enrolled in the army could keep his Testament with difficulty, and was likely to suffer much persecution at the hands of officers as well as men. A few months ago a young man who last year graduated from the Baptist theological school, on being enrolled, had the greatest difficulty in keeping his small copy of the Gospels. Now all is changed. Those in authority are doing everything in their power to have the Testament placed in the hand of every soldier. The private secretary of Count Ito aided in forwarding a large number of copies of the Testament, to be distributed through the navy. Prince Komatsu, who is at the head of the Imperial Guards, asks that 10,000 copies of the *New Testament* be

furnished for every officer and man in the Imperial Guard. They are the picked men of the empire, he says, and should be the model men of the army. He wants every one to have a Testament. Free permission has been given to the agent of the Bible societies to distribute Testaments and to hold religious conversation in the hospitals of the army, among the Chinese prisoners, and in the barracks throughout Japan. How much this means it is hard to realize. We cannot believe that this general permission to do a work heretofore forbidden comes wholly from a new love for the Bible. Other forces are doubtless at work, but the fact that the Bible is thus circulated may tell wonderfully in the advancement of the Master's kingdom through the new and widespread reading which these thousands of copies will receive. We may well pray that the understanding of many may be opened. It is unquestionably true that the war will forward Christianity in Japan as well as Korea and China. Korea has been opened as never before to Christian teaching. The slur which has often been heard in Japan, that Christianity would make one disloyal and destroy one's love for the Emperor and for one's country, has been effectually stamped out by the loyal attitude of all Christian people. The activity of Christian people in seeking to supply the needs of the army, as well as in prayer for the army, has brought Christianity before the people in a very favorable light, quite in contrast with the inactivity of the Buddhists.

"Reference ought to be made to the attitude of the Emperor toward the war. The subject is little dwelt upon by the home paper, perhaps because it is not understood, but it is a fact, nevertheless, which makes him a great exception among Eastern monarchs. Soon after the war opened he removed his court from the luxuries of his Tokyo palace to Hiroshima in West Japan, that he might be nearer the seat of war and able to encourage the troops as they embarked for the war, and also oversee the return of the wounded and prisoners. There, in plain, temporary quarters, he has remained, taking a deep interest in everything that concerned the war. He often goes through the hospitals and sends the band to play for the invalids. Only a few days since he was found walking in his garden in the clothes of an ordinary soldier that he might, he said, more fully appreciate the condition of his soldiers at the front. Such action on the part of an Emperor

may not seem strange to those who are accustomed to think of the sympathy of a Lincoln or a Washington, but if one thinks of the usual luxury of an Eastern court, and how unusual such conduct is on the part of an Eastern monarch, it will be easier to conceive the high place that his Imperial Majesty, Mutsu Hito, is winning in the hearts of his people by the sympathy and love that he is showing, and one can better understand what an inspiration he is to the entire army."

From other sources we learn that the American Board of Commissioners for Foreign Missions has received from Hiroshima, the military headquarters above referred to, a statement and appeal relating to Christian work for the army, showing that, for the first time in history, a pagan nation *authorizes the employment of native Christians as army chaplains!* Ten missionaries and sixteen Japanese workers have been designated for the special work for soldiers at Hiroshima. Encouraged by the sympathy and weighty influence of Christian officials high in rank, the local committee have obtained permission to send a number of Japanese evangelists to the front as Christian workers for the army, and it is hoped that permission may be secured for a missionary to accompany or follow these Japanese.

An appeal is issued asking for \$1000 at once to use in the missionary work contemplated in the Japanese army. The appeal is signed by seven well-known brethren, with Bishop Evington at the head, and a new door seems open for Christian effort which it is to be hoped may be promptly entered.

In strange ways God may use this war to promote the spread of Christianity in these lands.

Purushtam Rao Telang, a Brahman, in the December *Forum*, makes the following remarkable admission in regard to Christianity: "Here, in justice to the missionary, I must say that he has done much to lift the pariah, socially and mentally, by opening schools and educating those who became converts. The structure of Hindu society and re-

ligion—built on caste—is such that there is no such help for the pariah as the Christian missionary has brought to him.”

Another war threatens between Chili and the Argentine Republic, which will draw in Bolivia, Peru, and Ecuador as allies of Argentine against Chili. One thing feared by the people here is that Chili's first step will be to put a heavy body of troops into the centre of Bolivia, which can easily be done by the railroad, and thus step in between all the allies and chastise each one separately at leisure.

Drought and locusts have caused widespread famine in Eastern Equatorial Africa. Villages have been depopulated and mission schools and churches have been closed. Many natives are selling themselves and their children into slavery to obtain food. The missionaries in Ugogo, Mpwahwa, and Mambaia have joined others in an appeal for aid.

Mr. McKenzie, United States Minister to Peru, telegraphed the State Department March 21st, that, after three days' fighting, an armistice had been arranged between the insurgents and the government troops, and that over a thousand dead and wounded were left lying in the streets of Lima. Later some sort of an agreement was reached by the belligerents, and peace was restored. A provisional government is reported formed with Señor Candamo as Provisional President and Minister of Foreign Affairs.

The *New York Herald* says: "President Caceres surrenders the government and retires to Ancon. Nicolas Pierola, the leader of the revolutionists and formerly President, will go to Chorillos. Caceres took refuge on board the Chilean cruiser *El Presidente Pinto*.

"This change in the government is the results of the three days' battle in Lima. The revolutionary forces, led by Pierola, entered the city at dawn Sunday morning, and for three days

there was desperate fighting, 1500 men having been killed or wounded.

"Then the diplomats and the Papal Nuncio, Mgr. Macchi, intervened and a peace was arranged.

"During the fighting all of the foreign legations were exposed to the firing. The United States Legation was in a particularly dangerous situation.

"Mrs. McKenzie, wife of the United States Minister, narrowly escaped being shot. More than fifty refugees sought an asylum in this Legation. The only means of communication with the outside world since Saturday has been over the lines of the Central and South American Telegraph and Cable Company. All other lines were closed."

Dr. Gracey sends the following letter from a well-known source:

SEOUL, KOREA, February 7, 1895.

I give you a great piece of news—Bishop Ninde had an audience with the king of Korea on the 4th inst. The king expressed a desire to see the bishop on January 31st, but he had already gone to Chemulpo. He returned and was received in audience. This is the first time episcopacy stood in the presence of royalty in the hermit nation. Dr. Scranton [Methodist Episcopal] and Dr. Underwood [Presbyterian] accompanied the bishop, and they understood the hearty words of thanks His Majesty uttered to the bishop in behalf of the Americans for their interest in Korea. "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.'" This is a wonderful utterance. There are no Americans worth mentioning in Korea except "teachers," and to tell the bishop to tell "the American people" to send more seems to me to be opening the door wide on its hinges. The king and many of his people believe in Americans, and want to get as much of their "civilization" from them as possible.

To-day I was asked by a representative of the foreign department here to

receive two hundred students into our mission school. It is not likely they have this number ready, but it does mean they want to avail themselves of our school. This is a time worth living in Korea.

#### Student Volunteers.

An additional pledge is suggested for the Student Volunteer Movement, by a prominent friend of missions and a generous giver. We print the communication :

"A widely known and useful clergyman of our Church, who has made a study of Presbyterian and other church methods, made a suggestion recently, on the Student Volunteer Movement, that challenges and will bear consideration. If put into practice, it would insure such a purification of these would-be sons of Levi as could not fail to bring down an abundant blessing on the churches.

"Speaking of the imperfect pledge which these young people take upon themselves, he added, 'I would find no fault with the pledge, if it would go on and say further, "If the way is not opened for me to go to the foreign field, I promise to live on the same amount, in this country, that I would receive were I engaged in missionary work, and consecrate all that I possess over and above that amount to the maintenance of the foreign missionary work."'

"It was not said in jest, but in solemn earnest, and was the result of much observation and careful consideration of the plan that is regarded as simple and easy to take up or let go. There is no question but that many who are counted as Student Volunteers have an earnest purpose to push on till they reach the end they have professed to aim for; but these, as a rule, would have gone out, almost certainly, without having made any previous public declaration.

"It is no less true that most of the rank and file of the movement are not qualified to carry out their profession, and it would be better that they should not vow, than vow and fail to perform. Crowded meetings and the enthusiasm inspired by members, with impassioned appeals, are responsible for forcing, from not over-strong natures, declarations they would not make under other circumstances.

"For these and other reasons would it not be well, and would it not be an inspiration for the Church, if the ad-

ditional pledge suggested by this devout man of God were added? We can imagine the deeper feeling with which each one would say, '*It means myself, or my earthly possessions.*' One vow of this kind would be worth one thousand of the other, which is hedged in on three sides only. The word 'if' leaves the other wide open toward the world. Like Gideon's band, the little company of three hundred would be worth more for battle than more than thirty thousand.

"These new Volunteers would be like the fine wheat and the unblemished sacrifice, which was required in the Old Testament religious rites. Now, no less than then, God is mocked when solemn vows are broken, or when imperfect sacrifices are brought to His altar."

In the last issue we gave place to the communication of Mr. S. F. Wilkins, President of the Howard National Bank of Boston, as to the "extra cent-a-day plan" for raising money for the cause of missions. Mr. Wilkins is not only very earnest about this scheme for habitual and systematic contributions, but he exemplifies his principles by inclosing *fifty dollars*, which we apply to our Student Volunteer Fund for supplying the REVIEW to proposing and intending missionaries. To this plan of Mr. Wilkins we call attention with emphatic commendation.

#### Vivekananda.

Last winter no little stir was created in some of the northern cities by the lectures of one Vivekananda, a Hindu monk, who was a delegate to the World's Parliament of Religions. This same Hindu has since published his views regarding missions in India in different papers and magazines in this country; and many of the thoughtless, or those whose prejudices were against foreign missions, were led to suppose that missions in India were a failure. It would be well for such people in our own land to read the comments of the newspapers of India, Hindu as well as Christian, on the character and views of this same Vivekananda. His Hinduism is repudiated, and it is stated that



such a system as he gave forth in this country is unknown to orthodox Hindus; and his description of missionaries is generally pronounced as most unfair. It now appears that he was at the outset an actor in the Calcutta theatre. He afterward joined the Brahmo Somaj, and preached their faith. He soon repudiated this, differing from his brethren as to any belief in God. This is the man who has posed before American audiences as a learned and able exponent of orthodox Hinduism.—*The Missionary*.

Apropos of the above, it may be added that the Calcutta missionaries do not favor the scheme of the Rev. J. H. Barrows, of Chicago, for a course of lectures to be delivered in India on "Comparative Religion." It appears that the influence of the recent Parliament of Religions has tended rather to foster confidence, already too arrogant, on the part of the Hindus, in their own religion and opposition to Christianity. The great business of Christians in regard to India is to preach the Gospel in all its simplicity and glory, and leave the Hindus who hear to make their own comparisons. We have had serious doubts from the beginning as to the expediency of any such "lectures" in the heart of Asiatic idolatry and false faith.

A most helpful way of creating and fostering interest in missionary subjects is by magic lantern lectures, illustrating the daily life of the people, their occupations, religion, places of worship, the physical features of the country, public buildings, and the mission work. Such illustrated lectures on India, China, and Persia may now be had by applying to W. Henry Grant, 53 Fifth Avenue, New York. Each set is composed of seventy or eighty views, with a map and two missionary hymns. A manuscript lecture is sent with the slides. About an hour is required for reading the lecture and showing the pictures. A charge of \$2 is made each time the slides are used, in addition to expressage

both ways. The lantern and some one to read the lecture must be secured locally. Whenever possible, the slides are sent so as to arrive a day or two in advance of the date on which they are to be used, and they should be returned the day following, packed in accordance with the directions on the box.

It may be well to add that Mr. Grant's own hints on giving an exhibition may be had in printed form, by application to him. Our illustrations on Siam in the present issue were kindly lent us by Mr. Grant.

New books on Missions still continue to appear, and some of them of high excellence. The Pacific Press Publishing Company publish "The Story of Pitcairn Island, and the Mutineers of the Bounty," written by Miss Rosalind Young, a native daughter, and it is well done. The marvellous way in which the Word of God without any living preacher won its way to the heart of the whole community is a unique testimony to the power of the living book, and it is well that the story is fully told by one who knows all the facts. The proceeds of the sale of the book go to the new educational institution now building on the island.

Michael Coates sends gratifying news from the South Africa General Mission as to the work of God in Swazieland.

Mr. Baillie with Mr. Coates and wife visited the new station, "The Welcome," and found the work going forward, and the natives flocking to the meetings. The Sunday before their visit it was difficult to find room for the people. Klass, the owner of the farm, was converted and baptized during their stay. The party several times visited the king's kraal and held school there for the young king, a boy of about nineteen and his two brothers. Mr. Coates writes: "We believe there is a work going on in the heart of the queen. I am told she prays often. We heard her speak about Jesus and ask questions about the Bible. She has promised she will shortly tell all her people to learn and to pray. The king is very firm in his belief that their

ideas about spirits and snakes are right, but all his movements are watched by the native doctors, who are anxious that his mind should be kept in a state of darkness.

"If the king goes to wash, his medicine man accompanies him, so that the water may be doctored and no evil spirit hurt him. When lately the king shot two men in a fit of anger, his witch doctor had to come immediately and give him medicine to make the angry spirit depart, and the remedy was to paint the eyes of the king with a black concoction, telling him also not to leave his hut for three days. I was very much surprised the other day when the king told me that the white people simply existed to give nice things to the natives. The king is very fond of speaking to us, and I trust that before long his mind will be enlightened. We have had the king's own brother at church twice; he also comes frequently to visit us and is very pleasant and nice. He told me that when he got to know more about Jesus he would believe in Him.

"Five of the king's sisters with their attendants were present at church, and listened most attentively to what was said, for which we praise God, as we feel sure that the words spoken in church are carried home and repeated again to the queen."

Rev. Frank S. Dobbins will send to any one writing him (at 1420 Chestnut Street, Philadelphia) for it, a list of "Some Two Hundred of the Best Missionary Books." The list includes only books now in print and on sale and easily obtainable.

Thirteen thousand copies of the list are now out in circulation, and a new edition of five thousand is just issued.

Mrs. Charles H. Spurgeon, still residing at Westwood, London, continues to supply ministers of small means with good books. During 1894, 8403 volumes were thus distributed, mostly works by her lamented husband. Among the recipients were 183 Baptists, 72 Congregationalists, 105 Methodists, 63 Episcopalians, and 6 Presbyterians; £882 15s. 7d. was contributed. Mrs. Spurgeon says that she has had more applications from the Episcopal clergy than she could fill,

being compelled to deny a share in the distribution to any whose income is over £100 a year. The work done by this "book fund" has been immense and of vast benefit.

A Presbytery has been formed in connection with the United Presbyterian Mission in Egypt, one of the most promising missionary enterprises in the world. This presbytery has recently held its annual meeting at Suit al Lebu, on the Upper Nile. Americans, visiting Egypt now in increasing numbers, often show their interest by their gifts. A late letter from Cairo says that Mr. Whitelaw Reid, of the New York *Tribune*, who has just left for Suez, *en route* for Jerusalem, sent in a check for \$500 for mission work, with a note in which he witnesses to the excellence of the work being done all through Egypt by this mission.

#### The Proposed Medical Missionary College.

The first payment of \$5000 toward the purchase of the John Stephenson estate at New Rochelle, N. Y., was made by the International Medical Missionary Society early in March. The second payment of \$70,000 is due May 1st, and the third payment of \$15,000 must be made September 1st.

The property, comprising twenty acres, and forming one of the most beautiful sites to be found on Long Island Sound, has upon it a large white stone mansion built in the form of a cross, and measuring 115 feet in length, inside of piazzas, and 72 feet extreme breadth, about 60 feet average width. It has four complete stories. It is proposed to arrange the upper floor as a dormitory for male students, the third floor being devoted to lady students. The ground floor, containing eleven rooms, will be used for purposes of instruction and administration, while the basement will afford all needed convenience for boarding, culinary purposes, and laboratories.

The former owner, John Stephenson,

spent over \$400,000 upon the building and grounds, but the executors, being interested in the project, have given \$35,000 of the lowest market price—\$125,000—reducing the cost to only \$90,000. A mortgage of \$50,000 can be readily obtained upon the property, but the promoters of the college trust that the people of God will not permit this to become necessary. They have about \$10,000 promised toward the second payment, and much earnest prayer has been and is being offered by the managers, students, and others that the scores and even hundreds of noble young men and women now clamoring for medical education for mission service may be accepted and trained as they desire.

The gift of \$1000 will provide *residence* for one student in perpetuity, while \$5000 will provide *residence* and *board* for nine months and *medical education* for one young man or woman in perpetuity. The donors may name their gifts as scholarships, "In Memoriam," and for the use of students of their particular denomination.

The basis of the institution will be evangelical and interdenominational, and the trustees will represent, as equably as possible, the denominations in accordance with the gifts made from and for the same.

The Rev. S. L. Baldwin, D.D., Secretary Methodist Mission Board, 150 Fifth Avenue, New York City, is the present treasurer.

Since January 1st, 1893, Dr. Dowkontt, the Founder and Medical Director of the Society, has received communications from not less than 400 young men and women in our various colleges and schools, who desire to obtain medical education for mission service. If the building is secured, it is intended to form the *first class* of *first year* students of 40 or 50—both sexes—and begin the regular course about September 15th next. The course will be four years of nine months each session, with privilege of graduating at the end of three years. A summer course of *ten*

*weeks* will also be arranged for prospective missionaries, during which instruction will be given in emergencies and the Bible, and the students will have opportunity for practical work at the mission dispensaries of the Society. The charge for board, residence, and instruction for ten weeks will be \$50. This course will extend from the middle of June to the end of August.

Recently a very valuable addition to the Society has been made by placing on its Board the Rev. D. M. Stearns, of Philadelphia, one of the ablest and soundest Bible teachers of the present day.

### Rev. Dr. Steel, of Sydney.

Among our ablest editorial correspondents we esteemed the late Dr. Robert Steel, of Sydney. A memorial tablet to him, of Carrara marble, has been unveiled in St. Stephen's Church, Sydney. The inscription reads:

Sacred to  
the Memory of

THE REV. ROBERT STEEL, D.D.

Born at Pontypool, Monmouthshire, England,  
15th May, 1827.

Died at Sydney, New South Wales, 9th  
October, 1893.

Minister of St. Stephen's Church for 31 years.

Third Moderator of the General Assembly.

One of the first Councillors of St. Andrew's  
College.

President of the Interim Theological faculty  
of the Presbyterian Church of New South  
Wales.

An earnest and eloquent Preacher of the  
Gospel.

A faithful and Warm-hearted Pastor.

A Wise and Far-seeing Church Statesman.

A Popular and Instructive Lecturer.

An Enthusiastic Social Reformer.

And an able and voluminous Contributor to  
the Literature of the Day.

In his daily Life

he endeavored to show himself an example to  
his flock. In his intercourse with his  
Ministerial Brethren he was ever a Pattern  
of Courtesy and Forbearance, and in his dealings  
with those outside his Denomination, he was a  
Model of Manly Frankness and Christian  
Charity.

"O for the touch of a vanished hand,  
And the sound of a voice that is still!"

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

### Extracts and Translations from Foreign Periodicals.

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

#### INDIA.

—“Mr. Redman took me last evening to visit a memorial to Sadhu Hira Nand Shanthi Ram Advani. The inscription in English on the monument was that he was ‘born March 6th, 1863, and died on July 14th, 1893.’ ‘Do not be weary in well-doing.’ ‘The world passeth away and the lusts thereof, but he that doeth the will of God endureth forever.’ On the top of the monument was the Christian cross, the Hindu trident, and the Mohammedan crescent. He founded and for a time taught in the Brahma Somaj Union Academy in Hyderabad. He was greatly interested in the education of girls, and taught some of them himself. He was the editor of a native newspaper, the *Sarowati*, and advocated every scheme of social reform. At the time of the cholera epidemic he went personally wherever the pestilence was most virulent, and gave medicine to the sick and comfort to the dying. He never spared himself, and he gave his labor, his time, and his money without any human reward. He was a native of Hyderabad, and his whole heart seemed filled with a measure of the spirit of Christ. But he never became a Christian. On his monument appear two English texts from the Bible, which are surmounted with the emblems of the three great religions in India, which are antagonistic to each other.

“Full long has the Christian Church been prophesying in India to the dry bones, as God has commanded us to do. These bones are now coming together in the form of humanity. But there is as yet no life and no confession of Christ. There is apparently the

faith that had led many to righteousness of life; but as yet confession of Christ is not made unto *salvation*. We have now to prophesy to the wind, and the spirit will come from the four quarters of the heaven, and they shall then live. In a few years we shall, please God, be able to say, ‘And they lived, and stood up upon their feet an exceeding great army.’” — Rev. ROBERT CLARK, in *Church Missionary Gleaner*.

—“*A More Liberal Christianity for India*. It is an exceedingly interesting and fascinating study to trace the different currents of thought that ripple over the Hindu mind one after another. Many of them are very evanescent in their character and their effects. Some of these waves of thought just touch the surface and leave the abysses untouched; but there is one current of thought which is quietly but surely entering the Hindu mind and stirring it to its depths, and that is Christian thought. In many minds it awakens sympathy, in others aversion, in some intense hatred. Numbers would like a Christianity robbed of its strength, more accommodating to the ways of men, or, to employ the usual term, a more ‘liberal’ Christianity. The Parliament of Religions is to some extent responsible for this latest ripple of Hindu thought. Hindus and Buddhists have been welcomed in America; they have proclaimed to delighted audiences the lofty morality and transcendental philosophy of their systems; Christian men and women have listened with delight to their eloquent denunciations of Christian morals, and have regarded the testimony of these men as superior to that given by missionaries. The Christian public in America and England are prepared to take these men at their own valuation. The publication of the report of the World’s Parliament of Religions has given ‘liberal’ editors the opportunity

of having their say. The editor of the *Methodist Times* even is quite prepared to accept the Hindu at his own estimate, and heartily endorse his sentiments. Mr. Hughes says: 'How terribly just, for example, was the following bitter cry of a high-minded Brahman: "Oh, that the English had never set foot in India! Oh, that we had never seen a single European face! Oh, that we had never tasted the bitter sweets of your civilization, rather than it should make us a nation of drunkards and brutes!"' This rhetoric is 'terribly just,' and is to be accepted as true because it is the 'bitter cry of a high-minded Brahman!' But is there any truth in it? We have no doubt the 'high-minded Brahman' would be delighted if every missionary left these shores to-morrow. Mr. Hughes apparently agrees with him. The endorsement of such exaggerated rhetoric may lead Hindus to think that Christians who can so write are 'liberal:' but such foolish writing can only weaken the Christian sentiment and influences that missionaries are trying to spread. Missionaries who live in the midst of the people cannot accept these representatives of the Hindu and Buddhist religion as fully and adequately describing these religions; they do not endorse their wild and extravagant rhetorical statements. Hence the people of America and England are liberal and progressive, while missionaries are narrow, puritanical, unprogressive.

"... The only 'liberal' Christianity that will be approved by many is a Christianity that will deny the depravity of the human heart, and therefore its need of regeneration; that will rob Jesus Christ of His Divinity, and set Him up as a peerless man among men, and therefore deprive Him of His redeeming love. Will such a Christianity be of any use in India? Will the followers of such a Christianity ever take the trouble to send out ambassadors in any numbers? We trow not. The only Christianity that can

prevail must emphasize the facts of sin, of alienation from God, of return to God through Jesus Christ. Take these away, and Christianity will be deprived of its power. But the heralds of Christ in this land will not cast away their shield of strength. Their work is agitating the minds of men; it will continue to agitate them till the people of India shall have fairly faced and adequately answered the question, 'What think ye of Christ?'"—*Harvest Field*.

—We take occasion to commend the *Harvest Field*, published by the Methodist Episcopal brethren of Madras, as, in point of mildness, breadth, and soundness, a magazine that leaves nothing to be desired.

—The Madras Mission of the American Board, as quoted in the *Harvest Field*, says:

"In view of the many accessions to our community, an inquiry concerning the motives of the new converts in becoming Christians is a very interesting one. The opprobrious epithet of 'rice Christians' is not so frequently hurled at missions as it once was, so that we can study the question more calmly. It is evident that as intelligence grows among the people, and as the Christian community multiplies, a greater variety of motives and higher ones become possible and common among those who are accepting Christianity as their faith. The relative number is growing of those who are disgusted with the hollowness of Hinduism, and are attracted by the truth and divine excellence of Christianity, and for that reason embrace it in the face of many persecutions. We rejoice also in seeing many, perhaps the larger number of our accessions, drawn to us by family ties. Their relatives were already Christians, and were being richly blessed by their new faith. Their pleas, their example, and the solid blessings which Christianity brought to them, and their refusal to marry their children to non-Christians, were the all-

powerful motives with this class. And this motive through ties of blood and kinship is to grow, for some years at least, out of proportion to all others, and become the vastly preponderating factor in the conversion of India to Christ.

“The thirst for education and advancement is another growing power which draws the people. Many a young man, with the hearty consent of his Hindu relatives, now casts in his lot with us because it is the only way open to him for education and promotion, with which blessings our faith is becoming more and more identified in the minds of the masses. And many families also thus join us in order that their children may be educated. A great many still become Christians from less worthy motives than these. They are poor people suffering injustice and cruelty at the hands of village headmen and their hereditary masters—suffering as none but poor Hindus do and can. But they learn of the missionary and Christianity, and soon come to regard them as friends of the oppressed and the defenders of the poor. So they flee to them for protection, and when they find that they have not fled in vain, they and their descendants are found among the stanchest friends of the cause and the most devout disciples of our Lord. A few come from more sordid motives than these; but beyond telling all plainly that we offer no financial inducements of any kind to any one, and can give them no promise of cessation of earthly troubles, we feel it our privilege and duty not to scrutinize too closely men's motives; for we have learned not to expect high motives from an ordinary Hindu, and we have learned also that a man's religious status in the future will depend, not so much upon the character of his pre-Christian motives, or the absence of any serious motives, as upon the faithfulness and heartiness with which he entered into the new relations and listens to and imbibes that Gospel which

is the power of God unto salvation. And it is no uncommon experience of the missionary to receive men whose motives are so low and whose minds are so base as to disqualify them from any true Christian life, but whose children, when they themselves have passed away, adorn the faith and experience the joys which their parents never knew.”

—Mission jubilees are commencing to rain in India. The fact is suggestively instructive. The contrast with the olden times, which were *not* better, is admirably encouraging. The Basel German Mission Church at Calicut, which has arrived at this joyful and patriarchal age, teaches, both in its inception and by its later success, two distinctly important facts. The birth of the Church at Calicut was instrumentally due to the English civilians, Dr. Buchanan and Mr. Conolly. Its parentage emphasizes the essential importance of the Christian layman in the counsels and efforts of the Church. Its maturity accentuates the wisdom of its policy in its complete discouragement of caste.”—*Church Missionary Intelligencer*.

—“A notable Brahmo Somaj lecture on ‘The Hindu Conception of God’ was given on the 19th in the Town Hall to a crowded audience by Babu Protap Chandra Mozumdar, the leader of the Somaj. That conception, he told his hearers, had its best realization in the Christian doctrine of the Trinity. The only point at which his utterances might not have been the utterances of a sufficiently eloquent Christian missionary was where—without explaining, however—he declared that the Christian conception of the Holy Spirit was ‘just *too* definite.’ What a Christian missionary Mr. Mozumdar would make! But the Lord of the Harvest knows best.”—*Ibid*.

—“The Irawaddy, like the Ganges and the Brahmapootra, colors the sea for many miles from its mouth. The coast lies rather low, and is covered

with thick jungle, so that you see nothing of Rangoon itself until you have swept round into its harbor. But long before, when yet miles away, you see, out of the dark green mass, a glittering, flashing tongue of flame shoot upward to heaven. Ascending like a fiery pillar, it disappears one moment in the shadow of a passing cloud, and the next moment flames out again more brilliant than before. It is the 'Golden Pagoda,' the Sway Dagon, which is thus gleaming out far over the sea to greet us."—Rev. O. FLEX, in *Allgemeine Missions-Zeitschrift*.

#### MADAGASCAR.

—The following statement, from the *Chronicle*, shows on the highest friendly authority, French, Catholic, and Jesuit, how thoroughly inequitable is the present attitude of France toward Madagascar.

—"The Paris correspondent of the *Daily News* recently sent to that paper the subjoined testimony as to the present position of the French in Madagascar from Père Causségué, a gentleman well known in that island as one of the senior and most able members of the Jesuits' Mission. We fully endorse Père Causségué's view of the situation; it is strikingly true.

"Father Causségué, of the Jesuits' Mission to Antananarivo, has returned to France. He thinks the French wrong in ascribing aggressively hostile intentions to the Hovas. They have no wish whatever to break the peace, and if they are procuring arms from England, it is only to make, should they be obliged, a defensive use of them. They are terrified at the utterances of M. de Mahy and other persons of intemperate speech in the Chamber of Deputies. All that is said there about Madagascar is printed at Antananarivo. It does sound alarming to persons who are not used to French parliamentary oratory, and it makes the Queen and ministers scan closely the text of the Patenôtre Treaty and the Memorandum annexed to it. They

find there is not a word in that treaty to support the claims put forward in the Chamber of Deputies by Ministers of Foreign Affairs answering interpellations. It is silent on the subject of a protectorate, and it only grants a privileged situation to France in respect to diplomatic relations with foreign Powers, but not in respect to trading or any other relations. They stand on the letter, and, they aver, on the spirit, which was more distinctly expressed in the Memorandum annexed to the treaty. They would not sign the treaty unless M. Patenôtre accepted the Memorandum, which is not the less valid because M. de Freycinet shirked reading it to the Chamber of Deputies when he represented the treaty as a victory, and asked for its ratification.

"The Jesuit Father regards the Hovas as an intelligent and an interesting people, and well aware of the evil consequences of war with a great European power. But they will go to war if they are bullied, and a sentiment which would engender future trouble must spring up in the case of their being defeated. If the French Government act with firmness and moderation, trying to conciliate and to be fair, the Hovas are sure to become attached to France. The Jesuit complained to-day to a writer on the staff of the *Temps* of the number of useless French functionaries quartered on the Hovas. Why not send, instead of the fifty soldiers who form the Resident's guard, six married gendarmes, and doctors, engineers, schoolmasters, and schoolmistresses? They would be truly workers for civilization. A grand palace has been built for the Resident, and a big barrack for the soldiers. The Jesuit Father longed to see hospitals in their place, and a few hundred thousand francs devoted to benevolent institutions. Such an expenditure would be a premium of insurance against war, which would cost millions, be a cause of military weakness, and bring France no return worth speaking of. There are English and Norwegian missions at

Antananarivo. Father Causségué says of them that if their relations are not intimate with the Catholic missions they are civil. The English and Norwegians do not attack the Catholics. The open and violent enemies of the latter are French. As to the Sakalavas, who are not yet Protestantized, the Jesuit Father holds them to be an inferior race, refractory to civilization. They are fearful thieves. The Hovas are really a fine race, and in time to come will be the governing one of the island."

—As the two extremes of Christian opinion in France, M. Saillens and M. Causségué, a Baptist and a Jesuit, concur in deprecating the overbearing policy of their government toward Madagascar, we may regard the case as closed with all the judicious. M. Causségué, we observe, while acquitting the Protestant missionaries of all hostility against the Catholic, does not condescend even to mention the charge that they are plotting against France herself. He evidently does not think this worth notice.

—"Moral ideas seem lacking among the Sakalavas in Madagascar, though their neighbors, the Hovas, are Christianized to a large extent. They say: 'To lie, a sin? to rob, a sin? to get drunk, a sin? to aid wars, a sin? What is sin? That is some idea of you white men, not ours. Let the Hovas accept new ideas and customs. We are not such fools, or deceived so easily.' Yet there is a conscience in them, and it may be awakened."—*Periodical Accounts* (Moravian).

—"Last November 21st, the birthday of the Queen of Madagascar, the first pocket edition of the revised Malagasy Bible was issued. The books are in clear type, neatly bound, and sold below cost at one shilling, so as to be within the reach of most. This pocket Bible is esteemed a great boon, and when the consignment reached Antananarivo, there was a great rush to secure copies. In a few days every copy was sold, and the people were crying

out for more."—*Church Missionary Intelligencer*.

### English Notes.

BY JAMES DOUGLAS.

*London Missionary Society*.—In an able article on "The Story of the London Missionary Society," Dr. Horton shows that there has been no decline in the quality, the devotion, and the achievement of the missionaries. For example, in the last quarter of the century there is the splendid story of New Guinea to match that of cannibal Tahiti and Samoa won for Christ. Africa presents a similar record—"the eleven martyrs, gathered one by one, and laid in the lonely graves to possess the land about Tanganyika," forming a fitting sequel to the glorious courage of Vanderkemp, Phillips, and Moffat. So with China. Dr. Horton, however, as an Englishman is not quite satisfied with the review. "Is it creditable," he asks, "to England that nearly all our best missionaries in the London Missionary Society have been Scotchmen or Welshmen? What is it in the England of to-day that saps the heroism in youths, and drifts them into smooth respectabilities instead of passionate heroisms?"

*Tien-Men and King-shan*.—Dr. Griffith John sends an inspiring and lengthened account of a journey through these districts. We note one or two items. "At one of our prayer-meetings," he says, "it was my privilege to hear a remarkable prayer offered up by one of the Christians of Pan-tsze-Nau. The Christian is a man of nearly sixty, and a convert of not quite three years' standing. Neither in China nor out of China have I listened to anything in the shape of reverent, earnest talking with God that has impressed my mind as that prayer did. The truth must have become very real to that brother, and very precious, too, for otherwise it would have been impossible for him to hold communion so intimate and loving with his Father in heaven."



Dr. John reports large additions in the district of King-shan. Besides 66 already baptized, there are on the books 136 candidates for baptism. "There is," he says, "something extremely interesting in the whole movement. It gives one an idea of the possibilities connected with missionary work in China, and especially in this province. . . . Our great need just now is more men."

*Church Missionary Society.*—In H. E. P.'s notes in the *Church Missionary Intelligencer*, attention is called to two defects in Indian Christian life: First, the prominence given to matters of only temporal concernment; and, second, the lack of thorough Christian oneness. It seems odd that a Christian convention should have been held for no higher purpose than "to deliberate on such subjects as the educational needs of Indian Christians, their industrial and commercial pursuits, the establishment of a family pension fund," etc., but such is the information telegraphed from Lucknow. In Madras the subject of "thrift" has been eagerly canvassed; but better still the first meeting of the "Native Christian Gospel Propagating Association" has been held in that city, at which Mr. S. Jagannathum told "how wonderfully the Lord was helping the earnest members of it in propagating the Gospel to the multitudes of both Christians and non-Christians, and thus accomplishing the only object of the Association, which is to make known the only way of salvation."

The want of homogeneity among native Christians is doubtless due to the very imperfect assimilation of the spirit and principles of the Founder—a fruitful cause of separation among brethren at home as abroad. The grave-clothes of caste hamper the movements of the Divine faith in India. At one extreme are the conservative native Christians, paganzized in customs still; and on the other, there are the Anglicized few who assert their liberty, while intermediate is a motley group of every conceivable

shade of view and practice. As one of themselves expressed it: "Drawn as we are from all classes and grades of society, we try to perpetuate in our midst the very differences that characterized us before we entered the fold of Christ; but what has become of the bond of fellowship that is in Christ Jesus? Is it not strong enough to break down all petty barriers of an artificial society? We want more of union and fellowship, more of sympathy and Christian love, to weld together into a homogeneous whole the varying and discordant elements of our community."

*Kerak, Palestine.*—This town, which is some 700 feet higher than Jerusalem, is the scene of a hopeful mission. A great work is being done among the Moslems of the place, who seem on the most friendly terms with the workers there, and who are very open at present to the preaching of the Gospel. Kerak is adjacent to the Bedouin tribes of the great Syrian desert, who come thither to trade, and is within three days' journey of the Arabian frontier. It is felt that there is a loud call to make Kerak a strong mission without delay.

*Baptist Missionary Society, North China.*—We understand that great blessing has accrued from the Baptist mission work in North China. Around the three mission stations in that region there are now from 80 to 100 small churches, with a membership varying from 6 to 60.

*Dacca, India.*—The Rev. R. Wright Hay has had a warm welcome on his return to his much-loved mission work. A Mohammedan gentleman, whom he has known for years to be under impressions of the truth of the Gospel, has committed himself by being baptized. Concern for his family had long held him back from the path of open discipleship.

*Lower Congo.*—Times of refreshing are reported from Underhill Station, Lower Congo River. Two lads have

been baptized, both of whom made a good confession in their baptism; and there is besides a class of five inquirers. Tidings of a good work of grace in the Upper Congo have also arrived. The work at Bopoto was commenced four years ago, but the seed sown is now beginning to yield the promised harvest.

*Ceylon.*—A revival of Buddhism in this island has developed a strong opposition to Christianity. It is a time for the workers in patience to possess their souls. The Rev. Walter D. Hankinson contributes an admirable article on the situation. Much is contrary and the reverse of hopeful, but “the Lord sitteth above the floods.” The fierceness of the opposition has aroused interest in many. Mr. Hankinson and his native preacher received during a few weeks hundreds of visitors. “We feel very thankful,” he says, “that so many have come within our reach, for ever since I came to the district the Buddhist preachers” (one a very bitter hater of God) “have been stirring the people up.” The opposition in question has been accentuated (thanks to Chicago) by the arrival of Mr. Dharmapala, who was representative of the Buddhist religion at the Parliament of Religions.

*Wesleyan Missionary Society.*—The Ayliff and Fingo Memorial Church, Peddie, South Africa, was opened on November 1st, 1894, amid great rejoicings. The name Ayliff is of historic interest, being associated with the work and name of the Rev. John Ayliff, who first brought the Gospel to the Fingos more than half a century ago, and laid a solid foundation on the ever-during rock. The original Ayliff Church, Peddie, was built about 1840; and a striking evidence of the progress made since those days was afforded by the presence of a thousand persons at the opening of the new church, among whom were many ordained ministers and other office-bearers, descendants of original Fingo refugees.

*The Presbyterian Church of England.*—Much interest is felt in the appointment of the Rev. W. B. Douglas, B.D., as assistant in the Puerto College of the Irish Presbyterian Spanish Mission. “Mr. Douglas,” says the *Missionary Herald*, “is not only an accomplished scholar, but seems to be on fire with the true missionary spirit which is so much needed for working for Christ in this land of Romish superstition and ignorance and degradation.” For three years he has been chaplain at the Rio Tinto mines, being stationed at Huelva, where he preached regularly, and superintended the large Spanish schools for the children of Rio Tinto workmen.

*A Visit to Jam-tsau.*—This place is interesting because of its associations with William Burns. The Rev. J. L. Milne, B.D., has been visiting it along with Mr. Wynd, a missionary in Japan. Good congregations were had at the services held. Among those visited was an old saint who was found sitting against her doorway, reading Matthew 6. “Yes,” she replied, in answer to Mr. Wynd’s inquiries, “yes, she does often think of the Lord, and is glad she soon will meet Him; and when she lies awake at night, unable to sleep, her prayer is for the work in China.”

## THE KINGDOM.

—This is the entry made on the records of the Leicester Church when Carey’s decision to resign his pastorate in order to go to India was announced: “No business of importance, except that in January our pastor gave us notice that he should leave us in March, having engaged to go on a mission to Bengall, in the East Indies.”

—It is said that the words, “Reserve the cots for the two most uninteresting babies,” always accompany the check which Miss Helen Gould sends each year for the support of two beds in the Babies’ Shelter connected with the Church of the Holy Communion, New York City.

—The *American Messenger* relates this incident: A foreign missionary recently told of a woman who, on a school-teacher's salary of \$1000, lived on one half, and with the other half supported a substitute in China. She then felt that she was really two persons, and carried out her lifelong devoted desire to be a foreign missionary. She received a letter every week from her substitute, prayed for her by name every day, and realized the truth of what a friend of hers had said—namely: "This teacher serves the Lord twenty-four hours a day, and thus practically lives the life of the angels, who serve Him day and night; for at the antipodes her substitute is working while she sleeps."

—A missionary among the colored people in North Carolina relates that after he had been absent from his field for a few weeks, and at the first prayer-meeting, they all thanked God for his return, and one brother prayed: "O Lord, we thank Thee for our beloved pastor, and we pray Thee to bless him. O Lord, make his head an inkstand, and his tongue the pen of a ready writer." Still another brother prayed that he might "mount the Gospel horse and ride into the sea of truth." It is in this same church that when they give out a hymn they say, "Let us now mangle our jangling voices in a hymn of praise."

—This gigantic enterprise of saving the world has stimulated Christian people to their largest and best endeavors. More attention has been given to organization and thorough preparation for the work in hand in the past few years than ever before. We have come to understand that an army, however great, will be weak unless thoroughly organized. Out of the desire to save the world, and the determination to be thoroughly organized for the work, have grown up the various missionary societies which are making heroic struggles against the kingdom of darkness and sin. Lift up your eyes and be encour-

aged by what the missionary societies have done and are doing in carrying the Gospel to the whole world.—*Rev. F. M. Rains.*

—The Peninsular and Oriental Steamship Company, commonly known as the P. and O., is the oldest and one of the largest steamship corporations in the world. It commenced a mail service to the Spanish peninsula in 1837 with the *Siberia*, a wooden side-wheeler of 516 tons and 180 indicated horse power. This company's fleet now consists of 54 steamships of 221,807 tons and 225,650 horse power, and 22 steam tugs and launches, the largest and most powerful steamships of the company being the *Australia* and *Himalaya*, each 6900 tons and 10,000 horse power. The P. and O.'s receipts from passengers in 1893 were \$4,655,880; from freight, \$5,676,480; and from the government for contract services and conveyance of troops, \$1,841,940. The total expenditures were, in round figures, \$10,885,000. In the course of twelve months this company's steamers traverse a distance of nearly 2,600,000 miles.

—The records of a certain church in Massachusetts in 1805 were "enriched" by the addition of these words: "*Resolved*, That we will not allow any preacher the use of the pulpit to solicit money in support of missionaries." But very soon came along a pastor who brought that people to sound repentance, faith, and good works.

—Much of this is owed to Christian missions: "The farmers have a new market. China and Japan find that flour is now as cheap as rice. The mills on the Pacific Coast are grinding night and day to supply the market. A new steamship line is proposed from Portland. Flour is only one of a thousand articles of commerce that will be required by a Christian civilization. Future trade will make the new Northwest to Asia, what the North Atlantic is to Europe."—*North and West.*

—The *Evangelist* affirms and proves that "last year it took the average

Presbyterian twelve days to get one cent out of his pocket for the annual offering taken in the churches for the greatest and the grandest work that is before the Church to-day—that of foreign missions. Think of it! Less than one mill a day in response to the powerful (?) appeal, the ringing (?) sermon from the past or before the offerings were taken.” And the worst of the matter is that “the average Presbyterian” is no worse than the bulk of his ecclesiastical neighbors—in fact, is better than most of them.

### WOMAN'S WORK.

—The Woman's Board of Missions, representing the Congregational churches in the Eastern States, received, in 1894, \$101,898 in contributions and \$24,551 in legacies, making the total receipts \$8329 less than in 1893. It supports 5 missionaries, 16 day-schools, and 8 Bible-women in European Turkey; 5 missionaries, 1 assistant missionary, 1 boarding-school, 12 day-schools, and 3 Bible-women in Central Turkey; 16 missionaries, 1 assistant missionary, 3 boarding-schools, 26 day schools, and 35 Bible-women in Eastern Turkey; 24 missionaries, the American College for Girls, 5 boarding-schools, 50 day-schools, and 8 Bible-women in Western Turkey; 13 Bible-women in Bulgaria; 15 missionaries in India; 5 missionaries, 1 boarding-school, and 3 day-schools in Mexico; 1 boarding-school, 1 day-school, and 9 Bible-women in Austria. The Euphrates College has 233 girls enrolled, 38 of whom are in the college proper.

—Miss Lawrence, of the Japan Mission of the American Methodist Protestant Church, is evidently a busy woman; for she, “in addition to her school duties, is engaged in evangelistic work, having in the last quarter, with the help of O Yaso San, conducted 50 meetings for children, taught 12 Bible classes, 14 Sunday-school classes, attended 27 evening meetings, and made 38 visits. The various children's meet-

ings embraced 1158 young people who were brought under the influence of Gospel teaching. Some young men requested her to teach them English, which she consented to do upon their promising to attend her Bible class.”

—There are 4 Methodist women—Mrs. Knowles, Mrs. Parker, Mrs. Messmore, and Mrs. T. J. Scott—who have been in India thirty-six, thirty-five, thirty-three, and thirty-one years respectively.

—The Friends' Woman's Foreign Missionary Society has 202 auxiliaries, with nearly 4000 members, who raised \$35,982 last year. They support 41 missionaries and 20 native evangelists or Bible readers; and 5 schools with 296 pupils. Meetings for worship were held in 1894 to the number of 691.

### YOUNG PEOPLE.

—The College Young Men's Christian Association is assuming great importance. Among the 85,000 young men connected with our higher institutions of learning, less than one half are professing Christians. The work began in 1857; in 1877, 25 Associations had been organized. At the beginning of 1895 there were 440 Associations in American colleges, with a membership of 25,000.

—A Christian Endeavor Society in Moreton, Eng., has become a slaveholder. One of its members is a missionary in Amoy, where her interest was greatly roused in a young Chinese girl whose parents were going to sell her for a slave. The mission tried to induce the parents to give her up to them, but they would not unless the full market price of \$15.50 was given. The missionaries did not have the money, so they appealed to the Moreton society, which has raised the money, and therefore become the owner of the girl.

—Each week the *Golden Rule* prints in a prominent place “the best news item.” These two are among recent ones:

"*Charlestown, Mass.*—The First Baptist society reports three fourths of its members pledged for a penny a day for missions. Literature is sent each week to different parts of the West. One hundred hymnals were sent to a missionary in Nebraska; and, when the news came of the suffering there, the church was canvassed, and 5 barrels of clothing and 2 large boxes of dry provisions went to the same missionary, the express company kindly shipping them free.

"*Santa Cruz, Cal.*—There are 25 Endeavor societies in the county, and one of the smallest—a society of only 26 members—gave most to missions the last six months, the amount being \$91.25; and led the six months before with \$115. This is the Chinese society of Santa Cruz. Within the last six months another Chinese society has been organized, and it already stands second on the list in giving."

—R. Wardlaw Thompson, of the London Missionary Society, sounds a note of exhortation in the ears of the young people in the March issue of *The Chronicle*: "It is in connection with the desire for direct correspondence with the mission-field. A considerable and increasing number of requests now reach the Mission House from the missionary secretaries of Christian Endeavor societies asking for the names of two or three missionaries in each part of the field with whom we may enter into personal correspondence, and who would be likely to send us three or four times a year a letter about their work. Such requests give evidence of a most kindly feeling, and if they could be gratified they would doubtless result in stimulating a considerable amount of personal interest in missionaries; but those who write have little conception of the burden which they are unconsciously laying on the shoulders of the missionaries." And then he easily goes on to show that in most cases it is next to impossible to grant such requests; so much so that, though unwittingly, it is unreasonable

to the borders of unkindness to make them.

## AMERICA.

**United States.**—The will of Henry Keney, of Hartford, Conn., leaves at the discretion of the executor about \$800,000 for the purchase of the park in the northern part of the city, to be known as Keney Park. Also \$424,250 is left in specific legacies, which include the following: Trinity College, \$25,000; Hartford Hospital, \$50,000; Hartford Orphan Asylum, \$50,000; Old People's Home, \$50,000; Park Church, \$30,000; Hartford Charitable Society, \$2000; Union for Home Work, \$10,000; City Mission Society, \$10,000; Good Will Club, \$30,000, and the Wadsworth Athenæum, \$25,000.

—During the last twenty years the New York Society for the Prevention of Cruelty to Children has cared for over 230,000 outcasts, a very large proportion of whom would otherwise have been criminals to-day. During the past year 9078 complaints were received, of which 3770 were prosecuted; there were 3730 convictions, and 5459 children were rescued from destitution and vicious surroundings.

—Moody the evangelist wields an influence not surpassed by many men, but Moody the organizer and fosterer of institutions is vastly more puissant. Take the single case of his Chicago Bible Institute, of whose graduates this statement is made: "There are 41 pastors of Congregational churches, 27 of Presbyterian churches, 25 of Baptist churches, 24 of Methodist Episcopal churches; 33 are city missionaries, 12 are home missionaries, 12 are Young Men's Christian Association secretaries, 11 are missionaries under the American Sunday-School Union, 10 are Sunday-school missionaries under other boards, 14 are pastors' assistants, 75 are evangelists, 41 are assisting their husbands in pastoral or evangelistic work; there are 61 foreign missionaries, 15 in India, 10 in China, 9 in Africa, 5 in Turkey, 8 in Japan, and so on; also 13 under ap-

pointment for the foreign field. At present there are nearly 300 young men and women in connection with the Institute actively engaged in work in the different missions and in house to house visitation throughout the city."

—A second Conference of Foreign Mission Boards met in the Episcopal Church Mission House, New York, February 14th, and was attended by representatives of 16 societies in the United States and Canada, besides several missionaries and other persons unofficially interested in missions. Papers were read upon such topics as The Japan-China War; its Strategic Significance to Missions; Industrial Missions; How far they Have Developed in Foreign Lands; Self-support in Missions; The Proposed National Church in India; Motive in Missions, etc. Two sessions were held, and arrangements were made for a meeting in 1896.

—Booker T. Washington, of Tuskegee Institute, seems clearly destined to be a wise leader for the freedmen. His utterances to the last one smack refreshingly of good sense. Not politics, but hard work on their part, is to solve the "negro problem." Or, as Mr. Washington puts it:

"Immediately after the war we began at the wrong end. We began working to get to Congress when we should have been working to get land. At Tuskegee we teach the students that it is better for them to spend their time and strength in becoming the leading carpenters, contractors, truck gardeners, dairymen, in this town, instead of being too anxious to make stump speeches or go to Congress."

—Marcus Whitman was *only* a missionary, be it known, but yet he saved the vast and fruitful Northwest coast of the Pacific to the Union, when all our statesmen, the Websters, etc., esteemed it not worth having, and were about to hand it over to Britain. And the indications now are that through the liberality of Dr. Pearsons and others his name will be linked forever with a

Christian college planted in that region and well endowed.

—The Christians (Disciples) have hitherto been behind many of their brethren in missionary matters, but for two or three years past their energy and enterprise have made great advances. Their leaders know how to use the press, and last year was started *The Missionary Voice*, devoted to world-wide evangelism, which is decidedly bright and breezy. Surely that great denomination, numbering nearly a million, ought to have its missionaries in the field by the hundred and the thousand.

**Canada.**—The *United Church Monthly* has the following item: "In 1845 the Presbyterians in Canada had one missionary about to enter the field. In 1895 they have 34 ordained missionaries, 68 unordained preachers, 84 catechists, and many others engaged in related work. In 1845 the sum of \$1000 was available for the foreign mission enterprise. Last year the Presbyterians in the maritime provinces expended \$34,779, and the western section expended \$105,881, making a total of \$140,660. Of this the women's societies contributed \$48,661."

—Mr. Tyrrell's late explorations in our distant North have, says the *Canadian Presbyterian*, brought to light yet another field for the labors of some devoted Christian missionary. On the Kazan (or Ptarmigan) River he fell in with a tribe of Eskimo, who have become separated from their brethren on the coast to whom they originally belonged, and have become an inland tribe. These inland Eskimo have not intermixed with the Indians, but live exclusively among themselves.

## EUROPE.

**Great Britain.**—The United Presbyterian Church of Scotland has a total membership of 188,706. The missionary income during the year 1893 was £33,543, besides £4639 subscribed for zenana work. The European staff con-

sists of 71 ordained, 15 medical, 8 lay evangelists, and 31 zenana missionaries; who are assisted by 19 native pastors, 127 evangelists, and 567 other agents. There are 102 congregations, with 165 out-stations and 18,460 members, almost double the number of thirteen years ago. In Jamaica 10,692 are to be found. There are 401 members in Trinidad and 898 in Tokio. Old Calabar has 461 members; Kaffraria, 3311; Rajputana, 521; Manchuria, 2176. The work in Manchuria is worked in harmony with the mission of the Irish Presbyterian Church.

—A Scotch minister declares that Scotland could easily spare 1200 clergymen and \$1,000,000 a year, and yet be perfectly well cared for in spiritual things. That may all be very true; and yet it too often happens with ministers, as with other men, that those who can "easily be spared" are of no great value anywhere under the sun. At least, may they never be sent to the foreign field.

—The Free Church of Scotland has 5 stations for Jewish work—3 in Europe and 2 in Palestine. Fifty-eight Christian agents, among them 5 ordained missionaries, 2 licensed preachers, and 3 medical men are employed. About 1000 children attend their schools daily.

—Since the opening of the Operative Jewish Converts' Institute in London, 922 persons have been admitted; 70 have become missionaries; 23 parochial clergymen; 13 ministers of other denominations; and many others have obtained high positions in other kinds of Christian service.

—Our British brethren have a way, which seems strange to us, of rolling up large sums for missionary purposes by sales of work. A recent *Intelligencer* had a table which tells of 861 sales held last year, with receipts in the different counties of the realm ranging from £3 in the Isle of Man to £2276 in Middlesex, and a total of £21,551.

—The same magazine gives this among the hopeful signs of the kingdom: "Let any one pay a visit to Oxford or Cambridge and live for a few days among the undergraduates. He will find a stream of true and godly men coming up year by year, far beyond anything in past times—which stream is largely fed from what some regard as irregular agencies, such as children's special services, missions among school-boys, the new summer camps, etc. The supply of laborers of the best class for both home and foreign fields promises to increase both in quantity and in quality. The Student Volunteer Missionary Union is growing apace, and looks like becoming the most effective of all agencies for enlisting workers for the Lord's vineyard."

—The London Missionary Society is preparing a feast of fat things to spread before its friends, September 21st-27th next, in commemoration of the thrilling beginning just a hundred years before. At the last accounts the Centenary Fund, with £100,000 as the aim, had reached £49,134.

## ASIA.

**Islam.**—Missionaries must mind their p's and q's in Turkey, as we learn by this from the *Missionary Herald*: "Among the conveniences used by Dr. Shepard, a missionary physician at Aintab, was a telephone extending from the hospital to his home. Dr. Shepard is so highly esteemed in Aintab that he can ordinarily do as he likes. But in this case as soon as the wire was stretched a complaint was lodged with the government against this unlawful thing. It has been found that a telephone is the 'petty abhorrence of the Sultan,' and so the suspicious thing was put under an injunction and reported to Aleppo and thence to Constantinople, and from the central government came the imperative order to 'confiscate,' paying full price and costs. The machine was packed up and turned over to the government for its full equivalent, and, in the terms of

the State Department, 'the incident is closed.'"

—But even the Grand Turk has a soft side to his nature, and on occasion, now and then, is liable to do something positively handsome. A case of this kind occurred last January, when by His Dread Majesty an *iradé* was issued to the American Girls' College at Scutari, a document the most sacred possible, which bestows certain rights and privileges irreversibly, and places the institution under the especial protection of the government.

—"Among the Syrians the fetters of custom are almost as strong as those of religion. The rule of the Fez cap proves this. For a prince as for a menial, there is no other head-covering. No law prescribes it, and yet all Syrians wear it, whatever their creed. The long, flowing garments, which have been worn since the time of the prophets, and which make one of the simplest expressions of dress, have been abandoned by the majority of Christians. A Syrian hesitates before he adopts the European costume, but public opinion forbids him to adopt the European hat. The same remarks apply to the *izzar* or body covering. This white sheet is the symbol of Oriental exclusiveness, and custom in Syria sternly prescribes its use. The *izzar* sometimes reveals some olive-tinted faces of much beauty, lit up by a pair of clear brown eyes, to which its whiteness forms a pleasing contrast. Sometimes, also, when the hands are occupied, the *izzar* is drawn into the corner of the mouth and held there by a set of pearly teeth. The *izzar* is a useful covering, which excludes the dust and sun, though it fills the streets with a dull, harsh pallor."

—The *Christian World* learns with regret that Rev. Dr. Bruce, of Persia, who is well known as one of the most devoted missionaries of the Church Missionary Society, has resigned his position after thirty-six years of service. Dr. Bruce was practically the pioneer of Christian work among the Moslems

of that country, and commenced work in 1869.

**India.**—English physicians give medical assistance to 14,000,000 natives in one year.

—A missionary writes thus of the poverty of the land: "It is, doubtless, true that there are from forty to fifty millions of these people who are chronically on the verge of starvation, and are rarely able to satisfy the cravings of appetite. It is well known that the average *per capita* income of the people of this land is only about \$7. If this be the average, what must be the minimum! To missionaries who live among the people it is a constant source of wonder that the people can live *at all* on their income. I know of many who, during several months of even a very good year, enjoy only one meal a day, and that a very miserable one."

—Eighteen native ministers in the Northwest Conference of the Methodist Church have volunteered to relinquish their salaries, and trust entirely for their support to the contributions of their own people.

—Mr. Hazen writes from South India: "Last year our women at their weekly prayer-meeting asked for 100 additions to the number in our station, and the Lord gave 200. Encouraged by that we have all taken hold and asked for 300 this year, and we have got them. We asked for 15 souls in Manamadura village, and we have got them. Of their own accord and without any stimulus from us they have maintained a daily prayer-meeting here for three weeks from this ingathering."

—The progress in the Laos Mission in all its departments is an inspiration. There are 4 mission stations and 3 out-stations. "So complete and joyful have been the successes," that there was no room for discouragement; indeed, the only discouragement is the limited number of workers for the constantly increasing work. Last year a new station was established and 5 new workers sent out. In the past eleven



months 289 have been received into the church. "Record of defeat is not heard. It is victory in every quarter."

—This item from the *Intelligencer* relates to a perplexing question in India, and the last sentence indicates that the Hindu is not lacking in at least one of the constituent elements of human nature: "The question of burial reform is one which we would fain see our Indian fellow-Christians seriously consider. The revered A.L.O.E. was buried in December, 1893, at her own request, without a coffin. The funeral of the Rev. F. Sandford, of the Delhi Mission, cost only about five shillings, and so in many places missionaries are striving to dispossess the minds of converts of the notion that a Christian's funeral ought to cost a quarter's income, which it now often does. A girl seriously told a lady missionary not long since that she should like to die at a certain place mentioned, 'because there the girls were so beautifully buried, in lovely white coffins just like ladies'—of course not at the expense of their relations."

—There are 10 women of the English Baptist Society at work in Calcutta zenanas, with 9 schools under their care, and an average attendance of about 500 scholars. In addition to these there are 7 other schools in the villages that lie to the south of the city, with 220 scholars, giving a total of 16 schools and about 720 scholars.

—Mr. Chandler, of Madura, reports that the 8 churches comprising the "East Church Union" of that city received into fellowship during ten months of the last year 186 new members.

—During the five months ending October 7th, since its re-opening, the Dispensary in Guntur was open 132 days. During that time 1914 patients made 4556 visits. As to class, the patients were: Eurasians, 5; native Christians, 290; Brahmans, 156; other high castes, 257; Varsgas, 47; Sudras, 637; Pariahs, 396; Mohammedans, 125, and

Europeans, 1.—*Lutheran Missionary Journal*.

—The *Indian Witness* of January 12th gives these statistics of the North India Conference: "Paid workers, 1606; probationers, 19,823; full members, 11,126; adult baptisms in 1894, 5262; children, 2817; Sunday-schools, 1071; Sunday-school scholars, Christians, 18,102; non-Christian, 21,202; native Christian community, 39,327; Christian boys and girls in school, 10,135; non-Christian, 9793."

—Alas! that Miss Taylor's Thibetan Mission, after months of sunshine, should pass under the storm-cloud. It is not possible at this distance and with the meagre statements at hand to parcel out the serious responsibility for the at least temporary breaking up of the party by the resignation and departure of most of the members; though it looks much as if the leader, though full of energy and determination, was yet wanting in sweet reasonableness and other qualities essential to leadership. It is to be hoped that Mr. Polhill-Turner, of the China Inland Mission, whose aid she has sought and secured, will be able to restore harmony, and that in due season these pioneers of the Gospel may be able to enter the Closed Land.

**China.**—While recently on a tour among the missions of this empire, Mr. Baring-Gould was impressed by "the great influence of medical work, the heroism of the women, and the devotion of many of the converts."

—Taking advantage of the presence of scholars at the government examinations in Wuchang, Nanking, and Chengtu, among some 40,000 young men upward of 60,000 copies of books, tracts, etc., were distributed.

—Dr. Griffith John, writing from a place some days' journey farther inland than Hankow, says that the people "appear to take as little interest in Peking and Canton as they do in Canada and Wales." He has been making a most successful tour in places where

no European missionary, but only catechists, have hitherto labored. At Pah-tsze-Nau, Tien-Men, Tsau-shih, and Mau-kia-po the mandarins were friendly, the opposition was silenced, and many converts were baptized. At the last-named town the ancestral hall was cleared and used for service. Out of 200 candidates for baptism, 66 were baptized, coming from 14 villages. There are candidates for baptism in 12 more villages.

—Says the *North China Herald* in an article on "China Unmasked": "Such a system of internal rottenness has been laid bare that even her best friends are forced to shake off the dust of their feet against her, and to admit that the present process of being ground in the mill is, perhaps, the best thing which could happen to her. To such a pass has official corruption come that nothing short of a complete upheaval and breaking down of old systems seems practicable. Patching up is worse than useless. China has been patched up too often, and corruption has thriven in consequence. The opportunity has arrived when a general sweeping and garnishing is possible, and the truest friends of China will not wish to see the besom stayed. The entire governmental gamut must be unstrung and retuned. The Emperor of the future, if he desires to shed some lustre on his heavenly origin, will have to surround himself with some rather more heavenly advisers."

—Miss Kolkenbeck, of Sz-Chuen, gives this incident: "A man named Li-wan-uen came to us for medicine, and pressed us to visit his home. After dinner he asked us how he was to worship God. I told him that the first thing would be to destroy his idols. 'How am I to do that?' 'Put them in the fire; they are only wood.' 'Shall I do it at once?' 'Certainly; the sooner the better.' So he immediately stood up on a stool, and got down his god. Our Christian cooile and servant spoke, encouraging him to trust only in

God, and telling him their own experience on similar occasions. So the idol was chopped up and set fire to, as well as all idolatrous papers, etc. Then we sang a hymn and had prayer. The idol was destroyed in the presence and with the full consent of Li's wife, grown-up son, daughter-in-law, and other children, besides two married daughters who had returned upon a visit, and a good many neighbors—no one raising a dissenting voice."

—The North China Mission of the American Board reaches 440 cities, towns, and villages. The working force is composed of 37 missionaries and 76 native helpers, among whom are 3 ordained native pastors. The Gospel is regularly preached at 43 places. There are 27 day schools in the mission, with an aggregate of 454 pupils. The total number of young people under instruction is 1510. At the various dispensaries and at the Williams Hospital in Pang-Chuang the medical work has been carried on.

—Mrs. Isabella Bishop had some most perilous and painful experiences during her recent travels in Korea, Manchuria, etc. "She was sent out of Korea at a moment's notice by the consul without money or clothes. The British Minister's wife at Peking gave her some clothes. She was in Manchuria with the Scotch missionaries, and shared their perils at the time of Mr. Wylie's murder; was nearly drowned in an inundation; her bed was wet for three days, and she has had a bad form of malaria ever since. She was nearly captured by pirates; broke her arm through the overturning of a cart; was turned out of Peking with the other European women," etc. She is now in Siberia.

**Japan.**—The Kyoto Training School for Nurses is very happy over the fact that its nurses are so popular in the military station at Hiroshima. They have been very successful, and have borne the strain of the work better than any others who have gone there. At

last advices a request for more nurses had been received, and the whole senior class were anxious to respond, but it had not been decided how many should go. This success is a fine indorsement for the school and those connected with it, both foreigners and Japanese.—*Life and Light*.

—The Red Cross Society of Japan sends 6 physicians and 12 nurses with each transport steamer conveying Japanese troops to Korea and China. The humanity of the Japanese in their conduct of this war is doing more to break down the walls of Chinese prejudice than any other outside influence. Three hundred years ago the Japanese ravaged Korea and plundered its people, and as a trophy of victory the ears of 3600 victims were brought back to Japan. To-day Japan is at war again, but with what a different spirit!

—Rev. Henry B. Schwartz, presiding elder, Hirosaki, Japan, says: "We are reaping the first fruits of treaty revision in a very great improvement in the passport system. As you do not know, we have not been allowed to travel in Japan except with a passport. In these passports the proposed route of travel had to be exactly laid down, and in those parts of the empire where the passport regulations were strictly enforced, no deviation from the described route was allowed. Now we can get passports for a year's time, on which we can travel anywhere at any time in the whole empire; and, best of all, the 'scientific' and 'health' clauses are entirely omitted from the application blanks.

—Several of the leading Christians are alive to Japan's missionary duty toward Korea, and are planning for missionary service there. It is noteworthy that Buddhists are moving in the same direction, and have already sent a priest to Seoul to examine the situation. He has devised a scheme, very fine on paper, which will cost \$10,000 a year.

—The Friends' Mission has had

trouble in Tokyo. Their peace ideas fall to fit the state of affairs in Japan. Some of the students in their school showed sympathy with the war, and gave help to the destitute wives of soldiers who had gone to the front. Difficulty arose and the students were dismissed. The consequence is a complete separation of all their converts from the mission-aries.

—Mr. Pettee writes in the *Japan Weekly Mail* of February 9th, that 6 evangelists are to be sent to minister to the needs of the Christians in the Japanese army. High officials were opposed to this concession, but "as soon as they were convinced that this was the request of no narrow sectarianism, but the earnest plea of devoutly patriotic Christian men of every name they quickly yielded and affixed their seals to the papers. Rev. Miyagawa, of Osaka—sometimes called the Chrysostom of the Japanese pulpit—Princpal Honda, of Aoyama College, and Messrs. Aoki, of Kobé, Terada, and Yamanaha have been selected as 5 of the 6. This event, coming so soon after the permission to distribute unrestrictedly portions of the Scripture in the garrisons throughout Japan, the letter of Lieutenant-General Katsura, in Manchuria, promising extra protection to all sincere Christians, and the recognition of the superior work of the Christian nurses of the Red Cross corps, promises much for the advance of Christianity in Japan."

—In the orphan asylum of Mr. Ishii at Okayama are now gathered 301 orphans. They carry on a printing-press with 4 presses, and 38 persons are employed in the office. Thirteen boys are learning to be barbers. A home for discharged prisoners has been opened, where there are 11 persons employed in making mats. There is also a carpenter's school. Sixty-two girls are in the sewing-classes, and 15 are learning cotton-weaving. Thirty-six are studying blacksmithing. A farming colony of 30 has just been started. The children

work all day, and study at night from five to nine o'clock.

### AFRICA.

—Great Britain owns in Africa an area of 2,570,000 square miles, almost equal to that of the United States.

—And yet Dr. Zahn, mission inspector of Bremen, concludes that with the growth of French and Belgian possessions, and those of other Catholic powers, after all Protestant peoples will control, at least in West Africa, much less than half the area.

—The world is likely soon to look to this continent for its supply of gold. For several years the output of California has scarcely risen above \$12,000,000 annually, but in Africa the amount has grown from less than \$10,000,000 in 1890, to upward of \$22,000,000 in 1892, and to nearly \$30,000,000 last year.

—Before returning to his home in West Africa, Prince Ademayiwa gave a lecture in Liverpool on "The White Man's Fire-Water and its Effects on the African Race." He said that while Englishmen have officials appointed to see that their "fire-waters" are sold pure, the African has to take what is sent him by unscrupulous men, is little better than poison, and is frequently used for mixing with paint, like turpentine!

—Khama, the Christian king of the Bamangwato tribe, has recently paid a visit to Cape Town, having never before been so far away from his home. He was very much affected by the tokens of respect received while there from the whites.

—Lealui, the station founded by M. Coillard hardly two years ago, on the banks of the Zambesi, is situated on a little hill, raised only a few feet above the valley; it used to be an execrated and detested place, where sorcerers were burnt, and at the time of the inundations it was haunted by innumerable swarms of insects and legions of reptiles. Now the island is trans-

formed; there are no more swamps, no more jungles. Besides the buildings of the station, which look something like a Dutch village, there is a causeway, and a foot-bridge, which is the astonishment and delight of the natives. These works, which are the results of a patience and tenacity which it would be difficult to imagine exactly, are certainly an image of the progress which the work of God is making among the Barotsis.—*Journal des Missions Evangeliques.*

—They have had deluges of rain in Zanzibar this autumn. *Fancy nine and a half inches of rain in ten hours!* It was still pouring when the mail left, and they call these the "lesser rains"!!!  
—*Central Africa.*

—In connection with the recent Italian campaigns into Abyssinia, an article of peculiar interest appeared in a recent issue of the *Churchman* from the pen of Professor G. H. Schodde, entitled "The Hermit Christian Nation of Africa." He calls attention to the notable fact in this land "Christianity" has had an unbroken history from the early centuries, and only this "Switzerland of Africa" was able to resist the fiercest assaults which the Moslem could make.

—Mr. Pilkington writes concerning the languages of the Lake district of Mid-Africa, Luganda, Lemsoga, Lem-yolo, Lahama, etc., that they are dialects of the same language; and has, what he terms, vague hopes of being able to make a dictionary on the principle of roots which would combine all these dialects. He also has reason to hope that a single Bible will do for all this region.

—An interesting departure, initiated by the Leipsic Mission, is the expatriation of Tamil converts (pariahs), with their families, into British East Africa. These are intended to aid largely in the construction of the mission buildings, in view of setting free the European agents for the more direct evangelistic work.